al-Khatib al-Tibrizi, Muhammad ibn 'Abd Allah,

MISHCÀT-UL-MASÁBÌH

OR

A COLLECTION

OF THE

MOST AUTHENTIC TRADITIONS,

REGARDING THE

ACTIONS AND SAYINGS OF MUHAMMED;

EXHIBITING

THE ORIGIN OF THE MANNERS AND CUSTOMS; THE CIVIL, RELIGIOUS AND MILITARY POLICY OF THE MUSLEMÀNS.

Translated from the original Arabic,

BY CAPT. A. N. MATTHEWS,

BENGAL ARTILLERY.

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TO

THE HONOURABLE THE CHAIRMAN,

DEPUTY CHAIRMAN,

AND

COURT OF DIRECTORS

For Affairs of the East-India Company,

THIS attempt to facilitate the knowledge of the laws, customs and religious opinions, of a large portion of the inhabitants of that Empire which is placed under their controul, is most respectfully dedicated,

By their most obedient

humble Servant,

THE TRANSLATOR.

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PREFACE.

It may naturally be expected, that the translator of the following work should assign the motives which induced him to undertake a task so little connected with his professional pursuits, and to offer the fruit of his labours to the public. To such inquiries he has only to reply, that having devoted to the study of the *Arabic* language a considerable share of the leisure which he could spare from the duties of his profession, this work was begun and completed, as an amusement and an exercise, with a view to further improvement in that nervous and copious tongue; without the smallest intention of submitting it to public view. But the opinion which some friends, who had perused the work, expressed, concerning the curiosity and utility of the matters it contains, gradually overcame his reluctance to appear before the tribunal of the learned; and determined him to make application to Government and the public, for a subscription, to defray the expense of the publication.

The knowledge of the opinions entertained by various nations, regarding the Deity, his nature and attributes, the manner in which he has revealed his will to mankind, the modes of worship acceptable to him, and the duty incumbent on man, towards God, his fellow creatures and himself, forms a most interesting part of the history of the human mind. But, as far as regards the followers of Muh'ammed, who form a considerable portion of the people whom the course of events has rendered subject to the British Government in *India*, these are not objects of pure curiosity and speculation. For the wisdom of our legislature having decreed, that the administration of civil justice to those people shall be, in a great measure, regulated by their own laws, and made those laws the standard of criminal jurisprudence for all the native inhabitants of our *Indian* empire, it is of essential importance that those laws be well and thoroughly understood. Now, although a knowledge of their practical application may be obtained from treatises which have been composed expressly with that view; yet he who desires thoroughly to comprehend their spirit, must trace them

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to the fountain head. And the two sources, from which the whole body of *Muh'ammedan* law is derived, are, on one hand, the *Korà n;* and, on the other, the sayings and actions of MUH'AMMED, handed down at first by oral tradition, but afterwards collected in writing, by several learned and industrious compilers. Regarding the first of these, the translations by the learned MARACCI, and our countryman SALE, leave nothing to be desired. But hitherto, as far as the translator has been able to learn, no complete body of *Muh'ammedan* traditions has appeared, in any *European* language; although numerous extracts from them are given by Dr. POCOCKE, MARACCI and SALE. The collections of this kind, extant in the *Arabic* language, are very numerous, the most considerable and authentic of which the reader will find enumerated in the original preface of the author of the *Mishcà t.** The reason which determined the translator's selection of this work, in preference to others, was its containing the most important and authentic traditions, compiled from all the preceding collections, as related in the passage above referred to.

But the utility of this knowledge is not confined to those gentlemen to whose hands the administration of justice is entrusted. In the ordinary intercourse of life, he that is desirous of gaining the esteem, the regard, or the affection of those with whom he converses, or indeed who regards his own safety, will be careful, not to offend against their religious prejudices, or their notions of right and wrong; with which prejudices and notions, he can become acquainted, only by consulting their own records.

Above all, it behoves those ministers of our holy religion, whose zeal may lead them to labour in the propagation of its sacred truths, and in refuting the errors of unbelievers, or schismatics, of whatever description, to be well acquainted with the tenets of those sects, whose dogmas they undertake to impugn. And with regard to the *Muh'ammedans* in particular, the learned RELAND† has shewn, that *Christian* writers, of no small eminence in point of learning and reputation, have egregiously misrepresented the doctrines of their faith; and bestowed much useless labour, in confuting opinions, which the followers of the *Arabian* prophet never maintained; thus exposing themselves to the charge of ignorance, and the contempt of their adversaries; and injuring the cause which

* Page iii. iv.
† De Relig. MOHAMMED. L. II.

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they had undertaken to defend, by making it appear to stand in need of false allegations for its support.

With regard to the present translation, the author, whose life has been spent in the exercise of an active profession, lays no claim to the art of elegant composition. But farther, he conceives, that if within his reach, it would have been misplaced in a work of this nature, the principal merit of which is fidelity. That merit he trusts a comparison with the original will prove this translation to possess; but it must in a great degree have been sacrificed, by any attempt to render the *Arabic* expressions into an elegant *English* style. In one particular, it may be thought, that the translator has carried a scrupulous adherence to the words of the original too far; and on that head he deems it incumbent on himself to offer some apology and explanation. The language, in some parts, especially in the book which treats of religious purification, may be thought offensive to the delicacy of the public eye. To avoid this, only two expedients offered themselves to the translator's election; and both were liable to objections, which determined him, on mature consideration, to reject them. He must either have used terms of circuitous and somewhat ambiguous allusion, which would have rendered the translation an unfaithful picture of its original; or veiled whole clauses, and even sentences, in the mysterious garb of a learned language: which would have given a motley and grotesque appearance to the whole. He considered the work of his author as a book of science, deemed, by that author, and the people for whom he wrote, to convey instruction of the most important nature; and in such a book, the object being to convey truth in the most intelligible phrase, so that he that runs may read and understand, it cannot be indecent or improper to give to any work of the creator its direct and appropriate name. In this view of the matter, he was confirmed, by the example of the *English* translators of the Bible, and by the practice of our Courts of Law, which, in matters of weighty concern, where any ambiguity of expression might be of fatal consequence, will not allow a regard to delicacy to excuse a witness from hearing questions, and giving replies, in the most direct and unequivocal terms.

For the orthogaphy of proper names, and other *Asiatick* words, the translator is acquainted with only two systems, which can be deemed at all complete or consistent; those proposed by Sir William Jones and by Dr. Gilchrist; and of these he has preferred the former, as being better known in *Europe*, more pleasing to the eye, and not requiring types made on purpose, which are indis-

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pensable in Dr. GILCHRIST's last improved notation. Though a full delineation of Sir WILLIAM JONES's method is to be found in the *Asiatick Researches*, the translator thinks a short scheme of it will not be unacceptable to such of his readers, as may not have access to that work, or leisure to study it.

CONSONANTS.

ب پ ت ٹ ث ج چ ح خ د ڈ ذ ر ز ژ س ش ص ض ط ظ غ ف ق ک
b p t th j ch h kh d dh r z zh s sh s d t dh gh f k c always hard
گ ل م ن و ه ی
g l m n w h y

THE vowels are best exemplified with a consonant annexed; thus,

بَ بَا بِ بِي بِ بِي *márùf* بِي *maj'hùl* بُ بُو بُ بُو *marùf* بُو *majhul*
ba or be bá bàa bi bí bé bai bu bú bó baw
عَ عَا عِ عِي عِ عُو عُ عُو
â âà î îí û ûù.

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MISHCÁT UL-MAŚÁBÌH.

THE AUTHOR's PREFACE.

In the name of God the Compassionate and the Merciful:

ALL praise to God! We praise him and ask him for assistance, and implore him for grace, and to defend us from the wickedness of our natures, and from the guilt of our actions. He whom God guideth no one can lead astray, and he whom God causeth to err can find no one to direct his steps. I bear witness that verily there is no God but God, which testimony will be the means of my redemption, and a security of my exaltation; and I bear witness that verily MUH'AMMED is the servant and messenger of God, he whom God sent when the impressions of the paths of faith were nearly effaced, and the lights of belief hidden, the pillars thereof weak, and its dwelling places unknown. He strengthened the tottering remains, and by teaching the unity of God, cured the diseased, and those who were on the brink of destruction. He made clear the road of direction for those who desired to travel therein, and pointed out the treasures of virtue to those who desired to possess them. But after praise to God and grace to his Apostle; verily the walking in the paths

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of the Prophet cannot be accomplished without following the precepts that proceed from his enlightened mind: neither can the religion of God and the Koran be accepted without the Prophet's explanation thereof. The book entitled *Mas'ábíh'* was compiled by (the reviver of the laws of Muh'ammed, the subverter of innovation)* Im'am Abu' Muh'ammed-al-H'usain ibn Masu'ud-al-Fera'i' of *Baghdád*,† and it contained all the traditions which had been dispersed. Where the compiler, for the sake of brevity, omitted the *asánid* (authorities) he incurred the censure of the learned; yet his narrative is of authority equal to theirs, and is not without traces of reference to them.

Then I called on God for capacity, and arranged every tradition in its

---

* Imam, a guide ecclesiastic, a priest, prelate, who says the prayers which are repeated by the congregation.

† The following account of the *Mas'ábíh'* and its commentary the *Mishcát*, is taken from the *Cashf-ul-dhunún*.

"The work entitled *Mas'ábíh'-ul-sunnat*, (or the lamp of religious observances) was compiled by Ima'm H'usain, the son of Masû'ud Fera' of *Baghdád*, who died in the year 516 of the Hijra. It is said that the author did not avowedly entitle his book *Mas'ábíh'*; but in the preface, after the praises of God and the prophet, he says, "now the traditions in this book are lamps (*Mas'ábíh'*);" and for this reason the book is commonly known by this name. The number of traditions contained in it is 4484, of which 2434 are *Sah'íh'* (authentick) and 2050 are *Hasan* (delivered on respectable authority.) As all these are handed down from the primitive fathers of the faith, he omitted to assign the particular authorities. By *Sah'íh'* is meant those which are extracted from the two Shaikhs (viz. Abu' Abdullah Muhammed of *Bokhára* and Abu'l-Husain Muslim) and by *Hasan* those extracted from Abu' Da'ud, from Tirmid'hí and other compilers of traditions. He has also indicated the traditions denominated *Zâ'if* (of slender authority) and *Gharíb* (resting on the evidence of a single narrator) but has declined the mention of those termed *Munkir* (related by an author of slender credit, in opposition to one whose testimony, though of no great weight, is better than his own) and *Mauzûù* (of which the narrator is suspected of falsehood.)

"There are many commentaries on the *Mas'ábíh'*; thus *Talsír*, by Shahab-ul-di'n Fad'l-ullah, the son of H'usain Tori'fi' Hanafi'; *Tanwír*, by Shems-ul-di'n Muh'ammed, son of Mudhaffer Khalkha'li'. Afterwards Shaikh Walí-ul-di'n, Abu' Abdullah Mahmu'd, son of Shaikh Abhari' Muhammed son of Abdi Ahadi Khati'b, illustrated the *Mas'ábíh'*. He finished this task on the last Friday of Ramda'n in the year 737. He also particularly enumerated its chapters, and quoted the authorities of those who related the traditions, and the books from which they were taken. He also added to the *Sáh'íh'* and *Hasan* of each chapter, a third section. This he has not omitted except in a few rare instances. This book he entitled *Mishcát ul Mas'ábíh'*, (the niche for holding the lamps). His brother Husain wrote, with his concurrence, a commentary on the *Mishcát*, entitled *Tíbí*. Afterwards, in the time of the Emperor Akber, Shaikh Abd-ul-Hak of *Dihlí*, undertook, at the same time, a translation of the *Mishcát* into *Persian*, and a commentary on the same in *Arabic*."

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proper place, introduced what had been neglected by the compiler of the *Mas'ábíh'*, conformably to the narratives of the most firm and unquestionable veracity; for example, AB'U-ABDULLAH-MUH'AMMED, the son of ISMAI'L of *Bukhára*;* and AB'U-AL-H'USAIN MUSLIM, the son of HUJJA'J KUSHEIRÍ;† and ABU-ABDULLAH-MA'LIK, the son of ANASS-AL-ASBA'HÍ;‡ and AB'U-ABDULLA MUH'AMMED, the son of IDRI'S-AL-SHA'FII',‖ and ABU-ABDULLA AH'MED-BIN-MUH'AMMED BIN H'AMBAL-AL-SHIBA'NÍ,§ and ABU-ISA' MUH'AMMED-IBN-ISA'-AL TIRMID'HÍ,¶ and ABU-DA'Ü'D SULAIM'AN BIN-AL-ASHESS-AL-SIJISTA'NÍ,** and AB'U ABDUL-RAH'MA'N AH'MED the son of SHOWA'IL of *Nasa*,†† and AB'U ABDULLA MUH'AMMED BIN-YAZÍD BIN MA'JAH of *Cazvín*;‡‡ and AB'U MUH'AMMED ABDULLAH, the son of ABDUL-RAH'MA'N-AL-

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* Author of the *Sah'ih' Bukhárì*, the first, and esteemed the highest in point of authority among the six collections of traditions, usually termed *Sih'àh'-i-sittah*, or the *six authentics*. His name and patronymic appellations at full length are AB'U ABDULLAH MUHAMMED IBN ISMA'IL IBN IBRAHÌM IBN MOGHAIRAH JÔFÌ. The last of these epithets is taken from YAMAN, of the tribe *Jôfi*, (*Pococke*. p. 41, 43) governor of *Bokhára*, by whom MOGHAIRAH was converted from the religion of the *Magi* to that of ISLAM. He was born in *Bukhára* A. H. 194, and died at *Khartang* near *Samarkand* A. H. 256. *See* HARINGTON *on the Authorities of Mosulman Law. Asiat. Res.* X, 476, D'HERBELOT, *voc.* BOKHARI. ABD-UL-HAK. *Com.*

† Author of the *Sah'ih' Muslim*, the second of the *Sih'àh'-i-sittah*. This and the preceding work, being esteemed superior to the others, are denominated by way of eminence *Sahìhain*, or the *two authentics*. He was born at *Naisháp*ù*r* A. H. 204 and died A. H. 261. Besides his principal work, several other compositions of his on tradition and scholastic divinity are extant. HARINGTON l. c. D'HERBELOT *voc.* MOSLEM. ABD-UL-HAK.

‡ Founder of the second of the four orthodox sects; born at *Medìnah* A. H. 95, and died at the same place A. H. 179. He was distinguished by a most independent spirit, of which many anecdotes are related. His work, entitled *Mawatt'à*, is of the first authority in matters of tradition. HARINGTON l. c. p. 483. D'HERBELOT v. MALEK. SALE *Prel. Disc.* § viii. p. 206. 8vo. POCOCKE *Spec. Hist. Arab.* p. 294. ABD-UL-HAK.

‖ Founder of the third orthodox sect; born A. H. 150, died A. H. 204. HARINGTON l. c. D'HERB. v. SCHAFEÍ. SALE. p. 207. POCOCKE p. 295.

§ Founder of the fourth orthodox sect; born at *Baghdád* A. H. 164, died A. H. 241. HARINGTON l. c. D'HERB. v. HANBAL. SALE p. 208. POCOCKE p. 297.

¶ Author of the *Jámá-i-Tirmidh'i*, which is one of the *Sí hàh'-i-sittah*; born at *Tirmid'h* on the banks of the *Jaihùn* A. H. 209 and died A. H. 279. Besides the above, another work of his, *Shamáil-i-Tirmid'hi* is esteemed of great authority. HARINGTON l. c. p. 477. D'HERB. v. *Giame-al-kebìr*. ABD-UL-HAK.

** Author of the *Sunan-Abì D'a'üd*, one of the *Síh'àh'-i-sittah*; born in *Sijistàn* A. H. 202, and died at *Bas'rah* A. H. 275. HARINGTON l. c. p. 476. D'HERB. v. *Sonan Abi Daoud*.

†† Author of the *Jámá Nasá'ì*, one of the *Síhàh'-i-sittah*; born at *Nasà*, a city of *Khorasàn*, A. H. 215, died at *Mecca* A. H. 303. He was of the sect of *Shafii*. He resided long in *Egypt*, and his works are much esteemed there. HARINGTON l. c. D'HERB. v. *Sonan al kebìr*. ABD-UL-HAK.

‡‡ Author of the *Sunan Ibn Májah*; one of the *Síhàh'-i-sittah*; born A. H. 209, died A. H. 273. HARINGTON l. c. D'HERB. v. *Sonan Ebn Magiah*.

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DA'RAMI,* and AB'U-AL-H'USAIN ALI the son of OMER, AL DA'RKUTNI,† and ABU BA'KER AH'MED IBN-AL-H'USAIN-AL-BAIHAKI,‡ and AB'U-AL-H'USAIN AL-RAZIN BIN MOA'VIAH-AL-ABDERI,‖ and a few others. When I had thus traced the tradition to those Imams, I might be said to have produced the authority of the Prophet himself; for this reason, that they had accomplished this, and left nothing wanting in the way of explanation.

In imitation of the compiler of the *Mas'ábíh'* I have arranged this work in books and chapters, and have divided generally each chapter into three parts. The first part of each chapter is either from BUKHA'RI or MUSLIM, or both; and I have contented myself with their traditions (although there were others associated with them) because they were men of the greatest note and ability. The second part of each chapter contains the traditions of others, and the third tends to explain the sense of the chapter, stating whether the traditions in it have been extracted from antient or modern writers. If, therefore, in any chapter of this book, you should find any tradition omitted which is to be met with in the *Mas'ábíh'*, I have left it out in order to avoid repetition; and if you find some abbreviations, or in other places additions, it has not been done without sufficient reason. And if you should observe a contradiction in the two parts of any chapter; for instance, if any tradition occur in the second part, which, not being mentioned by BUKHA'RI and MUSLIM, was omitted in the first, be

* Author of a collection of traditions which goes by his name; born at *Samarkand* A. H. 181, died A. H. 255. HARINGTON l. c. p. 477.

† Author of a collection, named after himself *Dárkutní*, which epithet he takes from *Dárkutn*, an ancient quarter of the city of *Baghdád*, where he was born in the year 305. He died A. H. 385. Besides his skill in tradition, he is celebrated as a poet. D'HERB. v. *Darcathani*. ABD-UL-HAK.

‡ Author of several works on traditions and theology, such as *Mabsú't*, *Sunan*, *Dalaïl-al-Khabrat*, *Márifat-álúm Hadíth*, *Citáb Biáth o Nashúr*, *Citáb-Adáb*, *Citáb Fad'áil Sahábah*, *Citáb Fad'a'il Awkát*, *Citáb Sháb-al-amán* and *Citáb Khaláfiyát*; born at *Kharbard*, a village in *Baihak* A. H. 384, died at *Naisháp'ur* A. H. 458. D'HERB. v. *Baiheki*. ABD-UL-HAK.

‖ An eminent lawyer and traditionist. Died A. H. 520. ABD-UL-HAK.

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assured that after my investigation of two books, one the *Humaidí** and the other *Jámî-al-Usùl*,† I placed the greatest confidence on the *Sahíh' Bukhárí* and *Sahíh' Muslim;* and if you should meet with a difference of purport between any of the traditions of this book and the *Mas'ábìh'*, it has arisen from the different traditionists; or probably I may not have obtained information of the grounds on which the compiler of the *Mas'ábìh'* went. You will discover a very few passages in which I say "I have not found such tradition in the original books," or "I find it differently stated;" and when you are acquainted with this circumstance, impute the defect to me, from my imperfect knowledge, not to the compiler of the *Mas'ábìh'* (God exalt him in this world and the next). He is free from any deficiency (God have compassion on him who shall obtain information thereof, and inform me, and point out to me the right road, as I have committed no neglect in inquiry and investigation to the utmost of my ability and power.) I have extracted this matter just as I found it, and whichever tradition the compiler has hinted at as *Zâïf* or *Gharíb*, I have in general remarked it; and whatever he has not pointed out as being in the original books I have followed him in omitting it, unless in a few places for certain motives. You will see few instances where the names of the traditionists are omitted; for wherever I had not information of the traditionists I have left it blank: therefore if you obtain information thereof, insert his name. (God reward thee for so doing.)

I have called this book *Mishcát-ul-Mas'ábìh'*.‡ I supplicate God for ca-

* The work of an author of that name, in which the traditions of Bukhárì and Muslim are exhibited together. He is probably the same who is mentioned by D'Herbelot, as the author of an historical work, from the commencement of the *Muslemàn* faith, to the reign of the *Khalífah* Mustarshid Abbásí. *See* D'Herb. *voc.* Homaidi.

† Composed by Ibn Athìr-al-Jazarì. *See* D'Herb. *voc.* Athir.

‡ *Mishcát* is a hole in a wall in which a lamp is placed, and *Mas'ábìh'* the plural of a lamp, because traditions are compared to lamps, and this book is like that which containeth a lamp. Another reason is, that *Mas'ábìh'* is the name of a book, and this book comprehends its contents.

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pacity to compile it, and for assistance to direct me in the straight way, and to guard me from committing errors, and to make plain to me the object of my desires, and to reward me in life and after death, and grant that it may benefit all the faithful both men and women. My God is sufficient for me and is the best dependence, and there is no separation from sins, and no power for adoration, unless from the all powerful and wise God.

It is related of Omer ibn al Khatta'b* (God be pleased with him) that he said, the Prophet of God† (the blessing of God and peace be upon him and upon his family) said, the acceptation of actions depends upon the design with which they are performed, and man shall only be rewarded according to his intention. Then that person who shall quit his habitation for the purpose of pleasing God and his Prophet, will meet with its reward; but if for worldly considerations, will meet with worldly rewards: and that person who shall leave his house with the intention of marriage will meet with that towards which he directed himself.‡

* The second *Khalifah* of the *Muslemàns*, who succeeded Abù-Bacr in that office A. H. 13, and was assassinated by a slave A. H. 24. *See* D'Herb. *voc.* Omar.

† This benediction recurring invariably with the name of Muh'ammed, will be omitted in future, to avoid repetition.

‡ The commentators say that the Prophet in this passage, after mentioning worldly considerations in general, particularly specifies marriage, which is included among them, for this reason, that the passion which leads towards it is the most powerful of all, and more than any other diverts the mind from the exercise of religion. The occasion of this tradition is said to have been Muh'ammed's being informed of a person who had left his home and come to *Medínah* in quest of a female singer named Om-Kais. In allusion to Muh'ammed's remark, that person was afterwards called the *Muhajir* (or voluntary exile) of Om-Kais. Abd-ul-hak.



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MISHCÁT UL-MÁSÁBÌH.

Book the First.

*IN EXPLANATION OF I'MA'N.**

CHAP. I.---PART I.

Tradition by ÔMER-IBN-IL KHATT'AB.

ÔMER-IBN IL-KHATT'AB said, one day myself and several of the companions were near the Prophet; when, on a sudden, a man appeared to us, whose clothes were extremely white, and the hair of whose head was very black, on whom we could discover no marks of travelling, nor was he recognized by any one of us; at length he sat himself down near the Prophet, and advanced his knees close to the knees of the Prophet, and placed the palms of both his hands upon MUH'AMMED's: and

* *I'man*, or faith, the first of the two great branches into which Religion is divided, consists in the belief of whatever was delivered by the prophet (MUH'AMMED) as a revelation from GOD. Its articles, according to the *Muslemân* doctors, are six; viz. Belief: 1st, in GOD; 2dly, in his angels; 3dly, in his books; 4thly, in his apostles; 5thly, in the last day; 6thly, in the decrees of GOD regarding all things good and evil; that is, that no event of either description can occur without having been predetermined by him. ABD-UL-HAK. RELAND *de Relig. Mohammedica lib.* I. c. 1.

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BOOK I.

the unknown person said, " O MUH'AMMED instruct me in *Islàm*."* The

Islàm what,

Prophet said " *Islàm* is that thou bear witness that there is no GOD but GOD, and that MUH'AMMED is his messenger; and be steadfast in prayer, and charitable; and fast during the month *Ramd'àn*† and make a pilgrimage to the *Cába*, if thou have it in thy power to go there." The man replied, " thou hast spoken true." On which we wondered at his questioning the Prophet and then telling him that he spoke the truth. Then the

I'màn what.

man said, " instruct me in *I'màn*." The Prophet said, " that thou believe in GOD and in his Angels and in his Books, and in his Prophets, and in the day of resurrection, and that every virtue and vice is by the will of GOD." The man said, " thou hast spoken true." He then said, " in-

Ih'sàn.

form me of *Ih'sàn*."‡ The Prophet said, " that thou worship GOD as if thou sawest him; for though thou dost not see him, know, that he seeth thee." The man said, " thou hast spoken true." He then said, " instruct me concerning the resurrection." The Prophet said, " I am no

Signs of the resurrection.

wiser than the questioner." The man then said, " tell me the signs that will appear at that time." MUHAMMED said, " when a female slave shall give birth to her master, and when ye shall see the naked of foot and body, beggars, and shepherds, arrogantly possessing houses."§ ÔMER

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* The original meaning of this word is obedience and resignation to the will of another; and in a religious sense it implies perfect submission to the divine will, and the performance of the five fundamental duties prescribed by the religion of MUH'AMMED. ABD-UL-HAK.

† The ninth month of the *Muhammedan* year, in which a rigid fast, from day-break till night, is enjoined to all *Muslemàns*. The reason assigned for this is, that the *Korân* was sent down from heaven in this month. *See* SALE's *Korân. Prelim. Disc. Sect.* 4. It is also one of the names of GOD, signifying he that pardons sinners and burns or consumes their transgressions. GOL.

‡ This word signifies literally *to confer favours*, or *to perform any action in the best and most perfect manner*. In the last of these senses applied to the worship of GOD, there is no doubt that the fear, the reverence, the humility, the zeal and the love which are the requisite conditions of that act, will be exercised in the highest degree, when the person engaged in it thinks he sees the object of his adoration present before him. ABD-UL-HAK.

§ That is, revolutions shall be frequent, and the natural order of human affairs be reversed; the noble, worthy and good shall be depressed; the mean, contemptible and wicked be exalted. Of the circumstance first enumerated, the commentators give various explanations. 1st; That the custom shall prevail of keeping female slaves as concubines; whose children, inheriting the property of their fathers, will become their masters. 2dly; That civil wars

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said, after this the man departed, and I remained sitting a long time; after which the Prophet said to me, "didst thou know who that person was?" I replied, "GOD and his Prophet know best." MUH'AMMED said, "verily it was GABRIEL, he came for the purpose of instructing you in your faith." This tradition is related by MUSLIM, as having descended from OMER. ABU'-HURAIRA* has related it with the following variati[on] when ye shall see the naked of body and foot, the deaf and dum[b] . the ignorant) become lords of the earth and of power: and the [k]edge of the resurrection is contained in five things which are unknown to all but GOD." Then the Prophet read a revelation from the *Koràn*, which says "verily the knowledge of the resurrection resteth with GOD, as also the fall of rain, and the contents of the pregnant womb; neither doth any one know, except GOD, what he will do on the morrow, nor in what land he will die." BOKHA'RI and MUSLIM both agree in this tradition.

By ABU'-HURAIRA.

IBN-OMER† has related that the Prophet of GOD said, "the edifice of *Islàm* is constructed on five things, to bear witness that there is no GOD but GOD, and that MUH'AMMED is his servant and messenger; to perform

By IBN OMER.

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will abound, in which mothers will frequently fall as prisoners and slaves into the hands of their own children. 3dly; That children will be disobedient and disrespectful to their parents, and treat them like slaves. ABD-UL-HAK.

* He was one of the most constant attendants of MUH'AMMED, and from his peculiar intimacy has related concerning him many traditions which none of the other companions had opportunities of knowing. The above is a nick-name given him on account of his fondness for cats, and it obtained so generally that his real name is doubtful; some of the best authorities state it to have been ABD-UL-RAHM'AN-IBN-SAKHR. He embraced *Islàm* in the year of the expedition to *Khaiber* A. H. 7. and died at *Medinah* A. H. 57, at the age of 78. ABD-UL-HAK.

† ABDULLAH, son of OMER-IBN-IL-KHATT'AB, born one year before MUH'AMMED claimed the office of a prophet, or fourteen years before his flight to *Medinah*. He embraced the *Muhammedan* religion at *Mecca*, when only eight years of age, along with his father. At the battle of *Badr* A. H. 2, he was left behind on account of his youth; and his presence at that of *Ohud* is doubtful; but he was engaged in all the principal actions which followed these. He was esteemed one of the most learned and pious men of his time, and of the most inflexible integrity; whence JA'BIR IBN ABDULLAH said of him, that "not one amongst us is superior to the deceit and temptations of the world, except OMER and his son ABDULLAH." He was assassinated by order of HAJJ AJ-IBN-YUSUF, A. H. 73. ABD-UL-HAK. *See* D'HERBELOT. ABDALLAH *fils d'Omar*, GIABER *and* HEGIAGE.

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BOOK I.

the prayers with strict propriety, to be charitable and perform pilgrimage, and to observe the fast of the month *Ramd'àn*." BOKHA'RÍ and MUSLIM also accord in this.

ABU'HURAÍRA says, that the Prophet of GOD said, "the branches of *Ímàn* are more than seventy, and the most excellent of them is to repeat there is no GOD but GOD, and the least of them is to remove any thing that may be inconvenient to man; a regard for character is the medium branch." Both are agreed in this. There is a tradition by ABDULLAH-IBN ÔMER which says, that the Prophet of GOD said, "a perfect *Muslemàn* is he from the tongue and hands of whom mankind are safe, and a *Muhájir* is he who flies what GOD has forbidden." This is agreeable to BOKHA'RÍ. And MUSLIM says that a man asked the Prophet of GOD which was the best kind of *Muslemàn*, he said, "he from the tongue and hands of whom mankind are safe." There is a tradition by ANAS BIN MA'LIC* that the Prophet of GOD said, "not one of you can be a *Muslemàn* until I am more beloved by you than your fathers or sons or all mankind." The Prophet of GOD said, "there are three qualifications, which, whoever shall possess, he will taste the sweetness of *Ímàn*. He who shall love GOD and his Prophet above all, and shall love a creature solely for the sake of GOD: and he who shall abhor a relapse into infidelity after having been redeemed therefrom by GOD, as he would the being cast into fire." ABB'AS-BIN ABDUL MU'TALLEB says,† that the Prophet of GOD said, "that person has tasted the sweets of *Ímàn*, who is pleased with GOD as his cherisher, with *Islàm* as his religion, and with MUHAMMED as the Prophet of GOD." ABU-HURAÍRA said that the Prophet of GOD said, "I swear by GOD that my soul

Definition of a *Muslemàn*, and of a *Muhájir*.

* The last of the *S'aha'bah* or companions of MUH'AMMED, died at *Bas'rah* A. H. 91, at the age of 103. D'HERB. *voc.* ANS.

† The paternal uncle of MUH'AMMED, surnamed ABUL FAD'L; he was 2 or 3 years older than MUHAMMED. *See* D'HERB. *voc.* ABBAS.

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is in his hand; whoever hath heard of my prophecy without believing in my religion, and hath died, will be of the companions of the fire (i. e. will go to hell) although he shall have been a *Jew* or a *Christian*."

Who shall be doubly rewarded.

ABU MUSA ASHARÌ.* The Prophet of GOD said, "there are three persons that will meet with double rewards; one of them of the people of the book (i. e. the followers of the bible and evangelists) the *Jew* who believes in MOSES as his Prophet and the *Christian* in JESUS CHRIST, if he shall believe in MUHAMMED as a Prophet likewise: and the second a slave who shall do his duty to GOD and his master; and the third, a man who, having had connection with his female slave, shall afterwards have instructed her in knowledge and good behaviour, and then emancipated her and married her."

Order for propagating religion by the sword.

IBN ÒMER said, that the Prophet of GOD said, "I am ordered to make war on man, until he shall bear witness that there is but one GOD and MUH'AMMED is his messenger; shall be steadfast in prayer and give the legal alms; and when he shall perform these things, his blood and property will be secure for me excepting in conformity to the laws;† and his account will be taken in futurity by GOD."

ANAS. The Prophet of GOD said, "He who shall attend to my prayers, and shall turn his face towards my *Kibla*,‡ and shall eat of my kill-

* His name was ABDULLAH-IBN KAIS. He was governor of *Bas'rah* under the reign of OMER, and of *Cúfah* under that of OTHMAN. When ALI and MÛA'WIAH, in the 37th year of the *Hijrah*, agreed to settle their differences by arbitration, he was chosen on the part of ALI, and managed so ill that for fear of ALI's resentment he retired to *Mecca*, where he died A. H. 52, aged something above 60 years. ABD-UL-HAK. *See also* D'HERB. *voc.* ALI, *fils d'Abou Thaleb.* OCKLEY'S *History of the Saracens.* Vol. II. p. 10, 46.

† That is, he is only liable to capital punishment for crimes to which that penalty is annexed by the laws from which the *Muslemans* themselves are not exempted.

‡ *Kibla*, that part towards which people turn their faces when at prayer. This among the *Jews* was the temple of *Jerusalem*. 1 Kings, VIII. 30. and among the followers of MUH'AMMED it is the *Caaba* or square temple at *Mecca*. SALE'S *Prel. Disc.* Sec. IV.

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BOOK I.

ing,* that person is a *Muslemàn*; who is under the protection of God and his Prophet; therefore molest him not."

Story of an *Árábì*.

ABU-HURAÍRA said, that an *Árábì*† came and said to the Prophet, "shew me the way, and inform me of a matter by the performance of which I may enter into paradise." The Prophet told him to worship God and not associate any thing with him, to attend to the prayers ordered, and the divine commands respecting charity, and to fast during the blessed month *Ramdàn*. The *Árábì* said, "I will not exceed what thou hast ordered nor be deficient therein." When he had gone, the Prophet said, "whoever is desirous of seeing an inhabitant of paradise, let him look at that *Árábì*."

SUFI'AN-BIN ABDULLA-AL SAKFÌ.‡ I said to the Prophet, "inform me in the matter of *Islàm*, so that I may have no occasion to ask others about it hereafter." He replied, "say, O SUFI'AN, I believe in GOD; after which obey the commandments, and abandon the things forbidden."

What prayers & fasts are necessary.

TALH'A-BIN OBAIDULLAH || said, a person from among the inhabitants of *Najd*§ came to the Prophet with dishevelled hair: we heard the sound of his voice, but could not distinguish what he said, until he approached the Prophet; when behold he asked about *Islàm*, and the Prophet of GOD said, "five divine prayers during the day and night." The man said, "is

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* Who shall eat of the flesh of animals slaughtered by *Muslemàns* conformably to the mode prescribed by the Prophet.

† *Árábì*, a wild *Arab*, an inhabitant of the desert.

‡ He was governor of *Tayif* under OMER.

|| There were three persons of this name. The first and most celebrated, surnamed ABU MUH'AMMED and KARASHÌ, was one of the *Asharah Mubashsharah*, or ten patriarchs of the *Muslemàn* faith. He embraced that religion at a very early period, and was in all the battles except that of *Badr*. At that of *Oh'ud* his arm was broken in warding off the stroke of a sabre from MUH'AMMED. He was slain in the fight of the Camel A. H. 36, at the age of 64, and buried at *Bas'ra*. (*See* D'HERB. *voc.* ALI. OCKLEY's *Hist.* V. II. p. 1.—36.) The second, surnamed IBN CARÌZ KHAZAÎ, was one of the *Tabî'in*, or immediate followers of the *Sahábah*, from *Medínah*; and the third, surnamed IBN AÛF ZAHARÌ, another of the celebrated *Tabî'in* from *Medínah*, died A. H. 96.

§ *Najd*, a small province in the higher parts of *Arabia*, in which *Medî'na* is situated. D'HERBELOT. *Nagiad*.

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any thing else incumbent on me besides these five prayers?" The Prophet said, "no; excepting such prayers as you may voluntarily undertake, and to fast during the month *Ramd'àn*." Then the man said, "are there other fasts for me to observe?" The Prophet said, "no, unless you voluntarily keep them." SU'FI'AN said that the Prophet mentioned legal alms to him, and the man said, "is there any thing besides it?" He said, "no, unless you give such charity as ye may voluntarily bestow." TALH'A-BIN OBAIDULLAH said, that after this the man departed, and went along saying, "I swear by GOD that I will neither do more nor less than this:" then the Prophet of GOD said, "that man has found redemption if he be a teller of truth."

IBN ABB'AS * said, when the ambassadors of ABDUL KAIS † came before the Prophet, he said, "what sect is this?" They answered, "of the tribe of RABI'AH;" the Prophet said, "here is plenty of room for you, ye are welcome, at a time when ye will neither repent nor suffer slander." The tribe said, "O! Prophet of GOD, we cannot come before thee unless in the *Haràm* months, ‡ because between us and you the infidels of the tribe of *Mu'dar*§ are as a wall; therefore instruct us in the rules that are clear, in order that we may report them to those we have left behind; and that we may enter into paradise by the practice of them." Then the ambassadors asked the Prophet what was the proper vessel to drink out of. He order-

Precepts given to the tribe of *Rabi'ah*, respecting articles of faith,

* Son of ABB'AS-BIN-ABDUL-MU'TALLEB, one of the most learned of the *Sah'a'bah*. From his intimate acquaintance with the doctrines of the *Koran* he obtained the title of *Tarjumàn-ul-Koran*, (interpreter of the *Koran*) and *Sult'án-ul-Mufassirin* (prince of commentators.) Born three years before the era of the *Hijra*, and died at *Táyaf* A. H. 68. ABD-UL-HAK. *Com.* D'HERB. *voc.* ABBAS.

† A family belonging to the tribe of *Rabi'ah*, so named after their founder, or remote ancestor. *See* POCOCKE p. 46, 47. *Also* SALE'S *Genealogical Table of the Descendants of* ISMAEL.

‡ Viz. *Zikàda*, *Zilhaj*, *Mohurrem* and *Rajeb*, during which the *Arabs* deem it unlawful to carry on warfare.

§ An *Arabian* tribe who lived in a state of perpetual hostility with that of *Rabi'ah*, descended from MU'DAR son of NAZ'AR. ABD-UL-HAK. POCOCKE p. 46. SALE'S *Gen. Table.*

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BOOK I.

ed them four things, and forbid them four; and ordered them to believe in one GOD. The Prophet of GOD then asked them if they knew what it was to believe in GOD alone; they said "GOD and his Prophet know best." He said, "it is to bear witness that GOD is GOD and of the mission of his Prophet, and

religious duties,

to say prayers, to give the legal alms, and fast in *Ramdàn*, and to give a fifth of all plunder:" and he forbade them four things, to drink out of a

& drinking vessels.

*H'antam** or a *Dubbá*, † or a *Nakìr*, ‡ or *Muzaffat*. ¶ He enjoined them to remember these orders, and report them to those they had left behind.

UBA'DAH-BIN-'SAMIT. § The Prophet of GOD said, at a time when he was encompassed by many of his friends, promise ye to me that ye will not associate any thing with GOD, and that ye will not steal, nor commit adultery, nor murder your children, nor throw suspicion on others, from your own invention, nor disobey the orders of the law. Whoever shall obey this order will meet with his reward in GOD, and that person who shall commit any one of these faults, and shall suffer punishment for it in the world, that will expunge it. But whoever shall be guilty of any part of these crimes, and GOD shall have covered him from detection, his business then is with GOD, who, if he pleaseth will pass it over; if not, will punish it. We then accepted from his highness the conditions as above set forth by him.

ABU SA'ÏD KHUDR'I said, || that the Prophet of GOD came out, on the day of *Fitr*** towards the *Iidgah*, and passed by a concourse of women, to

* A green vessel. † A large gourd hollowed out, or a vessel of that form. ‡ A cup made from the hollowed root of a tree. ¶ Gilt, or covered with pitch or the glutinous substance with which the bottoms of boats are payed. The reason of these prohibitions was that such vessels were used for holding wine.

§ He was one of the chief of the *Ansàr*, (or auxiliaries of *Medìnah* who embraced the party of MUH'AMMED) and one of those employed under ABU-BACR in collecting the scattered sentences of the *Koràn*. He was appointed by OMAR judge of *Syria*. ABD-UL-HA'K. *Com.*

|| His name is SAD-BIN-MALIK-BIN-SINAN, of the tribe *Banì Khudrah*.

** The day succeeding the month of *Ramàdàn*, on which the *Muslemàns* break their fast.

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whom he said, "O women, bestow something in the road of GOD,* for verily many of you will go to hell. They said, "wherefore O! Prophet of GOD?" He said, "because ye are very abusive, and are ungrateful to your husbands; for in spite of your defective sense and want of religion, still there is not your equal in captivating men of the most perfect understandings." The women said, "in what consist our defective sense and faith?" The prophet said, "is not the evidence of a woman equal to half that of a man?" They said "yes!" He said, "this then is the defect of your sense; and is it not the case when ye have your courses, that ye neither fast nor pray?" They said "yes!" The prophet said, "this then is your defect in religion."

Mankind have belied & blasphemed GOD.

A'B'U HURAIRA. The Prophet of GOD said, that the Almighty said; "the sons of ADAM have belied me, which is not right for them to do; and they have blasphemed me, which is a crime. Their belying me consists in this, that they deny the resurrection, which is easier to me than creation in the first instance; and their blasphemy is this, that they said GOD has got a son: whereas I am single in nature and in attributes; and I am in need of nothing, but every thing is in need of me. I was not born, neither will any one be born of me, nor is there any one like unto me." A'B'U HURAIRA said that the Prophet of GOD related these words of GOD, "The sons of ADAM vex me, and abuse time; whereas I am time itself; in my hands are all events, I have made the day and night." A'B'U MUS'A AL ASHARI related that the Prophet of GOD said, "There is no one more patient than GOD at the sins which he hears: they say he has got a son; yet after this GOD keeps them in safety and bestows on them daily bread."

It is kept as a solemn festival, called by the Turks *Beiram*. See D'HERB. *voc.* AID *and Beiram*.

* That is, in charity.

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BOOK I.

Mu'ad'h-ibn-Jabal* said, "I was riding with the Prophet on an ass, and there was nothing between us except the back of the saddle; and the Prophet said O! Mu'ad'h, do you know what debt God has charged against his servants, and what he owes them?" I replied, "God and his Prophet know best." Muh'ammed then said, "verily the debt of God on his servants is, that they worship him and do not associate any thing with him; and what God owes them is, that he will not punish those who do not associate any thing with him." And I said, "O! Prophet of God, may I give these joyful tidings to mankind? He said no; for then they will rest on this alone. Anas has related that the Prophet and Mu'ad'h were riding together, when the Prophet said, "O! Mu'ad'h!" He said, "I am ready to serve you and obey you. This Muh'ammed exclaimed three times, and Mu'ad'h answered each time in the same manner. His highness then said, "there is not one who shall bear witness, from the sincerity of his heart, that there is no God but one God, and that Muh'ammed is his messenger, who will not be preserved from the fire. Mu'ad'h said, "shall I not acquaint mankind of this which will make them happy?" The Prophet said, "at this time they will depend upon it alone." But Mu'ad'h revealed it just before his death, to avoid sinning. Ab'ud'har Ghaffa'ri said, "I came to the Prophet when he was asleep with a white cloth over him, and returned to him when he awoke; and he said "there is no creature who shall say there is no God but God, and shall die on it, but will enter into paradise:" I said, "although he may have committed adultery and theft?" The Prophet replied, "although he may have committed both." I repeated my question three times, and received similar

Faith in the unity of God sufficient for salvation,

whatever crimes the believer may have committed.

* One of the most famous among the *Sah'ábah*. He was tutor of the two orphans Sahal and Suhail, from whom Muh'ammed purchased the ground on which he first set his feet in *Medínah* after his flight from *Mecca*. Savary. *Vie de Mahomet*, p. 76. He was appointed by Muh'ammed judge of *Yaman*, and was employed by Omer in *Syria*, after Ab'u Obaidah. He died at *Amáma*.

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answers, and he added, "contrary to the supposition of AB'UD'HAR." And whenever AB'UD'HAR related this tradition, he would say (from the greatness of his own mind) "contrary to the supposition of AB'UD'HAR." UBA'DAH-BIN 'SAM'IT related that the Prophet of GOD said, "whoever shall bear witness that there is one GOD, and that MUH'AMMED is his servant and messenger, and that JESUS CHRIST is his servant and messenger, and that he is the son of the handmaid of GOD, and that he is the word of GOD, that word which was sent to MARY; and spirit from GOD; and [shall bear witness] that there is truth in heaven and hell, will enter into paradise, whatever sins he may be chargeable with." ÂMER-IBN-IL-ÂA'S* said, I came to the Prophet, and said to him, "hold out your arm that I may confess to you;" and he held out his right hand. I drew back my own. The Prophet said, "why is this O! ÂMER?" I said, "to make an agreement with you." MUH'AMMED said, "what agreement?" I replied, "that you ask for me remission of my sins." He said "do you not know, O! ÂMER, that *Islàm* does away every thing which happened previous to it, and that *Islàm* and *Hajrat* and *Haj* overthrow the habitations of former faults."

Part Second.

On the merit of faith, prayers, alms, fasting and pilgrimage.

MÂ'AD'H. I said to the Prophet, "Tell me an act by which I may reach paradise, and keep far from hell." He said, "truly thou hast asked me concerning a very great matter; but it is easy to him to whom GOD has made it so; worship then, GOD, and do not associate any thing with him;

* Celebrated by his conquest of *Egypt*, under the Khalifat of OMER, A. H. 20. He died A. H. 65.

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BOOK I.

say your prayers and be charitable, fast the month *Ram'dán*, and go on pilgrimage to the *Câaba*." After that he said, "do I not point out to you the doors of virtue? To fast is a shield, alms do away sins, as water extinguishes fire, and to say prayers, at midnight, is one of the doors of virtue." Then the Prophet read this commandment, "The Creator of the universe praises the wakeful at night, who keep their sides from the bed of rest." Then he said, "do I not shew you the root of every thing and the pillars of religion and its exalted cushion?" I said, "yes O! Prophet of GOD." He said, "the root of religion is *Islàm*, and its pillars are prayers, and its exalted cushion, is to fight with infidels." Again he said, "shall I not inform you of those things which are regulated and restrained by it?" I said, "yes O! Prophet of GOD." Then he took hold of his tongue and said, "restrain this;" and I said, "O! Prophet of GOD, shall I be entangled by what I may have uttered?" He said, "O! MU'AD'H, (your mother weep over you!) * men are not thrown into the fire upon their faces and noses, unless from their tongue."

Government of the tongue prescribed.

AB'U-U'MA'MAH. † The Prophet of GOD said, "He who befriends another for the sake of GOD, and makes another an enemy on GOD's account, and gives for GOD, and does not give to GOD's enemy, verily that person has perfected his *Imàn*.

All actions should have reference to GOD as their motive.

ABU'D'HAR-GHAFFARI. ‡ The Prophet of GOD said, "The most excellent of all actions is to befriend any one on GOD's account, and to be at enmity with that person who shall be the enemy of GOD."

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* That is, may you die, and so escape from the mischief which impends over you. The expression is used parenthetically among the *Arabs* to express astonishment. ABD-UL-HAK.

† He lived first in *Egypt*, and afterwards at *Hems*, the ancient *Emessa* in *Syria*, where he died in the year 86 of the Hijra, at the age of 91. He out lived all the other *Sahábas*. ABD-UL-HAK.

‡ One of the most pious of the *Sahábah*, and of the most esteemed for veracity.

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ABU'HURAIRAH. The Prophet of GOD said, that person is a *Muslemàn* from whose hands and tongue *Muslemàns* are safe, and that person is a *Momin*,* in whom is found an asylum for blood and property.

ANAS said, the Prophet seldom read me lectures without saying there is no faith in him who is not faithful to his trust, nor is there any religion in him who breaks his promise.

Part Third.

A sincere profession of the true faith is sufficient for salvation.

UBA'DAH-BIN 'SAMIT, said, 'I heard the Prophet of GOD say; "whoever gives evidence that there is no GOD but GOD, and that MUH'AMMED is sent by him; GOD will forbid him hell-fire."

ÔTHMA'N-BIN-AFFA'N.† 'The Prophet of GOD said, "whoever dies knowing no GOD but GOD, will enter into paradise."

JA'BIR.‡ 'The Prophet of GOD said; "there are two qualities, which are the cause of entrance into paradise and hell." A man said, "O! Prophet, what are they?" He said, "he who shall die, associating any thing with GOD, will go to hell; and he who does not, will go to heaven."

Anecdote illustrating this doctrine.

ABU'HURAIRAH said, 'we were sitting around the Prophet, and ABU'-BACR and ÔMER with us; and the Prophet rose up and went out, and delayed his return; and we feared his being alone, lest any thing should happen to him from his enemies: we all got up, and I was the

* A believer.

† The third *Khalifah*, who succeeded to that office A.H. 23 and was assassinated A.H. 35.

‡ His name at full length is AB'U-ABDULLAH-JA BIR-BIN-ABDULLAH-AL-ANSA'RI. He is said to have accompanied the Prophet in eighteen battles. In his old age he became blind. He died at *Medinah* A. H. 74. ABD-UL-HAK. *See* D'HERB. *voc.* GIABER.

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BOOK I. first person to lament his absence: I came out to look for him, till I reached a garden which belonged to the* assistants, and walked around the wall, hoping to find a gateway, but did not find any; when on a sudden I saw a drain, which conducted water into the garden from a well on the outside of it; and I contracted myself and penetrated into the garden: the Prophet said, "is it ABU'HURAIRAH?" I said "yes:" he said "wherefore have you come?" I said, "you were amongst us when you stood up and walked away, and delayed returning; at which I was alarmed lest any accident should happen to you without us, and I lamented it, and was the first person who did so: then I came to this garden and contracted myself, like a fox when entering his hole, and the rest are following me." The Prophet said, "O! ABU'HURAIRAH!" and giving me his shoes, said "take them away, and whoever shall present himself to you behind this garden, and shall be a witness to GOD and his Prophet, from his heart, give him glad tidings of paradise." The first person I met was ÔMER, who said, "what shoes are these, O! ABU'HURAIRAH?" I said "they belong to the Prophet of GOD, and were sent by me for the purpose that whoever I met who should give evidence with a sincerity of heart, I should give him joy of paradise." Then ÔMER struck me on the breast, and I fell on my back: he then said return, and I returned to the Prophet, and took protection with him in tears; and ÔMER arrived, following me. The Prophet said, "what is the matter with you, O! ABU'HURAIRAH?" I said, "I met ÔMER, and told him your errand; when he struck me on the breast, and I fell on my back to the ground, and he told me to return." The Prophet then said to ÔMER, "what was the cause of your doing this?" He said "(may my father and mother be sacrificed for you) did you send

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† *Ansâr*, assistants or auxiliaries; a title given to the inhabitants of *Medînah* who embraced the religion of MUH'AMMED, and supported his cause, when he fled from *Mecca*. Those of *Mecca* who accompanied him in his flight were called *Muhájirîn* or exiles.

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ABU'HURAIRAH with your shoes; that he should give assurance of paradise to any one he met who might from his heart give evidence to the unity of GOD? The Prophet said yes: Â'OMER said do not so, for I am fearful that mankind will depend on this alone, and abandon the other duties; therefore leave them alone to act as at present. The Prophet told ABU'-HURAIRAH not to mention it to any one.

Its propagation delayed, lest it should cause a neglect of practical duties.

MUA'DH-IBN-JABAL. The Prophet of GOD said to me, the keys of paradise are the bearing witness that there is no other GOD but GOD.

Â'OTHMA'N said, that when the Prophet died, his companions grieved much, to such a degree that some of them were disposed to doubt its possibility, and I was also of that number, at that time. Â'OMER passed by me and saluted me, but I was ignorant of both. Then Â'OMER went and complained to AB'UBACR, when they came and hailed me, and AB'U-BACR said, "what was the reason of your not returning the compliment which your brother Â'OMER paid?" I replied, "I am ignorant of the charge." Then Â'OMER said, "by GOD I went towards you, and paid you the compliment of a salam, and you did not return it; Â'OTHMA'N said, "I swear by GOD that I know nothing of your being near me." AB'UBACR said, "Â'OTHMA'N has spoken true, the calamity of the Prophet's death must have prevented you;" to which I answered, "yes." AB'UBACR said, "how did that so operate upon you?" I replied, "the death of the Prophet happened before I had asked how I was to be freed from the love of the world and deceit of the devil." He said, "I asked him about that affair." Then I stood near him, and said to him, "(may my father and mother be sacrificed for you) you are the most worthy of it."* AB'UBACR

Grief of the companions for the death of MUH'AMMED.

* That is, you are the most worthy of that liberation, and also the properest person to inquire of the Prophet concerning it, on account of your intimacy and affinity with him, and your thirst after knowledge. ABD-UL-HAK.

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BOOK I.

Means of salvation.

said, "I asked the Prophet what was the redemption from it. The Prophet said, "whoever receives from me this maxim, 'There is no GOD but GOD,' he will be freed."

MUH'AMMED predicts the universal prevalence of his religion.

MEKDA'D* said, "I heard the Prophet of GOD say, 'There will not be a city, town, village or inhabitant of the wilds, but will enter into *Islàm*. Some will be conquered, others ruined: the conquered will be brought over to the *Imàn*, and the rest made to pay a poll tax'." I then said, that the religion of all will be for GOD. WAHAB-BIN-MUNABBIH.† People asked him if to say, "there is no GOD but GOD," was not the key of paradise? He said, "yes, but it is a key which has wards, and if ye come with a key of that description, paradise will be opened to you, otherwise it will not."‡

Faith without works like a key without wards.

AB'UHURAIRAH. The Prophet of GOD said, "when any one of you shall have believed truly and sincerely, whatever good that person may do, will be rewarded from ten to seven hundred fold, and every evil will be retaliated one for one until he dies."

The reward of good works enhanced by faith.

The marks of true faith.

AB'U-UMA'MAH said, "a man asked the Prophet what was the mark whereby a man might know the reality of his faith." He said, "if thou derive pleasure from the good which thou hast performed; and be grieved for the evil which thou hast committed, thou art a true believer." The man said, "what does a fault really consist in?" He said, "when any thing pricks your conscience, forsake it."

AMER-IBN-ABASATAH § said, "I came before the Prophet and then said to

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* MEKD'AD the son of AMER-UL-CANDI, but more commonly called IBN-UL-ASWAD, from having been either the step-son of ASWAD, or his slave, and adopted by him, was one of the most eminent of the *Sahábah*, and one of the earliest who embraced *Islàm*. He died at *Jawf*, three miles from *Medínah* in the thirty third year of the *Hijra*, at the age of 76.

† One of the *T'abi'in* or followers of the *Sahábah*. He was *Ká'dì* of *Yemen*, and died A. H. 114.

‡ The wards of the key imply good works, without which the profession of faith will be ineffectual to salvation. ABD-UL-HAK.

§ His patronymick is AB'U-NAJ'IH', and being of the tribe *Beni Salim* he is surnamed

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him, O Prophet of God, who is your assistant in *Islàm?*" He said, "a free man (Ab'ubacr) and a slave, (called Billall.") I then asked him, "what is *Islàm?*" He said, "purity of speech and charity:" "and what is *Imàn?*" He said, "abstinence and obedience;" I then asked the Prophet which was the most excellent: he said, "he from the tongue and hands of whom *Muslemàns* remain safe." I then asked him which was the most excellent *Imàn:* he said, "an amiable disposition." "And which is the best prayer?" He said, "that which keeps you longest standing." Which is the most excellent *Hijrat:* He said, "abandoning that which God disapproves of," and which *Jehàd* * is the most excellent?" He said, "that in which the legs of thy horse shall be cut off, and thy own blood spilt" (i. e. so to fight in the field of battle, on account of religion, that both man and horse fall therein). I said, "and which is the best time for standing up in prayer?" The Prophet said, "in the middle of the latter part of the night."

The most excellent religious duties defined.

Mua'dh-Ibn-Jabal. I heard the Prophet of God say, "he who dies without associating any thing with God, and shall have constantly said the five prayers and fasted the month *Ramd'àn*, will be pardoned." I said, "O Prophet! shall I not rejoice mankind with this circumstance?" He said, "let them alone until they practise it." Mua'dh-Ibn-Jabal asked the Prophet of the most excellent *Imàn.* He said, "to love him who loves God, and hate him who hateth God, and to keep your tongue employed in repeating the name of God." What else, O Prophet? He said, "to do unto all men as you would wish to have done unto you, and to reject for others what you would reject for yourself."

The golden rule of reciprocal benevolence inculcated.

Salami. He is said to have been the fourth person who embraced *Islàm*, after which he returned to his tribe and resided with them till after the war of *Khaiber*, when he joined the Prophet, and remained at *Medinah.*

* Combat with infidels for the sake of religion.

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CHAP. II.---PART I.

IN EXPLANATION OF CAPITAL CRIMES AND SIGNS OF HYPOCRISY.

The greatest crimes, polytheism, infanticide, & adultery.

ABDULLAH-IBN-MASU'UD.* A man said to the Prophet, "O! Messenger of GOD, which is the greatest of all crimes before GOD?" He said, "that you call any other like unto GOD who created you:" the man said, "and next to it?" He said, "that you murder your child from an idea that it will eat your victuals:" "and what after this?" He said, "that you commit adultery with your neighbour's wife."

Disrespect towards parents, murder, suicide, false swearing.

ABDULLAH-IBN-OMER. The Prophet of GOD said, "the greatest crime is to associate another with GOD, and to vex your father and mother, and to murder your own species, or commit suicide, to swear to a lie."

* He was of the tribe of *Hu'dhail*, and having embraced *Islàm* at a very early period, was one of those who fled to *Habash* from the persecution of the *Koraish*. He was present at *Badr* and other battles after it. He was one of those to whom the Prophet gave assurance of paradise. He was of short stature and thin. He died A. H. 32, at *Medinah*, aged something above sixty years. ABD-UL-HAK. *See* D'HERB. *voc.* ABDULLA *and* MASSOUD. SAVARY. *(Vie de Mahomet)* p. 49.

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Magick, usury, robbing of orphans, running away from the holy war; falsely accusing women of adultery.

AB'U HURAIRAH. The Prophet said, "abstain ye from seven ruinous destructive things:" The companions said, "O Prophet! what are they?" He said, "associating any thing with GOD, and magick, and killing any one without reason, and taking interest on money, and taking the property of the orphan, and running away on the day of battle for the faith; and taxing with adultery good women who may be ignorant of sin."

Theft, drinking wine, embezzling of plunder.

AB'U HURAIRAH. The Prophet said, "he is not a *Momin* who commits adultery, or who steals, or who drinks liquor, or who plunders, or who embezzles, when charged with the plunder of the infidel. Beware, beware."

Signs of hypocrisy.

AB'U HURAIRAH. The Prophet said, "the signs of hypocrisy are three: speaking falsely, promising and not performing, and when trusted being perfidious."

ABDULLAH-IBN-OMER. The Prophet said, "there are four qualities, which being possessed by any one, constitute a complete hypocrite; and whoever has one of the four, has one hypocritical quality till he discards it; perfidy when trusted, the breaking of agreements, speaking falsely, and prosecuting hostility by treachery."

IBN-OMER. The Prophet said, "hypocrisy is like unto a sheep between two flocks, which wants the ram, and at one time turns to one side, at another time to the other.

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Part Second.

Interview of MUH'AMMED with two *Jews*.

ŚAFWÀN-BIN-ÂSSÀL.* 'A *Jew* said to his friend, "carry me to this Prophet. He said, "do not call him a Prophet, for if he hears it he will be pleased." And they came to the Prophet and asked him about the nine wonders, which appeared from the hands of MOSES. He said, "do not associate any thing with GOD, or steal, or commit adultery, or murder, or take an inoffensive person before the King to be killed, or practise magick, or take interest, or accuse women of adultery, or turn your backs on the field of battle; and it is proper particularly for the *Jews* not to fish on Saturday." 'SAFW'AN says, that the *Jews* kissed the hands and feet of the Prophet, and said, "we bear witness that you are a Prophet:" he said, "what prevented you from being my disciples?" They replied, "DAVID called on GOD to perpetuate the gift of prophecy in his family, and we feared the *Jews* would kill us if we became your followers."

Who acknowledge the truth of his mission.

The three roots of *Imàn*; to think charitably of true believers. To fight against infidels. To believe in fate.

ANAS. The Prophet of GOD said, "there are three roots to *Imàn*; one of them, not to trouble him who shall say there is no GOD but GOD, not to think him an unbeliever on account of one fault, or discard him for one crime; secondly, to fight perpetually for the religion, even to the time of DAJJ'AI;† for neither shall the tyranny of the tyrannical King, nor the justice of the just King have any weight in this matter; thirdly, to have faith in destiny."

AB'U HURAIRAH. The Prophet said, "when a man commits adultery,

* One of the *S'ah'ábah*, a native of *Cúfah*. He is said to have attended the Prophet in twelve battles.

† Or Antichrist. *See* D'HERB. *voc.* DAGGIAL.

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Imàn leaves him, and remains over his head like a canopy; but when he quits such bad ways *Imàn* will return to him."

Part Third.

MU'A'DH-IBN-JABAL. The Prophet of GOD advised me in ten things: he said, "do not associate any one thing with GOD, although they kill or burn you; nor affront your parents, although they should order you to quit your wives, your children, and your property; nor abandon the divine prayers intentionally; and he who does so, will not remain in the asylum of GOD. Never drink wine; for it is the root of all evil; abstain from vice, for from it descends the anger of GOD; refrain from running away in battle, although ye be destroyed; and when a pestilence shall pervade mankind, and you shall be amongst them, remain with them; cherish your children, and beat them in order to teach them good behaviour; and instruct them in the fear of GOD."

Ten precepts delivered by MUH'AMMED.

HUD'HAIFAH-BIN-YEM'AN.* 'There was no hypocrisy except in the time of the Prophet; for at this time there is nothing but infidelity or belief.'

* His patronymic appellation is AB'U ABDULLAH-AL-AISA. He was much in the confidence of the Prophet, by whose instructions he acquired uncommon sagacity in the distinguishing of hypocrites or those who wavered in the faith. He died at *Medinah*, forty days after the murder of OTHM'AN, A. H. 35, or 36.

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CHAP. III.---PART I.

ON THE MACHINATIONS OF THE DEVIL.

ABU HURAIRAH. The Prophet of GOD said, "it is most certain that GOD has passed over the wicked desire of the hearts of my sect until they practise them, or utter that they will do so."

It is a proof of true faith when a man abhors and is ashamed of his wicked propensities.

AB'U HURAIRAH. Some of the Prophet's friends came to him and said, "verily we find in our minds such wicked propensities, as we think it even bad to mention," the Prophet said, "do you find them really bad?" They said, "yes!" He said, "this is purely *Imàn*." AB'U HURAIRAH. The Prophet said, "does the devil come to any one of you; and say who created this, and who created that, even to say who created your creator? When it comes to this, then tell him to take protection with GOD (by saying, GOD defend us from the cast out devil) and tell him to keep on one side from the attempts of the devil." AB'U HURAIRAH. The Prophet said, "men are constantly asking one another; even to say GOD has created the creation, but who has created GOD? Whoever is found in this state, tell him to say, I believe in GOD and his Prophets." IBN-MASU'UD. The Prophet said,

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"there is not one amongst you, but has an angel and a devil appointed over him." The companions said, "do you include yourself in this?" He said, "yes for me also, but GOD has given me victory over the devil, and he does not order me except in what is good." ANAS. The Prophet said, "verily the devil enters into man as the blood into his body." AB'U HURAIRAH. The Prophet said, "there is not of the sons of ADAM, except MARY and her son, one born but is touched by the devil at the time of his birth, and the child makes a loud noise from the touch."

Every man is attended through life by a good and an evil angel. The crying of children at their birth caused by the touch of the devil.

ABUHURAIRAH. 'The Prophet said, "the noise which a child makes at its birth is from the devil's touch."

JA'BIR. 'The Prophet said, "verily the devil rests his throne upon the waters, and sends his armies to excite contention and strife amongst mankind; and those, in his armies, who are nearest to him in power and rank, are those who do the most mischief. One of them returns to the devil and says I have done so and so, and he says you have done nothing; after that another comes, and says I did not quit him till I made a division between him and his wife; then the devil appoints him a place near himself, and says you are a good assistant." JABIR. The Prophet said, "verily the devil is hopeful in his endeavours to secure the worship of those of the land of *Arabia*, who say their prayers; but he is employed in working them on to quarrel."

The devil promotes his officers in proportion to the mischief which they do.

Part Second.

IBN-'ABBAS. A man came before the Prophet and said, "indeed I have conceived such a thought that it would be better for me to be burnt than

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BOOK I. to give utterance to it." The Prophet said "praise be to GOD, who has prevented the machinations of the devil." IBN-MASU'UD. 'The Prophet said, "verily the devil sticks close to the sons of ADAM, and an Angel also; the business of the devil is to do evil, and that of the Angel to inform of the truth; and he who meets with truth and goodness in his mind let him know it proceeds from GOD, and let him praise GOD; and he who finds the other, let him seek for an asylum from the devil in GOD." Then the Prophet read this revelation of the *Koràn* "The devil threatens you with poverty if ye bestow in charity; and orders ye to pursue avarice; but GOD promises you grace and abundance from charity."

Part Third.

OTHM'AN-IBN-ABIL'AS,* said, 'I said "O! Prophet of GOD, indeed the devil intrudes himself between me and my prayers and my reading and perplexes me in both." Then the Prophet said, "this is a demon called KHINZAB, who casts doubt into prayer: when you are aware of it, take protection with GOD, and spit over your left arm three times." I did so and all doubt and perplexity was dispelled.

KA'SIM-IBN-MUH'AMMED.† 'A person said to me, "I am troubled with

* He was a native of *Thakif*, and was deputed by the people of that place on an embassy to the Prophet. After the death of MUH'AMMED the inhabitants of *Thakif* having determined to revolt from the faith, OTHM'AN endeavoured to dissuade them, saying "you were the last to embrace *Islàm*, be not the first in apostacy." His eloquence was ineffectual. The Prophet made him governor of *Tàyef*, which place he held till the second year of the reign of OMER, who removed him to the government of *Ommàn* and *Bah'r*. After that he resided at *Básrah* where he died A. H. 51.

† The grandson of ABU'BACR; he was one of the most learned men of his time, being of the number of the seven celebrated lawyers of *Medinah*, where he died A. H. 101, at the age of seventy years.

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much doubt at my prayers, and am frequently in this condition." I told him to finish his prayers, that he would never get rid of his doubts till he read them through.'



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CHAP. IV.---PART I.

ON FATE.

BOOK I. All events pre-ordained by GOD.

ABDULLAH-IBN-OMER. 'The Prophet of GOD said, "GOD wrote the orders for creation, before creating the heavens and earth, fifty thousand years; and his bed was upon the waters." IBN-OMER. 'The Prophet said, "whatever is in the universe is by the order of GOD, even to understanding and stupidity." ABU'HURAIRAH. 'The Prophet of GOD said, that ADAM and MOSES (in the world of spirits) maintained a debate before GOD, and ADAM got the better of MOSES; who said, "thou art that ADAM whom GOD created by the power of his hand, and breathed into thee from his own spirit, and made the Angels bow before thee, and gave thee an habitation in his own paradise: after that thou threwest man upon the earth, from the fault which thou committedst." ADAM said, "thou art that MOSES whom GOD elected for his prophecy, and to converse with, and he gave to thee twelve tables, in which are explained every thing, and GOD made thee his confident, and the bearer of his secrets: then how long was the *Bible* written before I was created?" MOSES said "forty years." Then ADAM said, "didst thou see in the *Bible*, that ADAM disobeyed GOD?"

Dispute between ADAM and MOSES.

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He said "yes." ADAM said, "dost thou reproach me on a matter which GOD wrote in the *Bible* forty years before creating me?"

The progress of the embryo in the womb, when it is vivified, & when its fate determined.

IBN-MASU'UD said. 'The Prophet of GOD related this tradition to me, "verily the root of creation of every one is semen, which is collected in his mother's womb forty days in embryo; after that it is like a clot of blood, and in forty days after it assumes the appearance of a piece of flesh; and then GOD sends an Angel to it to write four things in its fortune; when its actions, its life, and its portion are specified; and whether fortunate or unfortunate: after that he breathes a spirit into it. Therefore I swear by GOD that some of you will be appropriated to paradise, and some of you to hell." SAHAL-IBN SAD.* The Prophet of GOD said, "verily there is no reliance on actions but at the latter end."

AA'YESHAH.† 'The Prophet was called to say prayers over the bier of one of the children of the companions, and I said to him, "O! Prophet of GOD, be happy; for this child is a bird of the birds of paradise, for it hath committed no sin." Then the Prophet said, "peradventure it may be otherwise, because GOD hath created those who are fit for paradise when in their father's loins, and those for hell at the same time.

The place of all mankind in paradise or hell is predestined by GOD.

ALI. The Prophet said, "There is not one amongst you whose sitting place is not written by GOD whether in the fire or in paradise." The companions said "O! Prophet! since GOD hath appointed our places, may we confide in this and abandon our religious and moral duties?"

* SAHAL-IBN-SAD-IBN-MA'LIC; was originally named H'AZAN which signifies hard or rocky ground. The Prophet gave him that of SAHAL, (soft or good soil.) He was fifteen years of age at the time of MUH'AMMED's death. He died A. H. 91, and was the last of the *Sahábah* who died at *Medínah*.

† The favorite wife of MUH'AMMED, daughter of ABUBACR, who after the Prophet's death, whom she long survived, had great influence among the *Muslemáns*, and obtained the honorable title of *Omm-ul-Móminin*, or mother of the faithful. She died A. H. 58. *See* D'HERB. *voc.* AISCHAH *and* ALI.

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BOOK I.

He said "no, because the happy will do good works, and those who are of the miserable will do bad works." After which the Prophet read this revelation from the *Koràn:* "He who hath given to the needy, and abstained from sin, and known as a truth that GOD is but one and MUH'AMMED his servant and messenger, I will speedy appoint him to a matter by which he will easily enter into paradise."

Yet morality is not to be neglected on that account.

Crimes predordained by GOD.

AB'UHURAIRAH. The Prophet said, "Verily GOD hath written it in the destiny of those who will commit adultery; and they certainly and by necessity must do so: then the adultery of the eye is to look with an eye of desire on the wife of another: and the adultery of the tongue is to utter what is forbidden. The heart of man may desire, and sometimes the parts of man and woman fall into adultery and sometimes reject it." AB'UHURAIRAH. "I said to the Prophet of GOD, "truly I am a youth; and fear my desires may lead me to commit adultery, and I have not the means of marriage," (By which words it is supposed that AB'UHURAIRAH requested permission to become an eunuch.) "The Prophet remained silent. Then I spoke again in the like manner, but he was silent; and again a third time, when the Prophet of GOD said, O! AB'UHURAIRAH, the pen of thy actions is already dry,* then be an eunuch or not as thou likest."

Adultery of the eye. Of the tongue.

ABDULLAH-IBN-OMER. The Prophet of GOD said, "The hearts of men are at the disposal of GOD like unto one heart, and he turneth them about in any way that he pleaseth." After that the Prophet said, "O! Thou director of hearts, turn our hearts to obey thee." AB'UHURAIRAH. The Prophet said, "There is not one born but is created to *Islàm*, then it is their fathers and mothers who make them *Jews* and *Christians* and *Gabrs*;†

All mankind born in the true faith, but led into error by their parents.

* That is your future deeds are already registered, and no precaution you can take will avail to alter their course.

† *Gabr*, a worshipper of fire.

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in like manner as beasts produce their young with all their members perfect; do you see any thing deficient in them?"

AB'U MU'SA-AL-ASHAR'I said, "The Prophet of GOD warned us of five things; one of them, GOD sleepeth not, it is impossible that he should do so; he circumscribeth the portions of some and maketh abundant those of others; the actions of the night are carried up by the angels before the actions happen of the next day, and so likewise those committed in the day before the performance of those of the night. The splendor of GOD is his veil, and if it were lifted up it would burn every thing."

AB'UHURAIRAH. The Prophet of GOD said, "the hand of GOD's gifts is full, and does not diminish from giving; it is the bestower of the day and of the night, and it hath been constantly supplying our wants, since the beginning of the creation of the heavens and earth without a deficiency. In his hand is the scale of daily bread, he augmenteth to some and curtaileth from others according to his pleasure." AB'UHURAIRAH. "The Prophet of GOD was asked about the children of polytheists who might die in their infancy, whether they would go to heaven or hell. He said, "GOD knoweth best what their actions would have been had they lived; it depends on this."

The fate of those who die in infancy determined by GOD's knowledge of the acts they would have performed had they lived.

Part Second.

UBA'DAH-BIN-'SA'MIT said, The Prophet said, "The first thing which GOD created was a pen, and he said to it write: it said what shall I write? And GOD said, write down the quantity of every individual thing to be created, and it wrote all that was, and that will be, to eternity."

Of the pen wherewith the decrees of GOD are written.

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BOOK I.

The eternal happiness or misery of all ADAM's offspring determined from the beginning.

MUSLIM BIN YES'AR.* The Prophet said, "Verily GOD created ADAM, and touched his back with his right hand, and brought forth from it a family: and God said to ADAM I have created this family for paradise, and their actions will be like unto those of the people of paradise. Then GOD touched the back of ADAM, and brought forth another family, and said I have created this for hell, and their actions will be like unto those of the people of hell." Then a man said to the Prophet, "Of what use will deeds of any kind be?" He said, "when GOD createth his servant for paradise, his actions will be deserving of it until he die, when he will enter therein, and when GOD createth one for the fire, his actions will be like those of the people of hell till he die, when he will enter therein."

The elect & the reprobates written down & numbered.

ABDULLAH-IBN-OMER. The Prophet came out of his house with two books in his hands, and said, "do you know what books these are?" We said "no, but do thou tell us." Then he said of the book which was in his right hand, "this is from GOD; in it are the names of the people of paradise, of their fathers and tribes; and their numbers were cast up at the bottom of the book; and of them there cannot be more or less:" and he said of the book that was in his left hand, "this is from GOD, in it are the names of the people of hell, their fathers and tribes cast up at the bottom, and neither will there be more or less." Then his companions said "O Prophet! of what use are actions to works that are already finished?" He said, "do your duty towards GOD in the straight road, and seek to approach him, because the people of paradise end their lives with deeds becoming paradise, whatever their actions may have been during their lives: and the people for hell will seal their lives as inhabitants of hell, whatever their actions may have been during their lives." Then the Prophet threw

The concluding acts of life determine the future state.

* One of the chief of the *T'ábi'in*, distinguished by his learning, his piety, the purity of his morals and his veracity. He died A. H. 100.

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the books from his hands and said, "GOD hath finally determined respecting his servants, a tribe in heaven and a tribe in hell."

AB'U KHIZA'MAH.* I said, "O Prophet of GOD! inform me respecting charms, and the medicines which I swallow, and shields which I make use of for protection, whether they prevent any of the orders of GOD?" MUH'AMMED said "these also are by the order of GOD."

It is impious to debate on the decrees of GOD.

AB'UHURAIRAH. The Prophet of GOD came out of his house when we were debating about fate, and he was angry, and became red in the face; to such a degree that you would say the seeds of a pomegranate had been bruised on it. And he said, "hath GOD ordered you to debate of fate, or was I sent to you for this? Your forefathers were destroyed for debating about fate and destiny, I adjure you not to argue on those points."

AB'U-MU'SA-AL-ASHAR'I said, I heard the Prophet of GOD say, "verily GOD created ADAM from a handful of earth, taken from all parts, and the children of ADAM became different, like the earth; some of them red, some white and some black, some between red white and black, some gentle and some severe, some impure and some pure."

ABDULLAH-IBN-OMER said, "I heard the Prophet of GOD say "verily GOD created his creation in darkness, and reflected upon it his own light; and those whom this light reached found the right road, and those whom it did not reach were lost. On this account I say that the pen became dry on the wisdom of GOD." ANAS said, the Prophet of GOD used to say frequently, "O thou director of hearts from one condition to another, fix my heart on thy own religion." Then I said "O Prophet, I put faith in thee and in thy religion; therefore dost thou fear from me the decay of religion and

* The son of YAMAR, of the tribe *Beni Hurâth*, one of the *Tabi'in*.

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BOOK I.

Imàn?" He said "yes! for verily all hearts are in the possession and power of GOD, he directeth them as he willeth." AB'U-MU'SA. The Prophet of GOD said, "hearts are like a feather in a desert, driven about by contrary winds, sometimes on one side, sometimes on the other."

AL'I* (with whom GOD be pleased) The Prophet of GOD said, "no creature believeth, till he believeth in four things; the first of them is this, that he bear witness there is no other GOD but GOD, and bear witness that MUH'AMMED the elect is the messenger of GOD truly sent, and that he believe in death as ordered by GOD, and life after death, and in fate as ordained by GOD."

The sects *Murjiah* & *Kaderiah* condemned.

IBN ÂBB'AS. The Prophet of GOD said, "there are two sects among my followers that will not benefit by *Islàm*, one of them *Murjiah* and the other *Kaderiah*."† IBN ÔMER said, I heard the Prophet of GOD say, "there will be in my sect some who will sink under the earth, and others that will change their likeness for the worse; and these things will happen to those who deny fate." IBN ÔMER. The Prophet said "a denier of fate is like a *Gabr* who when sick ask not about him, and if he dies, be not present at his funeral." ÔMER-IBN AL-KHATT'AB. The Prophet of GOD said, "sit not with a disputer about fate, nor begin a conversation with him." ÂA'YESHAH (with whom GOD be pleased) The Prophet said, "there are six persons whom I have cursed, and who are cursed by GOD; and whatever the Prophet doth will be approved of by GOD; one who shall add any thing to the book of GOD, the second who shall belie GOD's fate, the third who shall dishonour him whom GOD hath honoured, or shall dignify him whom GOD hath disgraced; the fourth who shall wish to make lawful

Six mortal sins.

* This benediction is inseparable from the name of ALI, but will be omitted in future.

† For a full account of the tenets of these sects, see POCOCKE *Spec. Hist. Arab.* pp. 231, 254. SALE *Prel. Disc.* § VIII. pp. 216, 229.

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what God hath forbidden, the fifth who shall act towards my family in such a way as* God hath forbidden, the sixth he who shall abandon my laws."

MU'TR-IBN-ÛCA'MIS † said, "the Prophet of God said, when God hath ordered a creature to die in any particular place, he causeth his wants to direct him to that place." Â'A'YESHAH. I said "O Prophet of God; what is the condition of the children of *Muslemàns* that have died, are they in heaven or in hell?" He said, "as the conditions of their fathers." Then I said, "O! Prophet of God, do they go to heaven without good deeds?" He said, "God knows best how they would have acted." Then I said "what is the condition of the children of polytheists?" He said "they also are as their fathers;" I said "without bad actions?" He said "God knows best the things which they would have done." IBN-MASU'UD said, the Prophet of God said "The woman who buries her child alive, and the child so buried, are in hell." ‡

The children of *Muslemàns* who die in infancy go to paradise, and those of infidels to hell.

Part Third.

AB'U DARD'AA. § The Prophet of God said, "Verily God hath

* Such as vexing them, shewing them disrespect, or with-holding whatever is their due. ABD-UL-HAK.

† He was an inhabitant of *Cûfah* of the tribe *Salîm*.

‡ This tradition is related by ABÀ DA'ÜD. The practice here reproved was frequent among the women of that time. The mother is deservedly condemned to hell for her impious act. But the commentators are puzzled to account for the severe sentence here pronounced against the innocent sufferer. 1. Some say it is condemned as being the offspring of infidels, and its place in hell is predestined from the beginning. On this account the author of the *Masâbih'* has introduced the tradition into this chapter. 2. Those who maintain that the children of infidels may be saved, understand by the word *Wâïdah* not the mother but the nurse; and by *Mawùdah* (translated in the text the child so buried) the mother, by whose order the nurse buries it. 3. Another opinion is that this sentence being pronounced by the Almighty, at whose absolute disposal are all events, the reasons are only known to him, and mortals are not permitted to inquire into them. It is like the slaughter by the Prophet KHI'DR of a child, who had he lived would have been impious (See *Korân*) It must however be confessed that this tradition rests on doubtful authority. ABD-UL-HAK.

§ AB'U DARD'AA, UAIMIR, BIN AAMIR-AL ANSA'R'I AL-KHAZRAJ'I, named from his daughter DARD'AA, was a very learned man, and profoundly skilled in the law. He did not embrace *Islàm* till a late period. He lived in *Syria* and died at *Damascus* A. H. 32.

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BOOK I. pre-ordained five things on his servants; the duration of life, their actions, their dwelling places, their travels and their portions." Âa'yeshah. I heard the Prophet of God say "whoever shall say any thing about predestination, will be interrogated about it on the day of the resurrection, and he who shall not talk about it will not be asked thereof. Ibn-al-Dailam'i * said, I was walking before Ubai bin Câb, † and said to him, "really a doubt occurs to my mind about fate, therefore relate to me the sayings of the Prophet: perhaps God may remove the doubt from my heart." Then Ubai bin Câb said, "verily if God should punish the people of heaven and earth, he would not be a tyrant; and if he have compassion on them, it will be better for them than their actions deserve; and if you give in charity gold equal to the mountain of *Ohud* in the road of God, he will not approve of thee until thou believe in fate and destiny, and till thou shalt know that whatever happeneth to thee is from fate: and if thou shouldest die without believing in fate thou most certainly wouldest enter into hell fire." Then I heard the like from Âbdullah-ibn-Masu'ud and H'ud'haifah-ibn-al Yem'an and Zaid bin Tha'bit.

Na'fi' ‡ said, a man came before Ibn Ômer, and said "such a one has sent his salam to you." Then Ibn Ômer said, "I have heard that he has fabricated something which was not in the religion; and if true do not return my salam to him, because I heard the Prophet of God say, such folks will either sink into the earth or be changed from their natural like-

* One of the *T'ábîî'n*. His name was D'uh'h'ak-bin-Fi'ro'z. He was of *Persian* extraction, and is said to have been nephew to the *Najáshi*, or king of *Ethiopia*.

† One of the most learned and most illustrious of the *S'ahábah*. He was one of the *Ans'ar*, or helpers of the tribe of *Khazraj*. He was one of the six secretaries of the Prophet, who wrote down and committed to memory the chapters of the *Korân* as they were revealed. He died at *Medinah* A. H. 19.

‡ He was the slave of Abdullah-ibn-Omer. Many traditions are handed down from him, and his authority is highly respected. He was from *Dailam*.

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ness, or have a shower of stones upon them." ALI said, "KHADIJAH asked the Prophet of GOD concerning two of her children, which were not by the Prophet, and who died in the days of ignorance, saying, what are their conditions, are they are in heaven or in hell?" He said "they are both in hell." ALI said that when MUHAMMED perceived symptoms of displeasure in the face of KHADIJAH he said to her "if you saw the place they are in, you would be displeased with both of them." She said "O! Prophet of GOD, what is the state of the son that I had by you?"* He said "Verily *Muslemàns* and their children are in paradise; and infidels and their children in hell;" and then read a revelation, the signification of which is this: "Those who have believed and their children followed their steps I have joined together."

ABUHURAIRAH. The Prophet said, "When GOD created ADAM he touched his back, and there fell from it all mankind, and in this way creation will go on till the resurrection; and he created in both the eyes of every man flashes of light, and then shewed all mankind to ADAM, and ADAM said, "O! my creator who are these?" He said, "they are thy children." Then ADAM saw a person amongst them, the sparkling of whose eyes pleased him, and ADAM said "O! my LORD who is this man?" GOD said "this is DA'UD the Prophet;" ADAM said "how many years hast thou made his life?" He said "sixty years;" ADAM said, "O! my creator, add forty years to his age out of my life." The Prophet of GOD said, that when the age of ADAM had elapsed, except forty years, the angel of death came to him. ADAM said, "do not forty years of my life still remain?" The angel said, "did you not give forty years of your own life to your son?" The Prophet of GOD said, "Then ADAM denied, and

GOD sheweth to ADAM his posterity.

* This was ABDULLAH surnamed *T'aiyib* and *T'áhir* (or good and pure) because he was born at the commencement of the revelation of the *Muslemàn* faith.

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BOOK I.

his children have inherited this vice; and ADAM forgot, and eat of the tree, and his children inherited forgetfulness from him: ADAM committed a fault, and his children have inherited crimes from him."

ADAM retracts his grant in favour of DAVID.

ABU DARDAA. The Prophet of GOD said, "GOD created ADAM, and struck him on the right shoulder, and brought out his white children, you would say they were pearls; then he struck his left shoulder, and produced his black children, you would say they were coals; and GOD said those of the right side are towards paradise, and I have no fear, and he said of those of the left side, they are towards hell and I fear not.* ABU NADRAH† said, "verily there was a man of the companions of the Prophet who was called ABUABDULLAH, who was sick, and his friends came to inquire after his health at a time that he was weeping, and said to him "Why dost thou weep? Hath not the Prophet of GOD said to you, cut off part of your whiskers and keep them so till you meet me?"‡ He said yes, but I heard the Prophet say, verily GOD took one tribe in his right hand, one in his left, and said, the right is for paradise and the left for the fire, and I fear not: now I do not know which of the two I belong to."

IBN ABBAS. The Prophet of GOD said, GOD took an engagement from the children of ADAM in *Nâmàn*,‖ and brought out a family, from the back of ADAM, and scattered them before him. After that GOD spoke to them in his presence, saying, "am I not your creator?" They said "Yes; we bear witness to your Godhead" (that they might not plead ignorance on the day of the resurrection.) UBAI-BIN-CAB said, from

Mankind examined regarding the power and providence of GOD.

* The expression here twice repeated (in the original *là-abâli*) implies, I have no fear that their future deeds will falsify the sentence which I have now pronounced, seeing I have already predestined all their actions. ABD-UL-HAK.

† One of the *T'ábî'in*, whose veracity is much esteemed; and from whom many traditions have been received. He was otherwise named MANDAZ BIN MA'LIC. Died A. H. 107.

‡ That is in paradise after your death.

‖ A plain near *Arafât*, between *Mecca* and *T'áyef*.

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the word of GOD, when GOD created the children of ADAM, he placed them together and made them various: after that he gave them forms and speech; and they spoke: and then he took a promise from them, to confess one GOD; and they said "thou art our cherisher and our GOD, and we have no other cherisher but thee and no other GOD but thee," and they bore testimony to this. Then ADAM looked towards his family, and saw the affluent and the indigent; some handsome and others deformed: then he said "O! my LORD! why didst thou not make all equal?" GOD said "Verily I have befriended those, for the purpose of receiving gratitude." Then ADAM saw Prophets amongst his children, bright as lamps: then GOD took a promise from IBRAH'IM*, MU'SA, † and 'ISA-BIN-MARIAM ‡ which were in the world of spirits, and others; and afterwards sent 'ISA to MARIAM, and he entered at her mouth.

Reasons of bestowing unequal endowments on mankind.

UMM SALMAH said, "O! Prophet of GOD, you feel pain every year from the poison which you swallowed in mutton at *Khaiber*;" he said "I do not experience any thing from it but what was pre-ordained."

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* ABRAHAM. † MOSES. ‡ JESUS CHRIST.

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CHAP. V.---PART I.

ON THE PUNISHMENTS OF THE GRAVE.

BAR'A-IBN-ÂA'ZIB.* The Prophet of God said, when a *Muslemàn* is interrogated in his grave, about his God, his Prophet and religion, he will give evidence to the unity of God, and the mission of his Prophet, and will say my religion is *Islàm*. ANAS. The Prophet of God said, "when a servant is put into the grave and mankind leave him; verily he heareth the noise they make in walking away; when two angels come to the dead man, and make him sit up in his grave; and say, what was your opinion about MUH'AMMED? Then that person who is a *Muslemàn* will say, I bore witness that he was the servant of God and his Prophet. Then it will be said to the dead person, look towards thy place, which was in hell, but God hath now changed it for thee to paradise; and he sees them both.† And it will be said to the hypocrite; what sayest thou with res-

The examination of a *Muslemàn* in the grave.

And of an unbeliever.

* BAR'A-IBN-AA'ZIB-AB'U UMA'RAH-AL-ANS'AR'I-AL-HA'R'I, one of the *Sahábah*, was with MUH'AMMED in fifteen battles, the first of which was that of the ditch. He was an inhabitant of *Cúfah*. He conquered *Rai*, in the year of the *Hijrah* 24. He was with AL'I at the battle of the *Camel*, A. H. 36, of *Saffain*, A. H. 37 and *Naharwàn*, A. H. 38.

† That is both the places, heaven and hell, that his joy and gratitude may be increased by the sight of the torment which he has escaped and the bliss which he is about to enjoy.

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pect to MUH'AMMED?" He will answer "I know him not." The angels will then say to him, "did not thy understanding and reading inform thee?" Then he will be struck with an iron hammer, and he will roar out, which will be heard by all animals that may be near his grave, excepting man and the genii.

ABDULLAH-BIN-OMER. The Prophet said, "When any one of you dieth, his place is shewn him morning and evening, whether in heaven or hell, and it is said to him, this grave is thy sitting place until the day of resurrection." AA'YESHAH said, a *Jew* came to me, and mentioned the punishments of the grave, and said "may GOD protect thee from the sufferings of the grave." Then I interrogated the Prophet about them, he said "yes, punishments in the grave are true:" and I always observed the Prophet, at the end of every prayer, implore GOD to defend him from the sufferings of the grave.

ZAID IBN THA'BIT* said, one day the Prophet of GOD was riding on a camel in the orchard of BENI NAJ'AR,† and we along with him, when the camel tried to throw the Prophet,‡ and there were five or six graves on the spot, and MUH'AMMED said, "does any one know who were buried here?" a man said "I know." He said, "In what state did they die?" The man said, "in infidelity." The Prophet said, "It is certain enough that such are punished in their graves, and if I were not afraid that you would leave off burying, verily I would call on GOD to give you the power of hearing what I now hear." After which the Prophet turned himself

The Prophet's camel frightened by hearing the infliction of torment on infidels in their graves.

* He is one of the *Ans'ar* from *Medinah*, and celebrated for his profound knowledge of the law. He was eleven years of age at the time of the Prophet's flight from *Mecca*. He was too young to be present at *Badr*, but was at *Uhud* and all the succeeding actions. He was one of those who collected the scattered fragments of the *Kordn* in the time of ABUBACR.

† A tribe of the *Ans'ars*.

‡ It being the belief of *Muh'ammedans* that all animals excepting men and genii hear the groans of those punished in their graves, which caused the alarm of the above camel.

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BOOK I.

towards us, and said "call on GOD to defend you from the fire, and from the punishments of the grave, and all other calamities, and from the wickedness of DAJJ'AL."

Part Second.

ABUHURAIRAH said, The Prophet of GOD said "When a dead body is placed in its grave, two black angels come to it, with blue eyes, the name of one MUNKIR, and the other NAK'IR, and they ask about the Prophet of GOD. If the dead person be a *Muslemàn* he will bear witness to the unity of GOD and the mission of MUH'AMMED; when the angels will say, "we knew thou wouldest say so;" after which the grave will be expanded seven thousand yards in length and seven thousand in breadth. After that a light will be given for the grave, and it will be said, sleep. Then the dead body will say, "shall I return to my brethren and inform them of this?" When the angels will say, "sleep like the bridegroom, till GOD shall raise thee up from this grave on the day of the resurrection." But if the corpse be that of a hypocrite; it will be asked, "what sayest thou about MUH'AMMED?" It will answer, "I know him not." And the angels will reply, "we knew thou wouldest say so:" Then the ground will be ordered to close upon it, and it will break its sides, and turn its right side to its left, and its left to its right; and it will suffer perpetual punishment in the grave till GOD raise it therefrom.

The angels MUNKIR and NAKIR examine the dead in their graves.

BAR'A-IBN-Â'AZIB. The Prophet of GOD said, two angels come to a dead body and cause it to sit up, and say "who is thy defender?" And it will say "my defender is GOD." "And what is thy religion?" It will

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say "my religion is *Islâm*." Then they will ask "who is this man who was sent to thee?" It will say "he was the messenger of GOD." "And how didst thou know that he was the Prophet of GOD?" It will say "I read the book of GOD, and put faith in it." Then a voice will come from heaven saying, "My servant hath spoken true." And a bed shall be prepared and clothes provided for it from paradise; and a door shall be opened for it towards paradise, when a fragrant gale will breathe upon it from above, and a place will be opened for it in the grave to see out of. But the soul of an infidel will be replaced in its body in the grave. Two angels will come to it and say "who is thy cherisher?" it will say "alas! alas! I know not." And it will be asked its religion; it will answer "alas! alas! I know not." Then the angels will ask about MUHAMMED. It will reply "alas! I know him not." A voice will then come from heaven saying "this servant hath lied; then give it a bed from hell and clothes also, and open for it a door towards hell." Then a hot wind will come to it, and its grave will be contracted so as to break the bones of each side, after which an angel will come to it, deaf and dumb, with a mace of iron, with which if a mountain were struck it would turn it to dust. Then the angel will strike the body with the mace, the noise of which will be heard by every thing between the east and west excepting the genii and man; and it will turn to dust: after which a soul will be returned to it, and it will be tormented to the day of resurrection.

OTHM'AN sitting on a grave, weeps.

OTHM'AN. When I was sitting on a grave I wept till the whole of my beard became wet, and they said to me "you recollect paradise and hell, and do not cry; but you cry from sitting on a grave;" I replied "verily the Prophet of GOD said the grave is the first stage of the journey to eternity; and whoever is redeemed from this stage every thing after it is easy; and whoever is not redeemed from this, every thing after it is more

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BOOK I. difficult: and the Prophet said, I have not seen a more intricate stage than that of the grave."

Prayers for the dead.

OTHM'AN. When the Prophet had finished the interment of a corpse, he stood upon the grave, and said to his companions, "ask grace for this body:" and they prayed accordingly and said "GOD strengthen him on thy own unity and on the mission of thy Prophet; for verily at this time the dead are asked."

AB'U SAI'D-AL-KHU'DHR'I.* The Prophet said, "verily there are appointed for the grave of the unbeliever ninety serpents to bite him, to the day of resurrection, any one of which breathing upon the earth, would blast it."

Part Third.

JA'BIR. I came out with the Prophet of GOD towards the bier of SAD-BIN-MU'A'DH and he read prayers over it, and put it into the grave, and dust was thrown over it, and the Prophet repeated *Subhàn Allàh*:† we also did the same. Then he said *Allàh Acber*‡ and we did the same: and the Prophet was asked why he said *Subhàn Allàh* and *Allàh Acber*. He said "verily the grave of this servant was tight upon him, but it is now expanded from what we have repeated." ASM'A-BINT-AB'IBACR. One day the Prophet mentioned the torments of the grave, and the *Muslemàns* wept and cried. JABIR. The Prophet said when a corpse enters the grave, the sun appears to it as setting; and it sits up and rubs its eyes and

* AB'U-SA'I'D-BIN-MA'LIC-AL-AN'SA'RI-AL-KHU'DHRI was a very learned man, and celebrated for his great memory. He died A. H. 74, at the age of 84.

† GOD is pure. ‡ GOD is greatest, most great GOD!

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says, "allow me to say my prayers." AB'UHURAIRAH. The Prophet said, verily a dead body sits up in its grave without fear or noise, after which it is asked its religion in the world; it will reply "I was in *Islàm;*" "and what dost thou say concerning MUHA'MMED?" It will say "he is the messenger of GOD, who brought wonders to us from GOD, and I considered him a teller of truth." And didst thou see GOD?" It will say "it is not possible for any one to see GOD." Then an opening will be made for it towards hell, to see some tearing others to pieces in flames; then it will be told, "look towards that from which GOD hath guarded thee;" after which an opening will be made for it towards paradise, and it will see its beauties and pleasures; and it will be told, "this is the place of thy abode, because thou livedst in the truth, and diedst in it: and GOD will raise thee up in it." And a bad man will sit in his grave in lamentation and wailing. Then he will be asked what he did; he will say "I know not:" "but what dost thou say concerning MUHA'MMED?" He will say "I heard something about him:" for him will be opened a crevice towards paradise, and he will look at its beauties, and will be told, "look at those things which GOD hath withheld from thee:" then a hole will be opened for him towards hell, and he will see its wailing and gnashing of teeth: and will be told "this is thy abode, because thou livedst in doubt, diedst in doubt, and wilt be raised up in doubt, GOD willing."

The faithful in their graves have a prospect of hell from which they have been delivered, & of paradise which they are to enjoy forever.

The infidels are shewn paradise from which they are excluded and hell which is to be their everlasting abode.

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CHAP. VI.---PART I.

ON HOLDING FAST THE KOR'AN AND THE LAWS OF MUH'AMMED.

A'AYESHAH. The Prophet said "whosoever fabricateth any thing new in my religion, that person and that thing will be rejected. JA'BIR. The Prophet of GOD said, "verily the best word is the word of GOD, and the best rule of conduct is that delivered by MUH'AMMED; and the worst of all acts are those which are innovations; every thing newly introduced being so, and every innovation is abandoning the right road." IBN ABB'AS. The Prophet said, "the greatest enemies of GOD are three persons; the first is he who shall abandon the respect for the *Cábah*, the second that person who is entered into *Islàm* and does acts of infidelity, the third who shall, without cause, shed the blood of man."

Disobedience is equivalent to infidelity.

AB'UHURAIRAH. The Prophet said, "the whole of my sect will enter into paradise excepting he who shall deny me." He was asked "who would deny him?" He said "he who obeys me will go to heaven, and he who has disobeyed me has denied me."

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JA'BIR said, that a party of angels came towards the Prophet, when he was sleeping, and they said to each other, "verily there is a parable for your friend, then let us explain it." Some of them observed, "he certainly is asleep:" others said "his eyes are sleeping but his heart is wakeful;" and they said "the parable is that of a man who hath built a house and dressed victuals therein, and sent invitations; therefore those who accept them have entered the house and eaten thereof, and those who have not accepted the invitations have not entered the house and have not eaten of the food." Then the angels said, "explain clearly, that he may understand:" some said "he verily is asleep;" and others said "his eyes are asleep, but his heart waketh." Then the angels said "the house is paradise, and the invitor MUH'AMMED, and the builder GOD: therefore, those who obey MUH'AMMED, verily obey GOD; and those who disobey MUH'AMMED verily disobey GOD; and MUH'AMMED is the seperator between the true and the false."

Parable of a man who has sent invitations to a feast.

ANAS said, three persons came to the wives of the Prophet and asked about his acts of worship: and when the wives explained his adorations they thought them trifling: and the three persons said, "what relation is there between our worshipping and his? For certainly GOD has forgiven him his former sins; as well as all that he may fall into in future." Then one of them said, "I will ever pray during the night;" another said "I will always fast during the day;" the third said "I will never have any thing to do with woman." Then the Prophet of GOD came to them and said, "are you the Prophet that say so? I swear by GOD that I fear him more than you do, and am more abstinent than you, but I fast and eat also; say my prayers and sleep, and marry likewise; then those who turn from my ways are not of me."

The enjoyment of lawful pleasures not inconsistent with true religion & the fear of GOD.

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BOOK I.

Âa'yeshah said, "the Prophet did an act and permitted others to do the same. But one tribe refused, which reached the ears of the Prophet, who said "what is the matter with them that they should refuse to do what I do? I swear by God I know better than they, and fear God more."

Ra'fî-Ibn-Khad'ij* said, "the Prophet came to *Medínah* when the people were inserting the male bud of the date tree into the female, in order to produce a greater abundance of fruit, and he said to them, "Why do you do this?" They said "it is an ancient custom." The Prophet replied "perhaps it would be better were you not to do so;" and they left it off, and the tree produced but little fruit. The people then complained to Muh'ammed, who said "I am no more than man; when I order you any thing respecting religion, receive it, and when I order you about the affairs of the world, then I am nothing more than man."

The Prophet avows that concerning matters unconnected with religion his opinion is not better than that of any other man.

Ab'u Mu'sa. The Prophet of God said, "I and my religion are like unto a man who came to a tribe and said "O people verily I have seen with my own eyes, an army which is coming to plunder you; therefore hasten away. Some of them ran away and escaped: others disbelieved him, when they were seized by the army in the morning and destroyed. Then this is the simile, those who obey me and follow my religion, will be redeemed; and those who do the reverse will be punished." Ab'u Mu'sa said, the Prophet said "my religion is like clouds dropping much rain, some of them falling on pure, favourable soil, cause fresh grass to grow; some of them fall in hollows from which mankind are

Parable of a man who warns a tribe of an invading army.

Parable of rain falling on different soils.

* One of the *'Saha'bah*. His patronymic appellation is Ab'u Abdullah-al-Ha'rithi Ansa'ri. He was too young to be present at *Badr*, but accompanied the Prophet at *Uhud*, the ditch and many other battles. At *Uhud* he was wounded with an arrow, on which occasion the Prophet said to him, "I will bear testimony in thy favour at the resurrection." He died at *Medinah*, A. H. 73, under the reign of Abd-ul-malic-bin Merwa'n, at the age of 86.

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benefited, some fall on high lands from which no benefit is derived; then the two first are like the person acquainted with the religion of GOD and instructing others; and the last like the person not regarding it nor accepting the right road."

It is unlawful to dispute about the meaning of the *Koràn*.

ABDULLAH-IBN-OMER said, "I went before the Prophet one day, when he heard the voices of two persons maintaining opposite opinions concerning the meaning of a revelation of the *Koràn*: and he came out of his house in anger, and said our ancestors were ruined for differing about the meaning of the book of GOD."

AB'UHURAIRAH. The Prophet said "men will be liars towards the end of the world; and will relate such stories as neither you nor your fathers ever heard. Then avoid them, that they may not lead you astray and throw you into contention and strife."

AB'UHURAIRAH said, there were people of the book who read the *Bible* in *Hebrew*, and translated it into *Arabic* for the people of *Islàm*, and the Prophet said "do not consider them liars or tellers of truth, but say to them we believe in GOD and that which is sent to us, and what was sent to MOSES and JESUS." AB'UHURAIRAH. The Prophet said, "the sign of a liar is that he relateth every thing that he heareth." IBN MASU'UD. The Prophet said, there was not any Prophet sent before me by GOD to his sect but found friends and companions, who embraced his maxims and became his disciples; after which were born those who gave out precepts which they did not practise, and did what they were not ordered to do: therefore those who oppose them with the hand, the tongue and the heart, are *Mómins*. And there is not any thing in *Imàn* besides this, even to a grain of mustard seed." AB'UHURAIRAH. The Prophet of GOD said "that person who calls another to the right road, will be rewarded as the fol-

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BOOK I.

lower of it, and there will not be a deficiency in their rewards; and he who shall call on another to stray, will sin, as the person who obeys the call, nor will their crimes be less." ABUHURAIRAH. The Prophet said, "*Islàm* commenced in a forlorn state, and it will quickly return as at its beginning; then be joyful ye who are firm." ABUHURAIRAH. The Prophet said "verily *Imàn* will direct its course towards *Medínah* as a snake towards its hole."

Part Second.

MEKDAM-BIN-MÂDIKERIB.* The Prophet said "Know for certain that the *Koràn* was given to me; and with it, that which is like unto it. † It is near that the affluent will arrogantly say, hold fast the *Koràn* and know what you find there as lawful, to be lawful; and what is there stated as unlawful, to be unlawful. Now that which the Prophet of GOD hath made unlawful is like what GOD hath made so. ‡ Know then, the flesh of the tame ass is forbidden; and that of all animals of prey, and it is forbidden you to pick up any thing belonging to those who have agreed to pay the poll tax, unless they give it you. And whoever shall alight at your house give him to eat; and if you do not voluntarily give him, it is lawful that he take some by force." IRBAD-BIN-SARIAH § said, the Prophet of GOD was standing and said, "doth any one of you suppose that GOD hath not forbidden any thing but what is in the *Koràn?* Beware!

The traditions of the Prophet are of equal authority with the *Koràn.*

* One of the *Sahábah*, from *Cund*; died in *Syria*, A. H. 87, at the age of 91.

† By this the Prophet meant the traditions, which like the *Koràn* were delivered to him by divine inspiration. ABD-UL-HAK.

‡ That is the precepts or prohibitions delivered verbally by the Prophet are of equal authority with those which are written in the *Koràn*. ABD-UL-HAK.

§ One of the *Sahábah*, an inhabitant of *Hems* in *Syria*. Died A. H. 75.

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for verily I swear by GOD that I have ordered, advised and prohibited things, which are like the *Korân* or more than it: and GOD hath not made it lawful for you to enter the houses of the people of the book without their permission, or that you beat their women, or eat their fruits; when they shall have agreed to give you what is established as a poll tax." ÎRB'AD said, the Prophet read prayers with us one day, after which he directed himself towards us, and admonished us till we shed tears and our hearts were affected, and a man said, "O! Prophet of God! we may say you are taking your leave of us, then advise us." He said "I admonish you to fear GOD, and yield obedience to my successor, although he may be a black slave, for this reason that those amongst you who may live after me, will soon see great schisms. Therefore hold fast my ways, and those of my successors, who may be directors of the straight road, having found it themselves; and ardently seize my laws and be firm thereto, and fear any thing newly introduced; because every thing new is heresy, and every heresy leads astray.

People of the book (i. e. *Jews* and *Christians*) who have consented to pay a tribute are not to be molested.

ÂBDULLAH-BIN-MASU'UD, said, the Prophet drew a straight line for us, and said "this is the path of GOD," after which he drew several other lines on the right and left side of it, and said "these are roads, upon every one of which is a devil who calls mankind towards his own way; verily this road of mine is straight, then follow it." ÂBDULLAH-IBN-ÔMER. The Prophet said, "not one of you is a *Mômin* till his wishes are bent on following what I have brought." BILL'AL-BIN-H'A'RITH.* The Prophet of GOD said, "he who shall revive any one of my laws which shall have died away after my time, for him there is a reward equal to that of him who shall practice it; and he who shall give rise to a heresy displeasing

* One of the *Sah'âbah*. His patronymic is ABU ABD-UL-RAHMAN. Died A. H. 60, at the age of 80.

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BOOK I.

to God and his Prophet, his sin will be equal to that of the person who followeth such heretical practices." Abdullah-ibn-Omer. The Prophet said, "verily there will happen to my sect like unto that of the children of Israel, if any one amongst them shall have been guilty of incest with his mother, such will happen in my tribe. Verily the children of Israel were separated into seventy-two tribes, and mine will be divided into seventy-three; every one of them will go to hell excepting one class." The companions said "O! Prophet of God! which is that one?" He said "the religion which is professed by me and my friends."

The corruptions among *Muslemans* will resemble those among the children of Israel.

They will be divided into 73 sects, of which only one will be saved.

Ibn Omer. The Prophet of God said "verily God doth not assemble people together of my sect to mislead them; but he aideth them in their councils, and he who dissenteth will enter singly into the fire." Ibn Omer. The Prophet said "follow my learned men; for whoever shall turn from them is in the fire." Anas. The Prophet of God said to me, "son, if you are able, keep your heart from morning till night and from night till morning, free from malice towards any one." Then he said, "O! my son, this is one of my laws, and he who loveth my laws verily loveth me, and he who loveth me will be with me in paradise."

The Prophet denounces punishment against those who originate schisms in the faith.

He exhorts his followers to harbour no malice.

Paradise the reward of obedience.

Ab'uhuraira. The Prophet said, "whoever holdeth fast my laws at the time when wickedness prevaileth in my sect, his reward will be equal to that of one hundred martyrs." Ja'bir. When Omer came before the Prophet, he said "verily I hear stories from the *Jews* which are very pleasing to me; wilt thou allow me to write down some of them?" The Prophet said, "dost thou waver in the faith, as the *Jews* and *Christians* waver in theirs? Verily I swear by God I have brought you a faith bright and pure: if Moses were alive he would follow no religion but mine."

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ABUSA'ID-AL-KHUDR'I. The Prophet said, "whoever hath eaten of pure food and practised my laws, and mankind have lived in security from him, will enter into paradise." Then a man said "O! Prophet of GOD, verily in these times there are many of that description." The Prophet said "yes, and many such will also be found after me." AB'UHURAIRAH. The Prophet said "verily ye are in an age in which if ye abandon one tenth of what is ordered, ye will be ruined. After this a time will come, when he who shall observe one tenth of what is now ordered will be redeemed." AB'U-UMA'MAH. The Prophet said, "mankind will not go astray after having found the right road, unless from disputation:" after which the Prophet read this revelation: "Mankind dispute not with you but for the purpose of quarrelling; but they are a sect at enmity with you." ANAS. The Prophet said "torment not yourselves, lest GOD should punish you; because a tribe tormented themselves and GOD treated them with severity for it." AB'UHURAIRAH. The Prophet said "the *Koràn* consisteth of five heads; things lawful, things unlawful, clear and positive precepts, mysteries, and examples. Then consider that lawful which is there declared to be so, and that which is forbidden as unlawful; obey the precepts, believe in the mysteries and take warning from the examples."

A stricter obedience necessary to salvation in the time of the Prophet than afterwards.

IBN-ABBA'S. "Commandments are of three kinds; one the reward of which is clear, then follow it; one which leads astray, abstain from it; and another in which arise contradictions, resign that to GOD."

Part Third.

MUADH-BIN-JABAL. The Prophet said, "verily the devil is a wolf to man as a wolf is to sheep, which seizeth any one separated

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BOOK I.

Danger of separation from the body of the faithful.

from the flock; fear therefore caverns, and go with the crowd." Abu'zar. The Prophet said "that person who separateth himself a hand's breadth from what is generally established, verily hath withdrawn himself from the collar of *Islâm*." Ma'lic-bin-Anas. The Prophet of God said "I have left two things amongst you, and you will not stray as long as you hold them fast, one is the book of God, the other the laws of the Prophet." Gnud'aif-bin-H'a'rith al-Thuma'li. The Prophet said "whatever heresy is newly invented suspends proportionally my law: then it is better to hold fast my laws than innovations."

Ibrahim-bin-Maisarah.* The Prophet of God said, "that person who respecteth an innovator, hath certainly assisted in sapping the foundation of *Islâm*." Ibn Abbas said, "that person who hath learnt the book of God, and followed its contents, God will direct from straying in the world, and will protect on the day of resurrection from the punishment of account." Ibn-Masu'ud. The Prophet said, "God hath made a straight road, and two walls, one on each side of it, in which are doors open, and over them curtains are thrown; and at the top of the road is an admonisher who saith "go straight on the road and not crooked;" and above this admonisher is another who saith (whenever a creature is trying to open these doors) "open them not; because if you do you will fall into them." After this the Prophet explained and told them, "verily the road is *Islâm*; and the doors which are open, are those things which God hath forbidden; and the curtains dropped are the bounds of God; and the admonisher the *Korân*, and the upper admonisher is God in the heart of every *Mómin*."

* Was an inhabitant of *Táyif*, and the traditions received from him are esteemed of high authority at *Mecca*.

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JA'BIR said, verily ÔMER IBN-AL-KHATT'AB brought a copy of the *Pentateuch* to the Prophet, and said "this is a copy of the *Pentateuch:*" MUH'AMMED was silent, and ÔMER was very near reading part of it, and the face of the Prophet changed; when AB'UBACR said, "(your mother weeps for you) do you not look on the Prophet's face?" Then ÔMER looked; and said, "GOD protect me from the anger of GOD and his Prophet; I am satisfied with this, that GOD is my cherisher, and *Islàm* my religion, and MUH'AMMED my Prophet." Then MUH'AMMED said, "if MOSES were alive and found my prophecy he would follow me." JA'BIR. The Prophet said "my words are not contrary to the word of GOD, but the word of GOD can contradict mine, and some of the words of GOD abrogate others." IBN ÔMER. The Prophet said "some of my traditions rescind others, like the *Koràn*."

Some of the precepts in the *Koràn* abrogated by others.

AB'U-THA'LABAH AL KHUSHATÌ.* The Prophet of GOD said, "verily GOD hath ordered the divine commandments, then lose them not; and he hath forbidden the unlawful, then do not fall therein; and he hath fixed boundaries, then pass not beyond them; and he hath remained silent on some things without forgetting them; then do not debate about them."

* His name was JURHUM. He lived in *Syria* and died there A. H. 75.

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Book the Second.

ON KNOWLEDGE.

CHAP. I.---PART I.

ABDULLAH IBN OMER said, the Prophet of God said, "report to my sect from me the religion and the law, although but one word; and the occurrences of the children of ISRAEL, because there is no harm in so doing; and that person who shall belie me, let him expect to go to hell."

SAMURAH-BIN-JUNDUB,* and MOGH'IRAH-BIN-SHIBAH. † The Prophet said, "that person who shall relate a tradition as from me, knowing it not to be so, will be of the liars." MUA'VIAH. The Prophet said, "that person whom God directeth to virtue, he maketh learned in the knowledge of the religion, and I am the distributor, and God giveth to me." AB'U-HURAIRAH. The Prophet said "men differ like mines of gold and silver;

* One of the *An'sárs*. Died at *Bas'rah*, A. H. 59.

† Was from *Thakíf*. Embraced *Islám* about the time of the battle of the ditch. He was governor of *Cúfah* under the reign of MUA'VIAH, and died there A. H. 50 at the age of 70.

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the good in ignorance are the good in *Islàm*, when they attain the knowledge of religion." IBN-MASU'UD. The Prophet said, "if envy were proper, two persons would be the most proper objects of it; one a man to whom GOD hath given riches, and appointed to bestow in charity; the other, to whom GOD hath granted the knowledge of religion, acting thereon himself and instructing others." AB'UHURAIRAH. The Prophet said, "When man dies, the rewards of his actions cease, except from three acts; one of them charity, which is continued after his death; the second knowledge, which shall have been spoken for GOD, and benefited others; the third children, who pray to GOD for their parents."

The rich who are charitable & the learned in religion who instruct others, are of all men the most to be envied.

AB'UHURAIRAH. The Prophet said, "that person who shall relieve a *Mómin* from distress in this world, GOD will in like manner relieve him on the day of the resurrection; and he who shall do good to the indigent, GOD will do good to him in the world and in futurity; and that person who shall conceal the fault of a *Muslemàn*, GOD will conceal his faults in the world and in futurity. GOD assisteth his servant as long as his servant assisteth his brother *Muslemàn*, and that person who shall pursue a road that leadeth to knowledge, GOD will make easy for him the road to paradise. People are not assembled together in mosques to read the book of GOD, without light and comfort descending upon them: the favour of GOD covereth them, and angels encompass round about, and GOD reckoneth them among the angels. And that person who is neglectful in good works, however high his degree, it will not avail him."

Future rewards promised to those who are benefactors to the poor, who hide the faults of the faithful, who assist their fellow-believers, & who diligently search after knowledge.

AB'UHURAIRAH. Verily the first person who shall receive sentence on the day of resurrection will be a martyr; who will be brought into the presence of the Almighty: then GOD will make known the

A martyr, who had been insensible to the favours con-

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BOOK II.

ferred on him by God in this world condemned to hell.

benefits which were conferred on him in the world, and the person will be sensible of them and confess them; and God will say "what didst thou do in gratitude for them?" He will reply "I fought in thy cause till I was slain;" God will say, "thou liest, but thou foughtest in order that people might extol thy courage." Then God will order them to drag him upon his face to hell.

A man learned in the *Koràn* and diligent in teaching it,

whose motive was the love of fame.

The second, a man who shall have obtained knowledge and instructed others, and read the *Koràn*. He will be brought into the presence of God, and will be given to understand the benefits he had received, which he will be sensible of and confess: and God will say "what didst thou do in gratitude therefore?" He will reply "I learned knowledge and taught others, and I read the *Koràn* to please thee." Then God will say "thou liest, but thou studiedst that people might call thee learned, and thou didst read the *Koràn* for the name of the thing." Then God will order him to be dragged upon his face and precipitated into hell.

A wealthy man,

whose charity proceeds from ostentation.

The third, a man to whom God shall have given abundant wealth; and he shall be called into the presence of God and will be reminded of the benefits which he received, and he will acknowledge and confess them: and God will say, "what return didst thou make for them?" He will say "I expended my wealth, to please thee, in all those ways which thou hast approved." God will say "thou liest, but thou didst it that people might extol thy liberality;" after which he will be drawn upon his face and thrown into the fire.

God involves a nation in ignorance by taking away the learned.

Abdullah-ibn-Omer said, the Prophet of God said, "verily God doth not take away knowledge from the hands of his servants; but taketh it by taking away the learned; so that when no learned men remain, the ignorant will be placed at the head of affairs. Causes will be submitted to their decision, they will pass sentence without knowledge, will err

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themselves, and lead others into error. SHAK'IK* said, ABDULLAH-IBN-MASU'UD was accustomed to give advice to people every Thursday; and a man said to him; "O! ABDULLAH, I should like you to give me advice every day;" he said, "beware! verily I am prevented from advising you every day, because I consider it bad to annoy you; verily I give lectures now and then, as the Prophet was accustomed to do, for fear of distressing us." ANAS said, "When the Prophet spoke, he would repeat it three times, in order that it might be understood; and when he came to people he would salam to them three times."

The Prophet's diligence in instructing, & his humility.

AB'U MASU'UD† said, a person came before the Prophet, and said "verily my camel is tired; give me another." The Prophet said "I have not one, or any thing with which to buy one;" and a person said "O! Prophet of GOD, may I shew him to a person who will give him a camel?" He said "that person who directs towards good, for him is a reward equal to that of the doer of good." JAR'IR‡ said, 'I was near the Prophet at break of day, when some people came naked of body with swords hanging from their necks. They were in general of the tribe of *Mud'ar*, and the Prophet changed colour from observing the symptoms of their poverty; and he went into his house; and after a little returned, and then ordered BILLAL to call to prayer, and he did so, and repeated the *tacbir*.§ Then MUH'AMMED read prayers; after which the *Khutbah*,‖

He who instructs another how to obtain any benefit is equal in merit to him who confers it.

* SHAK'IK-IBN SALMAH-AB'U-WA'IL-AL-ASADI, was one of the principal *Tábi'in*, and of high authority. He was acquainted with, and believed in the mission of the Prophet, but never saw him. He was particularly attached to IBN MASU'UD, and one of his most intimate friends. He died A. H. 97.

† His name was AKABAH BIN AMER. He was one of the *An'sàrs*.

‡ JAR'IR-BIN ABDULLAH ABU-AMER-BAH'ALI, was one of the celebrated *Sahábah*, remarkable for beauty of form and sweetness of disposition, so that OMER used to compare him to JOSEPH. He embraced *Islàm* in the year in which the Prophet died, and forty days before that event. He dwelt at *Cúfah* and afterwards removed to *Kabar Kalisia*, where he died A. H. 51.

§ Repeating the words *Allah Akber*; GOD is very great.

‖ The praise of GOD.

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BOOK II.

and said "O! men, beware of GOD's punishments; that GOD who created you from one person; give of your gold, silver and clothes, your wheat and dates, although it be only half a date." Then one of the assistants brought a purse of gold which he could hardly carry in his hand; after which others followed the example; till I saw two heaps of wheat and clothes. And I observed the face of the Prophet to sparkle and look bright; as if it was gilded; and the Prophet said "whoever does good in *Islàm* for him is a reward; and whoever does ill, for him is a recompense of evil."

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CHAPTER II.

CATH'IR-IBN KAIS* said, I was sitting with AB'U DARD'AA in a *Musjid* at *Damascus*, and a man came and said "O! AB'U DARD'AA, verily I am come to thee from *Medínah* for a tradition which has reached me; which thou relatest from the Prophet of GOD, and I am not come on any other account." He said "verily I heard the Prophet of GOD say, that person who shall pursue the road of knowledge, GOD will direct him to the road of paradise; and verily the angels spread their arms to receive him that seeketh after knowledge; and every thing in heaven and earth will ask grace for him; and verily the superiority of a learned man over a worshipper is like that of the full moon over all the stars." AB'U UMA'MAH BA'HALI' said, "verily GOD and his angels and the people of the heaven and earth, even to the ants in their holes, and fishes in the water, most certainly pray for those who teach that which is good."

Paradise promised to those who diligently seek after knowledge.

AB'U-SA'ID-AL-KHUDR'I. The Prophet of GOD said to his companions "verily mankind follow you, and come from the quarters of the earth to learn the knowledge of religion: then when they come, give them good

* One of the *Tábi'in* who received traditions from AB'U DARD'AA.

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BOOK II.

The superiority of learning over ignorant devotion.

advice." IBN ABB'AS. The Prophet said, " one learned man is harder on the devil, than a thousand ignorant worshippers." ANAS. The Prophet said " the desire of knowledge is a divine commandment for every *Muslemàn*, and to instruct in knowledge those who are unworthy of it, is like putting pearls, jewels and gold on the necks of swine."

AB'UHURAIRAH. The Prophet said, " two qualities cannot be combined in a hyprocrite; one a good disposition, the other a knowledge of religion." ANAS. The Prophet said " that person who goes abroad to obtain knowledge is in the road of GOD, and meets his reward till he returns to his own house." SAKHBARAH.* The Prophet said, " he who desireth knowledge, it hideth his faults." AB'U SAÏD-AL-KHUDR'I. The Prophet said " a *Mòmin* is never satisfied with hearing good, until he die." AB'UHURAIRAH. The Prophet said, " whoever is asked about the knowledge which he hath, and concealeth it, will be reined with a bridle of fire on the day of resurrection." CAB-BIN-MA'LIC.† The Prophet said, " he who desires knowledge in order to be honoured in the world or to dispute with the ignorant, and to attract the notice of mankind; GOD will throw him into hell fire." AB'UHURAIRAH. The Prophet said, " that person who learneth knowledge, from which the satisfaction of GOD may be obtained, and doth not attend thereto, but useth it for worldly ends, will not find the odours of paradise." IBN MASU'UD. The Prophet said, " may GOD rejoice the creature who has heard my word, and remember-

It is a duty incumbent on the learned to communicate their knowledge.

Knowledge not to be sought after for the sake of vanity or of disputation.

* One of the *Sahábah*, from *Asd*. His son ABDULLAH has related traditions on his authority.

† Was a companion of the Prophet, being one of the *An'sárs* of the tribe of *Khazraj*. (See POCOCKE p. 41. SAVARY. p. 70. SALE's table.) He is celebrated as a poet. He professed the *Muslemàn* faith at the second inauguration of MUH'AMMED at *Akabah*, (see MARACCI *Vit. Mahum.* p. 22. SAVARY *Vie de Mahom.* p. 68,9) but was one of the three *An'sárs* who refused to accompany the Prophet on the expedition to *Tabùc*. (SAVARY p. 193.) Their repentance was afterwards accepted by the Prophet, as related in the *Koràn*. (Chap. 9. SALE Vol. 1. p. 264.)

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Caution against false traditions.

ed it, and preserved it in his heart, and carried it to mankind as he heard it." Ibn-Abbas. The Prophet said, "abstain ye from tradition, unless ye certainly know it as from me; and that person who shall falsify me will find his place in the fire." Ibn-Abbas. The Prophet said "that person who shall explain the meaning of the *Koràn* from his own understanding will find his place in the fire."

It is forbidden to dispute about the meaning of the *Koràn*.

Ab'uhurairah. The Prophet said "to quarrel and dispute about the *Koràn* is to disbelieve." Amer-bin-Shuaib ‡ said, the Prophet of God heard a tribe of people quarrelling about the *Koràn*, and he said "the men of former times were not destroyed but for disputing about the word of God, which did not come down unless for the purpose of some commandments supporting the veracity of others; then set not up the authority of some texts against that of others; and whatever you know of it to be true, tell to mankind; and what you do not understand, resign it to those who know, which are God and his Prophet." Ibn Masu'ud. The Prophet said "the *Koràn* was sent down in seven dialects;§ and in every one of its sentences there is an external and an internal meaning: for each of them is a high place, from the top of which may be seen its bottom."

Ab'uhurairah. The Prophet said, "whenever any person shall give decisions without knowledge, the fault will be upon the head of the per-

‡ The fourth in lineal descent from Amer-ibn-al A'as, the celebrated conqueror of *Egypt*.

§ The word here translated *dialect* (*h'erf*) may admit of different interpretations. Those who give it the meaning assigned in the text say that the *Koràn* was at first delivered entirely in the dialect of the *Koraish*, which was the Prophet's native tongue. But when his religion spread more extensively, he requested of God permission to extend its currency by allowing it to be read in all the dialects that are esteemed elegant among the *Arabs*, which are these seven: *Koraish*, *T'ai*, *Hawázan*, *Tin*, *Thakif*, *Hudhail*, *Tamim*. Every one of those tribes accordingly read it in its own dialect, till the time of Othman, who ordered several copies to be written after that which was made by Zaid-bin-Tha'bit, by order of Abu-bacr. The use of all other copies was then prohibited, to prevent the origin of discordant opinions and schisms. Another interpretation is that *h'erf* signifies matters or things, and that the *Koràn* contains seven of these, viz. commands, prohibitions, histories, parables, admonitions, promises and threatenings. Abd-ul-Hak.

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BOOK II.

son who asked for such decision; and the person who shall have advised his brother in a thing knowing it to be improper, has acted perfidiously." MUAVIAH|| said "verily the Prophet forbade misleading." AB'UHURAIRAH. The Prophet said, "learn the knowledge of the religion and the *Koràn*, and teach others, because I am near my departure." AB'U DARD'AA said 'I was with the Prophet of GOD, and he turned his eyes up to heaven, and then said, "this is an age in which knowledge will be taken from men, so that they will not know any thing." AB'UHURAIRAH. The Prophet said "certainly GOD will send to my sect at the expiration of every hundred years, a person who will renew my religion."

|| Son of AB'U SUFI'AN, the sixth *Calif*.

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CHAPTER III.

HASAN-BA'SRI.* The Prophet said, "that person who shall die whilst he is studying knowledge, in order to revive the knowledge of religion, will be only one degree inferior to the Prophets. The Prophet of GOD was asked respecting two men of the children of ISRAEL, which of them was the most excellent; one a learned man, who performed the divine prayers, after which he would sit down and teach people the knowledge of religion; the other a worshipper, who fasted the whole of every day, and prayed all night. He said the difference between them is, the former is by comparison to the latter in eminence as I am to you." ALI-IBN-AB'U-TA'LIB. The Prophet said, "he is a good man who is learned in the religion; for if men have need of his services he will benefit them, and if they have no occasion for him he will have no need of them."

The superiority of knowledge over ignorant devotion.

* The son of ABU'L HASAN (also called AB'U SA'ID) who was the slave of ZAID-IBN-THA'BIT. His grandfather was YES'AR, of the tribe of *Haisàn*. He was born at *Medinah* two years before the death of OMER (i. e. A. H. 21.) His mother RABIAH was an attendant of OMM SALMAH, one of the Prophet's widows. It is said that when his mother happened to be out of the way, OMM SALMAH used to give him her own breast, to keep him quiet, in her absence. OMER also was wont with his own hand to apply honey or chewed dates to the infant's palate, a practice used among the *Arabs* to make children suck who refuse the breast. It is supposed that to the influence of these marks of favor, received in his infancy from such distinguished personages, he owed that superiority of intellect by which he was distinguished. He was the greatest man of his age in all arts and sciences, in piety and abstinence. He went to *Basrah* after the murder of OTHM'AN, and died there A. H. 110.

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BOOK II.

Religious admonition not to be too often repeated, nor administered at improper seasons, nor delivered in rhyme.

IKRIMAH.* "Verily IBN-ABB'AS told me to give advice to men once a week; if you consider that bad, then twice, and if you wish more, then three times; but do not vex them; nor do I wish you to come amongst them when they are conversing, to give your advice and stop their conversation and displease them: but remain silent till they apply to you for advice, when you may give it freely: and abandon rhyme in your discourses, because I never heard the Prophet or his companions rhyme at such times." WA'THILAH-BIN-AL-ASKA† said, the Prophet of GOD said, "whoever seeketh knowledge and findeth it, will get two rewards; one of them the reward for desiring it, and the other for attaining it; therefore if he do not attain it, for him is one reward."

The actions which merit rewards in a future state.

ABU'HURAIRAH. The Prophet said, "the rewards which *Muslemàns* receive after their deaths from their actions, are one for knowledge which they learnt themselves and taught to others, the second from the prayers of virtuous children, the third for him who leaves the *Koràn* as a legacy for all; the fourth for him who shall have built a mosque, and a house for travellers, or shall have dug a canal, or shall have set aside a proportion of his wealth in his life time to be given in charity, after his death." AA'YESHAH. I heard the Prophet of GOD say, "verily the omnipotent GOD sent notice to me, saying that whoever pursued the road of knowledge, I will make easy for him the roads of paradise; and to that

* He was the slave of IBN-ABB'AS and one of the lawyers of *Mecca*; but was originally from *Barbary*. He died A. H. 107, at the age of 80.

† One of the *Sahábah*. He embraced *Islàm* at the time when the Prophet was preparing for the expedition to *Tabùc*. (A. H. 9.) It is said that he remained three years with the Prophet and was one of the *Ahli-Suffah*, or sitters on the bench of the temple, who are thus described by ABULFEDA. "They were poor strangers, without friends or place of abode, who claimed the promise of the Apostle of GOD and implored his protection. Thus the bench of the temple became their mansion, and thence they obtained the name. When the apostle of GOD went to meals he used to call some of them to partake with him; and he selected others to eat with his companions." WA'THILAH afterwards dwelt at *Basrah*. From thence he removed to a village in *Syria*, near *Damascus*, and subsequently to *Jerusalem*, where he lived to the age of 98 or 100.

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person whom I make blind in the world, I will give paradise in exchange for his eyes; and excessive knowledge is better than excessive praying; and the support of religion is abstinence." IBN ABBAS said, "it is better to teach knowledge one hour* in the night, than to pray the whole night."

ABDULLAH-IBN-OMER. "Verily the Prophet of GOD came to two parties that were assembled in his *Musjid*, one of them employed in prayer, the other discoursing on science; and he said both are virtuously employed, but the people of knowledge are more excellent than those who pray, because these persons hope to obtain by prayer the things which they want; if GOD pleases he grants it them; if not, he withholds it: but the people of knowledge learn, and instruct the ignorant, therefore they are the most excellent: and I was not sent but as an instructor. After this the Prophet sat down in the assembly of knowledge." ABU DARDAA. The Prophet was asked, "what is the degree of knowledge, which having reached, constitutes a learned man in religion?" He said, "that person who remembers and carries to my sect forty traditions in the matter of religion, GOD will raise up on the day of the resurrection amongst the class of the learned in religion, and I will be the forgiver of his sins, and will give evidence as to his obedience."

The search after knowledge more meritorious than prayer.

What degree of knowledge constitutes a learned man?

ANAS-IBN-MA'LIC. The Prophet said to his companions "do you know who is the most beneficent?" They said "GOD and his Prophet know best." The Prophet said "GOD is the greatest giver of all; after him I am the most liberal of the children of ADAM, and after me the most beneficent is he who attains knowledge and instructs others; and he will come at the day of resurrection like a man of elevated rank." ANAS-BIN-MA'LIC. The Prophet said, "There are two avaricious per-

Those who instruct others are the most beneficent of men.

* In the original *Sáat*, which is a space of twenty-four minutes.

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BOOK II.

sons that are never satisfied; one of them in knowledge, the more he attains the more he desires; the other of the world, with the things of which he is never satisfied." Âun-bin-Âbdullah * said Âbdullah-bin-Masu'ud said, "there are two avaricious persons that are never content; one of them the learned, the other the worldly; and these two kinds of avarice are not equal, because the man of knowledge pleases God most, and the man of the world is refractory and arrogant. After which he read this revelation "creatures fear not God, except the learned." Ibn Âbbas. The Prophet said "verily some of the people of my sect learn the knowledge of religion and read the *Koràn*; and say, we will go to the great, and take something of the world from them, and retire from them with our own religion. But such things cannot be; like as the tree of thorns from which nothing can be gathered but thorns, in such manner nothing can be gathered from the society of the great but sin and vice."

The desire of knowledge and of worldly things are both insatiable.

To court the society of the great for the sake of worldly advantage is incompatible with true religion.

Âbdullah-ibn Masu'ud said, "verily the people of knowledge, if they preserve it and instruct others worthy of it, most certainly will be chiefs in knowledge of their day. But the people of knowledge teach the people of the world, for worldly goods; from which they are despised in the eyes of worldly folks." I heard the Prophet say "whoever centres all his views in one object; God will supply him with a sufficiency of worldly necessaries; and whoever directs his views otherwise than to the latter end, God will not care in what wild he is destroyed."

He who teaches religious knowledge for the sake of worldly gain incurs the contempt of mankind.

Âamash. † The Prophet said, "the calamity of knowledge is forgetfulness; and to lose knowledge is this, to speak of it to the unworthy."

* One of the *Tâbi'in* of good authority, who recites traditions from Ibn Masu'ud, Abu Mûsa, Abu Hurairah and Ibn Abbas.

† Ab'u Muhammed Sulaiman, of *Cûfah*, of the tribe *Asad*. He was celebrated for his knowledge of traditions, and his skill in reading the *Koràn*. He has related one thousand three hundred traditions. He was born A. H. 60, and died A. H. 148.

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SU'FIA'N. Verily OMER-IBN-AL-KHATT'AB, said to CAB, "who are the learned?" He said "that person who practises what he knows." OMER said "what is the cause of the learned instructing the unworthy?" He said "avarice." AN'WAS'-BIN-HAC'IM* said, the Prophet of GOD was asked, "what is the greatest vice of man?" He said "you must not ask me about vice, but ask about virtue:" and he repeated this three times; after which he said, "know ye! the worst of men is a bad learned man, and a good learned man is the best."

He only deserves to be esteemed learned who reduces his knowledge to practice.

Z'IAD-IBN-'HUDAIR † said, "OMER-IBN-AL-KHATT'AB said to me "do you know what saps the foundation of *Islàm* and ruins it?" He said "I do not know." OMER said, "the errors of the learned destroy it, and the disputations of the hypocrite about the book of GOD, and the orders of kings who have lost the road." HASAN BA'SR'I said "knowledge is of two kinds, one of which is in the heart; this benefits mankind, and the other on the tongue, which is a proof in GOD's hands against the children of ADAM." AB'UHURAIRAH said "I remember from the Prophet of God, two kinds of knowledge, one of them I taught to others, and if I had taught them the other it would have broken their throats." ABDULLAH said, "O! men! whoever knows any thing tell it, and whoever does not, let him say GOD knows best, because that person who knows nothing, and says GOD knows, that is knowledge."

The errors of the learned and captious disputations ruin the faith.

IBN SAR'IN ‡ said, "verily this knowledge is the knowledge of religion; then look at the person you receive it from." HU'DHAIFAH said, "O! ye readers of the *Koràn*, take the straight road, then ye will surpass the ancients; and if you take the right or left, verily you will stray

* One of the *Tábi'in* but of slight authority. His father HACIM is one of the *Sahábah*.
† An inhabitant of *Cúfah* of the tribe *Asad*, received traditions from OMER and AL'I.
‡ His name was MUH'AMMED. He was one of the principal *Tabi'in*.

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very much." ABU'HURAIRAH. The Prophet said "seek an asylum with GOD from *Jubb-ul-Huzn*." * The companion said "O! Prophet of GOD! what is *Jubb-ul-Huzn*?" He said "it is a desert in hell, from which hell itself calls for protection four hundred times a day." They said "O! Prophet! who will enter that place?" He said "the readers of the *Koràn* who shall be haughty in their behaviour."

Those who are rendered proud by their religious knowledge will be condemned to the most frightful abode in hell.

ALI-IBN-ABUT'A'LIB. The Prophet said "the time is near in which nothing will remain of *Islàm* but its name, and of the *Koràn* but its mere appearance, and the mosques of *Muslemàns* will be destitute of knowledge and worship; and the learned men will be the worst people under the heavens; and contention and strife will issue from them, and it will return upon themselves."

ZI'AD-IBN-LAB'ID † said, 'the Prophet of GOD repeated something of strife and said "it will appear at the time of knowledge leaving the world." I said "O! Prophet, how will knowledge go from the world, since we read the *Koràn* and teach it to our children, and our children to theirs, and so on till the day of the resurrection?" Then the Prophet said "(may your mother cry over you) O! ZI'AD! I supposed you the most learned man of *Medínah*. Do the *Jews* and *Christians* who read the *Bible* and Evangelists act on them?" ABU MASU'UD. The Prophet said to me "learn knowledge and teach mankind, learn the *Koràn* and teach it, learn the knowledge of religion and teach it to mankind; for verily I am a man who will quickly depart this life, and it is near that knowledge will be taken hence also, and contentions will appear to such

The knowledge of religion will vanish from the world, and endless contentions arise.

* Literally *the pit of sorrow*.

† One of the *An'sárs*, who came to MUH'AMMED at *Mecca*, and remained with him till the time of his flight. The Prophet appointed him governor of *H'adramùt*. He died in the beginning of the reign of MUA'WIYAH.

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a pitch that two persons will disagree respecting a divine commandment, and there will not be found any one to separate the true from the false."

AB'UHURAIRAH. The Prophet said, "that knowledge from which no benefit is derived, is like a treasure from which no charity is bestowed in the road of GOD."

Knowledge not applied to practice is unprofitable.



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Book the Third.

ON PURIFICATIONS.

CHAPTER I.

Half the merit and efficacy of prayer depends on purification.

ABU MA'LIC ASHÂRI.* The Prophet of GOD said "*Wad'ù*† is half the prayers; and from repeating *al h'amdo-lilláhi*‡ the scale of rewards will be full: and repeating *subhàn allah* and *al hamdo-lillah*, will fill every thing between the heavens and the earth with rewards. And prayers lighten the heart, and charity is a proof of *Imàn*, and abstinence from sin is perfect splendor, and the *Koràn* is a proof of gain to you, if you do good, and it is a detriment to you if you do wrong: and every man who rises in the morning either does that which will be the means of his redemption or his ruin." AB'UHURAIRAH. The Prophet said "do I not shew you a road in which if you walk GOD will blot out your sins and exalt your eminence?" The companions said, "yes, O! Prophet

* A celebrated *S'ahábah*, uncle to AB'U-MU'SA ASHAR'I.

† *Wad'ù* ablution: certain washings preparatory to prayer, which will be explained in the sequel.

‡ *Al h'amdo lillahi*, all praise to GOD!

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CHAP. III.

of God." He said "the completing of the *Wa'dù* in the winter and in indisposition, and going far to a *Masjid*, and longing for the time of saying prayers; these are a barrier against the devil and his army." ÂOTHM'AN.

The great efficacy of *Wa'dù* when duly performed.

The Prophet said "that person who uses *Wa'dù* thoroughly will extract the faults from his body; even to those that may be lurking under his finger nails."

AB'UHIRAIRAH. The Prophet said "when a *Muslemàn* uses *Wa'dù*, it washes from his face those faults which he may have cast his eyes upon; and when he washes his hands, it removes the faults they may have committed; and when he washes his feet, it dispels the faults towards which they may have carried him; so that he will rise up in purity from the place of ablution." ÂOTHM'AN. The Prophet said "there is no *Muslemàn* who when the time of divine prayers comes, performs his *Wa'dù* properly, and fears in his heart and looks on the place of adoration, but they will hide and raze the faults which he may have committed before, as long as they are not of a heinous nature."

The manner of performing it.

ÂOTHM'AN. I performed the *Wa'dù* in this manner: I washed my hands three times; and then my mouth three times; and then threw water into my nose three times; after that I washed my face three times; then I washed my right arm three times, from the tips of my fingers to my elbow bone, and then my left arm the same number of times: then I drew my right hand wet over my head; after that I washed my right foot three times; then my left in the same manner. I saw the Prophet of God perform the *Wa'dù* like mine as above. That person who uses *Wa'dù* like me, and reads two prayers, and speaks nothing worldly at the time, his faults committed previously will be forgiven." ÂUKBAH-BIN-ÂA'MIR.* The Pro-

* One of the *Sahábah*. He was governor of *Egypt* under MUA'WIYAH, but afterwards removed by him. He died there A. H. 58.

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BOOK II. phet said, "every *Muslemán* who performs *Wa'dù* properly, and afterwards stands up and reads two prayers from his heart, he will deserve paradise."

Omer-ibn-al-Khatt'ab. The Prophet said "if any one of you shall complete the *Wa'dù*, after that shall bear witness that there is no other God, and Muh'ammed is his servant and messenger, the eight doors of paradise will be open to him." Ab'uhuraírah. The Prophet said, "verily my sect will be called towards paradise on the day of resurrection with bright faces, hands and feet; then he amongst you who has it in his power to increase the brightness of his face, let him do so." Ab'uhuraírah. The Prophet said "jewels will reach that *Mómin* at the place where the waters of his *Wa'dù* are known."

CHAPTER II.

Mankind cannot of themselves practice virtue; but ought to seek assistance by prayer and ablution.

Thaub'an.* The Prophet of God said, "go the straight road and incline not to the right or left. But you have not the power to go straight, and know that your best actions are prayers; and *Mómins* always attend to their *Wa'dù*." Ibn Omer. The Prophet said "that person who performs his *Wa'dù*, then repeats his prayers, and does the like over again, ten rewards will be written for him."

* Was purchased by the Prophet, and remained constantly with him till the time of his death. He then went into *Syria* and lived at *Hems*, where he died A. H. 54.

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CHAPTER III.

JA'BIR. The Prophet said, "the key of paradise is prayer, and the key of prayer is ablution." SHABIB-IBN-ABIRAUH said, a man of the companions of the Prophet said "verily the Prophet read the morning prayers, and with the *Sùra-i Rùm*,* when some little doubt occurred to him; and when he had finished he said, what is the reason that people read prayers with me and do not perform their ablutions properly? These are the people who cast doubt into my mind."

ABDULLAH. The Prophet said, "when *Muslemàns* perform *Wa'dù* and wash their mouths, their faults will go therefrom; and when they throw water into their noses the faults that may be there will go away; and when they wash their faces the faults there will remove, even to the faults that may be under their two eyelids; and when a *Muslemàn* washes his hands, his faults there will be removed, even to those under the nails of his fingers; and when he touches his head, the faults from it will move away, even to the faults of his ears; and when he washes his feet, the faults there will be removed, even to the nails of his toes; after that he will go to the *Masjid* and read prayers, for which will be more rewards."

Ablution effectually removes the traces of sin from every part of the body.

* One of the chapters of the *Koràn* so entitled.

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BOOK II.

AB'UHURAIRAH. Verily the Prophet came into the burying ground at *Medinah*, to ask pardon for the dead; and said, "peace be with you, O! ye *Muslemàns*, and please GOD I also will come to you, and I wish to see my brothers." The companions said "are not we your brothers O! Prophet of GOD?" He said "Ye are my friends and companions, and those are my brothers who are not come into the world as yet." Then the companions said, "you must know your own tribe at the resurrection, and how will you know those that are not yet come?" He said "inform me, if a man had a horse with white feet, and the horse was amongst others of various colours, would he not know his own horse?" They said "yes O! Prophet, he would know him." The Prophet said "verily my sects will come on the day of resurrection with bright hands and feet because of *Wa'dù*, contrary to other tribes, and from these signs I shall discriminate my own sects from the others; and I am going on before to the river *Cauther*." *

The marks whereby *Muslemàns* will be distinguished at the resurrection from other sects.

AB'UDARD'AA. The Prophet of GOD said "I shall be the first person on the day of the resurrection who will prostrate himself before GOD; and I shall be the first person ordered to rise up, then I will look towards the people standing before me, and shall know my own tribe from others, and shall see a concourse of people behind me on my right hand and on my left." Then a man said "O! Prophet of GOD, how will you know your sects from amongst others, after such a length of time?" He said "my sects will be of bright hands and feet from the impressions of *Wa'dù*, and there will not be one amongst the other tribe of this description, and I shall know them from this, that the book of their actions will be given into their right hands, and shall know them also from their children appearing in front of them."

* One of the rivers of Paradise.

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CHAP. IV.—PART I.

IN EXPLANATION OF ACTS, REQUIRING WAD'U AND SUCH AS ANNUL WAD'U.

ABUHURAIRAH. The Prophet said "the prayers of a person will not be accepted, or proper, who has broken his *Wad'ù*, until he completes another *Wad'ù*." This is applicable to a person who has access to water; and if he has not access to water, he must go through the ceremony with clean earth. IBN OMER. The Prophet of GOD said "prayers are not accepted without *Wat'ù*; nor charity from forbidden money; or from money which shall have been stolen from plunder." ALI-IBN AB'I-TA'LIB said, "I was a man very subject to *Ma'dhi*,* and I was ashamed to ask the Prophet the rules to be observed for it, whether *Wad'ù* or bathing; because I had married his daughter FA'TIMAH ZAHRA; and I requested MEKD'AD-BIN-ASWAD who was one of my friends to ask the orders concerning it; and MEKD'AD asked his highness, who said "let him who perceives *Ma'dhi* wash his penis and use *Wad'ù*, as *Ma'dhi* does not require bathing."

Alms not to be given from money acquired by unlawful means.

* Seminis genitalis effluxus, excitatus a contactu osculove veneree, aut re veneree imaginatione. *Gol.*

BOOK II.

Ab'uhuraira said 'I heard the Prophet say, "perform *Wad'ù* * after eating of any thing which has been dressed by fire." Ibn Abbas said, 'verily the Prophet of God eat of a shoulder of mutton, after that said his prayers and did not use *Wad'ù*.' Ja'bir-bin-Samurah. † 'Verily a man asked the Prophet of God, saying, "must I use *Wad'ù* from eating mutton?" He said "if you like it do so." The man then said "must I use *Wad'ù* from eating the flesh of a camel?" His highness said "yes, you must use *Wad'ù*." The man said "may I say my prayers in a sheep fold?" He said "yes." The man said "may I say my prayers in a camel-house?" He said "no."

Wad'ù optional after eating mutton, but necessary after camel's flesh.

Ab'uhuraira. 'The Prophet said "when any one of you feels a rumbling in his bowels, and shall be doubtful whether any thing has issued therefrom or not, let him never think of leaving the *Masjid* to use *Wad'ù* unless he have heard a sound or perceived a smell." Abdullah-ibn-Abb'as said, 'verily the Prophet drank milk and took water in his mouth, and said "certainly there is grease in milk, on which account it is necessary to wash the mouth." Burdah ‡ said, 'verily the Prophet performed five prayers on the day of taking *Mecca*, after one *Wad'ù*, and touched his boots with his hands moist; and Omer said to him; "really you have done a thing this day which you never did before." He said "O Omer! I did it knowing what I was about, in order that it might be convenient to you."

The mouth to be washed after drinking milk.

Sowaid-bin Nom'an ¶ said, 'I came out with the Prophet, in the year of the battle of *Khaiber*, till we reached *Sahbah* (a village near *Khaiber*); and the Prophet repeated the afternoon prayers; after which he called

* *Wad'ù* in this place means simply washing the mouth and hands to remove the grease of food, which is called *Wad'ù Tâam*.

† One of the *Sahâbah* of considerable celebrity; the nephew of Sad-ibn-abi-Wik'as. He dwelt at *Cûfah*, and died A. H. 74.

‡ He was of the tribe *Salim*, and embraced *Islâm* before the battle of *Bedr*.

¶ Was a companion of the Prophet, and one of the *Ans'ârs*.

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for his victuals and they brought him flour; and he ordered them to moisten it, which was done: he eat of it, and I eat of it also, after which the Prophet stood up to perform the sun-set prayers; and washed his mouth and I did the same: then he read his prayers, but did not use *Wadù*.

Part Second.

ABU'HURAIRAH. 'The Prophet said, "*Wadù* is not absolutely necessary without breaking wind, or perceiving a bad smell."* ABU-HURAIRAH. 'The Prophet said, "*Wadù* is the key of prayer, and that which forbids every thing except prayers is the *Tacbir*;† and that which finishes prayers is the benediction."‡ ALI-IBN-TALAK.§ 'The Prophet said, when any one of you shall break wind, tell him to use *Wadù*; and do not practice preposterous venery with women."‖ ALI-IBN-AB'I-TA'LIB. 'The Prophet said, "if any one shall have slept he must practise *Wadù*." IBN ABBAS. 'The Prophet said "verily *Wadù* is incumbent on that person who shall have slept upon his side, because his joints are relaxed after that; and when that is the case something comes from the belly."

Wadù necessary after sleep.

TALAK-BIN-ALI said 'the Prophet of GOD was asked, if any one touched his penis after ablution what was to be done, to repeat the ablution or not.' He said "is your penis any thing more than a part of your flesh?" AAYESHAH said 'the Prophet was kissing some of his wives, after

* This tradition is brought in opposition to the sect of IM'AM AH'MED, who maintain that simple *borborygmi* require purification by *Wadù*. ABD-UL-HAK.

† That is, after pronouncing the words *Allâho acber*, a person comes under obligation to pray, and every other act is unlawful till that has been performed.

‡ *Taslim*, which consists in repeating the words *Al-salàm-alaicum wa rahmet Ullàh-wa-barcat hù*; peace be with you, the mercy and blessing of GOD. Prayer being thus concluded, the ordinary actions of life become lawful as before.

§ One of the *Sahabah*, who is only quoted for this one tradition.

‖ *Là tàtù al nisaà fì áájaxi-hinna.* Rem non habete cum feminis inter clunes earum.

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BOOK II. that said his prayers, but did not use ablution." IBN ABBAS said "the Prophet eat of a shoulder of mutton, after that rubbed his hands upon the bed on which he was sitting; after that stood up and said prayers." OMM SALMAH said "verily I placed a shoulder of baked mutton near the Prophet, and he eat part of it, after which he stood up to prayer, but did not use ablution."

Part Third.

ABU RAFI* said, "verily I swear by GOD I roasted the heart, liver and lights of a sheep for the Prophet, and he eat thereof and then said his prayers without performing *Wadu*." AB'U RA'FI said, "a person sent me a present of a sheep, and I cut it up and put it into a kettle to dress, and the Prophet said "what is in the kettle, O! AB'U RAFI?" I said "O Prophet it is a sheep that was given me in a present." Then I dressed it, and the Prophet said "give me the shoulder that I may eat;" for his highness was fond of that part. And I gave it to him; and he eat it and said "give me the other shoulder:" he eat that also, and then said, "give me another." And I said "has any sheep more than two shoulders?" MUHAMMED said "know that if you had remained silent, and had not said that a sheep has only two shoulders, you would have continued giving them to me as long as you had remained silent." After that his majesty called for water, and washed his mouth, and washed the ends of his fingers, and then stood up and said prayers, and then went towards the children and connexions of AB'U RA'FI, and found cold meat, eat, and went into the *Masjid*, and read prayers, but did not touch water."

* His name was ASLAM. He was first a slave of ABB'AS and presented by him to the Prophet, by whom he was afterwards manumitted. He was present at the battle of *Ohud*, and the other subsequent ones.

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ANAS-BIN MA'LIC said, 'myself and UBAI BIN CAB and AB'U T'ALH'AH ANS'A'RI were sitting, eating bread and meat together; after I had done I called for water for *Wad'u*, and they said "why should you practise *Wadʃù?*" I replied "on account of what I have eaten;" they said "do you use *Wad'ù* from things which are clean and lawful? That person who is better than you did not perform *Wad'ù* after eating his food." IBN MASU'UD was used to say; 'it is proper for a man who kisses his wife to use *Wad'ù*.' OMER-BIN ABDULAZIZ. 'The Prophet said, "*Wad'ù* is proper for every running of blood."'

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CHAP. V.—PART I.

ON DECENCY WITH RESPECT TO NATURAL EVACUATIONS.

ABU-AYUB-AL-ANSARI said 'the Prophet of God said "when you go to ease yourselves turn not your faces or your backs towards the *Kibla:* either turn your faces to the east or west." The compiler of *Másábìh'* says this tradition is applicable to a plain; but in a building it is of no consequence, because ABDULLAH IBN OMER has related thus: 'I went to the house of HAFS'AH* on some business of my own, and saw the Prophet easing himself with his back towards the *Kibla* and his face towards *Syria.*' SALM'AN† said 'the Prophet forbade me to turn my face to the *Kibla* when easing myself or making water; or to perform my ablutions with my right hand, or with less than three handfuls of water; or with the excrement of man or dung of animals which might be dry, or with bones, because it would be impossible to clean with these.'

* One of the Prophet's wives.

† SALM'AN the *Persian*, a native of *Ispahan*, who by the advice of a Christian monk embraced the *Muhammedan* religion about the time of the *Hejira.* He is said by some to be one of the persons who assisted MUH'AMMED in the composition of the *Korân*, and it is alleged that he advised MUH'AMMED to the measure of fortifying *Medinah* with a ditch, when the *Koraish* and other tribes came to attack him there. See his history, SALE's *Korân V. 2.* p. 90. GAGNIER *Notes on Abulfeda.* p. 74.

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ANAS. 'The Prophet said when any one goes to the necessary, he must say "O! Lord, I seek protection with thee from the male and female devil." IBN-ABBAS said, "the Prophet passed by two graves, and said "verily the people of these graves are punished, but not on account of great crimes; one of them who did not conceal himself when making water, and did not care about its falling upon himself; and the other who went about collecting scandalous stories, with an intention of exciting quarrels." After the Prophet had informed us respecting these two people, he took hold of a branch of a date tree which was green, and split it in two, and then stuck the parts on the two graves. They said, "O Prophet! why did you do that?" He said "I have done so with the hope of mitigating the punishments in these two graves, as long as these branches remain moist."

The neglect of decency in evacuation punished in the graves.

ABU HURAIRAH. 'The Prophet said, "abstain from two things which are the cause of curse and abuse." They said, "what are they, O Prophet?" His majesty said "pissing on people's roads; or under the shade of trees where people are accustomed to sit." ABU KUTADA.* 'The Prophet said, "when any one of you drinks water, let him not breathe till he take his mouth therefrom; so that nothing may fall from his nose into the water; and when any one of you shall go to the privy, he must not take hold of his penis with his right hand, because that hand is reserved for eating with, and other clean uses; neither let him use the right hand for abstersion of the penis after passing urine."

The right hand reserved for clean uses.

* There are two of this name, and authors are uncertain which of them has delivered this tradition. One, the son of NOMAN ANSARI, of the tribe *Dhafar*, was present at the inauguration at *Akabah*, at the battle of *Bedr* and the subsequent combats. At the battle either of *Bedr* or *Ohud* one of his eyes being knocked out, the Prophet replaced it, after which it was the best of the two. He was the uterine brother of ABU SAID KHUDRI, and died A. H. 23. The second, of the tribe *Salim*, who was also one of the *Ansars*, was present at *Ohud* and the subsequent battles; but it is doubtful whether he was at *Bedr*. He died A. H. 54, or according to others during the reign of ALI, whom he accompanied in all his engagements. ABD-UL-HAK.

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BOOK II. AB'UHURAIRAH. 'The Prophet said, "that person who performs *Wa-dù* let him blow his nose; and that person who uses stones or earth, for abstersion after stool, must not employ less than three." ANAS. 'The Prophet of GOD was going into a privy; and myself and IBN MASU'UD carried an ewer full of water for him, and a short spear for digging hard ground; and he washed with water.'

Part Second.

ANAS said, 'the Prophet was accustomed, when entering a privy, to take off the ring from his finger; on account of the name of GOD and his Prophet being cut on it: therefore you must not take any thing with you to the necessary which may have on it the name of GOD, his Prophet or the *Koràn*.' JA'BIR said, 'whenever the Prophet was about to perform his needs, he would go to a place where no one could see him.'

AB'U MU'SA said, 'I was with the Prophet one day, and he wished to make water; and he found a soft spot of ground under a wall; after which he said "when any one of you wishes to make water, let him look out for a soft and even spot, that it may not run on others." ANAS said, 'when the Prophet wanted to ease himself, he did not tuck up his clothes till he sat down.' ABU'HURAIRAH. 'The Prophet of GOD said, "I am not for you an adviser and well-wisher, otherwise than like a father to his children; I teach you, that when you have occasion to ease yourselves or make water, turn not your faces or backs on the *Kibla*:" and he ordered the parts to be cleaned first with three balls of earth and afterwards with water; and forbade doing it with the dry excrement of men, dung of animals, or rotten bones, or with the right hand.' AA'YESHAH said, 'the Prophet was accustomed to use his right hand for cleanly purposes and

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his left hand for others.' Aayeshah. 'The Prophet said "when any one of you goes to the necessary, let him take three balls of earth with him and use the three; because these three are sufficient for cleaning." Ibn Masuud. 'The Prophet said, "do not wipe with the dung of animals or bones; because they are the food of your brethren the *Genii*." Ruwaifî* bin Thabit. 'The Prophet said to me, "O Ruwaifî perhaps your life may be prolonged after me, therefore inform mankind of this, that whoever ties a knot on his beard; or uses the dung of animals or bones for abstersion, verily Muhammed is angry with that person."

Abu Hurairah. 'The Prophet said, "that person who puts collyrium on his eyelids, let him use three applications of it: any person who does so shall have done right, but yet whoever does it not commits no fault. That person who shall use balls of earth, for abstersion, must use an odd number; and whoever eats food, and uses a tooth-pick, let him spit out any thing that may come from between his teeth; but any thing which is brought out by the tongue, let him swallow that: whoever does this, does well, and if not, no fault is on him. Whoever goes to the necessary, must hide himself; but if not able so to do, let him collect a heap of earth and sit behind it; because the devil makes game at the backsides of the sons of Adam: and whoever does this, does well; but if not there is no fault."

Abdullah-Ibn Mughaffal.† 'The Prophet said, "not one of you must piss in the place where you bathe, because it is very loathsome." Abdullah Ibn Sarjis.‡ 'The Prophet said, "be sure that not one of you piss in

* One of the Prophet's companions, an *Egyptian*. Mua'wiah appointed him governor of *Tripoli*, and he fought under his orders in *Africa* A. H. 47. He died in *Syria* A. H. 56.

† One of the *Sahábah*, an inhabitant of *Medinah*, was one of those who took an oath of allegiance to the Prophet at *Hodaibah*, A. H. 6, under a tree, whence they are called *As'hábo-shajarat*. (See Abulfeda p. 86, 157.) He was one of ten who were appointed by Omer to teach the law at *Basrah*, where he died A. H. 60.

‡ He was one of the last of the companions who embraced *Islám*. He was a native of *Basrah* and his traditions are chiefly current there.

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BOOK II. the holes of animals." Mu'a'dh. 'The Prophet said, "abstain from three things which cause a curse; easing yourself in a drain, or in a road, or under a tree where men sit for shade." Abu'sa'id. 'The Prophet said, "two people must not go out together to perform their needs; or uncover themselves and talk together; for verily God will be an enemy to them."

Zaid Ibn-arkum.* 'The Prophet said, "verily a privy is a place where the genii and devils are present: therefore when any one of you goes there; let him say "God defend me from the male and female devil."' A'l'i Ibn Abu Talib. 'The Prophet of God said, "when any one of the sons of Adam goes to the necessary, he must say, in the name of God the compassionate and merciful, in order that there may be a veil over his nakedness, as a covering from the eyes of the devils." Aa'yesh'ah said, 'the Prophet of God was used, when he came out of the necessary, to say "O! Lord, I pray to thee for grace."'

Ab'uhurairah said, 'when his majesty came out of the necessary I brought him a pot of water, with which he would purify himself, and after washing his parts he would rub his hands upon the ground, and then I brought him another pot of water, with which he would perform *Wad'ù*.'

Hacam-bin-Sufi'an Thakfi said, 'when the Prophet made water he would perform *Wad'ù* after it, and would sprinkle water upon his hind and fore parts.' Umaimah-bint-Rukaikah† said, 'there was a wooden vessel for the Prophet which was kept under his bed,‡ and he used to make water in it in the night on account of the cold.' Omer Ibn-al-Khatt'ab.

* One of the *Ans'ars* of the tribe *Khazraj*, called also Ab'u Amr'u. He died at *Cúfah* A. H. 66.

† Her mother Rukaikah was the sister of Khudaijah the Prophet's first wife.

‡ It is related that some one, supposing it to be water, drank the Prophet's urine out of this vessel; and that from that time his body exhaled an agreeable odour, which was also perceptible in those of his descendants for several generations. Abd-ul-Hak.

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'The Prophet of God saw me making water, standing, and said "O! Omer, do not piss standing;" and I never made water standing after this prohibition.'

Part Third.

Á'AYESHAH said, 'whoever shall tell you that the Prophet pissed standing, do not consider him a teller of truth, because he never did so but when sitting.' ZAID IBN H'A'RITHAH,* relates from the Prophet, that the angel GABRIEL came to the Prophet, at the commencement of bringing instructions from God, and taught him *Wad'ù* and prayer; and whenever the Prophet had finished *Wad'ù* he would take a handful of water and sprinkle it upon that part of his trowsers which covered his private parts.

AB'UHURAIRAH. 'The Prophet said, "GABRIEL came to me and said O! MUH'AMMED, sprinkle a little water over the upper part of your long drawers after performing *Wad'ù*." Á'AYESHAH said 'the Prophet of God pissed; and Á'OMER IBN AL KHATT'AB stood behind him with a pot of water in his hand; and the Prophet asked him what it was for; he said "it is water with which you may perform *Wad'ù*." His majesty said; "I am not ordered from God to perform *Wad'ù* every time that I make water; and if I did so always, it would be proper for you to do so likewise, which would be the cause of inconvenience to you." AB'U-AY'UB, JA'BIR and ANAS. These three traditionists relate, that when this command-

* He was a slave of the Prophet, who gave him his liberty and adopted him as his son. He was the first after A'LI who embraced *Islàm*; but is better known as the husband of the beautiful ZAINAB, whom he divorced that she might marry MUH'AMMED who had become enamoured of her. ZAID was slain at the battle of *Mùtah* A. H. 8. while carrying the standard of *Islàm*. See ABULFEDA p. 17, 101, 151. POCOCKE p. 182, SALE'S *Korân* p. 270, 279.

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BOOK II. ment came down saying, "in the *Musjid* of *Medínah* there are people who love to go to excess in purification, and GOD loves such;" the Prophet said, "O! assistants, verily Almighty GOD praises you for purifying to excess; then what does your purification consist in?" They said "we perform *Wad'ù* for prayer, and we bathe after connexion with women, in such manner as all *Muslemàns* do, and we wash our posteriors with water after having used stones." The Prophet said "the praise bestowed on you by GOD is on account of this; therefore persevere in it."

SALM'AN said that some polytheists said, at a time when they were ridiculing and laughing at the Prophet, "verily we see your friend teaching you trifling things; even to the mode of sitting in a privy." SALM'AN said "yes, he teaches us so, and has ordered us not to turn our faces on the *Kibla* when performing our needs; and not to wash with our right hands; also not use less than three stones; and has forbidden us to use the excrement of man or animals."

ABDUL-RAH'M'AN BIN 'HASANAH said, 'the Prophet came out to us and he had a shield of leather in his hands in which was neither wood or thongs; and he held it before him as a cover, and then made water towards it; and a hypocrite who was present said, "look at that man who makes water with a covering before him like women." The Prophet heard this and said, "alas for thee! dost thou not know, what happened to a friend of the children of ISRAEL? When any filth fell upon the clothes of the children of ISRAEL; they used, (agreeably to their religion and laws) to cut it off with knives: and the friend forbade them and hindered them; and he was punished for it in his grave." MARW'AN ASFER* said, 'I saw IBN OMER making his loaded camel sit down towards the *Kibla;* and he made water fronting the *Kibla*, but behind the

* One of the *Tábîn* of *Básrah*. MUSLIM and BOKHA'RI have related one tradition on his authority.

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camel; and I said to him "O IBN ÔMER, have you not been prohibited making water, fronting the *Kibla*?" He said, "it is not forbidden to piss towards the *Kibla*, excepting in plains and open places, where there is nothing intervening; then, when there is any thing between you and the *Kibla*, there is no fault."

ANAS said, 'when the Prophet came out of the privy, he used to say "thanks be to GOD; who hath taken out from me, that which is impure; and hath given me health and freed me from it."

IBN MASU'UD. When the ambassadors of the *Genii* came to the Prophet, they said "O Prophet, forbid your sects from using bones, or dung of animals or coals, for abstersion after natural evacuations, because GOD ALMIGHTY hath given to us those things for food; and bones are our victuals, the dung of animals is the provender for our cattle, and coals serve for us and our animals likewise." Then the Prophet forbade us to use those three things.'

Bones, dung or coals not to be used for cleaning after natural evacuations.

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CHAP. VI.---PART I.

*ON USING THE MISW'AC.**

ABU'HURAIRAH. The Prophet said, "if I were disposed to trouble my sect, verily I would order them to continue saying the nocturnal prayers till two thirds of the night had passed, and would order them to clean their teeth at the time of every prayer." SHURAI'H BIN-HA'NI † said, I asked Â'YESHAH what the Prophet began to do when he came into his house; she said, "the first thing he did was to clean his teeth, and this was a matter he most particularly attended to." HUD'HAIFAH. When the Prophet stood up to prayer in the night he rubbed and washed his mouth with the *Miswàc*.

MUH'AMMED's great attention to the cleaning of his teeth.

Â'AYESHAH. The Prophet said, "there are ten qualities of the Prophets: thinning the whiskers, letting the beard grow the breadth of a hand below the chin, cleaning the teeth, throwing water into the nose, cutting the nails of hands and feet, washing the lines on the fingers,

Ten practices incumbent on all Prophets.

* A kind of tooth-brush made of the twig or root of a tree.

† He was one of the partizans of ALI, and was with him at the battles of the camel A. H. 36, and of *Saffain* A. H. 37.

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plucking out the hair of the arm-pits, shaving the hair of the *podex*, washing with but little water after pissing." The traditionist says he forgot the tenth; but imagined it to be washing out the mouth.

Part Second.

AA'YESHAH. The Prophet said "*Miswàc* is the cleaner of the mouth, and that which pleases the Almighty." AB'U-AY'UB ANS'A'RI.* The Prophet said, "there are four things incumbent on the Prophets, a sense of shame, and rubbing perfumes on the clothes, and *Miswàc*, and marriage." AA'YESHAH. 'Then whenever the Prophet arose from sleep, either in the night or day time, he would clean his teeth before going through the *Wadù*.' AAYESHAH. 'The Prophet was cleaning his teeth, and then gave the *Miswàc* to me, and I used it without washing it, on account of the delicious moisture from his mouth: I then washed the *Miswàc* and returned it to his majesty.'

Part Third.

IBN OMER said, that 'verily the Prophet said "I dreamt I was cleaning my teeth, and two people came before me, one of them older than the other, and I gave the *Miswàc* to the youngest: when it was said to me, give it to the elder, and I did so: from this it is known that precedence is for the elder." AB'U UMA'MAH. Verily the Prophet of GOD said, "GABRIEL never came to me without ordering the use of *Miswàc*,

The Prophet's dream respecting *Miswàc*.

* This was the person at whose house in *Medinah* MUH'AMMED first lodged after his flight from *Mecca*.

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BOOK II.

and really I was afraid of rubbing off the enamel of my teeth." ANAS. The Prophet said, "I verily I have been prolix about *Miswàc*, to shew you its excellence."

The efficacy of prayer greatly enhanced by the use of the *Miswác*.

A'AYESHAH. The Prophet said, "that prayer preparatory to which the teeth shall have been cleaned with the *Miswàc*, is more excellent than the prayer without *Miswác*, by one hundred and forty times." AB'U SALMAH * has told from ZAID-BIN KHA'LID JAHAN'I,† who said, I heard the Prophet say, "if I was not apprehensive of putting my sects to inconvenience, verily I would appoint it for them to use the *Miswàc* at the time of every prayer; and would order them to continue at the nocturnal prayers till the third part of the night." ABU SALMAH said "ZAID-BIN-KHA'LID was present in the *Masjid* to say his prayers, and his *Miswàc* was put upon his ear like as the pen of scribes, and he did not rise up to repeat a prayer without using the *Miswàc*; after which he put it upon his ear."

* One of the most celebrated *Tábi'in*, son of ABDUL-RAH'MAN BIN AWF. He died, A. H. 94, or according to some 104.

† One of the *S'ah'ábah*. Died at *Cúfah*, A. H. 78, at the age of 85.

CHAP. VII.---PART I.

ON THE LAWS OF MUHAMMED REGARDING WADÙ.

ABU'HURAIRAH. The Prophet said, "when any one of you awakes from sleep let him not put his hands into a dish of water; until he have washed his right hand three times and his left; because you cannot know where your hands may have been in the night." ABU'HURAIRAH. The Prophet said, "when any one of you awakes, and after that performs the *Wad'ù*, he must blow his nose, after throwing water into it, because verily the devil takes his post in the nose at night.

Wad'ù and cleaning of the nose requisite after sleep.

It was said to ABDULLAH-BIN ZAID-BIN-AA'S'IM,* "how did the Prophet perform *Wad'ù?*" And he called for water with which *Wad'ù* could be performed, to shew them the way of doing it. Then he washed both his hands as far as the wrist, each twice; after that he put water into his mouth, and blew his nose, after throwing water into it, thrice; then washed his

The Prophet's manner of performing *Wad'ù.*

* One of the *Ans'ars*. He was present at *Ohud*, but not at *Bedr*; and he, in conjunction with WAH'SHI the son of HARB slew the false Prophet MUSAILAMAH. ABDULLAH was slain at the battle of *Harrat* A. H. 63.

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BOOK II.

face thrice, then washed both his arms, from the tips of the fingers up to the elbow bone; then drew both his hands, wet, from his forehead to the back of his head, and then back again. ABDULLAH-IBN-ABB'AS said, 'the Prophet performed the *Wad'ù*, and washed each member once and no more, for the instruction of his sects.' ABDULLAH-IBN-ZAID said, 'verily the Prophet performed *Wad'ù*, and washed each member twice.'

A diversity in opinion, or in practice, at different times, regarding the repeated application of water in *Wad'ù*.

It is related of OTHM'AN that he was performing *Wad'ù* on the *makáid*,* and he said, "I will shew you the manner of the Prophet's *Wad'ù*." Then he washed each member thrice. Hence we must understand that *Wad'ù* was sometimes performed once, sometimes twice and sometimes thrice. ABDULLAH IBN OMER said, 'I returned with the Prophet from *Mecca* to *Medínah;* when we arrived at some water which was in the *Mecca* road, a party hastened to perform *Wad'ù* for the afternoon prayers: and they did so, in a hurry; and we came up to them, and found that they had not wetted the under part of their feet. The Prophet said "alas on the soles of the feet, for they will be in hell fire;" and he ordered them to perform the *Wad'ù* thoroughly, without the least deviation, so that not even the breadth of a finger nail be dry.'

The prescribed parts to be thoroughly wetted.

In all things that regarded his person, the Prophet used to begin on the right side.

MUGHAIRAH† BIN SHABAH said, 'verily the Prophet performed the *Wad'ù*, and then touched his forehead and his turban and his two boots.' A'A'YESHAH said, 'the Prophet was fond of beginning on the right side, whenever he could do it, in every thing; thus he would, in *Wad'ù*, wash his right hand and right foot first; and in combing the hair of his head

* *Makáid*, (plural of *Makád*, a place to sit on,) was a bench or terrace constructed by OMER in front of the *Masjid*, where people might sit, to converse and recite poetry. It was also called *suffet* and *rah'bat*.

† One of the most celebrated of the *Sah'ábah*. He embraced *Islàm* in the year of the battle of the ditch (A. H. 5). It was he that reproved the familiarity of ARWAH, the ambassador of the *Korqish*, when, in conversation with MUH'AMMED, he stroked the Prophet's beard. (See ABULFEDA p. 85.) He was one of the principal counsellors of MUA'WIAH. He died at *Cúfah* of which he was governor, A. H. 50. (OCKLEY's Hist. of the *Saracens* Vol. 2. p. 107) aged 70.

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and beard, he would begin on the right side; and in putting on his shoes, the right first.'

Part Second.

ABU'HURAIRAH. 'The Prophet said, "when you put on your boots or shoes, and when you perform *Wad'ù*, begin on your right side."

Wad'ù imperfect without invocation of GOD.

SA'ID-BIN ZAID.* 'The Prophet said "no *Wad'ù* is perfect without the mention of the name of GOD." ABU'HURAIRAH, DARMÌ and AB'U-ZAID-AL-KHUDRÌ say 'without completing *Wad'ù* prayers are of no effect.'

Prayers without *Wad'ù* unavailing.

LAKÌT' BIN 'SABIRAH† said, 'I said to the Prophet, "inform me in what consists perfect *Wad'ù*?" He said, "wash every part of the members, for *Wad'ù*, thoroughly, and draw your fingers through each other, and throw the water high up into your nose; unless you are keeping fast."'

Farther particulars regarding *Wad'ù*.

IBN ABBAS. 'The Prophet said, "when you perform *Wad'ù*, draw the fingers of both hands through each other, and also through your toes." MUSTAWRID-BIN SHEDD'AD‡ said, 'I saw the Prophet, when performing *Wad'ù*, draw his little finger between the toes.' ANAS said,' when the Prophet performed *Wa'dû*, he took a handful of water and raised it to the under part of his chin, and combed his beard with his hand, and said "in this way has my Lord ordered me:"'

OTHM'AN said, 'verily the Prophet, when performing his *Wad'ù*, drew

* One of the ten (called *âsharah mubashsharah*) to whom MUH'AMMED gave assurance of *Paradise*. He was married to the sister of OMER-BIN AL KHATT'AB. He was among the first who embraced *Islàm* (See ABULFEDA p. 18.) He was present at all the battles except that of *Bedr*. He died at *Akìk*, A. H. 51, aged 79, and was transported for interment to *Medìnah*.

† A celebrated *'Sah'álì*, from *'Táyìf*.

‡ An inhabitant of *Cúfah*. Having seen MUH'AMMED and heard him converse, he is reckoned among the *'Sah'ábah*, though he was but a child at the time of that Prophet's death.

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BOOK II. his fingers through his beard.' Ab'u Hayyat* said, I saw Ali-ibn-ab'u-Ta'lib perform *Wad'ù*. He washed the palms of both his hands till they were clean: after that put water into his mouth thrice, into his nose as often, and washed his face as often, and his arms to the elbow bone as often, touched his head once; then washed both his feet up to the ankle; then stood up and took the water which remained after *Wa'dù* and drank of it, and said "I love to shew you how the Prophet went through *Wad'ù*."

Abd Khair† said, I was sitting down and looking towards Ali, when he was performing his *Wad'ù;* and he put his right hand into a bason of water, and then filled his mouth with water, and gargled with it; then put water into his nose, and blew his nose with his left hand: this he did thrice and after that said, "whoever is pleased at looking at the way in which the Prophet used to *Wad'ù*, let him attend to the manner in which I have done it." Abdullah-ibn-Zaid said, 'I saw the Prophet put water into his mouth and nose, with one handful of water; and he did so thrice.' Ibn Abb'as said, 'verily the Prophet touched his head and both ears, the internal parts of them with his two fore-fingers, and the back part of his ears with his thumbs.'

Rubaiyya-bint-Muawwiz§ said, 'I saw the Prophet performing his *Wad'ù;* and he passed both his hands over his head from the forehead to the back part of it, and touched the parts between the ears and the eyes; and both ears once, and then put the ends of his two fore-fingers

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* One of the *Tábi'in*, a companion of Ali, whose sayings he relates. His name was Amer-bin-Nas'r'a.

† One of the *Tábi'in*. His patronymic appellations are Bin Yazid Ab'u Omarah Hamada'ni. He is said to have lived in the time of the Prophet and become acquainted with his mission, but never to have met with him. He was a follower of Ali, and one of his most trusty friends. He lived at *Cúfah*, and is said to have attained the age of one hundred and twenty years.

§ She was one of those who took the oath of fealty to the Prophet under the tree, as mentioned before. Many traditions are received by the people of *Medínah* and *Bas'rah* on her authority.

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into his ears.' ABDULLAH-BIN-ZAID said, 'I saw the Prophet of GOD perform *Wa'dù*, and touch his head with fresh water.' AB'U UMA'MAH mentioned the *Wa'dù* of the Prophet, and said that 'the Prophet was accustomed to touch the corners of his eyes: both ears are included in the head, therefore you must touch them with it.' AMER-IBN-SHUAIB said, an *A'ârâbi* came to the Prophet and asked him about *Wadù*, when the Prophet showed him it, and washed each member thrice, after which he said, "this is the way to *Wadù*: then any one who exceeds three times, verily does wrong, and surpasses the bounds, and injures himself."

Excess as well as defect in ablution is hurtful.

ABDULLAH-BIN-MOGHAFFAL* heard his own son say, "O! Lord! verily, I supplicate thee for a white house on the right side of paradise." And he said "O! my son, ask paradise of GOD, and seek an asylum with GOD from hell fire, because I heard the Prophet say, there will quickly be a tribe of my sects which will exceed the bounds, in purification and supplication."

UBAI-BIN-CAB. The Prophet said, "verily there is a demon for *Wadù*, who is called YAHA'N;† then abstain ye from him, for he wants to lead you beyond the limits of *Wadù*. MU'ADH-IBN-JABAL said, 'I saw the Prophet, when he had finished his *Wadù*, wipe his face with a corner of his clothes. A'YESHAH said, 'the Prophet had a cloth with which he used to wipe himself after *Wadù*.'

Part Third.

THABIT BIN ABI SAFIYYAT‡ said to ABUJAFIR, "has JABIR

* He was one of those who embraced *Islàm* under the tree. He was an inhabitant of *Medinah*, and afterwards removed to *Bas'rah*, where he was one of ten learned men appointed by the *Khalifah* OMER to teach the law. He died there A. H. 60.

† The name signifies grief, distraction, trouble of mind; or causing these in others.

‡ His patronymic appellation is ABU HAMZAH of *Cûfah*. He heard traditions from ANAS and IMA'M MUHAMMED BA'KIR. He died A. H. 148.

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BOOK II.

informed you whether the Prophet performed *Wad'ù*, by washing each member once, twice or three times?" He said "yes." Abdullah-bin-Zaid said, 'verily the Prophet performed his *Wad'ù*, and washed each member twice, and said that one washing upon another was light upon light.' Othm'an said, 'verily the Prophet performed *Wad'ù* and washed each member thrice, and said "this is my *Wad'ù*, and that of the Prophets who have gone before me, and the *Wad'ù* of Ibrah'im."

Whether a separate *wad'ù* should be used for every prayer, or only one for every series of prayers.

Anas said, 'the Prophet used to *Wad'ù* for every prayer, but we only used one *Wad'ù*, unless any thing happened which rendered a repetition necessary.' Muh'ammed Bin Yehyah bin Habba'n said, 'I said to Ubaidullah bin Abdullah bin Omer "acquaint me of the *Wad'ù* of Abdullah bin Omer who did it for every prayer: where did he learn this?" He said "Asm'a bint Zaid * related to him; that verily Abdullah bin H'andhalah † related to Asm'a that verily the Prophet ordered *Wad'ù* for every prayer; whether the person was clean or unclean; and when it became difficult for the Prophet to *Wad'ù* for every prayer, he ordered *Miswàc* for every prayer; and did away *Wad'ù* for every one, unless from the discovery of pollution."

Ubaidullah said, 'then Abdullah Ibn Omer supposed that he had strength to perform *Wad'ù* for every prayer, and he did so for every one, till he died.' Abdullah Ibn Amer bin A'as said, 'verily the Prophet passed by Sad-Ibn-Wuk'as, while he was performing *Wad'ù*, and he said "what is this great expenditure of water for, O! Sad?" He said, "is

* This Zaid was the son of Khatt'ab and the elder brother of Omer. He was one of the first *Muhájirs*. He embraced *Islám* before his brother. He was present at *Bedr* and the following actions. He was slain at the battle of *Yemámah*, against the impostor Musailama'h, in the first year of Abu'bacr's reign, A. H. 12.

† He and his father H'andhalah, surnamed *Ghasil*, were both numbered among the companions of the Prophet. The father was slain at the battle of *Ohud*. The son was only seven years of age at the time of Muh'ammed's death. He was a good and learned man, and esteemed chief of the *Ans'ars*, at the head of whom he was placed by the people of *Medínah* when they revolted against Yezid, A. H. 63. (See Ockley Vol. II. p. 200, 202.) He was soon after slain at the battle of *Harrat*.

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there extravagance in this?" The Prophet said "yes, although you might be upon the side of a river." AB'UHURAIRAH and IBN MASU'UD and IBN ÔMER said, that 'the Prophet of GOD said," that person who does *Wad'ù*, and remembers the name of GOD, verily purifies his whole body; and he who forgets the name of GOD in his *Wad'ù*, only makes pure the members which have undergone *Wad'ù*. AB'U R'AFÎ said, 'when the Prophet performed *Wad'ù* for prayer he loosened the ring on his finger, that the water might reach the part pressed by it.'



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CHAP. VIII.---PART I.

ON BATHING.

Rules regarding bathing after coïtus,

ABU'HURAIRAH. The Prophet said, when a man has connexion with a woman, both he and the woman must positively bathe, although he may not have emitted. AB'U-SA'ID. The Prophet said, bathing is not necessary unless from emission.*

Or nocturnal pollution.

OMM SALMAH said, that OMM SAL'IM† said, "O Prophet! verily GOD has not made it a matter of shame to ask about *Islàm* and the religion: therefore I ask, is it indispensable for a woman to bathe who dreams of having connexion with man?" He said, "yes, when she perceives any moisture upon her clothes." Then OMM SALMAH hid her face from shame, and said, "O! Prophet, do women dream in that kind of way so as to emit?" He said "yes, they do (may your two hands be rubbed on

* Hæc duo præcepta inter se plane contraria sunt. Attamen hæc discrepatio secundum Ubaium Cabi filium ita conciliatur. Dixit ille initio islamismi regulam hanc postremam locum habuisse, sed postea abrogatam esse; et stabilitum fuisse, cum membrum virile mulicbria intraverit, etsi semen nequaquam emiserit, balneum necessarium esse. ABD-UL-HAK.

† The mother of ANAS-BIN-MA'LIC.

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earth)* O! OMM SALMAH; if women had no semen how would their children resemble them? Verily the semen of man is white and glutinous, and that of woman is thin and yellow: therefore that of the two which enters the womb first, the resemblance will be from it; if the semen of man falls into the womb first, the child will be like the father; and if that of the woman be first, the child will resemble the mother."

How the resemblance of the offspring to father or mother is determined.

A'AYESHAH said, 'the Prophet was accustomed, after connexion with women, to begin bathing, by washing his hands first, after that to *Wad'ù* in the manner he would do for prayer; after which he used to put his finger into water; and then rub his hands, when wet, about the roots of the hair of his head, and sprinkle three handfuls of water upon his head with each hand; and then used to throw a great quantity of water over his whole body. After that he threw some water upon his right side, and then upon his left.' IBN ABBAS said, that MAIM'UNAH † said, 'I put water for the Prophet to bathe with, and covered it with a cloth; and drew a curtain between myself and the Prophet, when he sprinkled water on both his hands and washed them; then twice upon his right hand and twice on the left; then on the right side, and after it on the left; and then washed his private parts both before and behind, then struck his left hand on the ground and rubbed it, then washed it, then took water in his mouth; and threw water into his nose, and washed his face and his two arms from the fingers to the elbow bone; then sprinkled water upon his head, and threw water over his whole body; and then he went on one side from the bathing place.' MAIM'UNAH said, 'I presented the Prophet after he had done bathing a cloth to wipe his body with, but he took it not, and walked away shaking the water off himself.'

The Prophet's manner of bathing.

* An expression of astonishment and reprehension; as much as to say, it is wonderful that you should speak in a way so inconsistent with your usual good sense.

† One of the Prophet's wives; and aunt to IBN ABB'AS.

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BOOK II.

How women are to be purified after menstruation.

Â'AYESHAH said, 'verily a woman belonging to one of the assistants, asked the Prophet about the nature of bathing for the menses: when the Prophet ordered her to bathe, she said "in what manner?" He said, "take a cloth perfumed with musk, and by it be pure." She said, "how shall I be clean by it?" And she repeated the question three times and received the same answer, the Prophet saying, the third time "immaculate GOD! be clean by it." Â'AYESHAH said 'then I drew her towards myself to explain to her the meaning of purity and said to her: "clean the marks of blood with the cloth."

OMM SALMAH said 'I said "O! Prophet verily I am wont to plait my hair very much as is the custom of the *Arabian* women; must I therefore open it for the purpose of bathing after connexion?" He said "no, there is no occasion for you to do more than sprinkle water upon your head thrice with both hands; after that throw water over your whole body, after which you will be clean." ANAS said 'the Prophet used to *Wa'dû* with one *Mudd** of water, and bathed with one *Sâ'; and sometimes with five *Mudds*. MUA'DHAH† said, Â'AYESHAH said 'myself and the Prophet bathed from one vessel of water, which was between us; and he took the water quick; and I repeated "O! Prophet leave the water for me." At this time we were both unclean.'

Part Second.

Â'AYESHAH said, 'his Majesty was asked about a man who might perceive moisture upon his body or clothes after rising from sleep, and

* A measure containing one *Rat'l* (or pound) and one third. Four *Mudds* make one *Sâ'*.

† The daughter of ABDULLAH ADAWI; one of the *Tâbiyât*, esteemed of exemplary piety and veracity. She relates traditions from ALI, Â'AYESHAH and others. She died A. H. 83.

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might not recollect having dreamt: he said, "he must bathe:" and he was asked about a man who might dream of having connexion with woman, without finding any moisture upon his body or clothes, what was to be done? He said; "there is no bathing for him.* When OMM SA-L'IM heard this tradition, she said, 'must a woman bathe when she discovers moisture?' The Prophet said "yes, verily woman is a part of ADAM." Â'A'YESHAH said, 'the Prophet said "when the parts of a man come in contact with those of a woman they must both bathe."

The hair to be well cleaned in bathing.

ABU'HURAIRAH. 'The Prophet said, "when a person is unclean, there is uncleanness under every hair on the body: then wash the hair well, and clean your skin thoroughly." ÂLI-IBN-AB'U-T'A'LIB. The Prophet said, "that person who leaves even one hair without washing after uncleanness, will be punished in hell accordingly: on this account I hate the hair of my head, and shave off the whole of it." ÂLÌ repeated this twice.

Decency to be observed in bathing.

Â'A'YESHAH. 'The Prophet did not perform *Wa'dù*, after bathing; and went through his prayers from the first *Wad'ù*.' Â'A'YESHAH said 'the Prophet used to wash his head with the root of a flower called *khátmì*;† when he was unclean: the water issuing therefrom he considered as sufficient, without sprinkling any water upon his head.' YAL'I‡ said, 'the Prophet saw a man bathing naked, in a plain, and he went into the pulpit, and repeated the praise of GOD; after which he said, "verily GOD is a

* Quæritur si vir et mulier unà dormiverint, et expergefacti humorem in vestibus invenerint, at nesciunt ex utro fluxerit, utronam lavandum esse? Respondent si albus fuerit ille humor, a viro est, et illo lavandum est; si flavus, a muliere. Aut secundum alios, si longa fuerit macula humida, a viro; si lata, a muliere fluxit. Sed melius est, ad cavendam impuritatem, ambos balneo lavare. ABD-UL-HAK.

† *Ketmia*, or *Althœa*, marsh-mallows.

‡ There are two of this name, both companions of the Prophet, and it is uncertain from which of them this tradition is derived. One, the son of AMÍYAT, of *Tamim*. He was an inhabitant of *Hejàz*, and was slain at *Saffain*, under the reign of ALI. The second, the son of MARRAT, of *Thakif*, was reckoned amongst the people of *Cúfah*.

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BOOK II. preserver of shame, from shewing the vices of his servants, and is the concealer of his servants' faults; and loves shame and modesty in his creatures; therefore when any one of you bathes, let him not take off his clothes from his waist downwards."

Part Third.

UBAI BIN CAB. Bathing is for that person who perceives semen. This was the order at the commencement of *Islàm;* but now it is obsolete, for whether the man or woman emits or not, they must both bathe. ALI IBN ABU TALIB said, 'a man came to the Prophet and said, "verily I have bathed from uncleanness and have said my morning prayers; after which I saw upon my body a part equal to the breadth of my nail, where the water had not reached." The Prophet said to him, "if you had rubbed your hand wet, over that part, it would have been sufficient."

Variations in the precept at different times.

IBN OMER said, 'GOD told the Prophet on the night of his journey to heaven, to order his sects fifty prayers daily; and seven bathings for man or woman, after connexion with each other; and to wash clothes on which urine had fallen seven times: and the Prophet supplicated always to have it lessened, till the prayers were reduced to five, and the bathing for uncleanness to once, and the washing of the clothes stained with urine to once.'

The Prophet by intercession with GOD obtains a remission of religious austerities for his people.

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CHAP. IX.—PART I.

ON INTERCOURSE* WITH THE UNCLEAN.†

ABUHURAIRAH said, I went to visit the Prophet when I was unclean, and he took me by the hand, and I went along with him till he sat down; then I left the assembly slowly, and came to my own house, and bathed, and then returned whilst the Prophet continued sitting; and he said to me "where were you O! ABUHURAIRAH?" And I said to him, "I came to visit you when I was unclean, and I considered it very bad to sit with you till I bathed." He said, "Immaculate GOD! a *Momin* cannot be impure." IBN OMER. "My father said to the Prophet, "verily I am unclean at nights." He said to him, "perform the *Wad'u* and wash your penis, after that go to sleep: this proportion of purification is enough after sleeping." AAYESHAH said, "when the Prophet was un-

Casual or temporary uncleanness does not disqualify for the common intercourse of society.

* The word in the original, *Mukhálat'ah*, signifies literally intermingling or mixing together; but here it is applied to the intercourse of mankind in society, as conversation, sitting together, shaking hands, eating and drinking in company &c.

† *Junub*, unclean, *Janábet*, uncleanness. The original meaning is separation, retirement from society: and hence, in the *Muslemán* law, it is applied to that state, from pollution, in which people are enjoined to keep away from religious assemblies, and from acts of worship. Yet we see, from this chapter, that they are not in that state excluded from the common intercourse of society.

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BOOK III.

clean, and had a wish to eat or sleep, he would perform *Wad'ù* first, the same as for prayer." Ab'u-Sa'ïd-al-Khud'hrì. 'The Prophet said, "when any one of you has connexion with his wife, and after that wishes to do it again, then he must perform *Wad'ù* between the two acts." Anas said, "when the Prophet had connexion with his women, in the night, he bathed once for all." Â'yeshah said, "the Prophet used to repeat the name of God at all times."*

Part Second.

The Prophet performs *Wad'ù* with water which had been used by a woman for purification.

Ibn-Abbas said, 'one of the Prophet's women bathed with water that was in a large tub; and the Prophet had a desire of performing *Wad'ù* with the water which remained, and the woman said, "O Prophet! verily I was unclean, and this is water which remains from my purifying myself." He said, "verily water is not filthy from having been used in bathing for *Janábat*." Â'yeshah said, 'the Prophet bathed for *Janábat*, after which he embraced me to get warm before I had bathed.' Alì-Ibn-Abu-Ta'lib. 'The Prophet came from the necessary, and was teaching me the *Korân*, and eat meat with me before performing *Wad'ù*; and nothing hindered him from reading the *Korân* except *Janábat*.' Ibn Omer. 'The Prophet said, "no part of the *Korân* must be read by any one who is *Junub*, or in the menses." Â'yeshah. 'The Prophet said, "turn the doors of your houses from the roads leading to the *Masjid*, because verily I will not consider it lawful for any one

Things which disqualify for reading the *Korân*.

* That is, even under the circumstances of uncleanness, from coition or emission (*Janábat*) or from discharges of blood, wind &c. (*hadath*). Commentators are somewhat puzzled by this tradition; and some of them, distinguishing between mental and audible invocation of the name of God, contend that the first only was used by the Prophet on such occasions. They add, that under *Janábat* he did not read the *Korân*, and never pronounced the name of God on entering a privy. Abd-ul-Hak.

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Junub, or in the menses, to enter the *Masjid*. ALI IBN ABI-TALIB. 'The Prophet said, "angels will not enter a house in which may be the picture of any animal, or in the house in which a dog may be; or a person *Junub*, who delays bathing till the time of prayer shall have elapsed." AMM'AR-BIN-YA'SIR.* 'The Prophet said, "there are three persons that the angels will not go near; one a dead infidel; the second, a man who shall have rubbed his clothes with much saffron; the third a *Junub*, unless he perform *Wuzu'*. ABDULLAH-IBN-ABUBAKR-BIN-MUHAMMED relates, that the Prophet wrote to AMER-IBN-HAZM† not to touch the *Koran*, unless in a state of purity.

NA'FI said, 'I was going along with IBN OMER, who went to ease himself; and when he had finished, one of the histories which he related that day is this, "A man passed through a lane, and met the Prophet just at the time when he came out of the necessary; and the man made a salutation to him; and the Prophet did not return it till the man was nearly out of sight; when the Prophet struck both his hands upon a wall, and then rubbed them over his face; and again struck the wall with them, touched his arms to the elbow bone with earth; after which he returned the man's salutation, and said, "nothing prevented me from returning your salutation, except that I was unclean." MUHAJIR BIN KUNFUZ. 'I came to the Prophet when he was making water, and made him a *salam*; which he did not return till after *Wuzu'*, and then begged

The Prophet apologizes for not returning a salutation when he was unclean.

* He was born at *Mecca*, where his father YA'SIR married his mother SUMAIYYAH, a female slave of ABU HUDHAIFAH, with whom he had entered into a strict friendship. YA'SIR, with his wife and son, embraced *Islàm* very early, and they were among the first who fled from their country on that account. It is related that the idolaters of *Mecca* were torturing AMM'AR with fire, to compel him to apostatise, when MUH'AMMED passing by, laid his hand on him and said, "oh fire! be cold and merciful to AMM'AR, as thou wast to IBRAHIM;" on which it was extinguished. He was present at *Bedr* and all the other actions. He was slain fighting under ALI at *Saffain* (A. H. 37. See OCKLEY II. 43) at the age of 93.

† One of the *Sahábah*, and great-grand-father of the foresaid ABDULLAH. He was appointed by the Prophet *Amil* of *Yemen*.

‡ The slave of IBN OMER, originally from *Dailam*. Died A. H. 117.

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BOOK III.

my pardon and said, "verily I thought it improper to repeat the name of God in impurity."

Part Third.

UMM SALMAH said, 'verily the Prophet was *Junub*, and went to sleep, awoke, and slept again." SHABAH* said, 'verily when IBN ABB'AS bathed for *Janábat*, he poured water with his right hand over his left, seven times, and then washed his hand and fore parts; and once on a time IBN ABB'AS forgot how often he had sprinkled the water, and asked me how often it was. I replied I did not know, and IBN ABB'AS said, "(may you have no mother)† what prevented you from remembering it?" He then performed *Wad'u* as for prayer, and then threw water over his whole body; and said, "this is the way the Prophet used to bathe."

IBN ABB'AS shews the Prophet's manner of bathing.

ABU RA'FI‡ said, 'verily one day the Prophet had connexion with all his wives, and bathed after each connexion once; and I said, "O Prophet! why do you not bathe once for all?" He said, "it is better and more pure to bathe once after every one." HAKAM-IBN-OMER said, 'the Prophet forbade a man's performing *Wad'u* with water remaining after women's purifications.' HUMAID-AL-HIMIRI§ said, 'I met a man who had associated with the Prophet four years, who said the Prophet forbade women bathing with water which had been left by men, and forbade men bathing with the leavings of women, and forbade our combing ourselves with a new comb every day; and forbade pissing in a bathing place.

Precepts respecting bathing *post coitum*.

* A disciple of IBN ABB'AS.

† An expression of reproach among the *Arabs*.

‡ A slave of the Prophet, whom he received in a present from his uncle ABB'AS. He was the first who informed the Prophet of the conversion of ABB'AS, on which occasion MU-H'AMMED gave him his liberty.

§ One of the *Tábi'in* of considerable celebrity among those of *Bas'rah*.

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CHAP. X.---PART I.

IN EXPLANATION OF RULES FOR DIFFERENT KINDS OF WATER.

ABU HURAIRAH. 'The Prophet said, "do not piss in stagnant water and bathe in it afterwards; nor go into stagnant water to bathe when you are *Junub*." The companions said, "what are we to do then, if not to go into the water?" AB'UHURAIRAH said, "take water and bathe outside." JA'BIR. 'The Prophet forbade pissing in still water.' SA'YIB BIN YEZÌD * said, 'my aunt took me to the Prophet, and she said to him, "verily O Prophet! this son of my sister is ill;" then his majesty touched my head with his hand, supplicated GOD for my good and long life: then he performed *Wad'ù*, and I drank of the water which remained therefrom; after which I stood behind the Prophet, and beheld the seal of prophecy, which was between his two shoulders, like the egg of a pigeon.'

It is forbidden to defile stagnant water.

Part Second.

IBN ÂOMER said, 'The Prophet was asked about the water of plains,

* Born A. H. 2. Was present along with his father at the Prophet's farewell visit to *Mecca*. Died A. H. 80.

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BOOK III.

in which animals go to drink; in which they piss and dung: he said "when the water is equal to two *Kullahs* * it is not impure." AB'U-SA'ID-AL-KHUD'HRÌ said, 'the Prophet was asked, "may we *Wad'ù* with the water of the well called *Búdàa*, in which the rags of menses are thrown, and the flesh of dogs, and stinking things?" He said, "verily its waters are pure, and nothing makes it unclean; because it is large, has a spring, and flows like a rivulet." AB'UHURAIRAH said, 'a man asked the Prophet, saying, "verily I go on the river and carry but little water along with me; and if I *Wad'ù* with it I shall remain thirsty: may I then *Wad'ù* with river water?" The Prophet said, "a river is in itself clean, and a purifier of others, and its fishes are lawful."

Water which is in large quantity, or which flows, is not defiled by the discharge of impurities into it.

AB'U ZAID relates from ABDULLAH IBN MASU'UD, that his majesty said to him, in a night when the *Genii* came to him, and he taught them *Islàm*, and said to IBN MASU'UD, "what is that in the dish you have got?" IBN MASU'UD said, "it is the liquor of dates." The Prophet said "that is pure and a purifier: it is right to *Wad'ù* with it, without doubt or hesitation."

CABSHAH-BINT-CAB-BIN-MA'LIK, wife of AB'U KUTA'DAH, said, "verily ABU KUTA'DAH came into his house, and I put water for him to *Wad'ù*, and a cat came and drank of it, and AB'U KUTA'DAH tilted the pot of water, that the cat might drink of it with ease: and AB'U KUTA'DAH saw me looking at the cat, and said, "O CABSHAH! do you wonder that the cat should drink of the water which was put for *Wad'ù*? She said, "yes; I am astonished at it." And AB'U KUTA'DAH said, "verily the Prophet said cats are not impure, they keep watch around you."

Cats not unclean.

* A large water-pot, containing two and a half times the full of the leather bag called *Kirbah*. The *Kirbah* contains fifty *mans*; so that the two *Kullahs* make 250 *mans*. Or according to others the *Kirbah* is equal to one hundred *rat'ls* of *Irák*, one of which is equal to the weight of one hundred and twenty eight *dirhems*. ABD-UL-HAK.

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DA'UD-BIN 'SA'LIH'-BIN DÍN'AR relates, that his mother sent a woman to ÂA'YESHAH with victuals, and she found ÂA'YESHAH at her prayers. She made a sign to put down the victuals, when a cat came and ate some of it: and when she finished her prayers she ate the victuals from the place where the cat had eaten; and said, "the Prophet of GOD said, cats are not impure; they are as a watch upon you; and verily I saw the Prophet *Wad'ù* with water from which a cat had drank."

Water not defiled by the drinking of asses, or beasts of prey.

JA'BIR said, the Prophet was asked "may we *Wad'ù* with water of which an ass may have drank?" He said, "yes; *Wad'ù* with this and with water left by animals of prey." OMM HA'NÌ said, 'the Prophet and MAIMU'NAH bathed, with water which was in a large vessel; and the marks of wheat flour were upon it.'

Part Third.

YAHI'A-BIN-ABDUL-RAHMA'N said, 'verily ÔMER came out with a cavalcade, in which was ÂMER IBN-AL-Â'AS, till they came to a tank of water; and ÂMER-IBN-AL-Â'AS said, "O! master of the tank, do carnivorous animals come to your tank?" ÔMER said, "do not tell us; for sometimes we come, and other times carnivorous animals: for verily I heard the Prophet say; whatever carnivorous animals drink, is for themselves, and what they leave is clean for us." AB'U-SA'ÏD-AL-KHUDHRÌ. 'Verily the Prophet was asked about the tanks between *Mecca* and *Medínah*, to which carnivorous animals, dogs and asses, go to drink, whether that water is pure or not. The Prophet said, "whatever goes into the bellies of those animals is for them; and what remains is pure for us." ÔMER IBN-AL-KHATT'AB said, 'bathe not with water warmed in the sun, because it causes the leprosy.'

Water warmed in the sun unfit for bathing.

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CHAP. XI.---PART I.

ON IMPURITIES, AND THE MODE OF CLEANSING.

A vessel from which a dog has drank must be carefully cleaned.

ABUHURAIRAH. 'The Prophet said, "when a dog drinks in the vessel of any one of you, then you must wash it seven times." And in one tradition it is mentioned that the first cleaning of it should be with earth.

The Prophet's forbearance towards a man who defiled a *Masjid* through ignorance.

ABUHURAIRAH said, 'a peasant was standing in the Prophet's *Masjid*, and made water in it; when he was immediately taken hold of; and the Prophet said "let him alone that he may piss, and throw a bag of water upon the spot: because ye were not created but as comforters, and not sent to create hardships." ANAS said, 'we were with the Prophet in the *Masjid*; when behold a peasant came in and stood pissing in the *Masjid*: and the companions said, "don't." The Prophet said "let him piss, because stopping him will do him harm." And they let him alone till he had done, and then the Prophet called the peasant to him, and said, "this *Masjid* is not a proper place for piss, or any kind of filth; *Masjids* are only for the mention of GOD, saying prayers and reading the *Koràn*." And the Prophet ordered one of his companions to fetch water, and throw it upon the spot where the peasant had pissed; and it was done."

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ASM'AA BINT ABUBACR said, 'a woman asked the Prophet, "tell me, when the blood of the menses is seen upon my clothes, how are the clothes to be cleaned?" The Prophet said, "when any one of you perceives it, she must rub it off with the ends of her fingers, and after that wash it; and she may say her prayers in it, if she chuse, before it is dry." Rules for purifying clothes from menstrual blood,

SULAIM'AN BIN YES'AR* said, 'I asked AA'YESHAH the rules to be observed when semen fell upon any part of one's clothes.' She said "I washed semen from the clothes of the Prophet; after which he came out to prayer, whilst the mark of the washing remained." ASWAD and HAM'AM say, 'AA'YESHAH said, "I rubbed dry semen off the clothes of the Prophet." from semen,

OMM KAISI BINT MIH'SAIN.† 'I brought my young son, who was not weaned, to the Prophet; and he seated him on his lap: and the child pissed upon his majesty's clothes: when he called for water and sprinkled it thereon, but did not wash it.' and from urine.

ABDULLAH IBN ABB'AS said, 'I heard the Prophet say, "when a skin is tanned, verily it is pure." ABDULLAH-IBN-ABB'AS said, 'a sheep was given to a freed woman of MAIM'UNAH; and it died: and the Prophet passed by it, and said, "why have you not taken off its skin? You might have tanned it and got something by it." The people said, "verily the sheep died." Then the Prophet said, "it is not unlawful, excepting to eat it." SAUDAH‡ said, 'a goat died belonging to me; and I tanned its The skins of animals purified by tanning.

* The slave of MAIM'UNAH, one of the Prophet's wives. He is one of the *Tábi'in*, a man of great piety, austerity of life and veracity. He was a native of *Medinah*, and one of the seven celebrated lawyers of that city. He died A. H. 107, aged 73.

† She embraced *Islám* early, at *Mecca*, and fled with the Prophet to *Medinah*.

‡ One of the Prophet's wives, whose history is thus related by GAGNIER. (Notes on ABULFEDA, p. 148.) She was the daughter of ZAMA, of the tribe of *Koraish*; and nursed FA'TIMAH. She and her husband were among those who fled from persecution into *Ethiopia*. After she returned to *Mecca*, she saw in a dream the apostle of GOD come to her, and put his foot on her neck. When she awoke she told the dream to her husband; who replied, "you say very true; for I shall soon die, and MUH'AMMED will marry you." She afterwards

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skin, and always extracted the juice of dates in it till it became old and torn.'

Part Second.

LABABAH BINT-HA'RITH* said, 'IM'AM HUSAIN was in the Prophet's arms and pissed upon his clothes; and I said to his Majesty "put on other clothes and give me those which HUSAIN has pissed upon to wash." The Prophet said "there is no occasion to wash clothes but from the piss of a girl; and it is sufficient to sprinkle water merely on the piss of a boy." AB'UHURAIRAH. 'The Prophet of GOD said, "when you tread on any thing unclean with your shoes, rub them upon the ground, which will clean them."

OMM SALMAH. 'A woman said to me, "verily I wear my garment long and walk through a filthy road, how shall I clean, wash it, or what?" She said the Prophet of GOD said, "when you shall have walked through a filthy road, and reached a clean one, the dust of the latter will purify the filth which may have touched your clothes in the former."

The dust of a clean road will purify clothes from the filth which they may have contracted in a dirty one.

MEKD'AM-BIN-MADICARIB said, the Prophet forbade wearing the skins of beasts of prey." ABDULLAH-BIN-UCAIM said, 'a letter came from the Prophet to me, saying, "take nothing for any animals that shall have died till you tan their skins." AA'YESHAH. 'Verily the Prophet ordered the skins of animals dying to be turned to use after tanning." MA'IMU-NAH said, 'some men of the *Koraish* tribe passed by MUH'AMMED;

dreamt that she saw the moon fall down upon her from heaven. Soon after, her husband, SUCR'AN, died, and MUH'AMMED married her. She died under the reign of OMER.

* She is commonly called OMM-UL-FAB'L. She was the wife of ABB'AS-BIN-ABD-UL-MU'TALLEB, and sister to MAIM'UNAH.

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dragging along a goat which had died, as big as an ass, and the Prophet said to them, "would to GOD you had taken off its skin, it would have been better." They said, "it died; how should we take its skin?" He said, "tanning purifies." SALMAH BIN-MUHABBIK. 'Verily the Prophet came with his dependants to the battle of *Tabùc;* and was in a place where a bag for holding water was hung up: and his majesty calling for water, the people of the house said, "verily this is the skin of an animal which died and was tanned." He said, "tanning it is purifying it."

Part Third.

A WOMAN of the tribe of ABDULASH'HAL said, 'I said, "O! Prophet, the road which I go to the *Masjid* is very offensive, what shall I do when it rains?" He said, "is there no other cleaner road?" I said, "yes there is." Then his majesty said, "the clean road which you get into after the dirty one, is its purifier." ABDULLAH-IBN-MASU'UD said, 'we were saying prayers with the Prophet, and neither washed our shoes nor clothes which happened to get dirty on the road.' IBN-OMER said, 'dogs used to come to the *Masjid* in the time of the Prophet; but the companions never sprinkled any water where they had walked; when the dogs were dry.' BAR'A BIN AA'ZIB. 'The Prophet said, "the piss of an animal whose flesh is eaten is not impure."

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CHAP. XII.---PART I.

*ON TOUCHING THE BOOTS.**

A traveller may touch his boots three days; and a man who is stationary for one day.

SHURAIH-BIN-HA'NI said, I asked ALI-IBN-ABU TA'LIB, about the orders for touching boots: and he said, "the Prophet made it lawful for a traveller to touch his boots three days and nights; and for a fixed person one day and one night." MOGHI'RAH-BIN-SHI'BAH said, "I accompanied the Prophet in the expedition to *Tabùc;* and he went into a plain to ease himself; and I carried water for him in a pot called *Idávah;* and when he returned from the plain, I sprinkled water upon his blessed hands, and he washed his hands and face: and he was dressed in a shirt, and he wished to uncover his arms, but found the sleeve of the shirt tight, and he drew his arms back; and threw the shirt over his two blessed shoulders, and washed his arms to the elbow bone; then touched his forehead, then his turban, for completing the touching of the head. And I bent myself down in order to take off his boots; but he said let me alone, don't draw off my boots, because I put my feet into these boots, when they were in a pure state. Then the Prophet touched

* This is an indulgence to travellers, who are permitted merely to wipe or touch the boots on their legs, instead of washing the feet, which we have seen before is a part of the ceremony of *Wad'ù.*

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both boots; after which he mounted his horse, and I mine also, and we reached a party, when they were standing up for prayer: and they repeated their prayers after ÂBDUL-RAHM'AN-BIN-AUF: and they had said one prayer: and when ÂBDUL-RAH'M'AN saw the Prophet, he retired, for his majesty to take his place: but the Prophet made a sign to him to continue; and repeated the second prayer after ÂBDUL-RAH'M'AN: and when the *Imàm* had said the *salàm*, the Prophet and myself stood up, and we repeated the other prayer."

Part Second.

AB'U-BACRAH relates from the Prophet, that he permitted a traveller merely to touch his boots three days and nights: and a person stationary had the same indulgence for one day and night, if they put their boots on when their feet were clean. S'AFW'AN-BIN-ÂSS'AL said, 'the Prophet ordered me, when travelling, not to take off my boots for three days and nights; unless from *Jánabet;* but not for making water or easing myself.' MOGH'IRAH-BIN-SHÎBAH said, 'I waited on the Prophet for him to *Wad'ù*, during the war of *Tabùc;* and he touched the top and bottom of his boots.' MOGHÎRAH said, 'I saw the Prophet touch the upper parts of the feet of his two boots.'

Various authorities for the rule respecting touching the boots by travellers or stationary persons.

Part Third.

MOGHÎRAH. 'The Prophet touched his two boots: and I said to him "O Prophet! you have forgot." He said, "no, you have forgot; my GOD ordered me to do this." ÂL'I-IBN-AB'U-T'ÁLIB said, 'if the matter of religion proceeded from our understandings, and reason, most certainly it would be better to touch the bottoms of our boots than the tops.'

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CHAP. XIII.---PART I.

ON TAYÂMMUM (OR USING EARTH FOR PURIFICATIONS WHERE WATER IS NOT PROCURABLE.)

HUDHAIFAH. The Prophet said, "God has made me greater than all the Prophets who have preceded me, by three things; one is, my ranks and files are equal in number to those of the angels; and the whole earth is fit for me to worship on; and the dust of the earth is made fit for me to purify with, when I cannot get water." ÎMR'AN-BIN-HUS'AIN* said, "I was travelling with the Prophet, and he read prayers with the people; and when he had finished, he saw a man sitting in a corner, who had not said his prayers with the rest: and the Prophet said to him, "what prevented you from repeating your prayers with the crowd?" He said, "I am in a state of *Janâbet*, and there is no water with which to bathe myself." The Prophet said, "substitute clean earth; for verily it is enough for thee."

Muh'ammed enjoyed pre-eminence in three particulars over all the other Prophets.

Earth ordered as a substitute for water in purification.

ÂMM'AR-BIN YA'SIR said, "a man came to ÔMER IBN AL KHATT'AB, and said "I am *Junub*, and could not meet with water; what am I to

* His patronymic appellation is AB'U NUJAID. He embraced *Islâm* in the year of the war of *Khaiber*, (A. H. 7.) He lived at *Basrah* and died there A. H. 52.

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do?" He remained silent: and AMMAR said to OMER, "do not you remember when we were travelling together and you were *Junub* and did not say your prayers; and I was so likewise; and rolled myself upon the dust, with an idea that as the whole body is bathed for *Junubi* with water, *Tayammum* also should be general. And I read prayers, and mentioned this circumstance to the Prophet, who said, "nothing suffices for you less than this." Then his majesty, in order to explain *Tayammum*, struck his hands flat upon the ground; and blew the dust off of them, and then touched his face with them.'

ABUL-JUHAIM-BIN-HA'RITH* said, 'I passed by the Prophet whilst he was pissing, and saluted him; but he did not return it, till he stood by the side of a wall, which he dug with a stick which was in his hand, and then put his hands upon the wall, and touched his blessed face and two arms up to the elbow bone, and then answered my salutation.' ABU-D'HAR GHAFFA'RI, 'The Prophet said, "verily clean earth is *Wad'u* for a *Muslemàn*, if he does not meet with water for ten years; but when he finds water and throws it over him, it is better for purification."

Part Second.

JÁBIR-BIN-ABDULLAH ANSA'RI. 'We came out on a journey, and one of our friends was struck with a stone, which made a wound in his head; and he had an emission in his sleep, and asked his friends, "can you find out whether *Tayammum* is lawful in this case or not?" They said "we cannot; while you have it in your power to get water." And the man bathed and died. And when we came before the Prophet, and acquainted him with the business, he said, "people killed him, may GOD

Earth to be used for purification in cases when it would be dangerous to bathe.

* One of the *Ans'ars*, the nephew of UBAI-BIN-CAB.

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kill them. Why did not they ask of the learned the rules for it? There is no remedy for want of knowledge, but asking the learned. It would have been sufficient for him to have performed *Tayammum*, and to have tied a cloth over his wound, and then touched it, and washed his whole body with water."

When earth has been used for purification and water is afterwards found, ablution with it is not necessary; yet it is meritorious.

AB'U-SA'ID-AL-KHUD'HR'I said, 'two men came out to travel; and the time for prayer came, and they had no water, and they performed *Tayammum* with clean earth, and went through their prayers; after which they found water: one of them performed *Wadú*, and said his prayers again; the other thought it sufficient, and did not: and they both came before the Prophet; and mentioned this case. He said to the person who did not repeat his prayers, "you have found one of the ways of religion: what you did is enough." And he said to the person who had repeated his prayers, "for thee are two rewards; one for saying the divine prayers from *Tayammum;* and the other after getting water."

Part Third.

The manner of performing *Tayammum* by the Prophet's companions.

AB'UL-JUHAIM-BIN-H'A'RITH said, 'the Prophet returned from a place called *Bir Jamal*,* and met a man, who saluted him; which his majesty did not return, till he turned his face towards a wall; and he touched his face and both hands, after which he returned the man's salutation. AMM'AR-BIN-YA'SIR related that the companions performed *Tayammum*, when they were with the Prophet, for the morning prayers; and struck the palms of their hands upon earth; and then touched their faces once, then put their hands upon clean earth again; and touched their arms up to the shoulder; and from the under part of the side.

* A well known place in *Medinah*.

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CHAP. XIV.---PART I.

IN EXPLANATION OF SUCH ABLUTIONS AS ARE MASNÙN, OR OBLIGATORY.

IBN ÔMER. 'The Prophet said, "when any one of you goes to the Friday prayers, he must bathe." AB'U-SA'ÎD-AL-KHU'DHR'I. 'The Prophet said, "bathing for Friday is indispensable for every one arrived at puberty." AB'UHURAIRAH. 'The Prophet said, "every *Muslemàn* must bathe once a week, on Friday; and wash in this bathing his head and whole body."

Bathing on Friday indispensable.

Part Second.

SAMURAH-BIN-JUNDUB. 'The Prophet said, "the person who performs *Wad'ù* on Friday, does right; and it is a good disposition: and he who bathes, does that which is most excellent." AB'UHURAIRAH. 'The Prophet said, "he who washes a dead body must wash himself: and he who assists in lifting it up must *Wad'ù*."

Yet *Wad'ù* may be substituted for it.

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Four occasions on which the Prophet was accustomed to bathe.

Âa'yeshah said, "the Prophet bathed on account of four things, one *Janábet*, and one Friday; and from being let blood, and after washing a corpse." Kais-Ibn Âa'sim.* "I became a *Muslemân*, and the Prophet ordered me to bathe with clean water and the water in which the leaves of the *Sidr*† tree were thrown."

Part Third.

According to Ibn Abbas, bathing on Friday, though laudable, is not absolutely commanded,

Âcrimah said, 'verily men came from *Iràk* before Ibn Âbb'as, and said, "O! Ibn Âbb'as! do you believe that bathing on Friday is a divine law?" He said, "no, but bathing is the greatest purifier, and better for those who do it; and those who do not, lie under no fault. I will soon tell you, how the Friday bathing began: men were used to daily labour, and dressed in blankets, and took loads upon their backs; and their *Masjid* was confined; its roof being low, and it was only like a place made for shade: and the Prophet came out on a holiday; and the people sweated to such a degree as to cause a disagreeable smell: and when the Prophet perceived it, he said "O! men! bathe on Friday; and put some scent upon your clothes." Ibn Âbb'as said, 'God has given abundance to all, and they dressed in other clothes than blankets, and left off work; and their *Masjids* were enlarged.'

* One of the *S'ahábah*. He embraced *Islam* A. H. 9.

† In Persian *Cunàr*. Species loti arboris cujus fructus بنت *Nebiesn* appellatur, *Gol.* According to some it is the *Bair* tree. (*Zizyphus Jujuba.*)

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CHAP. XV.---PART I.

ON THE MENSES.

ANAS said, 'when a woman amongst the *Jews* had the menses, they would not eat with her, or bring her into the house, or sit with her. And the friends of the Prophet asked him, if this custom of the *Jews* was right or wrong; and GOD sent down this revelation to contradict the *Jews*. "They ask you the rules for the menses; say, O MUH'AMMED! the menses are filthy and loathsome, therefore avoid women in that condition, and go not near them till they are pure." Then MUH'AMMED said, in explanation of this revelation, "do every thing with women in the menses, except having connexion with them." And the *Jews* heard of this, and said, "this man opposes our customs in every thing. Then USAID IBN HU'DAIR* and ABB'AD IBN BISHR† came to the Prophet and said, "O Prophet of GOD! verily the *Jews* say so and so: then must we not sit with our women in that state?" And the face of the Prophet changed;

MUH'AMMED greatly relaxes the jewish prohibition of intercourse with menstruous women.

* One of the *Ans'ars* of *Aws*. He was one of those who swore allegiance to MUH'AMMED at the second inauguration at *Okbah*. He was at *Bedr* and the subsequent battles. He died at *Medinah* A. H. 20.

† One of the *Ans'ars*. He embraced *Islam* at *Medinah* before the conversion of SAD-BIN-MU'AD'H, and was present at all the Prophet's battles.

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so that we imagined he was angry with the two. And they came out, and a person arrived who brought a present of milk for the Prophet: and his majesty sent a person to call them back, when he gave them milk to drink; then they discovered that the Prophet was not angry with them.'

Instances of this, from A'AYESHAH,

A'AYESHAH. 'Myself and the Prophet were bathing out of one tub, when we were both *Junub;* and he ordered me to put on a petticoat; and he embraced me when I was in the menses. And when he was retired from mankind in the *Masjid,* he would put his head out at the window for me to wash it, and I had the menses at the time.' A'AYESHAH. 'I was drinking water when in the menses, after which I gave the cup to the Prophet; and he put his mouth to the place I had drank from, and drank: and I gnawed meat from a bone when I was in the menses, and then gave the bone to the Prophet; and he put his mouth on the place where mine had been.' A'AYESHAH. 'The Prophet slept in my arms, when I had the menses, after that he read the *Koràn.*' A'AYESHAH. 'The Prophet said to me, bring a mat for me from the *Masjid,* and I said, "I am in the menses, how can I go into the *Masjid?*" He said "the menses are not in the hands."* MAIM'UNAH said, 'his majesty was saying his prayers in a blanket, part of which was over him, and part over me, when I was in the menses.'

And MAIM'UNAH,

Part Second.

Coition with menstruous women, preposterous venery and consulting astrologers, forbidden.

ABÙHURAIRAH. The Prophet said, "that person who has connexion with a woman in the menses, or uses preposterous venery with her, whether she be a slave or free; or shall consult an astrologer, and

* The Prophet meant that AA'YESHAH might put her hands into the *Masjid* for the mat, without going into it herself.

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shall consider what the astrologer says to be true, verily is an infidel to the religion which was sent to MUH'AMMED."

MU'AD'H-BIN-JABAL. 'I said, "O Prophet, what part of my wife is lawfully accessible to me when she is menstruous?" He said, "all above the trowsers; and it is even better to avoid this also."* IBN ABB'AS. The Prophet said, 'when a man shall have connexion with his wife in the menses, he must give to the poor half a *Dínàr*.' IBN ABB'AS. 'The Prophet said, "he who shall have connexion with his wife, while the blood of the menses continues red, must give in charity one *Dínàr*; and if it be yellow, half a *Dínàr*."

Fines imposed for transgression.

Part Third.

ZAID-IBN-ASLAM† said, 'verily a man asked the Prophet, "say what is lawful for me, whilst my wife is in the menses?" He said, "have no connexion with her: but any thing above her waist is lawful for you."' AA'YESHAH said, 'when I was menstruous I got off my bed and sat down upon a mat, and did not go near the Prophet, from politeness, until he called me.'

* Nimirum, ne urgente œstro venereo cum illâ coitu congrederetur, quod durante fluxu menstruo vetitum est. ABD-UL-HAK.

† A slave of OMER-BIN-AL KHATT'AB.

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CHAP. XVI.---PART I.

ON WOMEN WHO ARE MUSTAHÁDAH.*

ÂAYESHAH said, 'FA'IMAH, the daughter of ABUHUBAISH,† came to the Prophet and said, "verily O Prophet! I am a woman who have a constant discharge of blood, and am never pure: must I then leave off my prayers, as in the menses, or say them?" He said, "it is nothing more than blood from one of the veins and not the menses; so that when your time of the menses comes, then leave off your prayers; but when the usual time shall have elapsed, then wash the blood off you, and say your prayers."

Rule for distinguishing menstruation from other bloody discharges.

Part Second.

ÚRWAH BIN-ZUBAIR‡ said, 'FA'IMAH, the daughter of ABU'-HUBAISH, had an excessive discharge of blood; and the Prophet said to

* That is, who have a discharge of blood independent of the menses, or of the cleansings after parturition.

† One of the *Sah'abiyát*, of the tribe of *Koraish*, and family of ASAD.

‡ One of the principal *Tabi'in*, brother of ABDULLAH-BIN-ZUBAIR, and son of ASM'AA, the daughter of AB'UBAGR.

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her, "when you have the menses, which in general is black, and well known, then leave off your prayers; and if it be of another colour, then perform *Wadù* and your prayers; because that is nothing more than what proceeds from a vein." OMM SALMAH said, 'there was a woman in the time of the Prophet, who had a bloody discharge exclusive of the menses, and I asked the Prophet what she ought to do; he said "she must count the days and nights, during which, in every month, before this complaint, she was accustomed to have the menses, and then leave off her prayers in that proportion every month: and when she has finished that period of time, she must bathe, and tie a cloth between her thighs, till the running of the blood stops; and then perform *Wadù* for every prayer." ÂDÌ-IBN-THA'BIT,* relates, on the authority of his grandfather, from the Prophet, that he said, concerning a woman with a constant discharge of blood, "she must leave off her prayers for the number of days in every month usual for the menses, and then bathe and perform *Wadù* for every prayer, and fast."

Prayer and other religious observances lawful during the latter; but not in the former.

HAMNAH-BINT JAHASH† said, 'I had a great discharge of blood, and went to the Prophet to ask him the orders for it, and inform him of my condition: and I found him in the house of my sister ZAINAB, and I said, "verily I have much discharge of blood: what am I to do? for it has prevented me from keeping fast and saying my prayers." The Prophet said, "I will explain to you its rules; you must put a little cotton in the place from whence the blood issues; because that will remove it, and prevent its flowing." I said, "it is more than cotton can stop." He said, "lay a cloth over the cotton, like the bridle on a horse." I said, "it is more than that can stop." Then the Prophet said, "tie another cloth over it." I replied, "even that wont do; for it falls like rain."

* One of the *Tábi'in* esteemed of good authority. Died A. H. 116.

† She was sister to MUH'AMMED's wife ZAINAB, and was married to MUS'AB-BIN-OMER, and after his death to TALHAH-BIN UBAIDULLAH.

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BOOK III.

He said, "I will order you two things, either of which if you do, will be sufficient without the other; and if you can do both, it is in your choice, and you will know best which of the two to do." And his majesty said, "this has been caused by the injury of the devil: then allow for the menses six or seven days in every month, as is customary with women; then bathe after the expiration of that, and say thy prayers, for twenty three or twenty four days, and fast; verily that will be sufficient for you; and do so every month, as other women do: and if you have it in your power, after the lapse of the time for the menses; then bathe for the noon and evening prayers, and for the sun-set and night prayers also, and for the day break likewise, and fast."

Part Third.

ASMÀ-BINT-ÙMAIS.* 'I said "O Prophet, verily FA'TIMAH the daught of AB'UHUBAISH, has had a discharge of blood for a long time; may she say her prayers or not?" He said, "verily this is from the deceit of the devil, to prevent her from saying her prayers: she must sit down in a tub of water for bathing; and when she perceives the water yellowish, she must bathe for the noon and evening prayers, and at sun set for that time and the night prayers, and at day break, for the day break prayers; and perform *Wad'ù* for every time of prayer."

* One of the *Sahàbiàt*, celebrated for beauty, wisdom and virtue. She accompanied her husband JAFIR-BIN-ABI-TA'LIB in the flight to *Habesh*, and bore to him three sons, ABDULLAH, MUH'AMMED and AWN. They afterwards retired to *Medinah*; and when JAFIR was slain, ABUBACR SADDIK married his widow, who bore him a son named MUH'AMMED.

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Book the Fourth.

ON PRAYER.

CHAP. I.---PART I.

ABUHURAIRAH 'The Prophet said, "the prayers at the five prescribed daily periods, and the Friday prayers till the next Friday, and the fast of the month *Ramdàn* till the next *Ramdàn*, erase the faults which may be committed during the interval between them, if they shall not have been great crimes." ABUHURAIRAH 'The Prophet said "tell me, if any one of you had a rivulet before his door, and bathed five times a day in it, whether any dirt would remain upon his body?" The companions said, "nothing would remain." The Prophet said, "in this manner will the five daily prayers, as ordered by GOD, do away all small faults." IBN MASU'UD said, 'a man * kissed a woman, and he came to

Efficacy of prayer and fasting, in obtaining remission of sins.

* It is related that his name was ABU'L YASIR, one of the *Ansars*, who sold dates. Having conceived a desire for a woman who came to purchase some, he carried her into the house, pretending that the best dates were there, and began to embrace and kiss her. The woman said "fear GOD, what are you doing?" The man, repenting of his act, went to the Prophet to consult him on the means of atonement. Then the revelation in the text descended from heaven. ABD-UL-HAK.

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BOOK IV.

the Prophet and informed him of it. Then GOD sent down this revelation, "be stedfast in prayer at the two extremities of the day,* and the first part of the night:† verily good actions remove the evil."‡ Then the man said, "O Prophet of GOD, is this for me?" He replied "it is for the whole of my sect."

ANAS said 'a man came to the Prophet and said, "I have committed a great crime, therefore execute GOD's commands upon me." The Prophet did not ask him his crime, and the time of prayer came; and the man said his prayers with the Prophet: and when the prayers were finished, he said "O Prophet I have done a great crime, execute upon me the order of GOD's book." He said, "have you not said your prayers along with me?" he said "yes I have." MUHAMMED said "be at ease; for verily GOD has forgiven your crime from the blessing of your saying prayers with me." IBN MASU'UD said 'I asked the Prophet "what act does GOD love best?" He said "the performance of the prayers at their stated times; and, next to this, honouring your parents, obeying them and not vexing them; and next to this, to fight with infidels for the sake of GOD." IBN MASU'UD said, 'the Prophet related this to me; and had I desired or asked of the degree of other actions, he would have encreased them for me." JA'BIR. 'The Prophet said, "that which leads a creature into infidelity is neglect of prayers."

Joining in prayer with the Prophet had peculiar and superior influence. What actions are most excellent in the sight of GOD.

Part Second.

UBA'DAH-BIN-SA'MIT. 'The Prophet said, "there are five pray-

* That is morning and evening, the latter of which comprises the noon and afternoon prayers. *Id.*

† Including the prayers appointed for sun set and for the first watch of the night. *Id.*

‡ By evil we are here to understand the less heinous offences, for which prayer and fasting may atone. Such is the opinion of all the orthodox sects. But the *Morjians* contend that the greatest offences are included. *Id.*

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ers ordered by God; and whoever performs *Wud'ù* for them properly, and says them at the stated times, and exactly observes the rules and precepts regarding them, God has promised to forgive him on the day of resurrection. And he who does not observe the forementioned forms; God has made no promise for his pardon: if it be his pleasure he will forgive him, if not he will punish him." ABU-UMA'MAH-BA'HALI. 'The Prophet said, "perform your five prayers every day; and fast the month *Ram'dàn*, and give of your property in charity; and obey the king, so long as he does not act contrary to the orders of God and his messenger; and God will admit thee into paradise."

Prayers to be repeated five times a day; these with fasting and charity will secure admission into Paradise.

AMER BIN SHUAIB. 'The Prophet said, "order your children to say their prayers, when they are seven years of age; and beat them if they do not do so, when they are ten years old; and when they reach ten years, divide their beds."

Children to be early instructed in religious duties.

BURAIDAH. 'The Prophet said, "the promise and agreement which is between me and the prevaricator, is prayer; that is to say, the reason why I do not put to death the prevaricators, and why I give them the rules of *Islàm*, is because they resemble *Muslemàns* apparently, in obeying the orders of the religion: therefore he of the prevaricators who does not perform the prayers, verily is an infidel, who has left *Islàm*."

Part Third.

ABDULLAH BIN MASUUD said, 'a man came to the Prophet and said, "I found a woman in the environs of *Medínah*, and played with her, and did every thing but connect myself with her; and I am ready: order any thing for me that you wish." OMER said to the man, "verily

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BOOK IV.

GOD has concealed from men this circumstance, and if you had kept it to yourself it would have been better." The Prophet gave no answer; and the man got up and went away: and the Prophet sent a man after him to call him back; when the Prophet read this revelation to him: "be constant in the day-break, noon and afternoon prayers, for the day; and the sunset and nocturnal, for the night; for verily virtues do away vices; and this is advice for those who remember me." Then ÂOMER said, "is this for him only, or for all?" The Prophet said, "it is for all."

The remission of sins, not deadly, obtained by constancy in prayer.

AB'UZAR GHAFFA'RÌ said, 'his majesty came out in the winter, when the leaves of the trees had been falling since autumn; and he took two branches from a tree, and the leaves that were on it began falling off; and he said, "O AB'UZAR!" I said, "here am I." He said, "verily *Muslemàns* say their prayers, for the satisfaction of GOD; and their faults drop therefrom, like the leaves from these branches." ZAID IBN KHA'LID-JUHANÌ. "The Prophet said, whoever shall say two prayers without forgetting or making a mistake, with an attentive heart, and contrite mind, GOD will forgive him all his small faults." ABDULLAH-BIN-ÂMER IBN-AL-Â'AS said, 'The Prophet mentioned the excellence and nobleness of prayer, and said, "whoever attends to the prayers always, they will be a light for him, and a proof for him, and the cause of redemption for him on the day of resurrection: and whoever does not attend to the prayers, not one of those three things will be for him; and he will be with PHAROAH, and HAMAN, and UBAI IBN KHALF * on the day of resurrection, in hell."

ÂBDULLAH-IBN SHAKÌK said, 'the friends of the Prophet did not con-

* One of the infidel *Koraish*, slain by MUH'AMMED, with his own hand, at the battle of *Uh'ud*.

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sider any act as embracing infidelity, but a neglect of the prayers." Ab'u-Dard'aa said, "The Prophet of God advised me not to associate any one thing with God; or become an infidel; even if I was cut to pieces or burnt; and never to abandon the divine prayers; and said, "whoever abandons the divine prayers intentionally, verily God will be angry with him; and he will not be in God's asylum; also drink not wine, because it is the key of every evil."



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CHAP. II.---PART I.

IN EXPLANATION OF THE TIMES OF PRAYER.

Definition of the times appropriated to the five diurnal prayers.

ABDULLAH IBN OMER. 'The Prophet said, "the time for the *Dhuhr* prayers begins from the inclination of the sun towards the west;* and its latter part is, when the shadow of a person shall be twice his own stature, which marks the time called *Ás'r*. And the time of the prayer called *Ás'r* is from that time, till the sun assume a yellow appearance: and the time of the prayer called *Maghrib* is from sunset, as long as the red appearance in the horizon remains: and the time of the prayer *Ishà* is from that time till midnight: and the time of morning prayer is from the break of day till the sun rise: therefore, when the sun has risen, you must not read the morning prayer."

The limits of

BURAIDAH said, 'verily a man asked the Prophet, what the stated times of prayer were: he said, "repeat your prayers with me two days, that I may shew you the times for prayer." And when the sun had declined a little, BILL'AL was ordered to call to prayer; after which he was

* That is immediately after noon.

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ordered to repeat the *Tacbir* for *Dhuhr*; and then for *Ásr*, while the sun continued high and bright; and the Prophet afterwards ordered BILL'AL to repeat the *Tacbir* for *Maghrib*; and then for *Ishà*, at the disappearance of the red in the horizon; and then, the *Tacbir* for morning prayer, at break of day. And when the second day came, he ordered BILL'AL, to delay calling for the prayers called *Dhuhr*; and said the *Ásr* prayers whilst the sun was high, but a little later than the first day; and he repeated the prayer of *Maghrib* before the disappearance of the red in the horizon, and said the *Ishà* prayers after the lapse of the third part of the night, and the morning prayers when it was clear day light. Then the Prophet said, "where is the questioner about the times of prayer?" The man said, "I am he, O Prophet." He said, "the time for your prayers is between the two which you have seen."

those times exemplified by the Prophet

Part Second.

IBN ABBÀS. The Prophet said, "GABRIEL presented himself in the *Cábah* before me twice, and said *Namàzi Dhuhr* with me, at a very little declination of the sun; and he read the *Namàzi Ásr* with me, when the shadow of every thing was double itself; and he read the *Namàzi Maghrib* with me at the time when people keeping fast begin to eat; and he read the *Namàzi Ishà* with me after the disappearance of the red in the horizon: and he read the *Namàzi Fajr*, at that time when it is not right for a person fasting to drink water or eat food; and that time is at the full break of day. On this day, GABRIEL read all the prayers in the first parts of the times; and when the second day came, GABRIEL read the prayers with me, the *Namàzi Dhuhr* when the shadow of every thing was equal to itself, and the *Namàzi Ásr* when the sun became yel-

and by the angel GABRIEL.

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BOOK IV.

low, and the shadow of every thing double itself; and the *Namàzi Maghrib* when people fasting begin to eat, and the *Namàzi Ishà* when one third of the night had passed; and the *Namàzi Fajr* when the morning was bright. Then GABRIEL turned his face towards me and said, "O MUHAMMED! these were the times of the Prophets that preceded you, and the time of prayer is between these two."

Part Third.

ÒMER-IBN-UL-KHATTAB said, 'I wrote a letter to my collectors saying, "yerily, the most noble of your actions, in my sight, are prayers. That person who remembers them and attends to them, protects his own religion; and that person who leaves them off, will be the greatest loser in every thing, besides prayers." After that I wrote to them to read *Namàzi Dhuhr*, in the first part, and the *Às'r* when the sun was so high, that a horseman might go two or three *Farsangs* before sunset; and *Namàzi Maghrib* after sunset, and *Ishà* when the red in the horizon disappeared: and he who goes to sleep before saying the *Namàz Ishà* may he not sleep.'

Punctuality in prayer distinguishes the religious man; and the want of it is productive of great misfortunes.

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CHAP. III.---PART I.

ON EARLY PRAYERS.

SAYY'AR-BIN-SALA'MAH* said, 'I and my father went to ABU-BARZAH-ASLAM'I;† and my father said to him, "how did the Prophet perform the divine prayers?" He said, 'he used to say the *Dhuhr* prayers, which you call the first prayers, when the sun began to decline from the meridian,‡ and the *Âs'r*, when one of us could reach the entrance into *Medínah* from his *Masjid* while the sunshine remained: and I have forgot what he said about the *Nāmàzi Maghrib:* and the Prophet used to like delaying a little in the performance of *Namàzi Ishā*, which you call *Âtamah*:§ and he considered it very culpable to go to sleep before saying the *Ishà* prayers, and also to talk after it: and he returned from the morning prayers when people could discriminate one another; and he read, in his morning prayers, from sixty to a hundred commandments of the *Koràn.*" MUH'AMMED-BIN-ÂMER-BIN-HASAN-BIN-ÂL'I said,

Farther accounts of the Prophet's mode of prayer.

* One of the *Tábi'in* of *Bas'rah*, of considerable celebrity.
† One of the *S'ah'ábah.*
‡ In the original حين تدحض الشمس
§ The first third part of the night after the disappearance of twilight.

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BOOK IV. 'I asked JA'BIR, about the times of the Prophet's saying his prayers; and he said, "the Prophet read the *Namàzi Dhuhr* just about mid-day, and the *Namàzi Âs'r* whilst the sun continued bright, and the *Namàzi Maghrib* at sunset, and the *Namàzi Ishà* early, when many people were present; and when they were but few, he would delay saying the prayers, in expectation of more; and he said the *Namàzi Fajr* while it was yet dark."

Indulgence in time of great heat.

ANAS said, 'when we said our prayers with the Prophet in the middle of the day, we bowed down our heads upon our clothes, in order to avoid the heat of the ground, which affected our foreheads.' AB'UHURAIRAH. 'The Prophet said, "when the heat is excessive at the time of *Namàzi Dhuhr*, procrastinate; because the excess of heat is from the boiling of hell, and the scattering of its fires."

Caution against delaying the duty of prayer to the last, and then hurrying it over.

ANAS. 'The Prophet said, "whoever shall delay the *Namàzi Âs'r* without excuse, that person is a hypocrite: and so is that person who shall remain in expectation of the sun's being yellow, and then stand up for prayer and hurry himself in his worship, like a fowl pecking its grain, and only mention GOD sparingly." IBN ÔMER. 'The Prophet said, "that person who passes by *Namàzi Âs'r*, you say of him that he will lose his family or property." BURAIDAH. 'The Prophet said, "that person who omits *Namàzi Âs'r* intentionally, verily the rewards of his actions for the whole of that day will be vain."

RA'FÎ BIN-KHADÎJ said, 'we read the *Namàzi Maghrib* with the Prophet, and we finished them when the range of an arrow could be seen from a bow.' ÂA'YESHAH said, 'his majesty and his companions said the *Namàzi Ishà* in the time between the disappearance of the red in the horizon and the expiration of one third part of the night.' ÂA'YESHAH

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said, 'verily his highness said the *Namàzi Fajr*, and the women, wrapped up in their cloaks, could not be distinguished on account of the darkness.'*

KUTA'DAH said, 'that the Prophet and ZAID IBN THA'BIT ate the *'Tàami Sah'er*,† and when they had finished, the Prophet stood up to perform the *Namàzi Fajr*, and they did so together; and I asked ANAS what time intervened between the *'Tàami Sah'er* and the performance of the prayers: he said the time that a man takes in reading fifty commandments of the *Koràn*.' AB'UDHAR. 'The Prophet said to me, "what will your condition be, and what will you do, when kings rule you, such as will not attend to the laws or prayers, and neglect saying their prayers at the proper times?" I said, "what are your orders for me at that time?" His highness said, "say your prayers at the times appointed, and if you say your prayers with them also, you will be rewarded in addition."

A *Muslemàn* living under princes who do not observe the stated times of prayer is to say his own at the regular period; but it will be meritorious in him to join in those of the ruler also.

AB'UHURAIRAH. 'The Prophet said, "any person who makes one prostration for the *Às'r* prayers, before sunset, let him complete his prayer; and whoever makes one prostration for the *Namàzi Fajr* before the sun rise, let him complete it."‡

ANAS. 'The Prophet said, "whoever forgets a prayer, or goes to sleep in neglect thereof, must say it when it comes to his recollection." AB'U-KUTA'DAH-BIN-NUM'AN-AN'SA'R'I. 'The Prophet said, "no neglect of duty is imputable during sleep; for neglect can only take place when a person is awake: therefore when any one of you forgets your prayers, say them when you recollect."

Prayers if forgotten at the regular time, are to be said when the omission is recollected.

* That is, the darkness was not so great as to prevent a woman unveiled from being known; but their persons were effectually concealed by means which would not have been sufficient for that purpose in clear day-light. ABD-UL-HAK.

† The repast which is taken in the month *Ramd'àn* between the first dawn and full break of day.

‡ The *Às'r* prayer begun after sunset, or that of morning after sunrise, would be void; but if commenced before those periods, they will retain their efficacy though finished after them.

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Part Second.

ALI-IBN-AB'UT'A'LIB said, 'verily the Prophet said, "O ALI! there are three things which you must not delay in performing; one is prayer, when its time comes; another the prayers for a bier as soon as it is brought; the third to place in marriage a widow or virgin whenever you meet with a husband for her." IBN OMER. 'The Prophet said, "the performance of the prayers at the first part of their appointed time is pleasing to GOD; and if at the latter part, his sins will be forgiven." AB'U-AY'UB. 'A. G. S.* "my sects are always good, if they do not say the *Namàzi Màghrib* at the latter part."

Part Third.

RA'FI-BIN-KHADIJ said, 'I used to say the *Namàzi Asr* with the Prophet; after which a camel was slaughtered, and divided into ten parts, then dressed, and we ate thereof before sunset." ABDULLAH-IBN-OMER said, 'we waited one night in expectation of the Prophet to say *Namàzi Ishà*, and he came out of his house when a third part of the night had elapsed, and then ordered the *Muadh'hin*† to call to prayer, and then performed them.'

The prayer *Ishà* performed by the Prophet after one third of the night had elapsed.

* These initials stand for "The apostle of GOD said."
† The person who calls the people to prayer.

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CHAP. IV.—PART I.

FARTHER PARTICULARS REGARDING THE EXCELLENCE OF PRAYER AND THE TIMES APPOINTED FOR THAT DUTY.

ÛMA'RAH-BIN-RUAIBAH said, 'A. G. S.' "no one will go to hell who says *Namàzi Fajr* and *Âsr;* that is, the *Namàzi Fajr* before sunrise, and the other before sunset. AB'UM'USA. 'A. G. S. "The person who says *Namàzi Fajr* and *Ishà* will go to heaven." AB'UHURAIRAH. 'A. G. S. "Angels come amongst you both night and day; after which those of the night ascend to heaven, and GOD asks them how they left his creatures. They say, we left them at their prayers; and we found them at their prayers." AB'UHURAIRAH. 'A. G. S. "There is nothing more disagreeable to the hypocrite than the *Namàzí Ishà* and *Fajr;* and if they knew the rewards for these two prayers they would come upon their breasts to say them, instead of their feet." ÂLI. 'A. G. S. "On the day of the battle of the ditch, the infidels hindered us from saying the *Namàzí Âsr:* may GOD fill their houses and graves with fire."

The angels report the punctuality of mankind in prayer.

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Part Second.

The *Asr* prayer is the middle one of the five.

IBN MASUÙD. 'A. G. S. 'The medium prayers are those termed *Às'r.*' SALMAN. 'I heard the Prophet say, "whoever says the *Namàzí Fajir* when he rises, exalts the standard of *Imán;* and whoever gets up and goes into the bazar, raises the standard of the devil."'

Part Third.

ZAID-IBN-THÁBIT. 'A. G. S. "Attend to *Namàzí Às'r;* and this is the medium prayer, because there are two before and two after it."'

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CHAP. V.---PART I.

ON THE CALL TO PRAYER.*

ANAS. 'When the *Muslemàns* came from *Mecca* to *Medinah* with the Prophet, they wished to have times appointed for the prayers, in order that all might take care to be present. Some of them said it would be a good plan to light a fire on a high place and assemble on seeing it; or blow a trumpet; others said that lighting fires at the times for prayers was a *Jewish* custom, and blowing a trumpet the custom of the *Christians*. Then BILL'AL was ordered to repeat the *Tacbir* twice with a loud voice, as a signal for prayer.†'

Various methods proposed for summoning people to prayer.

Part Second.

JÁBIR. 'The Apostle of GOD told BILL'AL "when you repeat the *Ad'hàn*, do it slowly, and when you stand up to prayer, do it quick;

* Or *Ad'hàn*.

† Viz. GOD is greatest (twice over,) I bear witness that there is no GOD but GOD (twice,) I bear witness that MUH'AMMED is the messenger (twice;) hasten to prayer (twice,) hasten to redemption (twice,) GOD is greatest, GOD is greatest; there is no GOD but GOD.

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BOOK IV.

and allow a difference of time between *Adhàn* and standing up to prayer, that people may finish their meals."

Part Third.

WHEN the Prophet ordered a trumpet to be made and blow to assemble people to prayer; ABDULLAH-BIN-ZAID says, 'I saw a person in my sleep who had a trumpet in his hand, and I said to him, "will you sell it?" He said, "what will you do with it?" I replied, "I will use it to call people to prayer." The person said, "shall I shew you a better way than this?" I said, "yes." He said, "repeat the *Adhàn* twice over." And when I rose in the morning I informed the Prophet of what I had seen. Then the Prophet said, "truly thy dream is true, then stand up with BILL'AL, and tell him what you saw; and repeat the *Adhàn* along with him, because BILL'AL's voice is stronger than yours." Then I stood up with BILL'AL and told him what I had seen in my sleep. And OMER-IBN-AL-KHATTAB heard what passed, whilst he was in his own house; and he came out quickly, and said, "O Prophet of GOD! I swear by GOD I have had the same dream as ABDULLAH-IBN-ZAID." He said, "praise be to GOD." AB'UBACRAH. 'I came out with the Prophet to say the *Namàzi Fajr*, and he awoke every one he came near to prayer.' MALIC. 'The *Muadhdhin* went to OMER to call him up for *Namàzi Fajr* and found him sleeping, and he said, "prayers are better than sleep;" and OMER ordered him to come every morning and repeat those words.' ABDULRAH'MAN relates, that 'verily the Prophet ordered BILL'AL to put his two fore fingers into his ears when repeating the *Adhàn*, because it strengthens the voice.'

The human voice finally preferred,

CHAP. VI.---PART I.

ON THE EXCELLENCE OF ÁDHÀN.

MUÀWIYAH. "I heard the Prophet say, "the callers to prayer may expect paradise on the day of the resurrection." AB'UHURAIRAH. "When the call for prayer is pronounced, the devil turns away; and when the *Ad'hàn* is finished he returns, in order to cause perplexity in man: so that he may not know how many prayers he has said." ABDULLAH-BIN-ÔMER. A. G. S. "When you hear the *Muad'hd'hin*, then repeat what he says; after which implore blessings on me; because whoever does so once, GOD will send blessings on him ten times: after which supplicate GOD to grant me high station in paradise; and whoever does so my grace is on him."

The act of calling mankind to prayer is highly meritorious in the sight of GOD,

ANAS. "The Prophet went to plunder his enemies early one morning, and listened to hear whether any of them said the *Ad'hàn*; and had he heard it, he would not have plundered them; otherwise he did, but he heard one man repeating it; and the Prophet said, "this person is in the road of *Islàm*." Then the person said, "I bear witness that there is no GOD but GOD:" and the Prophet said, "this person is come out of the fire." And they looked at him to find out who he was, and behold he was a

and MU-H'AMMED protected those who pronounced the words used for that purpose.

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BOOK IV. shepherd. SAD IBN-ABÌ-WAKK'AS'.* 'A. G. S. That person who shall repeat, when he hears the *Adh'àn*, "I bear witness that there is no GOD but one only GOD, to whom there is no partner, and that MUH'AMMED is his servant and messenger: and that I am satisfied that GOD is my cherisher and MUH'AMMED his Prophet, and *Islàm* my faith," his crimes will be pardoned.'

Part Second.

IBN ABBÀS. "Whoever acts as *Muad'hd'hin* seven years to please GOD, will be redeemed from hell fire." ÛKBAH BIN ÂA'MIR.† 'A. G. S. "GOD is pleased with him who shall drive sheep to the top of a hill, and shall repeat the *Adh'àn* and say his prayers; the ALMIGHTY says, behold my servant, who repeats the *Adh'àn* and attends to his prayers and fears me; verily I forgive him and admit him into paradise." IBN ÔMER 'A. G. S. "There will be three persons upon eminences of musk, on the day of resurrection; one who does his duty to GOD and his master, and another who performs the duty of *Imàm*, so as to please mankind; the third who calls the five times to prayer."

It is put on a footing with the performance of a man's whole duty towards GOD and man,

OTHM'AN BIN AL-ÂA'S'. 'I said, "O Prophet! appoint me *Imàm* to my class." He said, "you are the *Imàm* of your class; and do not make your prayers long, and employ a *Muad'hd'hin* who takes no wages." ANAS. 'A. G. S. "GOD does not refuse the requests which are made between

* His name was MA'LIC-BIN-WAHIB-AL-ZAHERÌ AL KARASHÌ. He embraced *Islàm* at an early period, when he was seventeen years of age. According to ABUL FEDA (p. 18.) he was the seventh person who made profession of that faith. He was present with the Prophet in all his battles. He died at *Yakik*, A. H. 55, at the age of 79, and was interred at *Medinah*.

† One of the *Sak'ábah* of considerable celebrity. He was governor of *Egypt* under MUAWIAH; and died there A. H. 58.

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the *Ad'hàn* and the standing up to prayer." SAHAL-BIN-SAD. 'A. G. S. "There are two times in which requests are not refused; one when fighting with infidels, the other under rain."

Part Third.

JÁBIR. 'A. G. S. "When the devil hears the call to prayer he goes away to *Rawh'ah*.* AB'UHURAIRAH. 'I was with the Prophet, and BIL-L'AL stood up to proclaim the time of prayers; and when he had finished and was silent, the Prophet said, "he who shall call like this *Muad'hd'hin*, with sincerity, will go to heaven." AA'YESHAH. 'When the Prophet heard the *Muad'hd'hin* repeat the declaration of faith; he used to say, "and I also, and I also."† IBN OMER. 'Verily the Prophet said, "that person who calls to prayers twelve years, will be fit for paradise; and sixty rewards will be written for him daily, and for every time he stands up for prayer, thirty rewards." IBN OMER. 'We were ordered to make our requests at the time of calling to the sun-set prayers.'

* A place distant 36 miles from *Medinah* towards *Mecca*.
† That is, I also bear testimony to these truths.

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CHAP. VII.---PART I.

ON DELAYING THE ADHÀN AND PROSTRATIONS FOR PRAYER.

IBN 'OMER. 'A. G. S. "BILL'AL proclaims the times for prayer in the night, so that people may have time to perform *Wadù*, and purify themselves &c. then eat and drink at that time, if it be in *Ramdàn*, until IBN OMER MACT'UM calls the *Adhàn*:" because he was a blind man, and did not call to prayer till it was said, "it is morning, it is morning." SAMURAH BIN JUNDUB. 'A. G. S. "The *Adhàn* of BILL'AL does not prevent you from eating; because he calls it at night; and the false dawn of day does not prevent you from eating: but the true day-break forbids you."

The two criers employed by MUHAMMED used to summon the people to morning prayer at different times.

MA'LIC BIN HUAIRITH.* 'I and my uncle's son came to the Prophet, and he said, "whenever you travel, attend to *Adhàn* and standing up for prayer; and let the eldest act as *Imàm*." AB'UHURAIRAH. 'Verily when the Prophet returned from the battle of *Khaiber* he walked in the night

* One of the *Sahábah*, whose patronymic appellation was AB'U SULAIM'AN. He dwelt at *Basrah*, and died A. H. 74, in the time of ABD-UL-MALIC.

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till he became sleepy, and he stopped in the latter part of the night, and said to BILL'AL, "keep watch over me." Then BILL'AL said prayers, agreeably to the divine commandments; and the Prophet and his companions went to sleep; and when it was near day-break, he laid himself down on the side of his camel and fell asleep, neither did any one of them awake till sun-rise: and the Prophet was the first who awoke, and he was in fear from having slept and neglected the prayers, and he said, "O BILL'AL! what occurred, and why did you go to sleep?" He said, "I was seized in the same manner that you were." His majesty said, "drive your camels hence:" and they led them a short distance away, after which the Prophet performed *Wad'ù*, and ordered BILL'AL to call to prayer; when he read prayers, and after performing them said, "he who has forgot his prayers let him say them when he recollects them, because GOD says, be steadfast in prayer to remember me."

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CHAP. VIII.---PART I.

ON PLACES FOR DEVOTION.

IBN ABBÁS. 'When the Prophet entered the *Câbah* on the day of taking *Mecca*, he supplicated GOD in every corner of it, and did not say his prayers till he came out; but when he came out he repeated two prayers opposite the *Câbah*, and said, "this is the *Kiblah*." ABDULLAH IBN OMER. 'The Prophet came into the *Câbah* with USA'MAH BIN-ZAID and OTHM'AN BIN T'ALHAH* and BILL'AL BIN RUBAH'; and BIL-L'AL shut the door, to prevent people from crowding, and the Prophet delayed there. And I asked BILL'AL, when he came out, what the Prophet did there. He said, "the Prophet stood with three pillars at his back, one on his left side, and two on his right, (at that time the *Câbah* had six pillars,) after which he read prayers.'

Worship prescribed at *Mecca*, *Jerusalem*,

AB'UHURAIRAH. 'A. G. S. "One prayer in my *Masjid* is better than a thousand elsewhere except in the *Câbah*." AB'USA'ID KHUDRÌ. 'A. G. S. "Visit three mosques, one of them the *Câbah*, the other *Masjid-al-Aks'a*;†

* The porter of the *Câbah*, and keeper of its keys.

† Literally, the extreme or farthest *Masjid*; *Jerusalem*; so called as being the most ancient place of worship; or on account of its distance from the *Câbah*. ABD-UL-HAK.

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the third my *Masjid*, which is this." AB'UHURAIRAH. 'A. G. S. "*Masjids* are most acceptable to GOD, and bazars he hates most of all places." OTHMAN. 'A. G. S. "Whoever builds a *Masjid* for GOD, will have a house built for him in paradise." AB'UHURAIRAH 'A. G. S. "He who goes to a *Masjid* in the beginning or close of the day, GOD will prepare food for him in paradise." AB'U MU'SA. 'A. G. S. "The reward of that person will be greatest who dwells the most distant from *Masjids*; and he who waits till the arrival of the *Imàm* will meet with greater rewards than he who shall say his prayers alone and go to sleep."

and *Medinah*.

AB'UHURAIRAH. 'A. G. S. "There are seven people whom GOD will draw under his own shadow, on that day when there will be no other shadow; one, a just king; another, one who shall have employed himself in devotion from his youth; the third, who shall fix his heart in the *Masjid* till he return to it; the fourth, two men whose friendship is to please GOD, whether together or separate; the fifth, a man who remembers GOD when alone, and weeps; the sixth, a man who is invited by a rich and beautiful woman, and shall say, "verily I fear GOD;" the seventh, a man who has given alms and concealed it, so that his left hand knoweth not what his right hand doth."

Seven acts which will be rewarded at the day of judgment.

AB'UHURAIRAH. 'A. G. S. "The rewards for the prayers which are performed by people assembled together, are double of those which are said at home; and twenty-five times more than those repeated in bazars." ABU-USAID. 'A. G. S. "When any one of you enters a *Masjid* he must say, "O Creator! open on us the doors of thy compassion;" and when you leave the *Masjid*, say, "O LORD! we supplicate thy munificence." AB'U KUTA'DAH. 'A. G. S. "When any one of you enters a *Masjid*, let him say two prayers before he sit down." CAB-BIN-MA'LIC. 'The Prophet never returned from travelling unless at *Dhuhr*, when he immediately went to the *Masjid*, and read there two prayers; after which he sat down."

Public prayers are more meritorious than those put up in private.

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BOOK IV.

AB'UHURAIRAH. 'A. G. S. "That person who hears another seeking for his property in the *Masjid*, let the hearer say, "may GOD not return it to thee;" because a *Masjid* was not built for this." JA'BIR. 'A. G. S.

A man is not to enter a *Masjid* after eating any thing that smells offensively,

"Whoever eats of a plant or tree from which may issue a bad smell, tell him not to go near my *Masjid*; because that which is disagreeable to man is likewise so to the angels." ANAS. 'A. G. S. "It is a fault to spit in a *Masjid*, and the removal of the fault is to cover it over." AB'UHURAIRAH. 'A. G. S.

and he is not to spit in front or to the right.

"When you stand up to prayer, spit not in front, because you are then in GOD's presence; neither spit on your right side, because an angel is there; spit therefore, either on your left side, or under your feet, and then throw earth over it."

Part Second.

TALAK-BIN-ALI. 'We came out with an intention of going towards the Prophet, and confessed to him, and said prayers with him, and told him that there was a pagan temple on our ground; and we requested the favor of him to give us the water which remained after he had performed his *Wad'ù*. And the Prophet called for water, performed *Wad'ù*, and washed out his mouth; after which he poured water for us into a vessel and ordered us to return, saying, "when you arrive, break your temple and pour this water upon the spot; and build a *Masjid* there." We said, "verily our towns are distant, and the heat excessive, and the water will evaporate." Then the Prophet said, "add more water to it; because this water will confer a blessing on any other."

The water in which the Prophet had performed his ablutions was sanctified, and conferred like virtue on other water which might be mixed with it.

AA'YESHAH. 'The Prophet ordered *Masjids* to be built in houses, and to keep them clean and perfumed,' IBN ABB'AS. 'A. G. S. "I was not ordered to built lofty *Masjids*, and ornament them with sculpture and

paintings." ANAS. 'A. G. S.' "One of the signs of the resurrection is, that men shall display arrogance in *Masjids*."* BURAIDAH. 'A. G. S.' "Rejoice those with perfect splendor on the day of resurrection, who shall go in dark nights to *Masjids*." AB'U SA'ID-AL-KHUD'HR'I. 'A. G. S.' "When you shall see a man who is security for keeping a *Masjid* in repair, be you a witness that he is a *Mómin*; because GOD says none but those build *Masjids*, who believe in GOD and the resurrection."

Hypocritical ostentation in worship condemned.

OTHM'AN BIN MADHU'UN. 'I said, "O! Prophet! permit me to become an eunuch."† He said, "that person is not of me who makes another an eunuch, or becomes so himself; because the manner in which my followers become eunuchs is to fast." I then said, "permit me to travel." The Prophet said, "verily the excursions befitting my followers are to fight in the cause of GOD." I then said, "permit me to retire from society, and to abandon the delights of the world." He said, "the retirement that becomes my followers is to sit in a corner of a *Masjid* in expectation of prayers."

Temptation to be resisted by fasting and prayer.

AB'UHURAIRAH. 'The Prophet said, "when you pass through the gardens of paradise, feed there." It was said, "O! Prophet! what are the gardens of paradise?" He said, "*Masjids*." "And what is there to feed on, O! Prophet?" He said, "these ejaculations, O! holy GOD! Praise be to GOD! There is no GOD but GOD! And GOD is very great!" AB'UHURAIRAH. 'A. G. S.' "Whoever comes to a *Masjid* for a thing, whether for this world or the next, he will obtain it." FA'TIMAH BINT-AL-HUSAIN‡ relates, on the authority of her grandmother, FA'TIMAH ZAHRA, 'When the Prophet went into a *Masjid*, he would ask blessings on himself, and

Masjids are the gardens of paradise, and the praises of GOD the fruit thereof.

The great efficacy of prayer in a *Masjid*.

* That is, in the structure and decoration of those buildings, and in hypocritical strictness and prolongation of worship, to catch the admiration of mankind. ABD-UL-HAK.
† That is, that I may not be tempted to commit adultery.
‡ The daughter of HUSAIN, the son of ALI.

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BOOK IV.

The Prophet's form of prayer.

would say, "O! God! pardon my sins, and open for me the gates of thy compassion:" and when he left the *Masjid* he would repeat the same."*

No worldly occupations to be followed in a *Masjid*.

AMER-BIN-SHUA'IB. 'The Prophet forbade reading poetry in *Masjids*, and buying or selling there; and forbade people sitting in a circle in *Masjids* before prayers on Fridays." AB'UHURAIRAH. 'A. G. S. "When you see any one buying or selling in *Masjids*, say, "may GOD bestow on you no profit from your merchandize." 'HAC'IM-BIN-'HIZ'AM.† 'The Prophet forbade putting another to death in a *Masjid* for having committed murder, and also retaliation for maiming &c.

Masjids are considered as sanctuaries for criminals.

MUA'WIAH-BIN-KURAH.‡ 'The Prophet forbade the eating of raw onions and garlick; and said, "whoever eats of them must not go near my *Masjid*; but if you must eat them, dress them first." ABU SA'ID. 'A. G. S. "The whole earth is a *Masjid* except a burying ground or a bath." IBN-OMER. 'The Prophet forbade reading prayers in seven places; the first, on a dunghill; the second, a slaughter-house; the third, a burying ground; the fourth, a road; the fifth, a bath; the sixth, a camel-house; the seventh, upon the roof of the *Cabah*." AB'UHURAIRAH. 'A. G. S. "Read prayers in a sheep-fold, but not in a camel-house." IBN-ABB'AS. 'The Prophet has cursed women who go to visit graves;§ and also people who make use

Seven kinds of places in which acts of worship are forbidden.

Women forbidden to visit graves; and all to worship there.

* TIRMIZ'HI observes that this tradition could not have been directly received by FA'TIMAH the younger from her grandmother; since the latter died when IM'AM HUSAIN, the father of the former, was not eight years old. ABD-UL-HAK.

† His patronymic appellation is AB'U KHA'LID-AL-KARASHI-AL-ASADI. He was nephew to MUH'AMMED'S wife KHUDAIJAH. He was born in the *Cabah*, thirteen years before the war of the elephant; that is, thirteen years before the birth of MUH'AMMED. (See GAGNIER'S Preface to ABU'L FEDA, p. 18.) He was among the most noble of the *Koraish*. He was converted to the *Muslemán* faith after the capture of *Mecca*; and, as he was highly esteemed for wisdom and piety, his conversion was a cause of great joy and exultation to the friends of that religion. While an idolater he had manumitted a hundred slaves, and mounted them on as many camels. He died at *Medinah* A. H. 54, aged 120 years.

‡ One of the *Tabi'in*, born on the day of the battle of the camel.

§ The Prophet at first forbade both men and women to visit tombs. He afterwards recalled this prohibition; but, the words in which this permission is granted being of the masculine gender, commentators are divided in opinion regarding their interpretation. Some contend that it applies to both sexes; and they quote many precepts of the *Muhammedan* law, which

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of graves to worship on, and has cursed those who place lamps at the graves of the dead as a respect for them.'

ABU-UMAMAH. 'A learned man of the *Jews* asked the Prophet, which was the best dwelling: at which he remained silent, and then said, "I am silent till GABRIEL comes to me." After which he remained silent, and GABRIEL came; and the Prophet asked GABRIEL, who said, "he to whom this question is put knows no more than the questioner; but I will inquire of my blessed and exalted LORD." Then he added, "O MUH'AMMED! I was nearer to my LORD than I ever had been before." The Prophet said, "how far off wast thou, O GABRIEL?" He said, "there were seventy thousand curtains of light between him and me, and GOD said the worst of all places are bazars, and the best of all, *Masjids*."

GABRIEL declares that in the sight of GOD *Masjids* are the best and Bazars the worst of all places.

Part Third.

ABUHURAIRAH. 'I heard the Prophet say, "whoever shall come into my *Masjids*, let him come for a good end; to learn something, or to teach others: and that person ranks with him who fights in the cause of GOD: and he who comes on any other account, ranks with him who covets the property of another." HASAN-BAS'RI. 'A. G. S. "A time will come to man when worldly concerns will be attended to in *Masjids*; then sit not with such." SA'YIB-BIN-ZAID-BIN-YAZID.* 'I was sleeping in the *Masjid* of the Prophet, and a man struck me with a pebble, and

No one should enter a *Masjid* but from a religious motive.

are universally allowed to include women, although, according to grammatical construction, addressed only to men. Others allege that the permission is granted only to men; and that the restriction on the other sex remains in full force, on account of the excessive and noisy lamentations in which they were apt to indulge on those occasions. This tradition, if delivered, as is most probable, after the permission, confirms the latter opinion. ABD-UL-HAK.

* He was born in the second year of the *Hijrah*, and was present with his father at MUH'AMMED's last journey to *Mecca*, being then seven years of age. He died A. H. 80.

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BOOK IV.

Idle conversation in a *Masjid* forbidden.

I perceived at one glance that it was, ÔMER-IBN-AL-KHA'T'AB, who said, "go and bring those two persons who are speaking aloud." And I brought them to him; and he asked them what place they belonged to: they replied; "from *T'ayef*!" ÔMER said, "if ye were of *Medinah* I certainly would punish you, because you have made a noise in the Prophet's *Masjid*." MA'LIC. 'ÔMER-IBN-AL-KHA'T'AB made an area apart from the Prophet's *Masjid*, which was called *But'ahà** and said, "whoever wishes to read poetry or make a noise, let him go to that place."

It is forbidden to spit in a *Masjid*.

ANAS. 'The Prophet saw some phlegm in the *Kiblah*, and he appeared displeased, and stood up and removed it with his own hands, and said, "when any one of you stands up to prayer he must know that GOD is between him and the *Kiblah*: therefore he must not spit in front of himself, but either on his left side or under his feet," after which the Prophet took hold of the hem of his garment and spit into it, and said, "this is the way you must do in a *Masjid*." SA'IB-BIN-KHAL'AD said, 'verily a man acted as *Imám* to a tribe, and spit towards the *Kiblah* whilst the Prophet was looking on: and he said to the people who had appointed that person their *Imám*, "let him not act for you in that capacity henceforth." But the man wished to act as *Imám* to them again, and they forbade him: and when he asked the reason, they told him what the Prophet had said: he then asked the Prophet if he had forbid him: he said, "yes, I did, for verily you vex GOD and his messenger."

MU'AD'H-BIN-JABAL. 'The Prophet, on one occasion, hindered our saying the morning prayers till we were near seeing the sun: then he hastened out of his house, and the *Tacbir* was called aloud: then the Prophet said prayers in haste; and when he had repeated the *Salàm*,

* That is, a gravel walk.

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he said, " sit in your places; and I will inform you the cause of my being so late this morning. I got up early, and performed the *Wadù*, and said prayers, agreeably to the wishes of GOD; and I felt drowsy in my prayers; after which I awoke, and all on a sudden I beheld my Creator in a most lovely form, and he said " O! MUH'AMMED!" I said, " what do you command?" He said, " what do the angels argue about?" I said, " I do not know." Then I saw my GOD put the palm of his hand between my two shoulders till I felt my breast cold; when every thing in the world appeared clear before me, and I knew the whole. Again he asked about the disputations of the angels. I replied, " they dispute about deeds which cover sins." GOD said, " what actions are they?" I replied, " going on foot to *Masjids*, and completing *Wadù*, and giving food to the needy, and speaking mildly to people, and saying prayers at night whilst people are asleep." After that I said, " O! GOD! I supplicate thee to direct my actions, and that I may abandon vices; and that thou pardon my sins."

MUH'AMMED'S conference with the Almighty;

who reveals to him the acts which obtain remission of sins.

MUA'D'H IBN JABAL. ' The Prophet was fond of saying his prayers in gardens.' ANAS-BIN-MA'LIC, ' A. G. S. " The prayers of a man in his own house are equal to the reward of one prayer, but in a *Masjid*, being near his house, equal to twenty-five prayers, and if in the public *Masjid* equal to five hundred prayers; and in *Jerusalem* equal to fifty thousand; and in my *Masjid*, equal to fifty thousand; and in the *Câbah* to one hundred thousand." AB'UD'HAR GHAFFA'R'I. ' I asked the Prophet which *Masjid* was built first on the earth.' He said, " *Masjid-al-h'aràm*,* and after it, *Jerusalem*," and " what space of time between the building of the two?" He said, " forty years." After that he said, " the whole earth is proper for adoration; therefore, whenever your time for prayer comes, there say them."

The proportional merit and efficacy of prayer, according to the place in which the act is performed.

* i. e. The temple of *Mecca*.

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CHAP. IX.---PART I.

ON NECESSARY AND DECENT ATTIRE.

ÔMER-BIN-ABÎ-SALMAH.* 'I saw the Prophet dressed in one cloth, which covered him entirely, reading prayers in OMM SALMAH's house, and he threw up the two ends of it upon his shoulders." ABU-HURAIRAH. 'The Prophet said, "not one of you must say your prayers in one garment: without covering your whole body." ANAS. 'There was a fine painted, coloured curtain, for Âa'YESHAH, which she spread upon her wall as an ornament to it; and the Prophet said to her, "remove your curtain from before me, because these paintings appear to me, in my prayers."

The whole body to be covered during prayer.

It is improper to look on paintings during prayer.

Part Second.

SALMAH IBN ACWÂ.† I said, "O Prophet! I am a sportsman,

* The stepson of MUH'AMMED, being the son of his wife OMM SALMAH by her former husband. He was born in *Abyssinia*, in the second year of the *Hijrah*; and at the Prophet's death he was nine years of age. He died in the reign of ABD-UL MALIC, A. H. 83.

† He is one of the *Sah'abah*, celebrated for bravery. He used on foot to charge the enemy's cavalry.

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and wear a shirt only: may I say my prayers in one shirt?" He said, "yes; but close the breast of it, although it be with a thorn." ABU'HURAIRAH. 'A man in a very long garment was reading his prayers, and the Prophet said to him, "go and perform *Wad'ù*." He did so, and then returned. Another person asked the Prophet why he ordered the man to *Wad'ù*. His majesty said, "because he was saying his prayers in a long robe; for verily GOD accepts not the prayers of people with such very long and flowing habiliments."*

Long and flowing robes not to be used in acts of devotion.

AA'YESHAH. 'A. G. S. "GOD accepts not the prayers of a woman arrived at puberty, unless she cover her head." OMM SALMAH. 'I asked the Prophet if a woman might say her prayers in a shift, with a cloth over her head, but without long drawers. He said, "yes, provided her shift covers the instep of her foot." ABU'HURAIRAH. "The Prophet forbade throwing a cloth over the shoulders, and allowing the ends of it to hang down in prayer, and prohibited a man's covering his mouth with his hand or a cloth during prayer." SHEDD'AD-BIN AWS.† 'A. G. S. "Act the reverse of the *Jews* in your prayers; for they do not pray in boots or shoes." ABU'SA'ID AL KHUDH'RÌ. 'The Prophet said prayers with his companions, and all on a sudden took off his shoes, and put them down on his left side: and when the people observed it, they took theirs off also: and when his highness had finished the prayers he said, "what caused you to take off your shoes?" They replied, "we did so in order to follow your example:" and the Prophet said, "verily GABRIEL came to me and told me there was a little filth upon my shoes; therefore when any one of you goes into a *Masjid* look well at your shoes first, and if you perceive any dirt, wipe it off, and then

Farther rules regarding the dress to be worn during prayer.

It is proper to cover the feet with boots or shoes during prayer.

* That is because such are indications of pride and vain-glory, a temper of mind most contrary to that which is required in acts of divine worship.

† One of the *Sahábah*, the nephew of 'HASAN-BIN-TH'ABIT. He lived at *Jerusalem*, and is reckoned among the *Syrians*.

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BOOK IV. say your prayers in them." AB'UHURAIRAH. 'A. G. S. "When you say your prayers, put not your shoes on your right or your left side; but keep them upon your feet."

Part Third.

AB'USA'ID-AL-KHUD'HR'I. 'I went in to the Prophet, and saw him saying his prayers on a mat; and he bowed down upon it: and he wore one cloth which covered his whole body.' A'MER-BIN-SHUA'IB. 'I saw the Prophet saying his prayers, some times with, and at other times without shoes.' MUH'AMMED-BIN-MUNCADIR.* 'JA'BIR used to say his prayers in a robe which was tied round his neck; and put the other parts of his dress upon a trivet; and he was asked why he said his prayers in one garment? JA'BIR said, "I did it merely that such an ignorant fellow as you might see me, and that you might know it was lawful to say prayers in one garment." UBAI-IBN-CA'B. "It is agreeable to the law of the Prophet to say prayers in one garment. We used to say our prayers with the Prophet in one cloth, and we were not reproached for so doing, but prayers were not said in a single cloth, unless when clothes were scarce, therefore when GOD supplies abundance of clothes it is better to pray in two garments."

Prayers may be said in a single garment,

but only when raiment is scarce.

* One of the *Tabi'in*, of the tribe of *Tamim*. He received traditions from JA'BIR, ANAS, AA'YESHAH, AB'UHURAIRAH and others. He died A. H. 130, aged above 70.

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CHAP. X.---PART I.

*ON SUTRA'H.**

IBN-ÔMER. 'The Prophet went early one morning towards an *Îídgah*;† and a small standard was raised before him, and it was used as a *Sutrah*, and his highness said prayers opposite to it.' ABU'JU'HAIFAH.‡ I saw the Prophet in *Mecca*, in a plain called *Abt'ah'*,§ and he was in a red leather tent which had been tanned. And I saw BILL'AL take the water which remained after the Prophet had finished *Wad'ù*. Others were hastening in order to take it, and those who touched the water rubbed their faces and bodies with it; and those who did not, would touch the hands of those who had, and then their faces and bodies; after which I saw BILL'AL fix a stake in the ground as a *Sutrah*, when his highness said his prayers opposite to it."

A small stake is sufficient to guard against intrusion on one's devotions.

* Literally, that wherewith any thing is covered or concealed. Here it means any thing put up before one engaged in prayer, to prevent others from intruding on his devotions. It may be a wall, a pillar, or piece of wood; and must not be less than a cubit in length, and one inch in breadth.

† That is a place dedicated to public worship at the two great festivals of *Kurbán* and *Fitr*.

‡ He is reckoned among the *Sah'ábah*, having seen MUH'AMMED, though he had not, at the time of that Prophet's death, attained the age of puberty. He dwelt at *Cúfah*, and was appointed by ALI to the care of the escheats in that city. He died there A. H. 74.

§ A plain near *Mecca*, on the road to *Mina*. It is also called *Nujf* and *Bu'tihà*. These names imply its being an elevated spot covered with gravel. It was occupied by the noblest of the *Koraish*. (GOL. from *Yakùt*.)

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BOOK IV.

NAFI. 'The Prophet used to make his riding camel sit down towards the *Kiblah*, and then say his prayers fronting him.' TALHA-BIN-OBAIDULLAH. 'A. G. S. "When any one of you puts before you a piece of wood like the back part of the saddle of a camel, he may say prayers; and there is no fear should any one go before it." ABU SAID. 'A. G. S. "When any one of you says his prayers behind a thing covering him from mankind, and another wishes to pass between, let the first person drive him away: and if he is refractory, draw his sword upon him and cut him down: because none but the devil will hinder prayers." AAYESHAH. 'The Prophet said his prayers in the night, and I was sleeping between his highness and the *Kiblah*, like the bier of a corpse in front of those praying over it.'

A camel, or a piece of wood resembling the back of his saddle, may answer the purpose.

A person endeavoring to pass between one who prays and his *Sutrah*, is to be repelled by violence if necessary.

Part Second.

ABUHURAIRAH. 'A. G. S. "When any one of you says his prayers, he must have some thing in front of him; but if he cannot find any thing for that purpose, he must put his walking stick into the ground: but if the ground be hard, then let him place it lengthways in front of him: but if he has no staff, he must draw a line on the ground; after which there will be no detriment in the prayers from any one passing in front of it." MEKDAD-IBN-AL ASWAD. "I never saw the Prophet say his prayers towards a tree or pillar, or stick, without placing it directly even with his right or left eyebrow." FADL-IBN ABBAS. 'The Prophet came to us when we were in a forest which belonged to us, and ABBAS was with him; and he read prayers in the forest, and there was no one thing in front of him." ABU SAID. 'A. G. S. "Prayers will not be said in vain on account of any thing

A line marked on the ground will suffice where nothing else can be got.

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passing in front of the person who prays; but such passing thing must be put away as much as possible, because such is nothing but the devil."

Part Third.

ÁÁYESHAH. 'I was sleeping in front of the Prophet, when my feet were turned upwards and towards him, and when he wished to bow himself down he turned my feet downwards; then I drew them up; and when his highness stood up, I stretched out my feet again: at that time there was no lamp in my house, and the cause of my stretching my feet out a second time was from a supposition that the Prophet had gone away.' CAB AL A'HB'AR.* 'If a passenger did but know the sin of passing before a person employed in prayer, he would find it better for him to sink into the earth.'

It is a heinous sin to interrupt a man in his devotions.

* The son of MA'NI, and father of Is'H'AK. He was of the tribe *'Himyar*. He had heard of the Prophet during his life-time, but never saw him. He embraced his religion in the time of OMER. He died A. H. 32, during the reign of OTHM'AN.

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CHAP. XI.---PART I.

ON THE MODES AND CONDITIONS OF PRAYER.

ABÙHURAIRAH. 'A man entered the *Masjid* when the Prophet was sitting in a corner of it, and he said his prayers: after which he came in front of the Prophet and made a *Salàm* to him; and after a return of the compliment, the Prophet told him to go back and say his prayers over again, because he had not performed them as he ought to have done, and the man returned and repeated his prayers as the first time; after which he went to the Prophet, who said to him as on the former time; and on the third time the man said, "instruct me, O messenger of GOD." Then his highness instructed him in *Wad'ù* and prayers, and how to stand in regard to the *Kiblah;* and said, "when you wish to rise up for prayer, perform *Wad'ù*, and turn your face towards the *Kiblah;* after that repeat the *Tacbìr*, and then repeat of the *Koràn* what is easy to you; and then bend yourself deliberately; then raise up your head and stand upright; after that bow down your head to the ground, deliberately; then raise up your head and sit at ease; again bow down, and rise up."

The various postures described which must be assumed in prayer.

Â'A'YESHAH. 'The Prophet used to begin his prayers by repeating the

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Tacbìr; and the reading of the *Coràn* with these words: "Praise be to GOD, the lord of the worlds."* And when he made the inflection of his body, called *Rucùû,*† he did not raise his head, nor yet bend it very low; but kept it in a middle position between these two, with his neck and back in a line. And when he had raised his head after inflection, he did not prostrate himself till after having stood quite erect: and after he had raised his head from one prostration, he did not make a second without sitting up in the interval. And he used to lay his left leg down, and his right leg he kept up: and he forbade sitting with the buttocks resting on both heels at prayers, and forbade resting both arms on the ground; and finished his prayers with the *Salàm.*' MA'LIC-BIN-HUAIRITH. 'When the Prophet repeated the *Tacbìr,* he would raise up both his hands to his ears; and when he raised himself up from *Rucùû* he would say, "hear, O GOD! him who praiseth thee." JA'BIR. 'A. G. S. "The most excellent prayers are those in which there is most standing up; because there is more trouble in standing."

The Prophet's method of praying described.

Part Second.

ABÙ-HUMAID-SÁÀDÌ‡ said, (when he was sitting with nine others of the companions of the Prophet) 'I know best the nature of the prayers which the Prophet used to say.' They said, 'explain it and make it clear to us.' He said, 'when the Prophet stood up to prayer, he used to raise his hands up to his shoulders and repeat the *Tacbìr;* and after it the *Súrah Fát'ihah:* then he repeated the *Tacbìr* again, and raised his hands

Farther description of the Prophet's mode of prayer.

* That is, with the first chapter of the *Coràn,* called *Súrah Fátihah,* which begins with this ejaculation.

† Bending the body with the hands on the knees.

‡ He is most generally known by this patronymic appellation. His other names are ABD-UL-RAH'M'AN-BIN-SAD-AL-ANS'A'RÌ-AL-KHAZRAJI. He died towards the end of MUA'WIAH'S reign.

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BOOK IV. to his shoulders as before; and then bent himself and put his hands upon his knees: after which he stood erect, and said, "hear, O LORD! him who praises thee." Then he raised his hands up to his shoulders, and said, "*Allaho acber!*" and then prostrated himself on the ground in adoration, and put his hands away from his sides, and bent the toes of his feet in such a manner that the tips of them were towards the *Kiblah*; then raised up his head, and sat upon his left foot, and sat at ease, till every bone returned to its proper place; and after repeating *Allaho acber*, prostrated himself again, then said *Allaho acber*, and sat up, after that stood up; and did in the second *Racât** as in the first; and in the sitting part of the second *Racât* he repeated the confession of faith and then said what remained of the prayers, and then gave the *Salàm*.† Then his companions said, 'you have spoken true; such was the way the Prophet performed prayers.' WA'IL-BIN HUJR.‡ 'Verily, I saw the Prophet, when he was standing up to prayer, raise up both his hands even with his shoulders, and put his thumbs up to his ears.' KABÌS'AH BIN HULB§ related this tradition from his father: 'the Prophet acted as *Imàm* to me and took hold of his left hand with his right.'

RIFA'AH-BIN RA'FÎ‖ said, 'a man came into the *Masjid*, and said his prayers; and when he had finished, he came to the Prophet and made a *Salàm*, and the Prophet said, "return to your prayers, because you

* In every *Racât* there is one standing up, two prostrations, and one *Ruckû*; and in each of these postures the praise of GOD and passages of the *Korân* are repeated.

† The *Salàm* consists of these words: "Peace be with us and the virtuous servants of GOD." This is repeated twice, with the face inclined to the right shoulder; and then to the left these words: "Peace be with you, the compassion and blessing of GOD," as a benediction for the angels.

‡ He was a chief of *Had'rumût*, descended from the kings of that country. He was greatly esteemed and respected by MUH'AMMED.

§ One of the *Tabi'in* of considerable authority. His father was one of the companions.

‖ One of the *Ansârs*, of the tribe of *Khazraj*. His patronymic appellation is ABU-MU'AD'H. He was from *Bedr*, and his father was one of the chiefs of that place. He was the brother of MA'LIC and KHAL'AD, sons of RA'FI. He was the first of the tribe *Khazraj* that embraced *Islàm*. He was present at the first inauguration at *Akabah*; and accompanied ALI at the battles of the camel and of *Saffain*.

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have not said them rightly." Then the man said, "instruct me O Prophet in the way of saying them." He said, "when you turn your face towards the *Kiblah* say *Allaho acber!* after which repeat the *Súrah Fátihah* and another *Súrah*; and when you make the inflection, put your hands upon your knees, and do it firmly; and keep your back even: and when you raise yourself up, stand straight; and when you prostrate, do it steadily; and when you get up, sit upon your left thigh: and do this in every *Rucùû* and every prostration." FAD'L BIN ABB'AS.* 'A. G. S.

MUHA'MMED describes the proper mode of praying.

Say not the stated prayers, with less than two or four *Racâts* at a time; never so little as one: and after two *Racâts* repeat the *Tashahhud*,† weep, and humble yourself; after which hold up both your hands, and put the palms of them opposite your face and say, "O my LORD! approve my supplication:" and that person who does not so will lose."

Part Third.

SA'ÏD-IBN-AL-HA'RITH‡ said, 'AB'U-SA'ÏD-KHUDH'RÌ acted as *Imàm* to me and repeated aloud *Allaho Acber!* after rising from prostration; and again, ~~when~~ he prostrated a second time; and repeated *Allaho Acber!* aloud a third time, when he stood up for the third *Racât;* and said "thus did I see the Prophet do." ~~ABÌ~~ IBN-AL-HUSAIN. The Prophet repeated the *Tacbìr* in his prayers whenever he bowed his head and raised it up; and never ceased doing so until he died." AB'U 'HUMAID AL SA'ADI. 'When the Prophet stood up to prayer he turned his face towards the *Kiblah;* and, raising up both his hands, said

* The Prophet's cousin-german, being the eldest son of his uncle ABB'AS. His patronymic appellation is AB'U-MUH'AMMED. He died under the reign of OMER, A. H. 18; or according to another account he was slain at the battle of *Yermùc*, A. H. 15, at the age of 21.

† This term will be explained hereafter.

‡ One of the *Tabi'in* of considerable authority.

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The Prophet reproves a man who had prayed improperly.

Allaho acber! AB'UHURAIRAH said, 'the Prophet said the *Dhuhr* prayers with us; and there was a man in the rear rank who said his prayers badly: and when he repeated the *Salàm* the Prophet called him and said, "fear you not GOD and abstain you not from his punishments? Do not you see how I say prayers? Verily you suppose what you do is concealed from me. I swear by GOD, that I see behind me as well as before me."



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CHAP. XII.---PART I.

EXPLANATION OF WHAT SHOULD BE REPEATED IN PRAYER, AFTER THE TACBIR.

ABUHURAIRAH said, 'The Prophet used to repeat slowly what he said between the *Tacbir* and any *Sūrah*; and I said, "O Prophet of GOD (may my father and mother be sacrificed for you) what is it that you say between the *Tacbir* and the *Sūrah*?" He said, "I repeat, O GOD! separate me far from my sins; like as you have made the east distant from the west; and O LORD! purify me from my offences, as a cloth is cleaned from dirt; O LORD! wash away my sins with water, snow, and hail."

Ejaculations to be used after the *Tacbir*.

ALI IBN-ABU'TALIB said, 'when the Prophet stood up to prayer he repeated the *Tacbir*, and said, "I have turned my face towards him who created the heavens and the earths, as I am a *Mōmin*, and am not of the polytheists; verily my prayers, adorations, life and death, are for GOD; that GOD who is the cherisher of creations: he has no partner; and I was ordered so to do; and I am of the number of the *Muslemāns*, and the first of them. O LORD! thou art king, and there is no other GOD but thee, thou art my creator and I am they servant; I

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have oppressed my soul and I confess my sins; therefore pardon all my offences; because no one forgives faults but thee; and shew me the road to the best qualities and dispositions; for no one can direct to them but thee: and turn from me all bad propensities; for none can do so but thee. I am ready to serve thee; and I always assist thy religion: every good is in the hand of thy power, and nothing bad is ascribable to thee. My existence is from thee, and my wish is to return to thee. Thy omnipotence and exaltation exceed my understanding; I ask thee forgiveness and repent." And when he performed *Rucùû* he would say; "O! LORD! I have bent my back to please thee and to obey thee; and I believe in thee, and worship thee. My ears, my eyes, my brains, my bones and my veins, humble themselves before thee." And when he raised up his head, he would say, "O! my GOD! all praise is for thee, to the full of the heavens and the earths." And when he prostrated himself, he would say, "O! LORD! I have prostrated myself to thee and to no other; and I believe in thee and worship thee. My face is prostrated to its creator, and to him who gave it a form, and to him who gave hearing to my ears and sight to my eyes. GOD is almighty, and the best of creators; O LORD! pardon the sins which I have committed, and those I may be guilty of, those I have secreted and those I have disclosed, and forgive me the faults which thou knowest. For thou knowest them better than I do. Thou art the beginning and thou art the end, there is no other GOD but thee."

The extemporaneous ejaculation of a man in haste,

ANAS said, 'verily a man came into the ranks of people standing up for prayer, when he was out of breath from running; and said, "GOD is very great! Praise be to GOD, the greatest and purest praise! he is the source of every blessing." And when the Prophet finished his prayers, he said, "which of you repeated this?" They all remained silent; and he asked again, but they were silent. He asked a third time: "say, have

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no anxiety about it, for there is no fault in having repeated those words." Then the man said, "I arrived when I was out of breath and repeated them." Then the Prophet said, "verily I saw twelve angels hastening to try which could first carry them up to heaven."

approved by the Prophet.

Part Second.

ÂYESHAH. 'When the Prophet began his prayers he would say, "immaculate GOD! we praise thee: thy name is great and thy dominion mighty; there is no GOD but thee." ABU HURAIRAH said, 'when the Prophet got up from the second *Raçât*, he would begin by repeating the *Sûrah Fâtihah* and did not stop.'

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CHAP. XIII.---PART I.

ON READING THE KORAN IN PRAYER.

UBADAH-BIN-SAMIT. ' A. G. S. " The prayers of that person will not be perfect who neglects repeating the *Súrah Fátihah.*" ABUHURAIRAH. ' A. G. S. " That person who does not say the *Omm-al-Korán* (i. e. *Súrah Fátihah)* his prayers will be defective." Then it was said to ABUHURAIRAH, " we stay behind the *Imám;* must we also say it?" He said, " yes; because I heard the Prophet of GOD say, that GOD said, " I have divided the prayers into two parts; half for myself and half for my servants; praise and thanksgiving for me and prayer and supplication for my servants." Then when a servant says ' all praise to GOD, the cherisher of the universe;' GOD says, ' my servant has praised me:' and when a servant says ' GOD is compassionate and merciful,' GOD says, ' my servant has praised me,' and when a servant says, ' GOD is king of the resurrection;' GOD says, ' my servant has honoured me:' and when a servant says, ' I worship thee and call on thee for support,' GOD says, ' this is the covenant between me and my servant:' and when a servant says, ' shew me the right road, that road which you gave the Prophets and the virtuous, not the road of them with whom thou wert angry, nor the road of

The repetition of the *Súrah Fátihah* is an indispensable part of prayer.

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those who have strayed;' GOD says, 'this is for my servant, and any thing he may supplicate.'' ANAS. "Verily the Prophet, AB'UBACR and OMER, always commenced their prayers with the introductory chapter,* not with these words, "in the name of GOD the compassionate and merciful."

The congregation to repeat *Amen* after the *Imàm*.

AB'UHURAIRAH. 'A. G. S. "When the *Imàm* says *Amen*, do you say it also; because the angels say it, and that person who repeats *Amen* with them, will be forgiven his former faults." AB'U-MU'SA-ASHARÌ. 'A. G. S. "When you say your prayers assembled together, dress your ranks: then one of the number must act as *Imàm*; and when he repeats *Allaho Acber*, do you do the same; and when he says, "shew me not the way of those who strayed, and against whom thou art incensed," do you say, "*Amen!* may GOD accept thy supplications;" and when the *Imàm* says the *Tacbìr* and performs *Rucùú*, do ye the same; because he bows his head before you, and raises it up before you: and when the *Imàm* says, "hear, O GOD! him who praiseth thee," do you say, "may GOD hear thee."

Proportions observed by the Prophet in his readings at the different times of prayer.

AB'U-KUTA'DAH said, 'the Prophet used to repeat at the noon† prayers, in the two first *Racâts*, the introductory chapter, and another; and in the two last *Racâts*, the introductory chapter only: and in the two first *Racâts* he repeated another chapter in such a manner that we heard him: and he was more prolix in the first *Racât* than in the second. And he followed the same practice in the afternoon‡ and morning§ prayers." AB'U-SA'ÌD KHUDHRÌ said, 'we noted the space of time of the Prophet's standing up in the noon and afternoon prayers; and we found that in the two first *Racâts* of the noon-day prayer, it was equal to the time required in repeating thirty verses of the *Koràn*; and the time he took in the two last *Racâts* of the noon-day prayer, was equal to half the first. And

* *Súrah Fátihah*, the first chapter of the *Koràn*.
† *Dhuhr*. ‡ *As'r*. § *Fajr*.

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we found the space of time he took in repeating the two first *Racâts* of the afternoon prayer, equal to the time he took in the two last *Racâts* of noon-prayer, and in the two last *Racâts* of the afternoon prayer equal to the half of the two first."

JA'BIR-BIN SAMURAH* said, 'the Prophet used to repeat in the noon-day prayers the chapter entitled "the night"† and in the afternoon prayers, one about the same length; and in the morning prayers, a chapter longer than that." OMM AL FAD'L‡ BINT HA'RITH said, 'I heard the Prophet repeat in the sunset-prayers, the chapter entitled "those who are sent."§ JA'BIR said, 'MU'AD'H BIN JABAL said prayers with the Prophet; after which he came and acted as *Imàm* to his family: and one night he said the evening prayer‖ with the Prophet, then returned and acted as *Imàm* to his family, and begun by repeating the chapter entitled "the Cow."¶ And one of the men present stopped, and then repeated his prayers alone: and the people said to him, "are you a hypocrite, that you should leave the rest and say prayers alone?" He said, "by GOD! I am no hypocrite; but separated myself on account of weakness; for I had not strength to bear its length: and I really will go to the Prophet and inform him." And he did so, and said, "O Prophet of GOD! I am the proprietor of camels which I use in carrying water about for sale: this I do during the day, and feel myself tired at night; and verily MU'AD'H said evening prayers with you, then came and acted as *Imàm* to his family, and began by repeating the chapter of the Cow." Then the Prophet turned to MU'AD'H and said, "O MU'AD'H! do you distress people? Repeat the chapter of the Sun** and such like." BAR'A IBN A'AZIB said,

He disapproves such long readings as cause distress or inconveniency.

* One of the *Sahábah*; the nephew of SAD-BIN-ABI-WAKK'AS'. He dwelt at *Cúfah*, and died there A. H. 74.
† *Koràn*. Chap. 92.
‡ The wife of ABB'AS.
§ *Koràn*. Chap. 77.
‖ *Ishà*.
¶ Chap. 2d. One of the longest in the *Koràn*.
** *Koràn*. Chap. 91.

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CH. XIII. PART I.

'I heard the Prophet repeat the chapter entitled the Fig* in the evening prayers; and never heard any one with so sweet a voice.' JA'BIR-BIN-SAMURAH said, 'the Prophet used sometimes in the morning prayer to repeat the chapter *Kaf*,† and such like; and he was concise in his other prayers.' AMER-IBN-HURA'ITH.‡ 'I heard the Prophet repeat in morning prayer, the chapter commencing thus: "When the sun shall be folded up."§ ABDULLAH-BIN-SA'IB.‖ 'The Prophet acted as *Imàm* to us in the morning prayers at *Mecca*, and commenced with the chapter entitled, "The true believers,"¶ till he came to the mention of MOSES, AARON and JESUS; when he wept to such a degree as not to be able to articulate; and he then performed *Rucùû*.' AB'UHURAIRAH said, 'the Prophet repeated at morning prayer on a Friday the chapter of adoration,** in the first *Racât*, and in the second the chapter commencing, "Hath it reached thee?"††

UBAIDULLAH-BIN-AB'U RA'FÎ‡‡ said, "MERW'AN-BIN-HACAM, in the time of his own government, appointed AB'UHURAIRAH governor of *Medínah*, and went himself on a pilgrimage to *Mecca;* and AB'UHURAIRAH repeated the Friday prayers; and in the first prostration he said the chapter entitled, "The assembly:"§§ and in the second, the chapter commencing with these words: "When the hypocrites come unto thee,"‖‖ and said, "I heard the Prophet repeat these two chapters on Fridays." ABDULLAH relates, that 'verily OMER-IBN-AL-KHATT'AB asked AB'U WA'KID

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* *Koràn.* Chap. 95. † *Koràn.* Chap. 50.

‡ Called also AB'U SA'ÎD-AL-KARASHÎ-AL-MAKHZU'MÎ. The Prophet is said to have pronounced on him a benediction with imposition of hands. He was twelve years of age at the time of MUHAMMED's death. He dwelt at *Cúfah*, and obtained the government of that city, where he died, A. H. 85.

§ *Koràn.* Chap. 81.

‖ One of the *Sahábah*, of the family of MAKHZ'UM, and tribe *Koraish*. He was of *Mecca*, and died there before the death of ZUBAIR.

¶ *Koràn.* Chap. 23. ** *Koràn.* Chap. 32. †† *Koràn.* Chap. 88.

‡‡ He is of *Medínah*, and one of the principal *Tabîin*.

§§ *Koràn.* Chap. 62. ‖‖ *Koràn.* Chap. 63.

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BOOK IV.

LAITH'I* what chapter the Prophet repeated in the festivals of *Korbàn* and *Ram'dàn?* He said, " the Prophet, on both those occasions, repeated the chapters entitled *Kaf* † and the moon."‡ AB'UHURAIRAH said, ' the Prophet repeated in the two *Raçâts* of the morning prayer, the chapters beginning with these words: " Say; O unbelievers,"§ and " Say, God is one GOD."‖ IBN ÂBB'AS said, ' The Prophet repeated, in the two *Racâts* of morning prayer, these two commandments: " Say, we believe in GOD and that which has been sent down to us;"¶ " Say, O ye who have received the scripture, come to a just determination between us and you."**

Part Second.

The Prophet commenced prayers with invocation of the name of GOD.

IBN-ÂBBÀS said, ' the Prophet commenced his prayers with these words; " In the name of GOD the compassionate and merciful."†† WA'ÏL-BIN-HUJAR said, ' I heard the Prophet repeat these words: " not of those against whom thou art incensed nor of those who go astray;"‡‡ and then say *Amen*, prolonging the sound of this last word."§§ Âa'YESHAH said, ' verily the Prophet repeated in the sun-set prayers the chapter entitled *Iâràf* ‖‖‖ in two *Racâts;* that is, part of it in the first *Racât*, and the remainder in the second."

The Prophet recommends two particular chapters in preference to all others.

ÛKBAH-BIN ÂA'MIR said, ' I led his highness' camel when travelling, and he said to me, " O ÛKBAH! shall I teach you the two chapters that are most proper to be repeated?" Then he taught me the chapters

* One of the *Sah'ábah*, the son of AWF; was from *Medînah*, and early embraced the *Muslemàn* faith. He died A. H. 68, at the age of 75.

† *Korân.* Chap. 50. ‡ *Korân.* Chap. 54. § *Korân.* Chap. 109.

‖ *Korân.* Chap. 112. ¶ *Korân.* Chap. 2. v. 137. ** *Korân.* Chap. 3. v. 63.

†† This is related by TIRMIDHÌ, who adds, that the tradition is of slight authority.

‡‡ *Korân.* Chap. 1. v. 7.

§§ Some copies have " raising his voice."

‖‖‖ *Korân.* Chap. 7.

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beginning, "say, I fly for refuge unto the lord of the day-break:"* and "say I fly for refuge unto the lord of men."† He did not find me pleased with these chapters; and when he alighted for morning prayer, he repeated them again; and, after having finished his prayers, looked towards me, and said, "O UKBAH! did you observe the excellence of these two chapters?" JA'BIR-BIN SAMURAH said, 'the Prophet repeated in the sun-set prayers the chapters commencing, "say O unbelievers;"‡ and "say GOD is one GOD."§ SULAIM'AN BIN YES'AR said, that AB'U-HURAIRAH said, 'I never said prayers after any person who resembled the Prophet so much as such an one.'¶ SULAIM'AN adds, 'I repeated prayers after the aforesaid person; and he was prolix in the two first *Racâts* of the noon prayers, and concise in the two last; and also said short chapters in the afternoon prayer, and likewise in the sun-set prayer; and, in evening prayer, chapters of middling length; and he repeated long chapters in the morning prayer.'

The Prophet forbids the congregation to repeat after the *Imàm* any part of the *Koràn* except the introductory chapter.

UBA'DAH BIN 'SA'MIT said, 'we were behind the Prophet at morning prayer, and he found a difficulty in repeating the chapter which he had chosen. And when he had finished he said, "perhaps ye repeat after your *Imàm:*" we said, "yes, we do, O! messenger of GOD." He said, "you must not thus repeat any excepting the introductory chapter, because none can be said to pray who do not repeat it." AB'UHURAIRAH said, 'verily the Prophet finished a prayer, in which he repeated the *Koràn* with an audible voice,‖ and said, "did any one of you repeat with

* *Koràn.* Chap. 113. † *Koràn.* Chap. 114.
‡ *Koràn.* Chap. 109. § *Koràn.* Chap. 112.

¶ There are various opinions respecting the person here named by AB'UHURAIRAH. Some say it was one who was governor of *Medinah* under MERW'AN, the son of ABDUL-MALIC; and others name OMER-BIN-ABDUL-AZIZ. But this last is evidently an error, that person having been born one or two years after the death of AB'UHURAIRAH. Others allege that the person here meant was ALI.

‖ *Jahariyah.* In the two first *Racâts* of morning, sunset and evening prayer, the *Imàm* repeats loud enough for all present to hear; whereas, in the remaining *Racâts*, the prayers are repeated in a low voice, and are called *Sirlyah.*

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BOOK IV.

me now?" And a man said, "yes, O Prophet!" He said, "I imagined the oppression I felt in reciting the *Koràn* to be owing to that." IBN ÂOMER, and BAYÂDÎ* said, 'the Prophet said, "a person in prayer tells secrets to GOD; therefore he must repeat them with an humble and contrite heart." AB'UHURAIRAH said, 'the Prophet of GOD said, "an *Imàm* was not established for any other purpose than that ye should stand behind him: therefore, when he says the *Tacbìr*, do ye the same; and when he repeats prayers, remain ye silent."

Short forms of ejaculation recommended by the Prophet.

ÂBDULLAH-BIN ABI-ÂWFÌ said, 'a man came to the Prophet and said, "I cannot remember any part of the *Koràn*; therefore teach me something which may be sufficient for me in place of it." The Prophet said, say "O! most pure GOD;" and "praise be to GOD;" and "there is no other GOD but GOD;" and "GOD is very great;" and there is no strength nor power except from GOD." The man said, "O Prophet! these words are for the praise and glory of GOD: then what are for me?" The Prophet said, say "O LORD! have mercy upon me, and give me comfort, and direct me, and give me daily bread." All this the man remembered; and the Prophet said, "verily this man has filled both his hands with good." IBN ABB'AS said, "verily, when the Prophet recited "praise ye the name of thy LORD who is most high,"† he would say, "most holy is my LORD and most high." AB'UHURAIRAH. A. G. S. "He amongst you who shall recite the chapter of the fig,‡ and shall come to these words, "is not GOD the most wise judge?"§ let him say, "yes, and I am an evidence of his being so;" and that person who may repeat the chapter commencing with these words, "I do not swear by the day of resurrection,"‖ and come to this verse, "has not

* His name is ABDULLAH-BIN-JA'BIR-AL-ANSÂRI-AL-KHAZRAJI.
† *Koràn.* Chap. 87.
‡ *Koràn.* Chap. 95.
§ V. 8.
‖ *Koràn.* Chap. 75.

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GOD the power of giving life to the dead?"* let him say, "yes;" and that person who repeats the chapter entitled, "those who are sent,"† and comes to this sentence, "in what new revelation will they believe after this,"‡ let him say, "I believe in GOD." JA'BIR said, 'the Prophet came out in presence of his companions, and recited the chapter entitled "the merciful,"§ from beginning to end; and they remained silent. Then the Prophet said, "verily I recited this chapter to the *Genii*, the night on which they came to me to hear the *Koràn* and believe; and they were better than you in giving answers, and in approval of the faith: and when I came to these words, "then which of your LORD's benefits will ye deny?"‖ the *Genii* said, "we do not deny any one of thy gifts, O LORD! Praise be to thee!"

Part Third.

MÛÀDH BIN ÂBDULLAH JUHANÌ¶ said, 'verily a person of the family of JUHANÍYAH informed me that the Prophet recited, in both *Racâts* of morning prayer, the chapter commencing thus: "when the earth shall be shaken;"** and I do not know whether he did this through forgetfulness or intentionally." ÛRWAH†† said, 'verily AB'UBACR said morning prayers and recited the chapter of the Cow; one portion in the first *Racât*, and the remainder in the second.' FARAFISAH BIN ÛMAIR HANAFÌ‡‡ said, "OTHM'AN repeated so often the chapter entitled JOSEPH,§§ in morning prayer, that I got it by heart from hearing

The Prophet sometimes repeated the same chapter twice in one prayer.

* V. 40. † *Koràn.* Chap. 77. ‡ V. 50.
§ *Koràn.* Chap. 55. ‖ V. 13.
¶ One of the *Tábi'in* of *Medinah*, of considerable authority. He died A. H. 118.
** *Koràn.* Chap. 99. †† The son of ZUBAIR. See p. 124.
‡‡ One of the *Tábi'in* of considerable celebrity. He delivers traditions from OTHM'AN.
§§ *Koràn.* Chap. 12.

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BOOK IV. him." Â'MIR-BIN-RAB'IA* said, 'I repeated the morning prayers after Â'MER-IBN-AL-KHA'T'T'AB, and he recited in the two *Racâts* the chapters entitled JOSEPH and the pilgrimage,† which he did slowly.' And it was said to him; 'did Â'MER get up for morning prayer at the very first dawn of day?' He said, "yes." Â'MER-BIN-SHUAIB said, 'there is not a long or a short chapter, which I have not heard the Prophet repeat in the divine prayers.' Â'BDULLAH-BIN-Â'TBAH‡ said, 'the Prophet repeated in the sun-set prayers the chapter entitled "smoke."§

* One of the *Sak'ábah*, the intimate friend of Â'B'U-KHA'T'T'AB. He embraced the *Muhammedan* faith before Â'MER, and was one of those who fled to *Abyssinia*. He also accompanied the Prophet in his flight to *Medínah*, and was present at the battle of *Bedr*, and the subsequent combats. He died A. H. 32 or 35.

† *Korân*. Chap. 22.

‡ One of the *Tabi'in*, son of MASU'UD; was originally of *Medínah*, but dwelt at *Cúfah*, where he died during the government of BASHR, the son of MERW'AN.

§ *Korân*. Chap. 44.

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CHAP. XIV.---PART I.

ON RUCUU.

ANAS. 'A. G. S. "Perform the *Rucùú* and prostrations properly, for I swear by GOD that I see you as well behind me as before me." BAR'A-IBN-AA'ZIB said, 'the *Rucùú* and prostrations of the Prophet, and his sittings in the intervals of two prostrations; and raising up his head from *Rucùú*, were nearly equal in point of time; except that his standings up and sittings were undoubtedly longer than the other postures." ANAS said, 'when the Prophet repeated these words: "Hear, O GOD! him who praiseth thee," he stood up a long time; so much so, that we used to imagine he had forgot something: then he would prostrate himself and sit for some time between the two prostrations." AA'YESHAH said, 'the Prophet frequently repeated, in his *Rucùú* and prostrations, these words: "We adore thee O our GOD, our LORD, we praise thee O our GOD; pardon us." AA'YESHAH said, 'the Prophet was used to say in *Rùcùú* and prostration "The most pure and most holy one is the LORD of the angels and of the spirit."*

Attitudes used by the Prophet in prayer.

* By the word SPIRIT, some understand GABRIEL, who is called the faithful Spirit. Others are of opinion that it means an angel who presides over all Spirits. Some think that under this term are comprised the species of human souls; and lastly, others that it denotes a distinct order of spiritual beings, superior to the angels. ABD-UL-HAK.

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BOOK IV.

The *Koràn* not to be recited in *Rucùú* and prostration.

IBN ABB'AS. 'A. G. S. "Know that verily I have been forbidden to repeat any thing of the *Koràn* in *Rucùú* and prostration; therefore in *Rucùú* repeat expressions of respect for your LORD, and in prostrations, use supplication: and they will be worthy of approval." AB'UHURAIRAH. 'A. G. S. "When the *Imàm* repeats, "Hear, O GOD! him who praiseth thee;" do you say, "O GOD! for thee is all praise;" because your words will accord with the words of the angels, and you will be forgiven former faults, and your supplications will be approved." ABDULLAH-IBN-AB'I-AWF'I* said, 'when the Prophet rose up from *Rucùú* he would say, "Hear, O GOD! him who praiseth thee; our LORD, all praise to thee!"

Part Second.

Ejaculations to be used in those postures.

ABU-MASUUD-ANSARI. A. G. S. "The prayers of a person will not be accepted till he keep his back even in *Rucùú* and prostration." AWN-BIN-ABDULLAH. 'A. G. S. "When any one of you performs *Rucùú* he must repeat thrice, "my mighty immaculate GOD!" and this is the very least; and when he prostrates himself he must say, "O most high and immaculate LORD!" thrice: and that is the very least, Then his *Rucùú* and prostration will be perfect." HUDHAIFAH. 'The Prophet used to say in his *Rucùú*, "O mighty, immaculate LORD!" and in prostration, "O most high immaculate GOD!" and when he came to any verse which holds forth mercy, he would stop and supplicate the compassion of GOD; and when he came to a verse denouncing indignation, he would stop and say, "GOD defend me from punishments."

* He and his father, whose name was ALKIMAH-BIN-KAIS-AL-ASLAMI, were of the Prophet's companions. ABDULLAH was present at the expedition to *Hudaibiah*, the war of *Khaibar*, and the succeeding battles. He took up his abode at *Medinah*, after the death of MUHAMMED; and subsequently removed to *Cufah*, where he died A. H. 86 or 87.

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Part Third.

AWF-BIN-MÀLIC* said, 'I recited prayers with the Prophet, and when he performed *Rucùû* he continued in that posture about the time that would be required to repeat the chapter of the cow.' IBN-JUBAIR. 'I heard ANAS-BIN-MA'LIC say, that he never heard any one after the Prophet resemble him so much in reciting prayers as OMER-BIN-ABDUL-AZÌZ.' And IBN-JUBAIR said, that 'ANAS-BIN-MA'LIC reckoned the time of his *Rucùû*, and found it equal to the time of repeating '*Subhàn Allah!*' ten times; and his prostration the same.'

Estimate of the time during which the Prophet used to continue in the various attitudes of prayer.

SHAKÌK said, 'verily HUD'HAIFAH saw a man who did not complete his *Rucùû* and prostration; and when HUD'HAIFAH had performed his own prayers, he called him, and said to him, "you have not performed your prayers agreeably to the law." SHAKÌK said, 'I imagine that 'HUD'HAIFAH mentioned these words also, "if you die without repenting of such prayers, you will die in a state of rebellion against *Islàm* and the religion, which GOD created MUH'AMMED to reveal." AB'U KUTA'DAH said, 'the Prophet of GOD said, "he is the worst of all thieves who steals from his own prayers." The companions said, "O Prophet! how is that done." He said, "stealth in prayers is, not completing *Rucùû* and prostration; which is like a person stealing the property of another."

The sin of not completing the various attitudes.

NUM'AN-BIN-MURRAH.† Verily the Prophet said to his companions,

* One of the *Sah'ábah*. The first sacred battle at which he was present was that of *Khaiber*. He dwelt in *Syria*, where he died A. H. 73.

† One of the *Tábi'in*.

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BOOK IV.

The guilt of drunkenness, adultery and theft.

" what are your opinions of the merits of that person, who drinks liquor, commits adultery, and steals? What should his punishment be?" (This question of the Prophet's was before the precepts, in which those things are forbidden, descended.) They said, " God and his messenger know best." He said, " those are great sins, and the punishments for them very severe."



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CHAP. XV.---PART I.

ON THE NATURE OF PROSTRATION AND ITS EXCELLELCE.

IBN ABBÀS said, ' A. G. S. " I was ordered to prostrate on seven members; on my forehead, my two hands, my two knees, and the toes of both my feet, and I was ordered not to tuck up my clothes, or put up my hair under my cap at prayer."

Seven parts are to touch the ground in prostration.

ANAS. ' A. G. S. " Keep up your elbows from the ground, and your belly from your thighs, in prostration; and do not spread your arms like a dog." BAR'A-BIN-ÁA'ZIB. ' A. G. S. " When you prostrate yourselves, put both your hands upon the ground, and keep your elbows up. This order is for men; but women must put their elbows on the ground." MA'IMU'NAH said, ' when the Prophet prostrated himself he kept both his arms away from his sides, and his belly from his thighs: his arms were so far from his sides, that a lamb might have passed through." ABDULLAH-BIN-MA'LIC said, ' when the Prophet prostrated himself, he kept his arms separate, so that the whiteness of his sides was seen.'

The posture of the body in prostration described.

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BOOK IV.

Ejaculations to be used in prostration.

AB'UHURAIRAH said, 'the Prophet said in his prostration; "O LORD! forgive me all my faults, the many and the few, the great and the small, the first and the last, the secret, and the disclosed." AA'YESHAH said, 'I missed the Prophet one night, and could not find him; and I got up and looked for him; when my hands fell upon the soles of his feet whilst he was in prostration, and his feet were erect. And he said, "O GOD! verily, I seek protection in thy good pleasure against thy indignation; and in thy beneficence against thy vengeance: I cannot recount thy praises, like as thou hast glorified thyself." AB'UHURAIRAH. 'A. G. S. "A creature is nearest his GOD at the time of prostration; therefore pour out your supplications at that time." AB'UHURAIRAH. 'A. G. S.

The worship of GOD in prostration is rewarded with paradise.

"When man repeats the chapter of adoration* he prostrates himself, and the devil flies away and weeps, and says, "Alas! alas! the son of ADAM was ordered to prostrate himself, and he has done so; and for him is paradise: and I was ordered to prostrate myself, but I refused, and did not; and for me is hell."

RA'BI'A-BIN-CA'B† said, 'I was frequently attendant on the Prophet at night; and used to fetch him water, for *Wa'dù* and other purposes: and he said to me one day, "ask any thing you wish for, of worldly goods and of the world to come." Then I said, "I wish to be with you in paradise." He said, "ask something else; because this eminence which you request is infinitely great." I replied, "my desire is that which I have petitioned you for." Then the Prophet said, "I will use my endeavours towards the attainment of your wishes, but you must also strive." MA'D'AN-BIN-TALH'AH‡ said, 'I met THAWB'AN, who had been emanci-

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* *Korân.* Chap. 32.

† Of the family of *Aslam.* He is reckoned among those of *Medînah*; and was one of those called *Ahli Sufft*, or occupiers of the bench, (See ABULFEDA, p. 157) and a servant of the Prophet.

‡ By some called IBN-ABI-TALH'AH, one of the *Tabi'în* of *Syria.*

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pated by the Prophet, and said to him, "teach me an act, by the performance of which GOD will receive me into paradise:" and THAWB'AN gave no answer. Again I asked him, but he was silent: and again, when he said, "I asked the Prophet about the act which you require to know; and he said, "prostrate thyself much, and say many prayers; because thou dost never prostrate thyself once for GOD's sake, that he doth not exalt thy dignity on account thereof, and diminish thy sins." MAD'AN said, 'after this I met AB'U-DARD'AA, and asked him likewise about an act which would give entrance into paradise; and he told me as THAWB'AN had said.'

Part Second.

The Prophet's method of prostration described.

WÁÏL-BIN-HÚJR said, 'I saw the Prophet when he prostrated himself, kneel down, before putting his hands upon the ground: and when he rose up from prostration, he raised up his hands before his knees. AB'UHURAIRAH. 'A. G. S. "When any one of you prostrates himself, let him not do it like the sitting of a camel; but let him place his hands on the ground before his knees."* IBN-ÁBB'AS said, 'the Prophet used to pronounce this prayer between two prostrations: "O LORD! pardon my offences, and have mercy upon me, and shew me the straight road, and give me daily bread." H'UD'HAIFAH said, 'the Prophet used to say between the two prostrations; "forgive me, O my LORD!"

* This tradition is in contradiction to the former; and a similar diversity exists in the practice of the different sects. AB'U 'HANI'FAH, SHA'FI'I and AH'MED-BIN-'HANBAL follow the tradition of WA'IL, and kneel before touching the ground with their hands. Whereas MA'LIC, AWZA'I and AH'MED, adhering to the tradition of AB'UHURAIRAH, put their hands on the ground before their knees. ABD-UL-HAK.

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Part Third.

'ABD-UL-RAHÍMÁN-BIN-SHIBL* said, 'the Prophet prohibited hurry in prostration, like a cock pecking grain; and forbade spreading the arms like dogs and tigers; and forbade any one taking a particular place for himself in a *Masjid*, like the sitting of a camel.' ALÌ-IBN-AB'UT'A'LIB. 'A. G. S. "I love for you what I love for myself, and I dislike for you that which I dislike for myself. Sit not at prayer-time upon the ground, with legs drawn up between two prostrations." T'ALAK-IBN-ALI-H'ANAFÌ. 'A. G. S. "GOD approves not the prayers of a servant who does not perform *Rucùû* and prostration agreeably to law." NA'FÎ said, 'verily ABDULLAH-BIN-OMER said, whoever puts his forehead upon the ground must place the palms of his hands also upon the ground, (i. e. the ends of the fingers towards the *Kibla:)* and when he raises his forehead from the ground, he must raise his hands also: because the hands join in prostration like unto the forehead.'

* One of the *Sah'ábah* and *Ans'árs*, an inhabitant of *Medínah*. He dwelt afterwards at *Hems'*, and died under the reign of MUA'WIAH, the son of AB'U-SUFI'AN.

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CHAP. XVI.---PART I.

ON THE PROFESSION OF FAITH.

IBN OMER said, 'when the Prophet sat in the act of declaring his creed, he would put his left hand upon his left knee and his right hand upon his right knee; and afterwards would hold up his fore-finger as a token of the unity of GOD.' ABDULLAH BIN ZUBAIR said, 'when the Prophet sat in prayer, he would supplicate GOD, and put his right hand upon his right thigh, and his left upon his left; and he held his left knee with his left hand as food is seized by the mouth.' ABDULLAH BIN MASU'UD said, 'when we said prayers with the Prophet we used to say, "peace be to GOD!" (before pronouncing benediction on his servants) "peace be to GABRIEL! peace be to MICHAEL! and the angels." And when the Prophet finished prayers, he turned towards us, and said, "do not say peace be to GOD; for GOD is peace himself; and keeps his servants in safety from all vices and defects, and is himself secure from all calamities and defects." Therefore when any one of you sits in prayer, you must say, "adoration to GOD! the adoration of the tongue, the adoration of the body, and the adoration of alms-giving." These are all for GOD; and "peace be with thee O Prophet! the compassion and blessings of GOD! peace be

The posture assumed by the Prophet in making the profession of faith.

Forms of benediction.

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BOOK IV.

with us and all the virtuous servants of GOD." And when a servant repeats these benedictions universally, the impressions reach every good servant in the firmament and on the earth." And he ordered us to say, " I bear witness there is no GOD but GOD, and that MUH'AMMED is his servant and messenger;" and then to supplicate for any thing we might want.'

The *Muslemân* creed.

Part Second.

WÁÏL BIN HUJR said, "verily the Prophet sat after the prostration of the second *Racât* and spread his left foot, and put his left hand upon his left thigh; and rested his right elbow on his right thigh, and he closed two fingers of that hand,* and formed a ring†; then he extended the fore-finger; and I saw him move that finger during his supplications.'‡ ABDULLAH-BIN-ZUBAIR said, 'when the Prophet supplicated, he held up his fore-finger but did not shake it.' ABU HURAIRAH. 'A man made signs with both his fore-fingers, and shook them, and the Prophet said, " do it with one, because there is but one GOD." ABDULLAH IBN OMER said, 'the Prophet prohibited a man sitting in prayer, and leaning upon his hands, and also from placing his hands upon the ground when rising from prayer.' ABDULLAH BIN MASU'UD said, 'you might say the sitting of the Prophet, after the two first *Racâts*, in profession of faith, was like sitting upon a red hot stone.'§

* The little finger and ring finger. ABD-UL-HAK.

† With the thumb and middle finger. *Id.*

‡ The extension of the fore-finger only, say the commentators, is intended to represent belief in the unity of the Godhead. *Id.*

§ By this is meant to be expressed the quickness with which this part of worship was performed. The word here used, *Rad'f*, is a heated stone, used for boiling milk. *Id.*

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Part Third.

JÁBIR said, 'the Prophet taught me the profession of faith in the same way he taught me a chapter of the *Koràn*, in this way: "In the name of GOD, and by the support of GOD, the adoration of the tongue and of the body, and of alms-giving, are all for GOD: peace be with thee, O Prophet! the compassion and blessings of GOD; and peace be with us and all the virtuous creatures of GOD. I bear witness that there is no GOD but GOD; and I bear witness that MUHAMMED is his servant and messenger. I supplicate GOD for paradise, and GOD defend me from the fire." NA'FI said, 'when ABDULLAH-BIN-OMER sat in prayer, he put both his hands upon his thighs, and made a sign of the unity of GOD with his fore-finger, and continued looking upon it at the same time. After that ABDULLAH-IBN-OMER said, 'that the Prophet said, "O LORD! the making a sign of thy unity with the fore-finger is more cutting to the ambition of the devil than an iron instrument." ABU-MASUUD said, "repeating the profession of faith softly is agreeable to the precept of the Prophet."

The extension of one fore-finger during the profession of faith, expresses belief in the unity of the Godhead.

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CHAP. XVII.---PART I.

ON REPEATING BLESSINGS ON THE PROPHET.

ABD-UL-RAHMAN-BIN-ABI-LAILA* said, "CAB-BIN-UJRAH,† met me and said, "shall I send you a present of a saying which I heard from the Prophet?" I said to him, "yes, send it to me." He said, I asked the Prophet saying, "O messenger of GOD! how must I send blessings on thee? For verily GOD hath ordered me to do so." He said, "thou must say, O LORD! peace be with MUH'AMMED and his family, in the manner that thou didst send blessings on IBRAHIM, and his family: for verily thou art praised and glorified. O LORD! increase thy compassion on MUH'AMMED as thou didst on IBRAHIM and his family: for verily thou art praised and glorified." AB'U-HUMAID-AL-SA'IDI said, 'the companions said, "O Prophet, how shall we send up blessings on thee?" He said, say "O LORD! have mercy on MUH'AMMED, his wives and children; like unto that which thou hadst on IBRAHIM: and increase thy grace on MUH'AMMED, his wives and children; as thou didst on IBRAHIM; for verily thou art praised and glorified." AB'UHURAIRAH. The Prophet said,

Form of imploring a blessing on the Prophet.

* One of the *Tabi'in* of *Medinah*, born six years before the death of OMER.
† One of those who swore allegiance to MUH'AMMED under the tree.

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"that person who sendeth blessings on me once, may GOD send blessings on him ten times."

Part Second.

ANAS. 'A. G. S. "That person who sendeth blessings on me once, may GOD send blessings on him ten times: and ten faults will be struck off from his list, and he will be exalted ten steps." IBN MASU'UD. 'A. G. S. "That person will be nearest to me on the day of the resurrection who shall have repeated many blessings on me." IBN MASU'UD. 'A. G. S. "Verily there are angels that move on the earth for GOD, that cause to reach me the blessings and prayers which my sects send up for me." AB'UHURAIRAH. "The Prophet said, "there is not any one who sendeth peace on me, but GOD sendeth it to my spirit, in order that I may return peace on him." AB'UHURAIRAH. 'I heard the messenger of GOD order; "make not your houses your graves; but say your prayers in them the same as in a *Masjid;* perform the prayers established by divine commandment in a *Masjid*, and those which were appointed by the Prophet in your houses: and send blessings on me, because they reach me wherever you may be." AB'UHURAIRAH. 'A. G. S. "May he perish before whom I may have mentioned it, and he doth not send blessings on me: and may that man be destroyed who passed through the month of *Ramdàn* without worshipping, as a means of the remission of his sins: and may that man suffer perdition whose parents shall be aged, or either of them, and he behaves not well to them, as a means of his entering into paradise."

Great rewards promised to those who pray for blessings on the Prophet.

Imprecations against those who neglect this duty.

AB'U TALHAH. 'Verily the Prophet came one day, with pleasure appearing in his countenance, and said, "verily GABRIEL came to me

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BOOK IV.

and said, thy LORD saith, be satisfied, O! MUHAMMED! for that person who sendeth blessings on thee once, I will send blessings on him ten times: and whoever sendeth peace to thee once, I will send peace to him ten times." UBAI-BIN-CAB said, 'I said, "O messenger of GOD! verily, I wish to send a great many blessings on thee; then what space of time shall I allot for that purpose?" He said, "any time that thou likest." I said, "shall I appropriate a fourth of my time for this purpose?" He said, "any proportion of time that thou chusest, and the more the better for thee." I said, "shall I allot half my time?" The Prophet said, "whatever thou likest: but the more the better." I then said, "shall I appropriate two thirds? He said, "as thou pleasest, the more the better for thee." Then I said, "I will give up my whole time in sending up blessings on thee." Then the Prophet said, "in these times thou wilt obtain all thy wishes, both worldly and in futurity, and all thy faults will be hidden, external and internal, first and last."

FAD'A'LAH-BIN-U'BAID* said, 'whilst the Prophet was sitting down, a man came in, and said his prayers; after which he said, "O LORD! have mercy upon me, and forgive me my sins." Then the Prophet said, "thou wast in haste, for thou didst prefer thy supplications, before pronouncing the praises of GOD and imploring his grace for me. When thou shalt have performed prayers, sit; and praise GOD in the manner he is worthy of, and send peace on me; then ask of GOD any thing that thou wantest." FAD'A'LAH said, 'then another man said his prayers, and praised GOD, and implored peace on the Prophet. Then the Prophet said to him, "O thou that prayest, ask whatever thou wantest and it will be approved."

* One of the *S'ah'ábah*. The first battle at which he was present was that of *Ohud*. He was one of those who swore fealty to the Prophet under the tree. He was also present at the battle of *Khaiber*. He went to reside in *Syria*, and took up his abode at *Damascus*, of which city he was made the chief judge, by MUA'WIAH, when he went out on the expedition to *Saffain*. He died A. H. 53.

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CH. XVII. *Part* II.

Abdullah-bin-Masu'ud said, 'I was saying my prayers in presence of the Prophet; and Ab'ubacr and Omer were also with his highness: and when I sat down after having finished my prayers, I commenced with the praise and glory of God, and grace upon his Prophet; after which I supplicated for myself; when the Prophet said, "ask whatever thou desirest, it will be granted thee." This he repeated twice.

Part Third.

Abuhurairah. 'A. G. S. "Whoever is desirous of obtaining the complete object of his wishes, when he sends blessings on me, he must say this; O Lord! send grace on Muh'ammed, the illiterate* Prophet; and on his wives, who are the mothers of the faithful; and send grace on his children and family; like the prayers for the family of Ibrah'im; for verily thou art praised and glorified." Al'i-ibn-Ab'ut'a'-lib. 'A. G. S. "That person is a miser, before whom my name shall be mentioned, and he does not send blessings on me." Abdullah-bin-Omer. 'A. G. S. "That person who sends blessings on me once, God and his angels will send blessings on him seventy times." Ruwaifi-bin-Tha'bit. 'A. G. S. "That person who sends blessings on the Prophet and says, "O Lord! place Muh'ammed on that seat, which is appointed to be near thee on the day of resurrection," I will be his saviour."

Form of prayer for the Prophet.

Abdulrah'm'an-bin-Awf said, 'the Prophet came out and went into a date-garden, and prostrated himself a long time; till I was afraid that God

* *Ummi*, one who can neither read nor write, nor has received any education. From *Umm*, a mother; q. d. one just as he came from his mother's womb. This is an epithet on which Muh'ammed greatly valued himself; considering the fact, that the *Korân* was dictated by a person of this description, as a proof of its divine origin. And he pretends that under this character his coming was foretold, both in the Pentateuch and the Gospel.

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BOOK IV. had taken his soul away. Then I went and looked at him; when he said, "what is come to you, and what are you about?" And I told him what I had imagined. Then his highness said, "GABRIEL said to me, shall I not give thee joyful tidings? ALMIGHTY God saith for thee, that person who shall send blessings on thee, I will send blessings on him; and he who sendeth peace on thee, I will send peace on him." ÔMER-IBN-AL-KHAT-T'AB said, 'verily supplications stop between the heavens and the earth; and no part of them is carried up, till you send blessings on your Prophet."

CHAP. XVIII.---PART I.

ON SUPPLICATIONS AFTER THE PROFESSION OF FAITH.

ÂAYESHAH. 'The Prophet would supplicate after the profession of faith in these words: "O LORD! I seek protection with thee, from the punishments of the grave; and from the strife of DAJJ'AL, who will come at the end of time, and pretend to be GOD: and I seek for an asylum with thee, from the calamities of life and death. O LORD! defend me from sins, and from those deeds which might cause me to fall into sins; and defend me from debt, which might be difficult for me to discharge." Then a person said to his highness, "it is very extraordinary that you should ask protection from debt." Then his majesty explained the mischief of debt, and said, "verily when a man is in debt, he talks about his situation, tells lies, makes promises, and acts contrary to them." AB'U-HURAIRAH said, 'the Prophet of GOD said, "when any one of you hath finished the last profession of faith, he must ask defence from four things; from the punishment of hell and the punishment of the grave; the afflictions of life and death; and the wickedness of DAJJ'AL." ABU BACR said, I said, "O Prophet! teach me a supplication to make after the last profession of faith." And the Prophet said, "say O LORD! verily I have

The Prophet prays for deliverance from debt;

and explains its evil consequences.

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tyrannized over my own soul, and no one can pardon the faults of thy servants but thou; then forgive me from thy kindness, and have mercy on me; for verily thou art the forgiver of offences and bestower of favours on thy servants."

Âa'mir-bin-Sad-bin-Abi-Wakkas* said, that Sad said, 'I saw the Prophet repeat the *Salàm* to the right and to the left, so that I saw the whiteness of his cheeks.' Samurah-bin-Jundub said, 'when the Prophet finished prayers he would turn his face towards us.' Anas said, 'the Prophet used, after prayers, to go away from the right.' Abdullah-bin-Masu'ud said, 'let not the devil enter into your prayers,' and he explained it thus: not to walk away from prayers except from the right. Bar'a Ibn Âa'zib said, 'when we said our prayers behind the Prophet, we liked to stand on his right side, that he might turn to us at the time of the *Salàm* (i. e. turn his blessed face towards us to behold our condition, before he turned it to the left.) I heard the Prophet say after giving the *Salàm*, "O Lord! defend me from thy punishments on that day when thou wilt raise up thy servants." Omm Salmah said, 'when women repeated the *Salàm* in the divine prayers, in the time of the Prophet, they used to rise up and go away before the men; and the Prophet remained sitting, as also the men: and the Prophet would say, "O Lord! thou art secure from vices and defects, and from thee is the safety of thy servants:" and when the Prophet stood up, the men did so likewise.

The Prophet instructs his disciples to go to the right in retiring from prayers.

Part Second.

Muadh bin Jabal said, 'the Prophet took hold of my hand, and said, "verily I love thee, O Muadh!" and I said, "I love thee,

* One of the *Tabi'in*. He relates traditions from his father. (See p. 144.)

O Prophet of GOD." He said, "never abandon this supplication at the end of every prayer: O my defender assist me in remembering thee, and being grateful to thee, and in worshipping thee excessively." ABDULLAH BIN MASU'UD said, 'verily the Prophet used to give the *Salàm* from his right, and said, "peace be with you and the compassion of GOD;" so that we saw the whiteness of his right cheek, and then gave the *Salàm* on his left, and said, "peace be with you and the compassion of GOD;" so that we saw the whiteness of his left cheek.' Á'T'A KHORASA'NÌ* relates, from MUGHAIRAH, that the Prophet said, "an *Imàm* must not pray in the same place that he shall have prayed before, till he move from that place to some other."† ANAS said, 'verily the Prophet excited men to say their prayers in multitudes, and prohibited them finishing their prayers and retiring before him.'

The voluntary prayers are not to be said immediately after those which are obligatory without moving to another place.

Part Third.

SHEDDÀD said, 'the Prophet used, after making the profession of faith, to say, "O LORD! I supplicate thee for firmness in faith and inclination towards the straight way, and to aid me in being grateful to thee, and in worshipping thee in every good way; and I supplicate thee for an innocent heart, which shall not incline to wickedness; and I supplicate thee for a true tongue, and for that virtue, which thou knowest to be so, and to defend me from that vice, which thou knowest to be so; and for forgiveness of those faults which thou knowest." JA'BIR

The Prophet prays for grace to practice virtue, and for forgiveness of sins.

* One of the *Tabi'in*, born at *Balkh* A. H. 50, and died A. H. 135.

† This order is generally understood not to be confined to the *Imàm*, but to include the congregation also. The reason of the *Imàm's* turning and shifting his place, after finishing those prayers which are positively ordered by GOD in the *Korân* (called *Far'd*) before beginning those which are merely recommended in the traditions of the Prophet (called *Sunnat* or *Nafl*), is that the hearers and spectators may the more readily distinguish the one of those prayers from the other; also to mark the superior rank and importance of those which are enjoined by the divine precept. ABD-UL-HAK.

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said, " the Prophet used to say that in prayers after the profession of faith, the best of all words is the word of GOD, and the best dispositions those of MUH'AMMED, the elect." Â'A'YESHAH said, ' the Prophet gave one *Salàm* fronting the *Kiblah;* then inclined a little to his right side.' SAMURAH said, ' the Prophet ordered us to return the *Salàm* on the *Imàm*, and to *Salàm* to one another.'



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CHAP. XIX.---PART I.

ON WHAT SHOULD BE REPEATED AFTER PRAYERS.

IBN-ÂBBÂS. 'I used to know the conclusion of the Prophet's prayers by his repeating the *Tacbîr*, with a loud voice.' Â'A'YESHAH said, 'when the Prophet gave the *Salâm* he did not sit longer than just to say these words, "O LORD! thou art secure from all defects, and from thee proceeds the safety of thy servants from all calamities and fears: thou art mighty, O LORD of glory and of beneficence." MUGHAIRAH-BIN-SHÎBAH said, 'verily the Prophet used to say, after every one of those prayers which are prescribed in the *Korân*,* "there is no GOD but one GOD, who hath no partner: for him is dominion, and for him praise; he is powerful over all things. O LORD! there is no one to withhold what thou hast given, nor one to give what thou hast withheld." Â'BDULLAH-BIN-ZU'BAIR said, 'when the Prophet gave the *Salâm* after his prayers, he would say with a loud voice, "there is no GOD except one GOD, who hath no partner: for him is dominion and praise; and he is powerful over all things. There is no power or strength except in GOD: there is no GOD but GOD: we worship none but him: from him are benefits, and for him is excellence,

The Prophet's method of concluding prayer.

* *Maktûbah* written, the same as *Far'd*.

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for him is all good praise: there is no God but God: religion is for him, although the unbelievers dislike it." Sad-bin-Abi-Wakka's used to teach his children these words; and would say, 'verily the Prophet of God used to seek protection with God by repeating these words, after every prayer: "O Lord! I seek protection with thee from cowardice, and from avarice, and from decrepitude, and from the strife of the world, and punishment of the grave."

The advantage in point of religious duty possessed by the rich over the poor,

Ab'uhurairah said, 'the poor people of the *Muhájirín** came to the Prophet and said, "verily the rich have obtained great rewards and the pleasure of God;" and the Prophet said, "what is this?" They said, "they say their prayers like unto us, and fast as we do, and give alms; but that which we have not in our power, they free their slaves, and we have none to set free." Then the Prophet said, "shall I not teach you an act by which you may attain the greatness of those who have gone before you; and, by which you will precede your posterity; and not one will be more excellent than you, excepting those who do as you may do." Then they said, "instruct us, O Prophet of God." He said, "repeat after every prayer *Subha'n Alláh!*† eleven times, and *Alláho acber*,‡ eleven times, and *Alh'amdo lilláhi*,§ eleven times." Ab'u Sa'lih‖ said, 'the poor refugees returned again to the Prophet, and said, "our rich brethren heard us repeat what you ordered, and did the like, therefore their excellence is greater than ours." Then the Prophet said, "the greatness of the rich over you is by the favor of God: he gives to those he wills."

how to be compensated,

Cab-bin-Ujrah said, 'the Prophet of God said, "there are certain concluding sentences, the repeaters and actors of which, after

* Refugees; those who accompanied the Prophet in his flight from *Mecca*.
† O! most pure God. ‡ God is very great! § Praise to God!
‖ One of the *Tabi'in*. He is one of those who relate this tradition from Ab'uhurairah.

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every divine prayer, need not be hopeless; *Subha'n Alláh*, thirty-three times, *Alh'amdo lilláhí*, thirty-three times, and *Alláho acber*, thirty-four times." AB'UHURAIRAH. ' A. G. S. " That person who repeats *Subha'n Allàh*, thirty-three times after every prayer, and *Alh'amdo lilláhí*, thirty-three, and *Alláho acber*, thirty-three, in all ninety-nine times; and shall repeat these words to complete one hundred, ' there is no GOD but one GOD, who hath no partner; for him is dominion and praise, and he is powerful over all things, he gives life and death;' the sins of that person will be forgiven; although they may be numerous as the waves of the ocean."

The Prophet recommends frequent repetition of the praises of GOD.

Part Second.

ABU-UMÁMAH said, ' the companions asked the Prophet, at what times supplications were heard and approved: he said, " in the middle of the latter part of the night, and after divine prayers." UKBAH said, ' the Prophet ordered me to repeat the two chapters of the *Korán* which prescribe taking refuge with GOD,* after every prayer." ANAS. ' A. G. S. " Verily my sitting with a multitude who discourse concerning GOD, after morning prayer, till sun-rise, is more lovely to me, than giving liberty to four men of the children of ISMA'IL; and my sitting with people who discourse of GOD, after afternoon prayer, till sun-set, is what I like better than emancipating four men of the children of ISMA'IL." ANAS. ' A. G. S. " That person who says morning prayer with a group, then sits discoursing of GOD, till sun-rise; and afterwards performs two *Racâts Sunnat*; his reward will be equal to that of a pilgrimage to *Mecca*."

* *Muawwidhat*; the 113th and 114th chapters, beginning, " Say I fly for refuge to the lord of the day-break; and " Say I fly for refuge to the lord of men."

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Part Third.

ARZAK BIN-KAIS* said, 'ABU RIMTHAH† said prayers with us as *Imàm*, and said, "I repeated the noon-day prayers with the Prophet, and ABUBACR and ÔMER stood in the front rank,‡ on the right of the Prophet; and there was a man present at prayer: and the Prophet finished his prayers, after which he gave the *Salàm* to his right and left, so that we saw the whiteness of both his cheeks: after which he changed his place: and the man rose up also with an intention of saying the *Sunnat* prayers where he was: and ÔMER took him by the shoulder, and shook him, and said, "sit down; verily GOD ruined the people of the book because they did not change their place during their prayers." Then the Prophet lifted up his eyes and said, "O ÔMER! may GOD always keep you in the straight road."

A man reproved for not changing his place between the obligatory and voluntary prayers.

ZAID-IBN-THABIT said, 'the Prophet ordered me to repeat *Subhàn-allah* thirty-three times after every prayer, and *Allàho acber* thirty-four times, and *Alhamdo lillàhi* thirty-three times. 'And a man of the assistants saw an angel in his sleep, who said, "did the Prophet order you to say *Subhàn-allah* after every prayer so many times?" He said, "yes." And the angel said, "make each twenty-five times, and "there is no GOD but GOD," twenty-five times, that the number of one hundred be

* One of the *Tabi'in*, of *Basrah*, of the family of HARITH. He received traditions from ABU-BARZAH, IBN OMER and ANAS. He died A. H. 121.

† One of the *Sahabah*, of the tribe of *Tamim*. He came with his father to the Prophet.

‡ It may be necessary to explain here, that, in prayer, the *Imàm* stands in front of the congregation, with his back to them, and his face towards *Mecca*; and they draw up in ranks behind him.

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complete." And when the assistant got up in the morning, he went to the Prophet and told him his dream; who said, "then do ye so."

ALI-IBN ABU TA'LIB said, "I heard the Prophet say in the pulpit, "that person who repeats *A'yat al Cursi** after every prayer, nothing prevents him entering into paradise but life; and whoever says *A'yat-al-Cursi* when he goes to his bed-chamber, GOD will keep him in safety, his house, and the house of his neighbour." ABDUL-RAH'MAN-BIN-GHANM† relates from the Prophet, who said, "that person who, before rising up from the sun-set and the morning prayers, shall ten times repeat the following words: "There is no GOD but one GOD, to whom there is no partner, to whom is dominion and praise, in whose hand is every good; he gives life and death; and he is powerful over all things," there will be written in the book of his actions, an atonement for every one of these; he will receive ten rewards; and ten faults will be blotted out, and he will gain ten steps; and there will be for him an asylum from every bad deed; and he will be defended from the wickedness of the devil."

The great efficacy of repeating the praises of GOD, in acts of worship.

OMER-IBN-AL-KHATT'AB. "Verily the Prophet sent an army towards *Najd*, and they brought great wealth, and returned soon from the war. And a man said, "I never saw any army return so quick

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* *Cursi*, a throne. *Kor.* chap. 2. v. 256——258. "GOD! there is no GOD but he; "the living, the self-subsisting; neither slumber nor sleep seizeth him; to him belongeth "whatsoever is in heaven, and on earth. Who is he that can intercede with him, but "through his good pleasure? He knoweth that which is past, and that which is to come to "them, and they shall not comprehend any thing of his knowledge, but so far as he "pleaseth. His *throne* is extended over heaven and earth, and the preservation of both is "no burthen unto him. He is the high, the mighty. Let there be no violence in religion. "Now is right direction manifestly distinguished from deceit; whoever therefore shall deny "TA'GHUT, and believe in GOD, he shall surely take hold on a strong handle, which shall "not be broken; GOD is he who heareth and seeth. GOD is the patron of those who be"lieve; he shall lead them out of darkness into light: but as to those who believe not, "their patrons are TA'GHUT; they shall lead them from the light into darkness; they shall "be the companions of hell-fire, they shall remain therein forever." SALE'S *Koràn*. Vol. I. p. 47. MARACCI. p. 93.

† He is of *Syria*, of the family of ASHAR. He embraced *Islàm* in the time of the Prophet, but never was in his presence. He died A. H. 78.

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from the wars as this, or that brought so much plunder." Then the Prophet said, "shall I shew you a multitude superior in plunder, and quicker of return; a multitude which is present at morning prayer and afterwards sits and converses respecting God till sunrise: then this assembly are quicker in return, and have carried away more plunder than that army; because they have in one *Sáát** obtained immense rewards, and have returned quicker to their houses."

* The sixtieth part of a day, or twenty-four minutes.

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CHAP. XX.---PART I.

IN EXPLANATION OF WHAT IS NOT TO BE DONE IN PRAYER; AND OF THOSE THINGS WHICH ARE PERMITTED THEREIN.

MUAWIAH-BIN-HACAM* said, 'whilst I was saying prayers with the Prophet, a man sneezed; and I said, "GOD have mercy on thee!" and the people looked sharply at me: then I said, "what is come to you all that you should look at me thus?" Then they struck their hands upon their thighs: and when I observed these signs thrown out for the purpose of silencing me, I changed countenance and became angry, and wished to say something, and revenge myself on them; but I remained silent, and did not act as my displeasure stimulated. And when the Prophet had finished prayers, he said, "in these prayers which ye and I have been ordered to perform, it is not right to speak to any one; because prayers are nothing but saying *Subhan Allah! Allaho acber!* and repeating the *Koràn*." And truly (be my father and mother

All words unconnected with worship are forbidden to be uttered during prayer.

* One of the *Sahábah* of *Hijáz*, of the tribe of *Salam*. He dwelt at *Medinah*, and died A. H. 117.

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sacrificed for him) I never saw nor heard of any instructor, either before or after him, better at instruction; and I swear by God, that he neither struck nor shewed me any resentment. Then I said, "O Prophet, I am but newly converted from ignorance, and there are men who practise magick." The Prophet said, "as you have put faith in *Islàm*, believe not in magick." I said, "I am one from amongst people who consult omens." He said, "have no faith in these either."

In the early part of the Prophet's mission he returned the salutations of those who paid him that compliment during prayer; but not afterwards.

Abdullah-bin-Masu'ud said, 'we repeated the *Salàm* on the Prophet, whilst he was saying his prayers; which he answered: and when we returned from the king of *Abyssinia*, we repeated the *Salàm* on the Prophet, as in the old way; and we said, "O Prophet! we repeated the *Salàm* to you in prayers, and you answered us; but now you have not done so: what is the reason?" Then the Prophet said, "verily it was right to answer the *Salàm* formerly; but now it is forbidden." Muaik'ib* said, 'the Prophet forbade a man from levelling the dust where he prostrated himself; therefore if you do it at all, do it with your hands once, not every time you prostrate yourselves.' Ab'uhurairah said, 'the Prophet forbade *Khasr*† in prayer.' Aa'yeshah. 'I asked the Prophet about looking to the right or left in prayer, and he said, "by it the devil snatcheth away from mankind the perfection of their prayers." Ab'uhurairah said, 'A. G. S. "People must not lift

It is forbidden to look round about during prayer;

* One of the *Sahábah*, the son of Ab'u Fa'timah, of the tribe of *Dùs*, and slave to Sa'id-ibn-al Aa's. He embraced *Islàm* at an early period at *Mecca*, and fled to *Abyssinia*, where he remained till he joined the Prophet at *Medínah*. He was present at the battle of *Bedr*. The Prophet's seal was committed to his charge; and by Ab'ubacr and Omer he was entrusted with the management of the escheats. He died A. H. 40.

† Commentators are much divided in opinion regarding the signification of this word. The meaning assigned to it in dictionaries is *a man's middle, or waist;* and some allege that the act here forbidden is holding the waist with the hands, to relieve the sensation of fatigue experienced in the positions of standing and of inflexion. Others say that the prohibition alludes to leaning on a staff *(Makhs'arat)* in prayer. Some copies, instead of *Khas'r*, have *Ikhtis'ár;* and certain commentators give to both these words the sense of cutting short the verbal forms of prayer, or remaining too short a time in the prescribed attitudes. Abd-ul-Hak.

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up their eyes to the sky whilst saying their prayers." AB'UKUTA'DAH. CH. XX. PART I.

'I saw the Prophet act as *Imàm*, when UMA'MAH, the daughter of ABU'L A'A'S,* was sitting upon his shoulders: and when he performed *Rucùú* he would put her upon the ground, and when he rose up, he would replace her.' AB'U SA'ID. A. G. S. "When any one of you yawns in prayer let him suppress it as much as possible." yet the Prophet sometimes relaxed from these rigorous observances.

AB'UHURAIRAH. 'The Prophet said, "verily one of the demons of the *Genii* ran away one night in order to obstruct my prayers; and God gave me power over him, and I seized him and wished to tie him to one of the pillars of the *Masjid*, that you might all look at him. Then I recollected the supplication of my brother SULAIMAN;† which was, 'O my defender, give to me a kingdom which nobody shall possess after me;' and I let him go." SAHAL IBN SAD said, 'A. G. S. "If a person be called to prayer, when already employed in prayer; let that person, if a man, say *Subhàn Allàh*; and, if a woman, clap her hands."

Part Second.

ABDULLAH BIN MASU'UD said, 'we gave the *Salàm* on the Prophet, while he was in prayer, before our going to the land of *Ethiopia*, and he returned it: but, when we returned, we came into the Prophet's presence and found him performing his prayers; and we gave him the *Salàm*, but he did not return it. And when he had finished his prayers, he said, "verily God createth new things in his religion at his will; and one of them is not to speak in prayer." Then he returned the *Salàm*,

* This was the Prophet's grand-daughter, by his daughter ZAINAB, who was married to AB'U'L A'A'S. See, for the account of her marriage, ABULFEDA, p. 147, and of her tragical death, ibid. p. 110.

† SOLOMON king of *Israel*, to whom the demons and *Genii* are said to have been subject.

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and said, "there is nothing in prayer but repeating the *Korân* and calling on GOD: therefore when you are at prayer, let these be your employments." ABDULLAH IBN OMER said, 'I asked BILLAL how the Prophet answered the *Salâm* when he was at prayers: he said, "he made a signal with his hand."

An extempore ejaculation approved by the Prophet.

RIFAAH BIN RAFÎ said, 'I repeated prayers after the Prophet, and sneezed; and said, "praise to GOD! great praise, pure and blessed; the praise which my GOD loveth and is pleased with:" and when the Prophet had finished his prayers, he said, "who was it spoke in the prayers?" But no one answered through fear. And he asked a second time, but no one answered; and the third time I said, "it was I O Prophet!" Then the Prophet said, "I swear by GOD, in whose hand is my life, that I saw between thirty and forty angels, hastening, which should first carry up those words to heaven." ABUHURAIRAH. A. G. S. "Negligence in prayer is pleasing to the devil." CAB-BIN UJRAH, 'A. G. S. "When any one of you performs *Wad'ù*, let him do it well; then let him come out of his house expressly for the *Masjid*, and not even put his fingers within each other; for he may be considered as already at prayer; and it is prohibited putting the hands together in that way at prayer." ABU'D'HAR GHAFFARÌ said, 'the Prophet of GOD said, "GOD is always attentive to the state of his servant, when he is in prayer, as long as he neither looketh to the right nor left: therefore when a servant looketh to the right or left, GOD withdraweth his look of favor from him." ANAS. 'Verily the Prophet said, "O ANAS! turn thine eyes to the place of thy prostration." ANAS, 'A. G. S. "O my son, refrain from looking about in the time of prayer, because looking to the right and left is the cause of ruin in futurity. Then if you must look about in that way, do it in the *Sunnat* prayers; not in the divine."

IBN ABBAS said, 'Verily the Prophet used to look with the corner of his eye to the right and left, but never turned his neck." ADÎ IBN THA-

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BIT* relates from his father, who had it from his father, that the Prophet said, "sneezing, nodding, yawning, being menstruous, vomiting, and bleeding at the nose, when happening in prayer, are pleasing to the devil; because they are the cause of defect in prayer, and of making them vain (and these are the desires of the devil." MUTARRIF BIN ABDULLAH† relates from his father, who said, 'I came before the Prophet, when he was performing his prayers, and there was a noise in his belly like the boiling of a kettle, and he wept.'‡ AB'U D'HAR GHAFFARI said, 'A. G. S. "When any one of you stands up for prayer, he must not smooth the ground by wiping away pebbles; because the compassion of GOD descends upon him at that time; therefore it is not worthy of him at such time to be employed in play." OMM-SALMAH said, 'the Prophet saw a slave of mine whose name was AFLAH' blow the ground when prostrating himself, that he might not dust his face; and the Prophet said, "O AFLAH! throw dust on thy face." IBN OMER said, 'A. G. S. "Resting on your arms while at prayer is pleasing to the people of hell." AB'UHURAIRAH said, 'A. G. S. "Kill two black things in prayer, the snake and the scorpion; but do it with one stroke, or two; but if it is done with three strokes, the prayers are vain." 'A'YESHAH said, 'the Prophet was saying *Sunnat* prayers in his house, and the door was shut; and I came and asked him to open it, which he did, and then returned to his place of prayer." TALAK IBN-ALI said, 'A. G. S. "When any

Accidents which vitiate prayer.

The Prophet sometimes wept aloud in prayer.

Noxious animals may be killed during prayer, without vitiating the prayers.

* One of the *Tábi'in* from the *Ansárs* of *Cúfah*; and esteemed of unimpeachable veracity, notwithstanding he is by some affirmed to be tinctured with the heretical doctrines of the *Shiáhs* and *Ráfidis*. He was *Imám* in the *Masjid* of the *Shiáhs*, and also their judge. He died A. H. 110.

† One of the *Tábi'in*.

‡ The meaning is, that the Prophet wept and sobbed so loud that the sound resembled the boiling of a pot. The tradition is thus related by NASA'I; but instead of the latter words AB'U DA'UD says, "there proceeded a noise from his breast, of weeping, like the noise of a mill." And the purport is to prove, that weeping, even aloud, during prayer, does not render the prayer null. The doctrine is thus stated in the *Hidáyah*, that if one weep and sob aloud in prayer, from thinking on heaven and hell, the prayer is not invalidated; but that it is, if the weeping proceed from worldly considerations. ABD-UL-HAK.

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one of you breaks wind at prayer, he must turn away and perform *Wad'ù*, and begin his prayer again." Âa'yeshah. 'A. G. S. "When the *Wad'ù* of any one of you is broken in prayer, let him take hold of his nose, quit prayer, and perform *Wad'ù*; that people may suppose he has got a bleeding at the nose, and not laugh him to scorn." Âbdullah Ibn Ômer. 'A. G. S. "When any one of you breaks his *Wad'ù* whilst sitting in the latter part of his prayers, before giving the *Salàm*, verily he has completed his prayers."

Wad'ù necessary after certain accidents in prayer.

Part Third.

Abùhurairah. 'Verily the Prophet came out of his house to prayers; and when he repeated the *Tacbir* he returned, and made a sign to his companions to remain where they were: and he went out of the *Masjid* and bathed; and then returned, the water dropping from his face; and said prayers with the companions: and, after finishing, he said, "verily I was *Junub*, and forgot to bathe; but when I recollected it I went and did so." Ja'bir. 'I said the noon-day prayer with the Prophet, and took up a handful of gravel to cool the palm of my hand, and I put them under my forehead when prostrating myself, on account of the excessive heat." Nafi said, 'verily Âbdullah Ibn-Ômer passed by a man who was saying his prayers, and he repeated the *Salàm* on him; and the man answered the *Salàm* in the way that is well known: and Âbdullah Ibn Ômer, returned to him and said, "when the *Salàm* is given to you while you are in prayer, you must not answer it, but make a sign with your hand."

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CHAP. XXI.---PART I.

ON FORGETTING IN PRAYER.

ABUHURAIRAH said, "A. G. S. "Verily when any one of you stands up to prayer, the devil comes to him and casts doubt and perplexity into him, so that he does not know how many *Racâts* he has said: therefore when any one of you has doubt in his prayers, he must prostrate himself twice in his sitting time." A'TA-BIN-YES'AR* said, A. G. S. "When any one of you doubts in his prayers, and does not know how many *Racâts* he has said; whether three or four; he must leave the *Racât* on which the doubt occurs, and build upon that which is certain; after which prostrate twice (which is called the prostration of forgetfulness) before giving the *Salâm*: and if the person who prays has performed five *Racâts*, he must go through two prostrations for forgetfulness."

Rules to be observed when a person through forgetfulness has performed less or more than the requisite number of *Racâts* in prayer.

ABDULLAH-BIN-MASU'UD said, 'verily the Prophet performed, in morning prayer, five *Racâts*; and it was said, "O Prophet, have the morning prayers encreased, which were four *Racâts*, and are now five?" He said, "why do you ask? Perhaps I have performed more than four *Racâts*." They said, "you have performed five." Then he prostrated himself

* One of the *Tábi'in* of good authority, and one of the most learned men of *Medinah*; the slave of MAIMU'NAH.

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twice; and said, "I am no more than man, like you; I forget as well as you: therefore when I do so, remind me; and when any one of you doubts in his prayers, he must act on the side in which his opinion prevails, and complete on it, and say the *Salàm*, then prostrate twice for forgetfulness." IBN-SARÌN relates, from AB'UHURAIRAH, who said, 'the Prophet acted as *Imàm* to us, either in morning or afternoon prayer, (which AB'UHURAIRAH mentioned, but I have forgotten,) then the Prophet perfomed two *Racâts*, then gave the *Salàm*, and then stood towards a piece of wood which was put in the *Masjid*, and then leant upon it, and appeared angry, and put his right hand upon his left, and put his fingers through each other, and put his right cheek upon the back part of his left hand, and the people hastened out at the doors of the *Masjid*.' Then the companions said to one another, "have the prayers been curtailed?" And AB'UBACR and ÔMER were also present, but were afraid to ask the truth of the case. And there was a man amongst the companions whose arms were long, on which account he was called D'H'U'L-YEDAIN,* and he said, "O Prophet! have you forgot, or have the prayers been shortened?" He said, "I neither forgot nor have the prayers been curtailed." Then he said (to the companions) "is it as D'H'U'L-YEDAIN has said?" They answered, "yes." Then the Prophet went in front and performed the two *Racâts* which had been omitted; after which he gave the *Salàm* and pronounced the *Tacbìr*; then supplicated as usual. Then he raised up his head and repeated the *Tacbìr*.' Then several asked IBN-SARÌN if the Prophet performed the prostration of forgetfulness before the *Salàm*, or after it? He said, 'verily IMR'AN-BIN-HUS'AÌN said, after it.' ABDULLAH BIN BUH'AINAH said,† 'Verily the Prophet said the noon-day prayers with the companions, and

The Prophet reminded of his having forgotten two *Racâts* in prayer.

* The man with two hands.

† One of the *Sahábah*, the intimate friend of IBN-MU'TALLIB, the son of ABD-MEN'AF. He died under the reign of MUAWIAH. BUH'AINAH is his mother's name; that of his father was MA'LIC.

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stood from the second *Racât* without sitting: and the men stood with his highness, till he finished the prayers; when they expected him to say the *Salàm;* but he repeated the *Tacbîr* sitting, then performed two prostrations before the *Salàm.*'

Part Second.

IMRÀN-BIN-HUSAIN said, 'verily the Prophet said prayers with the companions, and forgot; and prostrated twice for it; after which he repeated the profession of faith, and then the *Salàm.*' MUGHAIRAH BIN SHÎBAH said, 'A. G. S. "When the *Imâm* shall have stood up in two *Racâts* and shall recollect that before his having stood erect, he had not sitten down; let him sit and repeat the creed; and if he shall have stood perfectly erect, he must not sit; but after prayers must perform two prostrations of forgetfulness."

Part Third.

IMRÀN said, 'verily the Prophet said, in afternoon prayer, three *Racâts,* and then went home: and there came to him a man named KHIZB'AK,* who had long arms: and he said, "O Prophet! you said three *Racâts* in the afternoon prayer." Then the Prophet came out in anger, pulling his garment; till he reached the people that were present in the *Masjid,* and said, "does this man speak true?" They answered, "yes." Then he said the *Racât* which remained, and gave the *Salàm;* after which two prostrations for forgetfulness." ABDUL RAHM'AN-BIN-AWF said, 'I heard the Prophet say, "any person who says his prayers and doubts of deficiency, let him go on till he doubts in excess."

* This is the same person, who, in a former tradition, was called DHU'L-YEDAIN.

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CHAP. XXII.---PART I.

IN EXPLANATION OF THE PROSTRATIONS IN READING THE KORÀN.

Some of the verses of the *Koràn* which require prostration particularised.

IBN ÂBBÀS said, 'the Prophet prostrated himself when repeating the chapter entitled the star;* and the believers and unbelievers prostrated themselves along with him.' ABU'HURAIRAH said, 'we prostrated ourselves, with the Prophet, when repeating the chapters beginning with these words: "when the heaven shall be rent in sunder;"† and "read, in the name of thy LORD."‡ ÂBDULLAH-IBN-ÔMER. 'The Prophet repeated the verse of prostration,§ and we were with him: then he prostrated himself, and we did so along with him; and there came a great multitude, so that we could not find a place to put our foreheads on.' ZAID IBN THA'BIT said, 'I repeated with the Prophet the chapter of the star.||' IBN ÂBB'AS said, 'prostration in reading the chapter entitled *S'ád*,¶ is not of the divine commandments; yet I have seen the Prophet prostrate himself in the reading of it.'

* *Koràn*, chap. 53; which concludes with the verse of adoration, in these words: "But rather worship GOD, and serve him."

† *Koràn*. Chap. 84. ‡ *Koràn*. Chap. 96.

§ See above. *Koràn*. Chap. 53, v. 63.

|| *Koràn*. Chap. 53.

¶ *Koràn*. Chap. 38. Some of the traditionists relate, that the Prophet said he performed prostration in the repetition of this chapter, as an act of thanksgiving to GOD for having

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Part Second.

AMER-IBN-AL-AÁS said, ‘ A. G. S. “ There are fifteen passages in the *Koràn*, which require prostration.” UKBAH-BIN-AAMIR said, ‘ I said, “ O Prophet, is the chapter of the pilgrimage* more excellent than others, for in it there are two prostrations?” He said “ yes;” and said, “ whoever does not perform two prostrations has not repeated the two verses.” ABDULLAH-IBN-OMER said, ‘ verily the Prophet prostrated himself in the morning prayers during the *Racât*; then stood up and performed *Rucùá*: and people supposed he had repeated the chapter commencing, “ A. L. M. The revelation of this book,” entitled adoration.’† ABDULLAH-IBN-OMER said, ‘ the Prophet repeated the *Koràn* to us; and when he came to a verse requiring prostration, he repeated the *Tacbìr*, and prostrated himself; and we did so likewise.’ ABDULLAH-IBN-OMER, ‘ verily the Prophet repeated the verse of prostration in the year of the taking of *Mecca*; and all the people present prostrated themselves, some of them mounted, others on foot; so that those on horseback laid their heads upon their hands.’ AA'YESHAH said, ‘ the Prophet, in prostrating himself on the repetition of the *Koràn* at night, made this supplication: “ my face has prostrated itself to him who created it, and gave hearing to my ears and sight to my eyes.” IBN-ABBAS said, ‘ a man came to the Prophet

accepted the repentance of DAVID, as related v. 26. 27. “ And DAVID perceived that we had tried him by this parable, and he asked pardon of his LORD; and he fell down and bowed himself, and repented. Wherefore we forgave him his fault; and he shall be admitted to approach near unto us, and shall have an excellent place of abode in paradise.”

* *Koràn*. Chap. 22. The two passages requiring prostration are these: v. 18. “ Dost thou not perceive that all creatures, both in heaven and on earth, adore GOD; and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many men?” And v. 78. “ O true believers, bow down, and prostrate yourselves, and worship your LORD.”

† *Koràn*. Chap. 32.

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and said, "O Prophet, I dreamt last night that I was saying my prayers behind a tree, and I prostrated myself; and the tree prostrated itself also: and I heard the tree say, during its prostration, "O LORD! write for me a reward for this prostration, and lessen my faults; and make it a treasure for me near thyself; and accept this prostration from me as thou didst accept the prostration of DAVID, the Prophet." Then the Prophet repeated the verses of adoration and prostrated himself. Then I heard the Prophet say as the tree had said.'

Part Third.

IBN-MASÛÛD said, 'the Prophet repeated the chapter of the star* and prostrated himself in it: and those who were with him did the same; excepting an old man of the *Koraish*, who took up a handful of pebbles and raised them towards his forehead, and said, "this proportion of prostration in enough for me." IBN MASÛUD said, 'verily I saw that infidel killed in infidelity.' IBN ÂBBAS. 'Verily the Prophet prostrated himself in the chapter *Sâd*,† and said, "DAVID the Prophet prostrated himself in this chapter to ask pardon for the faults he had committed, and I do it for gratitude."‡

* *Koràn.* Chap. 53.
† *Koràn.* Chap. 38.
‡ That is, that GOD forgave the sin of DAVID, and accepted his repentance.

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CHAP. XXIII.---PART I.

IN EXPLANATION OF THE TIMES WHEREIN PRAYERS ARE FORBIDDEN.

IBN-ÔMER. The Prophet said, "Ye must not say your prayers at the rising or the setting of the sun: then when a limb of the sun appeareth, leave your prayers, until his whole orb is up; and when the sun beginneth to set, quit your prayers until the whole orb have disappeared; for verily he riseth between the two horns of the devil."* ÛKBAH BIN ÂAMIR said, 'there are three times in which the Prophet forbade us to say prayers, and also to bury our dead in those times. One of them is from the beginning of the sun's rising, till he be completely up; the second at midday, till he begin to decline; the third from the commencement of setting, till the sun be completely set.' ABU SAÎD AL KHUDHRÌ said, 'the Prophet of God said, "there are no prayers, after those of the morning, till the sun be high; and there are no prayers, after those of the afternoon, until the sun be set."

Prayers not to be said at the time of the sun's rising or setting;

nor exactly at noon;

* It is related that the devil takes his post in the air near the sun, and puts his head close to that luminary at the time of his rising and setting; so as to front those who worship the sun at those times, and receive their prostrations. Therefore MUHAMMED forbade his disciples to pray at those times, that their prayers might not be confounded with those of the *Gabrs* who adored the sun. ABD-UL-HAK.

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ÂMER-BIN ÂBASATAH said, 'the Prophet arrived in *Medinah*, and I came after him, and went before the Prophet, and said, "O messenger of GOD! inform me of the times for prayer." He said, "repeat the morning prayer, but stop from the beginning of sunrise till he be high; because the sun riseth between the devil's two horns, and at this time infidels worship him: after which say any of the *Sunnat* prayers that you like, because angels are then present and write your actions until mid-day; at which time leave them; for verily at this time hell is heated: and when the sun hath declined, then say the noon-day prayers, and any of the *Sunnat* prayers that you wish, until you say afternoon prayers; after which quit your prayers till the sun go down; because verily the sun setteth between the devil's horns, and at this time the infidels worship." ÂMER IBN ÂBASATAH continued, 'then I said, "O Prophet, explain to me the excellence of *Wad'u*." He said, "there is no man who keeps water near him for *Wad'u*, and washes out his mouth and nose, and blows his nose, but that the faults of the internal parts of his face, his mouth and nose, are done away; therefore, when you have washed your face, agreeably to the order of GOD, the faults of it fall down with the water from the sides of your beard; after which wash your hands up to the elbow bones, the faults of them will fall with the water from the ends of your fingers; after which draw your hand wet over your head, when the faults of it will fall with the water from the sides of your hair: and when you wash your feet to your heels, the faults of them will fall with the water from the toes: and if you then stand up and say your prayers, and glorify GOD, in the way which he is worthy of, and empty your heart of every thing but GOD, you will be cleansed from your sins, as on the day of your birth."

because infidels worship the sun at the time of his rising and setting.

The excellence of *Wad'u*.

CURAIB* said, 'verily IBN-ÂBB'AS, and MIS'UR IBN-MAKHRAMAH

* The slave of IBN ABB'AS.

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and ABDULRAH'MAN-BIN-UL-AZ'HAR, sent me to AA'YESHAH, and told me to deliver their *Salàm* to her, and to ask about two *Racâts* after the afternoon prayers, whether they were to be performed or not. And I went to her and delivered the message of the three; when she said, "OMM SALMAH is more learned than I: ask her." Then I left AA'YESHAH and returned to those who had sent me; and they directed me to go to OMM SALMAH, who said, "I heard the Prophet prohibit those two *Racâts*, after the afternoon prayer; after that I saw the Prophet perform them; and I sent a female slave to him, and told her to tell the Prophet, saying; OMM SALMAH says, "O Prophet! I heard you forbid performing two *Racâts* after the afternoon prayers, and now I see you perform them." The Prophet said, "O daughter of AB'U UMAIAH!* you have asked about two *Racâts* after the afternoon prayer: verily, men of the tribe of ABDUL KAIS came to me to learn the rules of religion, and prevented me from performing the two *Racâts* after the noon-day prayers; and the two *Racâts* which I performed after the afternoon prayer, were those two *Racâts*."

It is forbidden to perform two *Racâts* after the afternoon prayer;

unless they have been omitted in the noon-day prayer.

Part Second.

MUHAMMED-IBN-IBRAHÌM† relates, from KAIS-BIN-AMER,‡ who said, "the Prophet saw a man who was performing two *Racâts* after the morning prayer, and he said to him, "the morning prayers are two *Racâts*: do you perform after them two *Sunnat* prayers when you know that there are no prayers after them?" Then the man said, "verily, I did not perform the two *Racâts Sunnat* which are before the two divine

* The father of OMM SALMAH, and son of MUGHAIRAH MAH'ZU'MI.
† One of the lesser *Tábi'in*.
‡ One of the *S'ah'ábah* of the number of *Ans'árs*.

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Racâts; and I have done them now." And the Prophet was silent, and did not forbid it." JUBAIR-BIN-MU'TAM* said, 'verily the Prophet ordered, saying, "O children of ABD MEN'AF; do not prevent any walking around the *Câbah*: let them say their prayers any time of the day or night they like; whether at the rising or the setting sun." AB'UHURAIRAH said, 'verily the Prophet prohibited saying prayers at mid-day, till after the sun had begun to fall, except on Friday.' ABU'L KHAL'IL† relates, from ABU' KUTA'DAH, who said, 'the Prophet considered prayers unlawful at mid-day, till after the sun had begun to fall, except on Friday; because hell is heated at this time, excepting on Friday.'

Prayers forbidden at other times and places are lawful on Friday and at *Mecca*.

Part Third.

ABDULLAH said, 'A. G. S. "Verily the sun riseth along with the horns of the devil; therefore when he is high, they separate from each other: and at mid-day the devil is near the sun, but is distant after the sun hath begun to fall; and when the sun is nearly set, the devil is near him again, but after sun-set is again separate: and the Prophet forbade saying prayers at those times." AB'U BASRAH GHAFFA'RI‡ said, 'the Prophet said afternoon prayer with us in *Mukhammas*,§ and said, "these prayers are such as were ordered for other former Prophets, but they did not execute the orders of GOD, and were not constant in saying them: therefore any one who performs them constantly, will receive two-fold rewards; and there are no prayers after those of the afternoon until

* The remainder of his epithets are ABU-MUHAMMED-AL-KABASHI-AL-NAWFALI. He embraced *Islâm* before the conquest of *Mecca*, in the year of the war of *Khaiber*. He dwelt at *Medinah*, and died there A. H. 54.

† One of the *Tábi'in* of considerable authority.

‡ One of the *Sahábah*, whose name was HUMAIL.

§ The name of a place.

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the stars rise." MUAWIAH said, 'verily ye perform two *Racâts* of prayer (i. e. after those of the afternoon) notwithstanding we accompanied the Prophet in prayer, and did not see him perform them; nay, he also forbade them.' ABU'D'HAR GHAFFA'RÌ said, when he went upon the steps of the *Câbah*, 'he who knoweth me, knoweth me; and he who doth not, let him know that I am JUNDUB.' (And he said this, that people might know he was of the companions of the Prophet, and have confidence in him.) 'I heard the Prophet say, "there are no prayers, after those of the morning, till after sun-rise; and none after those of afternoon till after sun-set: unless at *Mecca*, unless at *Mecca*, unless at *Mecca*."*'

* It is an exclusive privilege of the *Câbah*, that prayers may be said there at any hour of the day.



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CHAP. XXIV.---PART I.

ON JOINING WITH A CONGREGATION IN PRAYER, AND ITS EXCELLENCE.

ABDULLAH-IBN-OMER said, 'A. G. S. "The prayers which are said in multitudes increase the rewards of those said alone by twenty-seven degrees." AB'UHURAIRAH said, 'A. G. S. "I swear by him in whose hand is my life, that I intended that I should have given an order to collect wood, and it might be collected; and that I might order to warn for prayer, and it might be done; then that a man might act as *Imàm* to others, and he might do so; then that I might punish such as were not present at prayer, and burn their houses upon them. I swear by GOD, if either of them knew that by being present he would get a bone with meat upon it, or two feet of a cow or a sheep, he would be present at evening prayer." AB'UHURAIRAH said, 'a blind man came to the Prophet and said, "O Prophet of GOD! there is no one to take me by the hand and lead me to the *Masjid:*" and he asked the Prophet permission to say his prayers at home, which the Prophet granted. And when the man had turned his back, the Prophet called him and said, "do you hear the voice of the call to prayer?" He said, "yes." And the Prophet said, "do you

Prayer in a large congregation is more excellent than that which is put up in private.

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answer it, and be present to say your prayers in the *Masjid*, any way that may be." ABDULLAH IBN OMER said, 'verily the *Adhàn* for prayer was given in the *Masjid*, in a cold and windy night, and I said to the *Muadhdhin*, "beware, say your prayers in your house:" after that I said, "verily the Prophet ordered the *Muadhdhin* (in a cold and rainy night) saying, "beware, say your prayers at home." ABDULLAH-IBN-OMER. 'A. G. S. "When any one of you shall have his victuals brought, when others are standing up in prayer, let him begin to eat, and not hasten for prayer, till he have done eating:" victuals were placed for me, and the *Tacbìr* was said for prayer; but I did not go, till I had finished eating, although I heard the *Imàm* saying prayers.'

If a man be about to eat when the hour of prayer arrives, he is not to join in prayer till he have finished eating.

ABUHURAIRAH. 'A. G. S. "When the *Tacbìr* is said for divine prayers, there are no other prayers but them." ABDULLAH-IBN-OMER. 'A. G. S. "When a woman of any one of you asks permission to go to a *Masjid*, do not deny it her." ZAINAB, the wife of ABDULLAH-BIN-MASU'UD, said, 'the Prophet said to me, "when any one of you is present in the *Masjid*, she must not rub any perfume upon herself." ABUHURAIRAH. 'A. G. S. "Any woman who has taken scented smoke must not be present with us at evening prayer."

Women not to be forbidden to attend public prayers;

Part Second.

ABDULLAH-IBN-OMER. 'A. G. S. "Do not prevent your women from coming to the *Masjid;* but their homes are better for them." IBN MASU'UD. 'A. G. S. "It is better for women to say their prayers within their houses, than in the areas of them; but their closets are still more excellent for them." ABUHURAIRAH said, 'verily I heard the Prophet order, saying, "the prayers of a woman will not be approved, who

yet it is better for them to pray in private.

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comes perfumed to a *Masjid*, till she bathes, as she would do for *Junábat*." AB'U MUSA. 'A. G. S. "Every eye is an adulterer;* and whatever woman perfumeth herself, and goeth to an assembly where men are, wishing to shew herself to them, with a look of lasciviousness, is an adulteress." UBAI-BIN-CAB said, 'one day the Prophet said morning prayer with us, and when he had given the *Salàm*, he said, "is such an one present?" The companions said, "he is not present?" He said, "is such an one?" They said, "no." The Prophet said, "The morning and evening prayers are hardest upon the hypocrites; but if they knew the rewards of them, verily they would come crowding upon their hands and knees; and if they did but know that the rewards for the first rank are as those of a rank of the angels, they would hasten to be present in it; for verily one man saying his prayers with another, is better than alone; and one man with two men is better than that; and the greater the multitude, the greater the reward, and the more liked by GOD."

Women attending public prayers are not to come perfumed.

Prayers with a congregation are better than in private; and the larger the congregation the better.

AB'U DARD'AA. 'A. G. S. "There are not three persons in a village, or in a forest, who do not say prayers together, unless the devil hath overcome them; therefore may you stick to a multitude, because a wolf does not eat a sheep except one that has strayed from the flock." IBN ABB'AS, 'A. G. S. "He who heareth the call to prayer, let no excuse prevent his going." The companions asked, "what is an excuse?" He said, "fear." ABDULLAH-IBN-ARKUM† said, 'I heard the Prophet say when the *Tacbìr* is repeated for prayer, and one of you has a call to natural evacuations, he must obey it in the first place." THAWB'AN. 'A. G. S. "There are three acts, none of which is lawful to do; first, an *Imàm* shall not

* That is, 'every eye that looks with desire upon a woman, commits adultery.' ABDUL-HAK.

† One of the companions. He embraced *Islàm* in the year of the conquest of *Mecca*. He was secretary to AB'UBACR and OMER, and had charge of the escheats under OTHM'AN, which charge he afterwards resigned.

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supplicate for himself only; for verily, in doing so, he would act perfidiously; secondly, a person must not peep into the house of another without permission, thus acting infamously; thirdly, let no one pray, retaining his urine."

Three acts declared unlawful.

Part Third.

ABDULLAH-BIN-MASÛÛD said, 'verily I know that no one would abstain from saying his prayers with the congregation, except an hypocrite, whose hypocrisy was known; or a sick person, not being able to go to the *Masjid:* and if a sick person can go, by resting upon two others, he must do so: verily the Prophet taught me ways of direction; and verily it is one of the ways of GOD to say prayers in *Masjids.*' AB'U-HURAIRAH. 'A. G. S. "If men and women were not in their houses, verily I would burn their houses for not being present to say prayers with the multitude." AB'UHURAIRAH said, 'the Prophet ordered me, saying, "when you are standing up in a *Masjid*, and the *A'dhân* is given for prayer, not one of you must quit the *Masjid* till he have said his prayers." AB'U SHÂTH'AA* said, 'a man came out of the *Masjid* after the *A'dhân* had been called, and AB'UHURAIRAH said, "what! has this man disobeyed the Prophet?" OTHM'AN-BIN-ÂFF'AN said, 'the Prophet said, "he who shall hear the call to prayer in a *Masjid*, and comes out without an urgent occasion, and does not want to return, is an hypocrite." IBN ÂBB'AS said, 'verily the Prophet ordered, saying, "whoever hears the *A'dhân*, and does not answer it, or come to the *Masjid*, no prayers are for him, unless he is deterred from coming through fear or indisposition."

No one who can possibly attend must be absent from public prayers.

A man being in a *Masjid* when public prayers begin, must not, without absolute necessity, leave it, till they are finished.

* One of the *Tábi'in* of esteemed veracity.

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BOOK IV.

The danger which a blind man may incur from noxious animals in the way cannot excuse him from attending public prayers.

Â'BDULLAH-IBN-OMM MACT'UM* said, 'verily, O Prophet! there are a great many stinging, biting animals, in *Medínah*, and I am blind: will you therefore give me permission to say my prayers at home?" He said, "do you hear hasten to prayer, hasten to prayer, hasten to redemption?" He said, "yes." The Prophet said, "then come hastily." And he did not give him leave to say his prayers at home.' OMM-AL-DARD'AA† said, 'AB'U-DARD'AA came into my house when he was angry; and I said, "what makes you angry?" He said, "I have seen a thing in MUH'AMMED's sects which displeased me; and that is abandoning the prayers in congregation." AB'UBACR-BIN-SULAIM'AN-BIN-AB'U-'HATHMAH said, 'verily Â'MER-BIN-KHATT'AB did not find SULAIM'AN-BIN-AB'U-HATHMAH‡ at morning prayer, and after prayer Â'MER went towards the bazar; and SULAIM'AN's house was between the *Masjid* and the bazar: and Â'MER went to SHIF'A,‖ the mother of SULAIM'AN, and said, "I did not see SULAIM'AN to-day at morning prayer." She said, "verily he was the whole night at prayer, and sleep overcame him." Then Â'MER said, "verily my presence at morning prayer, with a congregation, is more to my liking than standing up a whole night."§

A morning prayer in public is better than praying in private a whole night

* He is celebrated among the *Sah'ábah*, and was one of the first *Muhájirs* (i. e. of those who fled from persecution to *Ethiopia*, before the Prophet's flight to *Medínah*). He is said to have been the person on whose account the 80th chapter of the *Korân*, entitled "*he frowned*," was revealed. The story is thus told by JALA'L. "A blind man, named ABDULLAH the son of OMM-MACTUM, came to MUH'AMMED and interrupted him, while he was employed with some of the chiefs of the *Koraish*, whom he was endeavouring to convert. MUH'AMMED, entirely occupied with what he was about, paid no attention to the blind man; who called out to him, "teach me some of those things which GOD hath taught thee." MUH'AMMED turned away and went to his own house, for which he is reproved in this chapter. Afterwards, when the blind man came to his house, MUH'AMMED addressed him thus: "Welcome is he on whose account my LORD hath reproved me." (MARACCI. p. 781. SALE Vol. 2. p. 482.)

† The wife of AB'U DARD'AA.

‡ One of the greater *Tábi'in*, of the tribe *Koraish*, and family of *Ada*, (concerning which see POCOCKE; p. 50.)

‖ It is said that her name was LAIL'I, and SHIF'A a title. She embraced *Islám* before the *Hijrah*, and was distinguished among the *Sah'ábiát* for wisdom, learning and valour. The Prophet was wont to take his noon-day nap at her house.

§ That is, at prayer.

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Two people may constitute a congregation.

ABU-MUSA-AL-ASHARI. 'A. G. S. "If there be two people, one to be *Imam*, the other to follow him, this constitutes an assembly." BILL'AL-BIN ABDULLAH-BIN-OMER * relates from his father, 'A. G. S. "Prevent not your women from going to the *Masjid* when they ask leave." And BILL'AL said to his father, "verily I forbid my women going to the *Masjid*." Then his father said,† "the Prophet of GOD did not forbid them, and you say that you do!" MUJAHID ‡ relates, that ABDULLAH-BIN OMER said, 'verily the Prophet said, "do not prevent your women from coming to the *Masjid*." And his son said, 'I prevent mine;' and his father said, 'I relate from the Prophet of GOD, and you say this!' After that his father never spoke to him till he died.'

Women not to be prevented from praying in public.

* A grandson of the *Khalifah* OMER. One of the *Tabi'in* of *Medinah*, esteemed a good authority in tradition.

† That is, by way of reprehension.

‡ The son of JABAR-ABU'L-HUJJAJ. He is one of the *Tabi'in* of *Mecca*. He was very learned in the law, and skilled in reading the *Koran*, in which he acted as *Imam*. He died A. H. 100.

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CHAP. XXV.---PART I.

ON DRESSING RANKS.

NÁUMAN-BIN BASHÍR* said, 'the Prophet used to dress our ranks at prayer, till they were as straight as arrows. This he continued to do till he was convinced that we were masters of it. After this, he came out one day, and stood up till it was near the time for calling the *Tacbír* for prayer. And he saw a man whose breast projected from the rank; and he said, "O servants of GOD, you must keep your ranks even." ANAS said, 'the *Tacbír* was repeated for prayer, and the Prophet turned his face towards us, and said, "keep your ranks straight, and stand close, so that no opening may be between; for verily I see you behind." ANAS. 'A. G. S. "Keep your ranks even, because it is one of the requi-

The Prophet was very particular in dressing the ranks of the people at prayer.

* He was born fourteen months after the *Hijrah*, and was the first child that was born among the *Ans'árs* after that event; as ABDULLAH, the son of ZUBAIR, was the first born among the *Muhájirs*. Thus, at the time of the Prophet's death, his age was eight years and seven months. He therefore could hardly deliver any traditions directly from the Prophet. Yet the prople of *Iràk* receive traditions as given by him from his own recollection of the Prophet. He dwelt at *Cúfah*, and was governor there in the time of MUAWIAH, and of YEZÍD, who removed him from that government for not acting with sufficient vigour when MUSLIM came there to raise up partizans for 'HUSAIN. (See OCKLEY's Hist. of the *Saracens*, Vol. II. p. 146.) The same author (p. 185.) relates his kind and generous conduct towards the ladies of 'HUSAIN's family, whom he was employed to conduct to *Medinah*, after the death of 'HUSAIN. He was afterwards governor of *'Hems'* or *Emessa*; and having, on the death of YEZÍD, embraced the party of ABDULLAH the son of ZUBAIR, he was put to death by the people of that city, who were in the interest of MERW'AN. (*Ib.* p. 221.)

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sites of prayer." IBN MASU'UD said, 'the Prophet used to take us by the shoulders in prayer and make us even; and would say, "be even, and in a line;" and would say, "those amongst you who are sensible, and arrived at the age of puberty, stand in the front rank, behind me; after them those who are near puberty." ABDULLAH-IBN-MASU'UD. 'A. G. S. "Ye amongst you who are sensible, and arrived at puberty, stand near me, and do not raise your voices as you would do in a bazar." AB'UHU-RAIRAH. 'A. G. S. "The best rank of men is the front, and the best rank of women is the rear."

Who are to stand in the front, and in the second rank.

Part Second.

ANAS. 'A. G. S. "Stand near in your ranks, and neither keep your necks before nor behind; for verily I swear by GOD that I see the devil enter wherever there is an opening, like as a kid would do." ANAS. 'A. G. S. "Complete the front rank, and then the one nearest to it, and if there is an incomplete one, let it be in the rear." BAR'AA-IBN-AA'ZIB said, 'the Prophet said, "verily GOD and his angels send blessings on the second rank." AA'YESHAH. 'A. G. S. "Verily GOD and his angels send blessings on those who stand on the right flanks." NUM'AN-BIN-BASHIR said, 'the Prophet used to dress the ranks himself when we stood up for prayer; and when we were dressed he would say the *Tacbir* for prayer.' ANAS said, 'the Prophet would say to those who were on his right, "stand straight and keep your rank even;" and also to those on his left.' IBN-ABB'AS. 'A. G. S. "The best amongst you are those who obey in keeping your ranks even."

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Part Third.

The Prophet pronounces a benediction on the front rank,

ANAS said, 'the Prophet used to say, "stand even, stand even, stand even; I swear by GOD that I see you as well behind as before." AB'U-UMA'MAH.' A. G. S. "Verily GOD and his angels send blessings on the front rank," and the companions said, "O Prophet! and on the second rank?" He said, "verily GOD and his angels send blessings on the front rank." Again they said, "and on the second rank?" And they heard the same answer; and a third time they said, "and the second also?" And the Prophet said, "and on the second." Then he added, "make your ranks even, and keep your shoulders so, and close the openings, for verily the devil enters there as a kid would do." AB'UHURAIRAH. 'Let your *Imàm* be in your centre.' WA'BIS'AH* said, "the Prophet saw a man saying his prayers behind the ranks, alone, and he ordered him to say them over again.'

and on the second.

* The son of MABAD; one of the *Sa'hábah*. He came to the Prophet in the ninth year of the *Hijrah*. He dwelt at *Cúfah*, and afterwards removed to *Jezirah*, and died at *Rikat*, where his tomb is.

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CHAP. XXVI.—PART I.

ON THE RESPECTIVE STATIONS OF THE IMÀM AND CONGREGATION AT PRAYER.

ABDULLAH-IBN-ABBAS said, 'I slept one night in MAIMU'NAH's house; and the Prophet rose up to say the night prayers, and I got up also, and did *Wadù*, and brought water for the Prophet's *Wadù*, which he performed. He then stood up to prayer, and I stood on his left side; and he took hold of my hand from behind his back, and turned me to his right.' JABIR said, 'the Prophet stood up in order to say prayers, and I stood on his side; when he took hold of my hand and made me stand to the right; then JABB'AR-BIN-SAKHR* came, and took post on the Prophet's left; and he took him by the hand, and put him to his right.' ANAS said, 'I, and an orphan who was in my house, said prayers in the rear of the Prophet, and OMM-SULAIM stood in our rear.'† ABUBACRAH‡ said, 'I came to the

* One of the *Ans'árs*, and one of the seventy who swore allegiance to the Prophet in the second inauguration at *Ukbah*.

† The mother of ANAS. This tradition proves that a male child stands in the ranks, at prayer, with men, and before the women; for the term orphan (*Yatim*) is only applied to children. Other commentators say that the person who stood up with ANAS was his brother, named YATIM, who may have been of adult age; so that the tradition decides nothing with respect to the post of children in prayer. ABD-UL-HAK.

‡ One of the *Sahábah* of considerable celebrity. His name was NUFAI-BIN-AL-HA'RITH, of

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BOOK IV. Prophet when he was performing *Rucùú;* and I did the same, before taking post in the rank: after which I went to the rank: and this matter was mentioned to the Prophet, who said, "may God encrease your ambition towards good, but do not so again." SAMURAH-BIN-JUNDUB said, 'the Prophet ordered us, when we are three persons, that one should be *Imàm*, and the other two as his congregation.

Part Second.

AMMAR-BIN-YÁSIR said, 'I acted as *Imàm* at *Madáïn*, and stood upon the top of a shop; and the people stood below it, and HU'DHAIFAH came near me, and took me by the hand, and pulled me: and I obeyed him, and descended. And when I had finished prayers, HU'DHAIFAH said to me, "did you not hear the Prophet say, when any man acts as *Imàm* to others, he must not stand in a higher place than the rest?" Then I said, "it was on this account that I obeyed you when you took hold of my hand, and brought me down." SAHAL-IBN-SAD-SA'ADÌ said, 'I was asked what the Prophet's pulpit was made of; I said, of *Athl** from *Ghábah*† such a one made it, the slave of such a woman; for the Prophet of God; and the Prophet stood upon it, when it was finished and placed; and he turned his face towards the *Kiblah*, and said the *Tachìr* for prayer; and the people stood in his rear; then the Prophet said prayers, performed *Rucùú*, and the people behind him did the same; after which he raised up his head, and then came down and walked backwards, then prostrated upon the ground, not upon the pulpit: then he returned upon the pul-

An Imàm is not to stand higher than the congregation.

Yet the Prophet stood on a pulpit when praying with a congregation.

the tribe *Thakìf*, but he is best known by his patronymic appellation. He dwelt at *Basrah*, and died there A. H. 49.

* A tree described as a species of *Tamarix*. See GOL. in voce.

† A wood or forest in general. Also a village in *Hijáz*, abounding in wood, nine miles from *Medinah*. ABD-UL-HAK.

pit and said prayers, then performed *Rucùú*; then raised up his head, then came down and walked backwards, till he prostrated upon the ground: and when he had finished prayers he turned his face towards the people and said, "O people, know, that I have done all this to teach you." Âa'yeshah said, 'the Prophet said his prayers in his own chamber, and people repeated after him on the outside.'

Part Third.

Abù-málic Ashari said, 'shall I not inform you of the Prophet's prayers?' And then said, the Prophet stood up to prayer, and made the men stand immediately behind himself, and behind them the young folks; then said prayers with them.' Kais-bin-Ub'ad* said, 'whilst I was standing in the first rank, a man pulled me from behind, and put me on one side, and stood in my place himself. Then by God I did not recollect how many prayers I had said. And when the man had finished prayers, I discovered it was Ubai-bin-Cab: and he said, "O youth! let not God vex you on account of what I did; for verily it was established in the time of the Prophet, that those of sense and riper years should stand in the front rank:" after which he turned himself towards the *Kiblah* and said, "may God ruin princes;" and then said, "I do not wish they should be grieved, but I grieve on account of those that have been led astray by them."

The men stand in the first rank, and behind them the youths.

A young man is to give place to those of maturer years.

* One of the first order of the *Tábi'in* of *Bas'rah*.

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CHAP. XXVII.—PART I.

IN EXPLANATION OF THOSE PROPER TO ACT AS IMÀMS.

Rules for the choice of an *Imàm.*

ABÙ-MASÙÙD-ANSÀRÌ said, 'The Prophet of GOD said, "let him act as *Imàm* to a congregation who knows the *Koràn* thoroughly: and if all present should be equal in that respect, then let him perform who is best informed in the rules of prayer: and if they are equal in this respect also, let him act as *Imàm* who is most abstemious: and if equal in this likewise, let that person act who is oldest; but the governed must not act as *Imàm* to the governor; nor must any person sit in the house of another upon a bed or chair which he shall have prepared for himself without his leave." AB'U-SA'ÌD-KHUD'HRÌ said, 'A. G. S. "When there are three persons, one of them must act as *Imàm* and the other two follow him; and the most worthy of them to act as such is he who repeats the *Koràn* best."

Part Second.

IBN-ÀBBÀS. 'A. G. S. "Verily let the best person amongst you pronounce the call to prayer; and he who repeats the *Koràn* very well

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must act as *Imàm*." ABU ATIYAN-UKAILI* said, MALIC-BIN-HUAIRITH was accustomed to come to my *Masjid* now and then, and would enter into conversation with his friends: when one day the time for prayer arrived, and I said to MALIC, "come in front, and act as *Imàm*." He said, "make a man from amongst yourselves advance and act as *Imàm*, and I will soon tell you why I do not say my prayers and act as *Imàm* to you: verily I heard the Prophet say, any person who may go to visit a congregation, must not act as *Imàm* to it: one from amongst themselves must perform." ANAS said, 'the Prophet appointed IBN-OMM-MACTUM to act as *Imàm* to a congregation; and he was a blind man.'

A stranger is not to act as *Imàm* to a congregation.

A blind man may be *Imàm*.

ABU-UMAMAH said, 'A. G. S. "There are three persons whose prayers do not go beyond their ears; one of them, a run-away slave till he returns to his master; the second, a woman who shall have passed a whole night under the displeasure of her husband; the third, an *Imàm*, who acts as such to a congregation, and is generally disapproved of and displeasing to them." IBN-OMER, 'A. G. S. "There are three persons whose prayers are not accepted; one of them, who acts as *Imàm* to a congregation, and is generally disliked by them; the second, a man who says his prayers after the time has passed; the third, a man who sells a free man, claiming him as his slave."

A person who is disagreeable to a congregation must not act as their *Imàm*.

SALAMAH-BINT-AL-HURR.† 'A. G. S. "Verily one of the signs of the resurrection is people denying being fit to act as *Imàm*, so that not one shall be found amongst them to execute the office." ABU HURAIRAH 'A. G. S. "It is a divine commandment for you to fight with your prince against infidels, whether he be a good prince or a bad one, although he may be guilty of great crimes; and it is a divine order for you to say your prayers in congregations, after every *Muslemàn*, whether he be a

Muslemàns must join their prince in a holy war, whether he be good or bad,

* One of the *Tábi'ín* of the third rank.
† One of the *Sah'ábiát*; of the tribe *Azd*; or according to others, of that of *Asad*.

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BOOK IV. and join in prayers with any *Muslemàn* be he virtuous or wicked.

good or a bad man; and it is a divine order to say prayers over the bier of every *Muslemàn*, whether he may have been a good man, or a bad one and have committed great crimes."

Part Third.

AMER BIN SALIMAH* said, 'we dwelt near water over which people used to pass, and some mounted and on foot passed by me, and I asked them, saying, "what hath been produced for mankind?† And what kind of man is this?"‡ And they said, "it is said that GOD hath sent him, hath instructed him from above, and that GOD sent him the *Koràn*." And I took care to remember what they had said, so that you might say their words had fixed themselves in my breast. And there was an *Arab* tribe that waited the fate of *Mecca* to determine them about *Islàm*, and said, "leave that man to his own tribe, which is *Koraish*; for verily, if he conquer it and take *Mecca*, he is a prophet and speaker of truth." And when *Mecca* was taken, every tribe hastened to receive *Islàm*, and my father hastened, and was the first of our tribe who embraced it: and when he returned to his tribe, he said, "by GOD I am come to you from the true Prophet." And he said that the Prophet of GOD had said, "say such and such prayers at such and such times; that is to say, the way of saying prayers and the stated times for doing so: and when the time of prayer comes, one of you must call the *A'dhàn*, and he who knows the *Koràn* best, must act as *Imàm*. And he looked on all present, and there was not one amongst them that knew the *Koràn* better than I, because

* One of the *Sak'ábah Sughra*, or those among them who had not arrived at years of maturity at the time of the Prophet's death.

† Meaning the religion of *Islàm*.

‡ That is, MUH'AMMED.

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A child may act as *Imàm* to adults, if he be better able to repeat the *Koràn* than any of them.

I had remembered it from the aforementioned people repeating it: then they advanced me and made me their *Imàm*. At that time I was about six or seven years of age, and had a cloth over me, which, when I prostrated myself, came over my back, so as to expose my posteriors. And a woman present said, "do not *Imàms* and repeaters of the *Koràn* cover their posteriors from us?" And cloth was purchased, and a shirt cut out for me. And I never was so much pleased with any thing as with that shirt."

ABDULLAH-IBN-OMER said, 'when the refugees came to *Medínah* before the Prophet, SA'LIM,* a freed man of AB'U-HU'DHAIFAH, acted as *Imàm* to them; when OMER-IBN-AL-KHA'T'AB, and AB'U-SALMAH-BIN-ABDULASAD, were of the number.' IBN-ABB'AS. 'A. G. S. "There are three persons whose prayers are not lifted up over their heads even one span; one, a man who acts as *Imàm* to a congregation who are displeased with him; another, a woman who passes a night under the displeasure of her husband; the third, two *Muslemàns* who are not upon speaking terms with one another."

* He was a *Persian*, one of the most learned of the *Sah'ábah*, and skilled in reading the *Koràn*.

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CHAPTER XXVIII.

IN EXPLANATION OF WHAT IS INDISPENSABLE FOR AN IMÀM.

ANAS said, 'I never said prayers after any one, that repeated them with so much ease and perfection as the Prophet; for verily he attended to the crying of a child; and was concise, that its mother might not be moved." AB'U-KUTA'DAH. 'A. G. S. "Verily I enter into prayer expressly to continue a long time at them; then I hear the noise of a child crying; and I shorten my prayers, because I am well aware of the child's cries making the mother sad." AB'UHURAIRAH said, 'A. G. S. "When any of you acts as *Imàm* to others, he must be concise in his prayers; because there are decrepid, aged and sick persons amongst them: and when any one of you says his prayers alone, he may be as prolix as he pleases." KAIS-IBN-ABU-H'A'ZIM* said, 'AB'U MASU'UD ANS'A'RÌ informed me that a man said, "I swear by GOD, O Prophet! that verily I am not present at morning prayer, and do not join with the congregation on account of

An *Imàm* must not make long prayers if there be aged or sick persons or children in the congregation, who would be fatigued by joining in them.

* One of the *Tábi'ín*. He lived in the days of idolatry, and having embraced *Islàm*, went to the Prophet, for the purpose of professing his religion; but found he had deceased. He is reckoned among the people of *Cúfah*. He fought under AL'I at *Naharwàn*, A. H. 37. (See OCKLEY, Vol. II. p. 51.) He died A. H. 98, aged upwards of 100 years.

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MU'AD'H-IBN-JABAL, (or as some say 'UBAI-BIN-CAB) because he continues so long the reading of the *Koràn*." And I never saw the Prophet so angry at any lecture as on that day: and he said, "some of you make others run away from prayer; therefore any one acting as *Imàm* to a congregation must be easy, and not so tedious as to vex people, and to prevent their assembling together; for verily there are amongst them some who are weak or aged; and others of urgent necessities." AB'UHURAIRAH. 'A. G. S. "The *Imàm* says prayers for you, and if he says them right, it benefits him and you also; and, if he blunders, the reward is for you who have said yours rightly, and the punishment rests with him."

(This Chapter has no Second Part.)

Part Third.

OTHMÀN-BIN-ABI'L-AÀS-THAKFÌ said, 'the last word that the Prophet said to me was this: "when you act as *Imàm* to a congregation, be easy in your prayers." I said, "O Prophet of GOD! verily I find in my nature pride and haughtiness." And the Prophet said, "come near;" which I did; and he made me sit down before him, and put his hand flat upon my breast, and then said, "turn your back to me;" then he put the palm of his hand between my shoulders, and the motive which operated against my acting as *Imàm* was dispelled. Then he said, "be *Imàm* to your tribe; and any body who does so must be concise, because there be amongst them decrepid, aged, sick and necessitous: and when any of you prays alone, let him be as long about it as he pleases." IBN OMER said, 'the Prophet ordered me to be easy in my prayers; and he acted as *Imàm* and repeated the chapter entitled, "they who rank themselves in order."*

The Prophet expels from one of his disciples the pride which rendered him unfit for an *Imàm*.

* *Kordn.* Chap. 37.

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CHAP. XXIX.---PART I.

IN EXPLANATION OF WHAT SHOULD BE ATTENDED TO BY THE CONGREGATION.

BARÁA-BIN ÂÁZIB said, 'we were saying our prayers behind the Prophet, and when he said, "hear O GOD! him who praiseth thee;" not one of us bent our backs or prostrated ourselves, until he put his forehead on the ground.' ANAS said, 'one day the Prophet acted as *Imàm* to us; and when he had finished prayers, he turned his face towards us and sat, and said, "take heed, men! that I am your *Imàm* and guide; therefore you must not perform *Rucùû*, nor prostrate yourselves before me, nor raise yourselves up from those postures, nor return from prayers before me, for verily I see you from before and behind." ABU-HURAIRAH. 'A. G. S. "Do not precede the *Imâm* in prayer; when he repeats the *Tacbir*, do ye the same, and when he says, "nor of those who go astray,"* do ye say *Amen*; and when he performs *Rucùû*, do ye so likewise; and when he says, "hear O GOD! him who praiseth thee," do ye say, "O LORD, thou art our defender, and for thee is every praise."

The congregation are not to precede the *Imàm* in any of the attitudes prescribed for prayer.

* The last words of the introductory chapter of the *Koràn*, with which all prayers commence.

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CHAP. XXIX. *Part* I. The Prophet prayed in public sitting, when hurt by a fall; and the congregation continued in the same posture.

ANAS said, 'verily the Prophet was riding a horse, and got a fall, and hurt his right side; and he said prayers sitting, and we did the same. And when prayers were over, the Prophet said, "an *Imâm* was not otherwise established than that you should obey him: therefore, when he says prayers standing, do ye the same; and when he performs *Rucùú*, do ye the same; and when he rises up, do ye the same: and when he says, "hear O GOD! him who praiseth thee," do ye say, "O our LORD! to thee is all praise;" and when he prostrates himself, do ye so likewise; and when the *Imâm* says prayers sitting, do ye so also." AAYESHAH said, "when the Prophet's disease became oppressive to him, and he was extremely weak, BILL'AL came, saying, 'the time for prayer is come, and the people are assembled in the *Masjid*.' The Prophet said, 'order from me ABUBACR to act as *Imâm*.' And ABUBACR performed prayers on those days. And afterwards the Prophet got a little strength, and he stood up and came to the *Masjid*, resting upon the shoulders of two men, his feet dragging upon the ground. And when ABUBACR heard the approach of the Prophet, he attempted to go into the rear, for his highness to be in front as *Imâm*: and the Prophet made a sign to him to stand where he was, and he came and sat himself down on ABU'BACR'S right: and ABU'BACR said the prayers standing, and the Prophet sitting; but ABU'BACR followed the Prophet, and the congregation ABU'BACR." ABUHURAIRAH. "A. G. S. "Are not people afraid to raise up their heads before the *Imâm*, lest GOD should make them like unto the heads of asses?"

In his last illness he attended public prayers in the same posture; but ABUBACR acted as *Imâm* standing.

Part Second.

ALI-IBN-ABUTALIB and MU'AD'H-BIN-JABAL said, 'that the Prophet of GOD said, "when any one of you comes to prayers in the rear of

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BOOK IV.

A man joining a congregation after prayers have begun must join in the attitudes of the *Imàm*.

the *Imàm* and he should be in any of the attitudes of prayer, as standing, *Rucùû* or prostration, let him do as the *Imàm*." AB'UHURAIRAH. 'A. G. S. "When you come to prayers while we are in prostration, then prostrate yourselves, and do not count the *Racâts*; because he who says one *Racât* after the *Imàm*, has said the whole." ANAS. 'A. G. S. "He who says prayers entirely to please GOD forty days in a congregation, from the beginning; two redemptions will be written for him, one from hell, the other from hypocrisy." AB'UHURAIRAH. 'A. G. S. "He who performs *Wad'ù* agreeably to law, and then goes to a *Masjid* and finds that people have done prayers; GOD will reward him in the same manner as those who were present and said their prayers; neither will either of their rewards be inferior." AB'U-SA'ÎD-AL-KHUDHRÌ said, 'a man came when the Prophet had finished prayers, and he said, "is there no body to do good to this man, who is desirous of saying his prayers alone, by saying prayers with him, that he may obtain the rewards of the congregation?" Then a man rose up and said prayers with him.'

Part Third.

History of the Prophet's public devotions during his last illness.

ÛBAIDULLAH-BIN-ÂBDULLAH* said, 'I went to ÂA'YESHAH and said to her, "will not you inform me how it was that the Prophet was able to come to prayers during his indisposition?" She said, "yes, I will tell you: the Prophet was ill and said, have the people said their prayers? I said no, O Prophet, they are expecting you: then the Prophet said, put water for me, and I did so, and he performed *Wad'ù*, and tried to rise up; but became delirious. He soon after recovered his senses

* He was the nephew of ABDULLAH-BIN-MASU'UD. He was blind, but yet one of the most learned men of his time, and one of the seven great lawyers of *Medinah*. He was the preceptor of OMER-BIN-ABDUL-AZ'IZ. He died A. H. 92, or according to others 98.

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and said, have the people said their prayers? I said, they are waiting for you, O Prophet: he said, put water for me; which I did: then he sat down and performed *Wad'ù*, and attempted to get up, but became senseless: after which he recovered, and asked, saying, have the people said their prayers? I replied no, they are waiting for you, O Prophet, to say the evening prayer. Then he sent a person to ABU'BACR, desiring him to act as *Imàm:* and the person went to ABU'BACR, and said, verily the Prophet orders you to act as *Imàm* and perform the prayers. And ABU'BACR said to OMER, do you do it: but OMER said, you are the fittest. ABU'BACR executed the office on those days. And the Prophet got a little ease, and came out, resting upon two men, (one of whom was ÂBB'AS;) for noon-day prayer, while ABU'BACR was saying the prayers to the people. And when ABU'BACR saw the Prophet coming, he attempted to go behind. Then the Prophet made a sign to him to remain in his place, and said to the two men (on whose shoulders he was leaning) place me on ABU'BACR's side." Then (ÛBAÌDULLAH says) I went to ÂBDULLAH BIN ABBA'S, and said to him, "shall I tell you a narrative, which was related to me by ÂA'YESHAH of the Prophet's illness?" He said "yes; inform me." And I told him ÂA'YESHAH's account of it. And he did not interrupt any part of it, except that he asked, "did ÂA'YESHAH tell you the person who was with ÂBB'AS?" I said, "no." He said, "the name of the person not mentioned by ÂA'YESHAH was ALÌ." ABU' HURAIRAH said, 'whoever shall arrive when the *Imàm* is in *Rucùú*, verily has gained the whole *Racât;* and whoever has lost the repeating of the introductory chapter, by delay, has lost a great deal of good." ABU'-HURAIRAH said, 'whoever raises up his head or bows it down before the *Imàm*, the hair of his forehead is in the hands of the devil, who makes him to act contrary to law."

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CHAP. XXX.---PART I.

IN EXPLANATION OF THOSE WHO SAY PRAYERS TWICE OVER.

If a man pray in public after an *Imàm* and afterwards at home with his family; such prayers are *Sunnat* for him but *Farà* for the family.

JÁBIR said, 'MUA'DH BIN JABAL said prayers with the Prophet; after which he came to his own family and repeated the same prayers to them.' JA'BIR said, 'MUA'DH said evening prayer with the Prophet, and then returned to his family and repeated the same to them: and the prayers which MUA'DH said to his own family, were *Sunnat* for himself, but divine for his family.'

Part Second.

YEZÍD-IBN-AL-ASWAD* said, 'I accompanied the Prophet in his last pilgrimage, and said morning prayer with him in the *Masjid* of *Hanìf*.† When he had finished his prayers, he saw two men sitting on

* One of the *Sahábah* from *Táyef*. His traditions are received among the people of *Cúfah*.

† Situated at *Mina* near *Mecca*.

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one side of the ranks, who had not said their prayers with him; and the Prophet said, "bring those two people to me:" and they were brought, while the flesh of their shoulders trembled through fear: and the Prophet said, "what hindered you from saying prayers with me?" They said, "O Prophet of GOD! we said our prayers at home." His majesty said, "when you shall have said your prayers at home come not here; but when you do so, and then go to a *Masjid* where people are assembled, say your prayers along with the rest; for verily such will be as *Sunnat* prayers to you." BUSR-BIN-MIH'JAN* relates from his father, who was in an assembly with the Prophet, and the *Ad'ha'n* was given for prayer, when the Prophet stood up, and said prayers: and MIH'JAN sat in his place and did not say prayers with the Prophet; who said to him, "what prevented you from saying prayers with the rest? Are not you a *Musleman*?" He said, "I am a *Musleman*, O Prophet! but had said my prayers at home." And the Prophet said to him, "when you come to a *Masjid*, and may have said your prayers at home, and the *Tacbir* is repeated in the *Masjid* for prayer, you must say your prayers with the rest."

A man who has prayed at home need not attend public prayers at the *Masjid*; but if he go there, he must join with the congregation.

A man of the tribe of ASAD the son of KHUZAIMAH† relates, saying, 'I asked AB'U AY'UB ANS'A'R'I, saying, "we say our prayers at home, and then go to the *Masjid*, and the *Tacbir* is called there for prayer, and we have some little doubt about saying them twice." He said, "I asked this of the Prophet; who said, in answer to my question; "say them a second time with the multitude, obtaining the like rewards as it." YEZID BIN-AA'MIR,‡ said, 'I came to the Prophet when he was in prayer, and sat down, but did not engage with the rest: and when the Prophet finished his prayers, he found me sitting, and said, "O YEZ'ID! have you not

* One of the *Tabi'in* of high authority. His father MIH'JAN is one of the *'Sah'abah*.

† One of the tribes of the naturalized *Arabs*, concerning which see POCOCKE, p. 49, and SALE's Genealogical Table.

‡ One of the *'Sah'abah*. He was on the side of the idolaters at the battle of *'Hunain*, A. H. 8. (ABULFED. p. 112.) and afterwards embraced the religion of MUH'AMMED.

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BOOK IV. embraced *Islâm*, that you do not say your prayers?" I said, "I have, O Prophet!" He said, "what hindered you from joining in the prayers?" I said, "verily I said my prayers at home, and supposed for certain that you had finished yours." Then the Prophet said, "when you come to people at prayers, do as they do; although you certainly may have said your prayers." ABDULLAH-IBN-OMER said, 'a man asked me, saying, "I say my prayers at home, and then go to the *Masjid* when people are at prayers: must I then say prayers with the *Imàm*?" I said, "Yes." The man said, "and which of these two prayers will be the divine?" I said, "whichever of the two GOD pleaseth." SULAIMAN (a freed man of MAIMUNAH'S)* said, 'I came to IBN OMER, in the court of the *Masjid*, when people were saying their prayers within; and I said, do you say prayers with them; for verily I heard the Prophet say, "say not the same prayers twice in one day." NAFI said, 'verily ABDULLAH-IBN-OMER said, "whoever says the sun-set and morning prayers with one *Imàm*, must not say them with another."

* He was one of the principal *Tábi'in*, a learned and pious man, and one of the seven lawyers of *Medinah*.

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CHAP. XXXI.---PART I.

ON SUNNAT (OR SUPEREROGATORY) PRAYERS, WHICH THE PROPHET USED TO SAY WITH THE DIVINE PRAYERS.

OMM HABÍBAH* said, 'The Prophet of GOD said, "whoever says twelve *Racâts* of *Sunnat* prayers in the day and night, will have a house built for him in paradise; four *Racâts* before the noon-day prayer and two *Racâts* after it, and two after sun-set prayer, and two *Racâts* after evening prayer and two before morning prayer." ABDULLAH-IBN-OMER said, 'I performed two *Racâts* with the Prophet, before noon-day prayer, and two after, and two *Racâts* after sun-set prayer, and two after evening prayer, in HAFS'AH's house; and HAFS'AH related to me, that the Prophet was accustomed to perform two short *Racâts* at day-break." ABDULLAH-IBN-OMER said, 'his highness did not perform su-

The advantage of frequent prayers.

* One of the Prophet's wives, the daughter of AB'U SUFI'AN and sister to the *Khalifah* MUA'WIAH. She was the widow of UBAIDULLAH the son of JAH'ASH, to whom she bore a daughter named 'HABI'BAH, whence she took the appellation by which she is generally known. See an account of her marriage with MUH'AMMED, in ABULFEDA, p. 91, and *ibid.* not. b.

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BOOK IV.

pererogatory prayers after Friday prayers, until he returned to his house; and then he usually performed two *Racâts Sunnat.'* Âbdullah-bin-Shakìk* said, 'I asked Âa'yeshah about his majesty's supererogatory prayers; and she said, "he used to perform four *Racâts* in my house before noon-day prayer; and then would come out of the house and say the noon-prayer with the people; after which he used to return to the house and perform two *Racâts* supererogatory: and he used to perform sunset prayers with the people; after which he returned to the house and performed two supererogatory *Racâts;* then he used to say evening prayer with the people, and to come to my house and perform two supererogatory *Racâts;* and he used to perform nine supererogatory *Racâts* every night, in which were included *Racâts Witr.*† And he used to pray a long time standing in the night, and a long time sitting; and when the day broke, he would perform two supererogatory morning *Racâts.* Then he used to come out of his house and perform with the people two *Racâts* of divine morning prayer." Âa'yeshah said, 'the Prophet always used to perform two supererogatory *Racâts* in the morning.' Âa'yeshah said, 'the Prophet of God said, "two supererogatory *Racâts* in the morning are better than the world or any thing that is in it."' Ab'uhurairah said, 'A. G. s. "Whoever says prayers after the Friday prayers, must perform four supererogatory *Racâts.*"

The Prophet's supererogatory prayers described.

Part Second.

Omm Habíbah said, 'I heard the Prophet say, "whoever performs continually four supererogatory *Racâts* before noon-day prayer,

* One of the *Tábi'in* of considerable celebrity, and of authenticity in matters of tradition. He died A. H. 108.

† These are peculiar to evening prayer, *(Ìsha)* which consists of four *Racâts*, *Farḍ;* (indispensable, the omission of which, being disobedience to the divine commands, involves

and four after it, GOD will deliver him from hell fire." ABU'-AY'UB-ANSA'RI. 'A. G. S. "Four supererogatory *Racâts* before noon-day prayer, in which there is no *Salâm* to be given; for which the doors of heaven will be opened." ABDULLAH-BIN-SA'YIB* said, 'the Prophet used to perform four *Racâts* after the sun began to decline from the meridian before the noon-day prayer; and would say, "this is a time, in which the doors of heaven are opened; therefore I like that my good deeds should be carried up at this time." ABDULLAH-IBN-OMER. 'A. G. S. "May GOD have compassion on the man who performs, before afternoon prayer, four *Racâts Sunnat*." ALI-IBN-AB'UT'A'LIB said, 'the Prophet used to perform four *Racâts Sunnat* before afternoon prayer; and would say, in the interval of them, to those present, "peace be with you, and peace be with the angels." ALI-IBN-AB'UT'A'LIB, said, 'the Prophet used to perform two *Racâts Sunnat*, before afternoon prayer.' ABU'HURAIRAH. 'A. G. S. "Whoever performeth six *Racâts Sunnat* after sun-set prayer, and doth not speak evil at the time, his reward will be equal to that of him who worshippeth for twelve years." AA'YESHAH. 'A. G. S. "Whoever performeth twenty *Racâts Sunnat* after sun-set prayers, GOD will build a house for him in paradise." AA'YESHAH said, 'the Prophet never said evening prayer and came to my house that he did not perform four or six *Racâts Sunnat*.' ABB'AS said, 'the Prophet said "the morning *Sunnat* are two *Racâts* before the morning prayer; and the sun-set *Sunnat* are two *Racâts* after sun-set prayer."

The *Sunnat* prayers should precede the afternoon prayers,

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in the sin of infidelity) two *Racâts*, *Sunnat*; (prescribed by tradition, the omission of which is culpable, but is not infidelity) and three, *Witr*. These last, though not prescribed in the *Korân*, yet being established by the reiterated injunctions of the Prophet, are of inferior obligation to the *Fard*, but of superior to the *Sunnat*.

* There are two persons of this name; one was of the number of the companions, and another of the *Tâbi'in*. The former is supposed to be the person meant here.

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Part Third.

ÂOMER-IBN-AL-KHÂTTÂB. 'I heard the Prophet say that four *Racâts Sunnat*, before noon-day prayer, performed after the sun had begun to fall, were equal to four *Racâts* performed at day-break; after which he declared, "there is not any thing to be done, but to call on the name of GOD, in purity, at that hour." Âa'yeshah said, 'the Prophet never neglected two *Racâts Sunnat*, after afternoon prayer in my house.' Mukht'ar-bin-Fulful,* said, 'I asked Anas-bin-Mâ'lic about the Prophet's performance of supererogatory prayer after the afternoon prayer, and he said, "Âomer forbade them after the afternoon prayer; and we used, in the time of the Prophet, to perform two *Racâts Sunnat*, after sun-set, before saying sun-set prayer." Mukht'ar says, 'I asked Anas, "did the Prophet perform those *Racâts*?" He said, "he used to see us performing those two *Racâts*, and neither ordered nor forbade them." Anas said, 'we were at *Medînah*, and when the crier gave the *Adhân* for sun-set prayer, the companions hastened towards the pillars of the *Masjid*, and stood behind them, and then performed two *Racâts Sunnat*: till a traveller came into the *Masjid*, and imagined that the divine prayers were ended, and that those people were performing *Sunnat* prayer after sun-set prayers, because they were saying their prayers separately." Marthad-bin-Âbdullah† said, 'I went to Ûkbah-Juhanî, and said, 'shall I not astonish you about Ab'u-Tam'im,‡ who performed two *Sunnat Racâts* before

not follow them.

* One of the *Tâbi'in* of *Cûfah*, of the tribe *Mah'zûm*; of great authority. He received traditions from Anas.

† One of the *Tâbi'in*, of good authority. He was a *Mufti* in *Egypt*.

‡ One of the greater *Tâbi'in* (i. e. those who conversed immediately with the companions of the Prophet). He embraced *Islâm* during the life-time of the Prophet.

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sun-set prayer?" He said, "verily we did that in the time of the Prophet." And (said I) "what prevents your doing it now?" He said, "other matters prevented me."

CAB-BIN-UJRAH said, 'verily the Prophet came into the *Masjid* of *Benì Abd-ul-Ash'hal**, and said sun-set prayers; and when finished, he perceived that the people were performing *Sunnat* prayers, in the *Masjid*, after the divine prayers: and he said, "ye must say *Sunnat* prayers in your houses, not in the *Masjid*." IBN ABB'AS said, 'the Prophet used to be prolix in performing two *Racâts Sunnat*, after sun-set prayer; so much so, that the congregation in the *Masjid* divided, and went away to their own houses.' MAK'H'UL† said, 'the Prophet said, "any one that performeth, after sun-set prayers, two *Racâts Sunnat*, before speaking a word to any one, his prayers will be carried up to the seventh paradise." HUD'HAIFAH said, 'the Prophet would say, "perform two *Racâts Sunnat* soon after sun-set prayer; because they are carried up along with the divine prayers."

Sunnat prayers to be said at home, not in the *Masjid*,

AMER-IBN-AT'A‡ said, that 'NA'FÎ-IBN-JUBAÌR§ sent me to SA'YIB‖ to ask him what MUAWIAH saw him do in prayer, which he forbade. And SA'YIB said, "I performed Friday prayers with MUAWIAH in the *Maks'úrah*; ¶ and when the *Imàm* gave the *Salàm*, I stood in the place where I had been during the prayers, and said the *Sunnat* prayers. And when MUAWIAH went home, he sent a person to me, to forbid my doing again what I had then done; that is, that I should not to perform superero-

* Name of one of the *Arab* tribes.

† A *Syrian*, one of the greater *Tábi'ïn*, and of considerable authority in tradition.

‡ One of the *Tábi'ïn*.

§ One of the *Tábi'ïn*. His father was JUBAIR the son of MU'TAM, concerning whom see p. 220 note *.

‖ One of the *Sáh'ábah*.

¶ A place in *Masjids*, set apart, and usually enclosed with curtains; where princes and great men stand to join in public prayers. D'HERBELOT. voc. *Macsurah*.

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BOOK IV.

or, at least, not in the same place where the divine prayers were put up.

gatory prayers in the same place where I had performed the divine prayers." "And" (added he) "when you perform the Friday prayers, you must not join the *Sunnat* prayers with them, till you speak, or come out from the *Masjid;* because the Prophet ordered me this, not to join the divine with *Sunnat* prayers; and not to perform the latter till I spoke or came from the *Masjid.*" Aṭ'aa* said, 'when Ibn Omer said the Friday prayers at *Mecca*, he would go in front of the place where he had said his prayers, and then perform two *Racâts Sunnat;* after which he would advance from that place also, and perform four more *Racâts Sunnat;* altogether six *Racâts;* which he performed after Friday prayers. This was the way he did at *Mecca;* and, when he was at *Medinah*, he would perform the Friday prayers in the *Masjid*, and then go to his house and perform two *Racâts Sunnat*, but not in the *Masjid.* And the people said to him, "why do you perform them in your house, and not in the *Masjid?*" He said, "this was the way the Prophet used to do."

* This being a name common to several of the *Tábi'n*, the person here quoted is uncertain.

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CHAP. XXXII.---PART I.

IN EXPLANATION OF NIGHT PRAYERS.

Another account of the same.

AA'YESHAH said, 'the Prophet used to perform eleven *Racâts Sunnat*, after evening prayer, till that of the morning; and after every two *Racâts*, he would give *Salâm*: and he performed one *Racât Witr*, then prostrated himself, and remained in that posture as long as any one of you would be in repeating fifty verses of the *Korân*: and when the crier gave the *Adhân* for morning prayer, and his highness perceived day-break clearly, he would stand up and perform two *Racâts Sunnat*, then fall down upon his right side, till the crier came to inform him of the people having assembled, when he would come out of his house.'

The Prophet's mode of praying in the night.

AA'YESHAH said, 'when the Prophet said two *Racâts Sunnat* in the morning, he would (if I was awake) speak to me; and if not, go to sleep.'

AA'YESHAH said, 'when the Prophet performed two *Racâts Sunnat* of the morning, he would sleep upon his right side.' AA'YESHAH said, 'the Prophet would, in the course of the night, go through thirteen *Racâts Sunnat*, one of which was a *Racât Witr*, and two morning *Racâts Sunnat*.'

MASR'UK.* 'I asked AA'YESHAH about the Prophet's prayers at night; she

* One of the *Tábi'ín*, so named because he was stolen away in his youth. He was of *Cúfah*, the son of HADA'IK. He embraced *Islâm* before the Prophet's death; conversed

BOOK IV.

said, " he used, some nights, to say seven *Sunnat* prayers; at others ten, and at others eleven, besides two morning *Racâts*." Âa'yeshah said, 'the Prophet used to get up in the night to perform prayers, and begin them with two easy *Racâts*.' Ab'uhurairah. 'A. G. S. " When any one of you gets up in the night to prayers, he must begin with two short *Racâts*."

Another account of the same.

Ibn-Âbb'as said, 'I was one night near Maimu'nah, and the Prophet there also; and he talked with her one hour; then went to sleep: and when a third part of the night remained, or a sixth, he awoke and sat up, and looked up to heaven, and repeated this revelation: " verily in the creation of the heavens and the earths, and the vicissitude of day and night, are signs to those of understanding of the existence of God;" after which he got up and went towards a bag of water, opened it, and poured some into a cup, and performed *Wad'ù* well, by putting water upon every part necessary; then stood and began prayers: and I got up from sleep also, performed *Wad'ù*, and stood to prayers on his majesty's left: when he took me by the ear and put me to his right: then he performed thirteen *Racâts Sunnat*, then slept upon his right side, till he snored, which he always did when asleep: then Bil'al acquainted him of the arrival of prayer-time; and he got up and performed them, but did not *Wad'ù*. And this was a supplication of his between the *Sunnat* and divine prayers of the morning; " O Lord! create light in my heart, and in my eyes, and in my ears; in my right side and my left; light above me and under me; before me and behind me; and make for me a light in my tongue, in my veins, my flesh, my hair, my breath, my skin."

Ibn-Abb'as said, 'I slept near the Prophet in Maimu'nah's house, and

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with the first and chief of the companions, as Ab'ubacr, Omer, Othm'an and Al'i, and was himself one of the most learned men of his time, and among the best skilled in the law. He died at *Cúfah* A. H. 62.

he awoke and cleaned his teeth, and performed *Wad'ù*, and said, "verily in the creation of the heavens and the earths, the vicissitude of day and night, are signs to the wise of the existence of GOD." Then he stood up to prayers, and performed two *Sunnat Racâts*: and in these two *Racâts*, the standing up, *Rucùû* and prostrations, were long. Then he finished and went to sleep, till he snored. And he repeated all this three times; so that all together there were six *Racâts*; and every time that he awoke, he performed *Wad'ù* and cleaned his teeth; then performed three *Racâts Witr*." ZAID-BIN-KHA'LID-JUHANI said, 'verily I looked attentively at the Prophet's prayers one night; and having gone expressly for this purpose, saw the Prophet perform two easy *Racâts*; then two long *Racâts*; then two somewhat shorter; then two a little shorter, and two shorter than them, and two more a little shorter than the preceding; after which one *Racât Witr*; in all thirteen *Racâts*.' ÂA'YESHAH said, 'when the Prophet had grown old, and his disease oppressed him, his night prayers in general were sitting.'

Part Second.

HUDHAIFAH said, 'I saw the Prophet saying his prayers in the night; and he would repeat *Alláho-acber* thrice, and "O LORD of kingdoms, of omnipotence, and of pomp and greatness!" after which he began his prayers and repeated the chapter of the cow; then performed *Rucùû*; which was in length of time equal to his standing up; and he said, in his *Rucùû*, "O my immaculate defender!" then he raised up his head; and his standing after it was like his *Rucùû* in length; and he said, "all praise is for my cherisher:" after that he prostrated himself; which was like his standing up in point of time; and he said in his prostra-

Another description of the Prophet's nightly prayers.

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BOOK IV.

tion, "O my almighty immaculate LORD!" then rose up: and the time of his sitting between two prostrations, was equal to the time he remained prostrating; and he repeated, "pardon me my defender!" and then performed four *Racâts*, and repeated with them the chapters of the cow,* the family of ÎMR'AN,† women,‡ the table,‖ and cattle."§

ÂBDULLAH-BIN-ÂMER-BIN-AL-ÂA's' said, 'A. G. s. "Whoever repeats ten revelations, in two night *Racâts*, will not be included in the neglectful; and whoever repeats one hundred revelations, will be written with the obedient: and whoever repeats one thousand, will be included amongst those entitled to great rewards." AB'UHURAIRAH said, 'the Prophet used sometimes to say his night prayers loud; sometimes in a low tone of voice." IBN-ÂBB'AS said, 'The Prophet said his night prayers in such a tone of voice, as that any person standing in the court of the house could hear.'

Prayers are not to be repeated in a very low, nor in a very loud tone of voice.

AB'U-KUTA'DAH said, 'verily the Prophet came out of his house one night, and heard ABU'BACR saying his prayers, in a low tone of voice; and, passing by ÔMER, heard him repeating his in a loud tone of voice. And when ABU'BACR and ÔMER came before the Prophet, he said, "O ABU'BACR, I passed by you, when you were saying your prayers in a low tone of voice; what was the reason of it?" He said, "merely for GOD to hear." And he said to ÔMER, "I passed by you when you were saying your prayers aloud; what was the cause of it?" He said, "O Prophet of GOD, I awake the sleepy and drive the devil away." Then the Prophet said, "O ABU'BACR, raise your voice a little;" and to ÔMER he said, "lower your voice a little." ABU'DHAR GHAFFA'RÌ said, 'the Prophet stood up one night till day-break, in repeating one revelation: "if thou punish them, they are thy servants, and if thou pardon and forgive

* *Korân.* Ch. 2. † Ch. 3. ‡ Ch. 4. ‖ Ch. 5. § Ch. 6.

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them, verily thou art wise and all powerful." ABUHURAIRAH. 'A. G. S. "When any one of you shall have said two *Racâts Sunnat* of morning prayer, then let him lie down upon his right side."

Part Third.

MASRÙK said, 'I asked Âa'YESHAH, what act the Prophet loved best; she said, "that which is continual." And I said, "when did the Prophet rise in the night?" She said, "when he heard the cock crow." ANAS. 'Whenever I wished to see the Prophet at prayer, in the night, I was sure to find him; and whenever I wished to find him asleep, I always did so.' 'HUMAID-BIN-ÂBDUL-RAHM'AN* said, 'verily a man of the companions of the Prophet said, I said to myself, when I was travelling with the Prophet, now I will see how the Prophet performs his prayers. Then, when he had performed evening prayer, he went to sleep on his right side, till late in the night; after which he awoke, and looked up to heaven, and said, "O my LORD! thou hast not created all this in vain:" after which he inclined towards his bed, and took up his tooth brush, threw it into water, and then cleaned his teeth; then stood up and said prayers; so that I just fancied he prayed about the time he had slept. Then he slept just about the time he had been in prayer; after which he awoke, and did as he had done the first time; and said like the first time: and this he did three times before morning prayer.'

* One of the greater *Tábi'in*. His father was the son of Awf, of the family of *Zakar*, and tribe *Koraish*, an inhabitant of *Medinah*, H'UMAID died A. H. 105, aged 73 years.

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CHAP. XXXIII.---PART I.

ON SUPPLICATIONS TO BE MADE AT NIGHT.

The forms of adoration used by the Prophet at night.

IBN-ÂBBÂS said, 'when the Prophet got up to prayer in the night, he repeated this supplication: "O LORD! praise be to thee; thou art the fixer of the heavens and the earth, and every thing which is between them; the angels, *Genii* and man: thou art the maker of light, of the heavens and earth, and every thing between them: and thou art king of the heavens and earth, and of every thing therein; and thou art the truth, and thy promise of rewards and punishments to thy servants is right, and the sight of thee at the resurrection is true. Thy word is true, heaven is true, and hell is true, all the Prophets are true, and MUH'AMMED is true, and the resurrection is true. O LORD! I worship thee, and believe in thee, and put my whole trust in thee; and my return is to thee, and I fight by thy strength with the enemies of religion. Then pardon my faults which I have been guilty of, and which I may commit henceforward; and forgive the sins I have concealed and disclosed, and those which thou knowest better than I. Thou art the beginning and thou art the end: there is no GOD but thee."

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Â'YESHAH said, 'when his highness got up at night, he began with prayer, and then said; "O GOD! thou art the cherisher of GABRIEL, of MICHAEL, and ISRAFI'L,* the creator of the heavens and the earth; thou knowest the hidden and the revealed; and thou orderest, between thy servants, in that which they vary in worship: verily thou directest those thou willest to the straight way." Û'BA'DAH-BIN-SA'MIT said, A. G. S. 'Whoever awakes in the night, and says, "there is no GOD but one GOD; to whom there is no partner; for him is dominion and praise; and he is powerful over all things: immaculate GOD! and all praise to GOD! there is no GOD but GOD; great GOD! there is no power or strength except in GOD:" after which says, "O my defender, pardon my faults;" his supplication will be approved. Then if he perform *Wadù*, and say prayers, they will be accepted.'

The advantages of nocturnal adoration.

Part Second.

Â'YESHAH said, 'when the Prophet awoke in the night, he would say, "there is no GOD but thee immaculate. O LORD! I praise thee and ask thee forgiveness of my sins, and ask thy mercy. O LORD! encrease my knowledge, and incline me not from *Islàm* to infidelity, after thou hast shewn me the right road. Grant me thy compassion; verily thou art the giver of favours." MU'AD'H-BIN-JABAL. 'A. G. S. "There is not a *Muslemàn* who goes to sleep on the remembrance of GOD, and awakes in the night and asks a good of GOD, but GOD will grant it him." SHARÌK-HAWZANÌ† said, 'I went to Â'YESHAH, and asked her what the Prophet began doing when he awoke in the night. She said, you have asked

Prayers offered up on awaking from sleep during the night are acceptable to GOD.

* The angel who is to blow the last trump at the resurrection.

† One of the *Tábi'in*, of the tribe *Hawázen*, one of those of the naturalized *Arabs*; concerning which see POCOCKE p. 47. and SALE's genealogical table.

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BOOK IV. me a thing which nobody ever did before. When the Prophet awoke in the night, he would say, "GOD is very great," ten times; and, "praise be to GOD," ten times; then, "GOD is most pure," and "praise be to him," ten times; and would say, "pure is the most holy king," ten times; and, "I ask pardon of GOD," ten times; and, "there is no GOD but GOD," ten times: after which, "I look to thee for protection from the punishments of the world and the resurrection," ten times; after which he began his prayers.'

Part Third.

ABÙ-SÀÏD-AL-KHUDHRÌ said, 'when the Prophet got up in the night, he said the *Tacbìr*; then "pure art thou, our GOD, and praise be to thee, and great is thy name; and there is no GOD besides thee;" after which he would say, "thou great and mighty GOD;" then would say, "I take protection with GOD, the heaven and the wise from the cast-out devil, from his craft, his pride, and his enchantment."

RABÍA-BIN-CAB said, 'I slept one night near the Prophet's room, and heard him say, when he rose in the night, "pure is the LORD of the worlds." This he repeated a long time; then repeated, "pure is GOD, praise to him," a long time.'

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CHAP. XXXIV.---PART I.

IN EXPLANATION OF THINGS, WHICH UNDERSTOOD, WILL CAUSE A WISH TO RISE AND BE AWAKE IN THE NIGHT.

ABUHURAIRAH. ' A. G. S. " When any one of you goes to sleep, the devil ties three knots upon his neck; and says, upon every knot, ' the night is long, sleep:' therefore, if a servant awakes and remembers GOD, it opens one knot; and, if he performs *Wadù*, it opens another; and, if he says prayers, it opens the other; and he rises in the morning in gladness and purity: otherwise, he rises in a lethargick state." MUGHAIRAH-BIN-SHÎBAH said, ' the Prophet stood up so long, in his night prayers, as to swell his feet; and it was said to him, " why do you perform all this devotion, now that all your sins are forgiven, first and last?" He said, " what! shall not I be a grateful servant of GOD?" MASU'UD said, ' a person was mentioned to the Prophet that always slept till the morning, and never got up to prayer: he said, " that is a man in whose ear the devil has pissed." AB'UHURAIRAH said, ' A. G. S. " The mercy of our GOD descends every night to the lowest region (i. e. the one nearest

By nocturnal ablutions and prayers mankind are freed from the machinations of the devil.

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BOOK IV.

the world,) when the third part of the night remains; and God says, "who is it that supplicates, that I may accept his requests? And who is it that asks of me, that I may grant his desires? And who is it that calls on me for pardon, that I may grant it him?" Ja'bir said, 'I heard the Prophet of God say, "verily there is a time of the night, in which, if a *Muslemàn* supplicates a good from God, he gives it him; and this time comes in every night." Abdullah-bin-Omer. 'A. G. S. "The best prayers for God, are those of David the Prophet; and the best fast days are his also. David used to sleep half the night, and would be awake and in prayer a third part of the night; and would fast one day, and eat another." Aa'yeshah said, 'the Prophet used to sleep the first part of the night, and to be awake the latter part; after which, if he had occasion to go to his women, he would perform his wishes, then would sleep; and if he was *Junub* at the first warning for prayer, he would get up and bathe: but if he was not *Junub*, he would get up, perform *Wad'ù*, and repeat two morning *Racáts Sunnat*.'

Part Second.

Abù-Umámah said, 'A. G. S. "Rise for the night prayers; because such was the business of the virtuous that have preceded you; and it is a means of your approaching of your God; and it hides your faults, and prevents sins."

Three acts peculiarly acceptable to God.

Ab'u-Sa'id-al-Khud'hrì. 'A. G. S. "There are three persons with whom God is pleased; one of them who gets up for prayers at night; the second, those who dress their ranks for prayer; the third, those who fall into ranks for the purpose of fighting the enemies of the religion." Amer-bin-Atabah. 'A. G. S. "The time of God's being near his ser-

vants, is in the latter part, after the middle of the night; and the time of his servants approaching near to him, is when they prostrate themselves; therefore, if you are able to be of the number of those who remember GOD at that time, be so."

A benediction on those who are diligent in nocturnal prayers, & exhort their families to the same.

ABU'HURAIRAH said, 'A. G. S. "May GOD have compassion on that servant who gets up in the night to prayer, and performs them, and awakes his wife, and she says her prayers also; and, if she delays rising, throws water in her face: and may GOD have mercy on that woman who gets up for night prayers, performs them, and awakes her husband, who says prayers also; and, if he refuses getting up, throws water in his face." ABU-UMA'MAH said, 'It was asked, "O Prophet of GOD! at what time are supplications approved?" He said, "towards the latter part of the night, and after divine prayers." ABU-MA'LIC-AL-ASHARI. 'A. G. S. "Verily there are houses in paradise, in which the external parts are seen from the internal, and the internal from the external; and GOD has prepared them for persons that speak gently, and not with anger or violence; and who feed the hungry, and follow up fasting, and say prayers at night, when others are sleeping."

Part Third.

ABDULLAH-BIN-AMER-BIN-AAS'. 'A. G. S. "O ABDULLAH! do not you be like such a one, who used to get up for night prayers, but has now left it off." OTHM'AN-BIN-ABIL-AA'S' said, 'I heard the Prophet say, that "there was a time in the night in which DAVID the Prophet used to be awake, and to call up his family; and would say, 'O people of DAVID! rise to prayer; because verily this is a time in which GOD accepts supplications; except those of magicians and those who ex-

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BOOK IV.

act unjustly." AB'UHURAIRAH said, 'I heard the Prophet say, "the most excellent prayers, after the divine prayers, are those which are said in the middle of the night." AB'UHURAIRAH said, "a man came to the Prophet, and said, "verily such an one says prayers at night, and steals in the morning." Then his highness said, "verily his prayers will soon deter him from stealing; because prayers prevent wickedness." AB'UHURAIRAH and ABU-SA'ID said, 'A. G. S. "When a man awakes his wife in the latter part of the night; both of them will be included among the rememberers of GOD." IBN-ABB'AS. 'A. G. S. "The most illustrious of my sects are those who can repeat the *Koràn* by heart; and those who say prayers in the night." ABDULLAH-IBN-OMER said, 'verily my father OMER-IBN-AL KHA'T'T'AB performed night prayers as much as GOD wished; till the latter part of the night; when he would awake his family and say, "perform your prayers:" after which he repeated this revelation: "O MUH'AMMED! order your family to prayers."

Prayers effectual in reforming the lives of those who persevere in them.

CHAP. XXXV.---PART I.

ON MEDIOCRITY IN RELIGIOUS OBSERVANCES.

ANAS said, 'sometimes the Prophet did so fast in a month, that I supposed he did not mean to break it during the whole month; and sometimes would delay it so long, that I supposed he would not fast in the whole month; that is to say, he did not always fast, nor always the reverse; but, in every month, sometimes fasted, and at other times ate: and any night that I wished to see him at prayers, I was sure to find him; and any night that I wished to find him asleep, he would be so: that is to say, he both slept and prayed in the night; neither prayed nor slept all night.' AA'YESHAH said, "A. G. S. "The best act in GOD's sight is that which is constantly attended to, although in a small degree." AA'YESHAH. 'A. G. S. "Do what you are able to do, conveniently; because GOD will not be tired of rewarding, as long as you are not tired of acting." ANAS. "A. G. S. "You must continue at your *Sunnat* prayers as long as it is agreeable to you; and when you are tired, sit down." AA'YESHAH. "A. G. S. "When any one of you gets sleepy, when saying his *Sunnat* prayers; let him go to sleep till the drowsiness leaves him: and verily when any one of you performs prayers, and gets sleepy, he is not sensible of what he says:

Regular perseverance in such observance of religious duties as is proportioned to a man's strength & opportunity is better than excessive rigour at some times and entire disuse at others.

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BOOK IV.

probably he would blunder; and in the place of asking pardon, abuse himself." AB'UHURAIRAH. 'A. G. S. "Verily the *Muslemàn* religion is easy; therefore hold it firm: but that person will not do so who is not overcome by it; then, when you have understood its nature, then chuse the straight road, and desire to approach GOD; and be joyful, and ask GOD's assistance in your late and early walkings, and the latter part of the night." A person omitting prayer at the regular time may supply the omission afterwards. A'OMER-IBN-AL-KHA'T'T'AB. 'A. G. S. "If a person sleeps, neglectful of his night supplications, and makes them between the morning and noon-day prayers; that will be equal to his having repeated them at night." A'IMR'AN-BIN-H'US'AIN. 'A. G. S. "say your prayers standing; but if you are not able, do it sitting; and if not sitting, on your side." A'IMR'AN-BIN-H'US'AIN said, 'I asked the Prophet if a man could say his *Sunnat* prayers sitting.' He said, "if he says them standing, his rewards are greater; and the person who says them sitting, will get half the rewards annexed to the performance of them standing."

Part Second.

A'BU'-UMÁMAH said, 'I heard the Prophet say, "whoever inclines towards his bed when in a pure state, and remembers GOD until he falls asleep; and does not turn about in the night, except from one side to the other; and supplicates GOD for temporal and eternal good, it will be granted him." Perseverance in prayer and fighting to death against infidels are highly acceptable in the sight of GOD. A'BDULLAH-IBN-MASU'UD. 'A. G. S. My defender is pleased with two persons; one, a man who rises quickly from his soft bed, and the warm covering over him, from his beloved, and family, to prayers: then GOD says to his angels, "look at my servant, who has got up from his bed, his beloved, and family, to prayers, wishing to obtain from me good things, and to avoid the fear of my punishments:"

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the second, him who fights with infidels in the road of God, and is defeated with his associates, and knows the fault of running away, and the rewards of returning to the charge; and returns and fights till his blood is spilt; then God says to his angels, "look at my servant; who returned to the charge on account of rewards and the fear of punishments, so that his blood was spilt."

Part Third.

ABDULLAH-BIN-AMER said, "I was informed that the Prophet of God said, "the rewards for a man's prayers, when repeated sitting, are half of those said standing:" and I went to the Prophet, and found him saying his prayers sitting; and I put my hand upon his highness' blessed head; and he said, "O ABDULLAH-BIN-AMER! what has happened to you? What are you about?" I said, "I was told, O Prophet of God! that you mentioned the prayers of a man sitting were half of those of a man standing; and now you are saying yours sitting." He said, "yes, it is as mentioned, but I am not like you: (i. e. what I have ordered is for others) my cherisher approves my prayers as well sitting as standing." SA'LIM-BIN-ABU'L-JAD* said, "a man of the companions, who was of the tribe of KHUZ'AA, said, "would to God I had said my prayers! then I should be at ease." And people found fault with him for this expression; and the man said, "why do you find fault with me? because I heard his highness say, O BILL'AL! comfort me with prayer, and call the *Tacbir;* in order that we may pray and be at ease."

An exemption in favour of the Prophet with regard to his attitudes in prayer.

* One of the most celebrated *Tábi'in,* and of high authority. He died in the time of OMER the son of ABDUL-AZIZ.

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CHAP. XXXVI.---PART I.

ON WITR,

The Prophet's manner of performing the *Witr* prayers,

Â'YESHAH said, 'the Prophet used to perform thirteen *Racâts Sunnat* in the night; and of them five *Witr Racâts* successively: and did not sit in any one of them for the profession of faith, except in the last.' SA'D-IBN-HUSH'AM* said, 'I went to Â'YESHAH and said, "O mother of the faithful! inform me of the Prophet's disposition." She said, "do not you read the *Koràn?*" I replied, "yes, I do." She said, "verily the Prophet's disposition is mentioned and explained in the glorious *Koràn.*" I said, "O mother of the faithful! inform me of the nature and number of the Prophet's night prayers." She said, I always kept a *Miswàc* and water, ready for him to perform *Wad'ù* every night; and GOD kept him awake as long as he wished; and he cleaned his teeth, performed *Wad'ù*, and then nine *Racâts Sunnat* prayers; and did not sit down during the whole time, except in the eighth *Racât.* Then he called on GOD, praising him, and repeated the creed; then got up, but gave no *Salàm;* then performed the ninth *Racât;* after which he sat down to re-

* One of the *Tábi'in* of considerable celebrity, of the class of *Ans'àrs*, and cousin to ANAS-BIN-MA'LIC. His traditions are received among the people of *Bas'rah.* He went on a religious expedition to *India*, and was slain fighting against the Idolators at *Mecrân.*

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peat the creed; and called on GOD, and praised him; then gave the *Salàm*, so that we heard him; and after the *Salàm* repeated two *Racâts* sitting." Then Â'A'YESHAH said to me, "O my son! they are all together eleven *Racâts:* and when the Prophet became aged and weak, he would perform *Witr* on seven *Racâts;* and, after giving the *Salàm*, would say two *Racâts* sitting. And those, O my son! were altogether nine *Racâts*. And when the Prophet did pray, he was fond of saying the same prayers frequently; and when he was overcome by sleep, or pain, preventing his getting up to prayers, he would perform twelve *Racâts* in some part of the day: but I do not recollect ever hearing the Prophet repeat the whole of the *Koràn* in one night; or that he continued in prayer the whole night; or that he ever fasted a complete month, excepting *Ram'dàn*."

IBN Â'MER said, 'verily the Prophet said, "perform *Witr* in the latter part of the night." Â'BDULLAH-IBN-Â'MER said, 'A. G. S. "Perform *Witr* before day-break." JA'BIR. 'A. G. S. "Any one that is not able to get up in the latter part of the night, must perform *Witr* in the beginning of the night; and any one who depends on rising in the latter part of the night, let him perform *Witr* at that time; because the angels of grace are present at this time; on which account *Witr* is then more excellent than at the beginning of the night." Â'A'YESHAH said, 'the Prophet has ordained *Witr* sometimes for the beginning of the night, sometimes at mid-night, and sometimes at the latter part, and has confined it to day-break." AB'UHURAIRAH said, 'the Prophet advised me on three things; one of them, to fast three days of every month; another, to perform two *Racâts* after sunrise till he was high; another, to perform *Witr* before going to sleep."

Witr ought to be performed towards the end of the night; but if any person cannot depend on awaking at that time, he may perform it in the beginning;

but it must not be after day-break.

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Part Second.

The religious observances prescribed by MUH'AMMED admit of considerable latitude, & are not oppressive.

GHUDAIF-IBN-AL-HARITH* said, 'I said to AA'YESHAH, "did you remark when the Prophet bathed for *Janábet*, whether was it in the beginning or in the latter part of the night?" She said, "sometimes in the first part of the night, at others the latter part." I said, "*Alláho Acber!* praise be to GOD, who has ordained such latitude and freedom in the religion." Then I said, "when did the Prophet perform *Witr*; in the first or latter part of the night?" She said, "sometimes at one time, sometimes at the other." And I said, "*Alláho Acber!* praised be GOD, who has made religion so open and expanded." Then I said, "did the Prophet repeat the *Korán* at nights, loud or low?" She said, "sometimes loud, at other times in a low tone of voice." I said, "*Alláho Acber!* praise be to GOD, who made the matter of religion so spacious and unconfined." ABDULLAH-BIN AB'UKAIS† said, 'I asked AA'YESHAH, how many *Racáts Witr* the Prophet used to perform." She said, "he used to do it by four and three, viz. he would perform four *Racáts*, and then three *Racáts Witr*; total seven; and he would perform *Witr* by six and three; total nine; and again by eight and three; total eleven: and again by ten and three, total thirteen: and he never performed *Witr* under less than seven, which are four and three; and he never did more than thirteen, which are ten and three."

AB'U-AY'UB. 'A. G. S. "*Witr* is established for every *Muslemàn*;

* He is of the tribe *Thamàl*, and his patronymic appellation is AB'U ASM'AA. He embraced *Islàm* in the time of the Prophet; but it is doubtful whether he saw and conversed with him or not.

† The name of AB'U MU'SA ASHARI, by which last appellation he is more generally known.

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therefore any one who prefers to do it with five *Racâts*, may do so: and any one liking three, may do so; and any one chusing one, let him do it." ALI-IBN-ABUTALIB. 'A. G. S. "GOD is one;* and likes unity; therefore perform *Witr*, O repeaters of the *Koràn*." ZAID-BIN ASLAM.† A. G. S. "Any one going to sleep, and neglecting *Witr*, must perform it in the morning early." ABDUL-AZIZ-BIN-JURAIH said, 'I asked AAYESHAH what chapters the Prophet used to repeat with his *Witr* prayers? She said, he used to repeat, in the first *Racât*, "praise the name of thy LORD, the most high;"‡ and in the second, "say, O ye unbelievers;"§ and in the third, "say GOD is one GOD;"‖ or the two chapters which direct taking refuge with GOD."¶ HASAN-BIN-ALI-IBN-ABUTALIB** said, 'the Prophet taught me some sayings which I repeat in *Kunùt-Witr*:†† "O GOD! direct me amongst those to whom thou hast shewn the right road, and keep me in safety from the calamities of this world and the next, and love me amongst those thou hast befriended; and encrease thy favours on me, and preserve me from ills; for verily thou canst order at thy will, and canst not be ordered; verily, none are ruined that thou befriendest, nor are any made great with whom thou art at enmity. O my defender! thou art great and sublime." UBAI IBN-CAB said, 'when the Prophet gave the *Salàm* in *Witr*, he would exclaim "Pure is the most holy king!" ALI-IBN-ABUTALIB said, 'verily the Prophet would say, in his last *Witr*, before the *Salàm*, "O LORD! verily I seek for refuge in thy pleasure, from thine anger; and in thy pardon from thy punishments, and from thy resentment: I cannot count up thy praises in such manner as thou hast praised thyself."‡‡

The chapters of the *Koràn* which the Prophet used to repeat in *Witr* prayers.

Forms of prayer for *Witr*.

* One meaning of *Witr* is unity; so that this precept seems to be founded on a pun.
† One of the principal *Tábi'in*, the slave of OMER-BIN-AL KHATTAB.
‡ *Koràn*. Chap. 87. § Chap. 109. ‖ Chap. 112. ¶ Chap. 113 and 114.
** The eldest son of the *Khalifah* ALI.
†† This term will be explained afterwards.
‡‡ That is, "in thy works."

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Part Third.

IBN-ABBAS said, 'it was said to me, "were you in friendship with MUAWIAH when he only did *Witr* with one *Racât?*" I said, "he has done right, and is a learned man in the law." BURAIDAH said, 'I heard the Prophet say, "*Witr* is right; and he who does not perform it, is not of my followers:" and he repeated this thrice.' ABU SA'ID KHUD'HRI. 'A. G. S. "That person who has slept, or forgotten *Witr*, must perform it as soon as he awakes or recollects." MA'LIC said, 'verily a man asked IBN-OMER about *Witr;* whether it was divine. He said, "verily the Prophet and his companions instituted *Witr*." And the man asked again, but received the same answer.' ALI IBN ABU'TA'LIB said, 'the Prophet used to perform *Witr* on three *Racâts*, and would repeat in the three *Racâts* nine chapters; the last of them was: "say GOD is one GOD."* NA'FI said, 'I was with IBN-OMER at *Mecca*, when it was cloudy; and I was in doubt and fearful about day-break: then I performed *Witr* with one *Racât;* after which the clouds dispersed, and I perceived that it was still night; then I performed another *Racât:* after which I went through two pair of *Racâts:* and when I was fearful about the rise of the morning, I did *Witr* in one *Racât.*'

One *Racât* may suffice for *Witr;*

especially if day-break be supposed to be near.

AA'YESHAH said, 'verily the Prophet of GOD used to say his prayers sitting, and repeat some part of the *Koràn:* and, when of his repetitions there remained about thirty or forty verses, he would stand up and say them standing; then would perform *Rucùâ* and prostrate himself; after which, he would go through the second *Racât* in the like

* *Kor.* Ch. 112.

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manner.' OMM SALMAH said, 'his highness used to perform, after *Witr*, two easy *Racâts*, sitting.' ÂA'YESHAH said, 'the Prophet used to perform *Witr* with one *Racât*: then he performed two *Racâts*; and he would repeat, in these two *Racâts*, a chapter sitting: and when he meant to perform *Rucùû*, he stood up; then did *Rucùû*.' THAUB'AN said, 'A. G. S. "Verily being awake is a trouble and fatigue to man; then, when any one of you performs *Witr*, he must perform after it two *Racâts Sunnat*: and if any one of you gets up for prayers at night, that is most excellent; and if not, these two *Racâts* are sufficient." AB'U UMA'MAH said, 'verily the Prophet would perform two *Racâts* sitting after *Witr*; and would repeat in them: "when the earth shall be shaken by an earth-quake,"* and "say O ye unbelievers."†

Two *Racâts* sometimes performed after *Witr*.

* *Kor.* Ch. 99. † Ch. 109.

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CHAP. XXXVII.---PART I.

IN EXPLANATION OF KUNÙT, OR FIXED MODES OF SUPPLICATION.

ABÙHURAIRAH. 'Verily, whenever the Prophet wished to supplicate, to either the detriment or advantage of any person, he would do it after *Rucùû*: and he often prayed in this way: "hear, O GOD! him who praiseth thee: LORD! to thee all praise is due:" he would then supplicate for the liberation of some of his companions that were in the infidels' prisons, and say, "O my LORD! free WALÌD-BIN-WALÌD,* and SALMAH-BIN-HUSH'AM† and Âyy'ash-bin-Abì-Rabìa."‡ And he would say for the

The Prophet used to pray for his friends,

* The brother of KHA'LID-BIN-WALÌD. He was taken prisoner at the battle of *Bedr*, by ABDULLAH-BIN JAH'ASH, one of MUH'AMMED's companions. His brothers, KHA'LID and HUSH'AM, ransomed him for four thousand direms, and carried him with them to *Mecca*, where he soon after embraced the *Muh'ammedan* faith. His brothers asked him why he had not declared his conversion while he was among the *Muslemàns*, and before his ransom; that so they might have saved their money. He replied, that his conversion might not appear to be merely for the purpose of procuring his liberty. His brothers then confined him at *Mecca*, and persecuted him severely on account of his religion; and MUH'AMMED prayed for his deliverance from this oppression.

† SALMAH-BIN HUSH'AM-BIN-MUGHÌRAH-MAKHZU'MÌ, the brother of AB'U-JIHAL, embraced *Islàm* at an early period, and was one of the most learned and most virtuous of the companions. The idolators confined and persecuted him at *Mecca*, whence he at last escaped and fled to the Prophet. He was slain in the expedition against the *Greek* emperor in the time of OMER.

‡ Another brother of AB'U-JIHAL. He had early become a convert to *Muh'ammedanism*, before the Prophet's entrance into *Dar-Arkam*. He fled first to *Ethiopia*, and afterwards

detriment of infidels, " O LORD! tread under foot MUD'AR-IBN-NAZ'AR,* and cause for them a famine, like that which happened in the time of JOSEPH." And the Prophet would say, in some of his prayers, " O LORD! remove far from thy mercy such and such tribes of *Arabia*, that are unbelievers." AA'SIM-UL-AH'WAL † said, ' I asked ANAS-BN-MA'LIC, about saying the *Kunùt* in prayers, whether before *Rucùû* or after it. He said, " before *Rucùû*; and the Prophet never performed *Kunùt* after *Rucùû*, except one month. Verily the Prophet sent out seventy persons that were uncommonly well read in the *Korân*, and they were all killed ‡ then the Prophet said *Kunùt*, after *Rucùû*, for the space of a month, when he supplicated God's anger on the murderers of those men."

CHAP. XXXVII. *PART* I. and pronounce imprecations against his enemies.

Part Second.

IBN ÂBBÀS said, ' the Prophet supplicated *Kunùt* every day during a whole month, at noon and afternoon, sun-set, evening and morning; when he said in the last *Racât*, " Hear, O God! him who praiseth thee." He then prayed against some of the tribes of *Banì Salìm*, viz. *Ríl*, *Dh'acwàn* and *Us'aiyah*; and all those standing behind the Prophet would say *Amen*.' ÂNAS said, ' verily the Prophet repeated *Kunùt* one month, and then left it off.' AB'U MA'LIC-UL-ASHJA'Ï. ' I said to my father, " O father! verily you have said prayers after the Prophet, AB'UBACR, ÔMER, ÔTH-

The Prophet performed *Kunùt* five times a-day for one month only.

accompanied the Prophet in his flight to *Medínah*; where his brother AB'U JIHAL came in quest of him; and, under pretence of his mother's extreme desire to see him, persuaded him to go to *Medínah*. AB'U JIHAL no sooner had him there, than he cast him into prison; whence he afterwards escaped to *Medínah*.

* One of the *Arabian* tribes, of which see POCOCKE pag. 46. and SALE's Genealogical Table.

† That is, the squinting. He is one of the *Tábi'ín*, of respectable authority.

‡ These were sent, with AL MUNDAR IBN-OMER, to the province of *Najd*, with a letter to AA'MIR-IBN-AL-TUFAIL, the prince of that place, who attacked and put them all to the sword, at *Bìr Mâúnat*, a place four days march from *Medínah*, A. H. 4. ABULFEDA. p. 70. Univ. Hist. Vol. I. p. 59. fol.

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BOOK IV.

MAN, and ÂL'I, at *Cúfah*, for nearly fifty years: did they say the *Kunùt* in the five times of prayer, like as some men do now?" He said, "O my son! that which they do constantly is an innovation in the religion; as the Prophet's saying the *Kunùt* (at those times) was only during one month."

Part Third.

HASAN BAŚRÌ relates, that, 'verily ÔMER-IBN-AL-KHA'T'AB said, "let UBAI-IBN-CÂB act as *Imàm*, and the people follow him:" and this order happened in the fast of *Ramd'àn:* and he did so twenty nights; but did not say the *Kunùt* to them, except in the latter half of the month: and when the last ten nights remained, UBAI did not come to the *Masjid*, but said prayers in his own house: and the people used to say, with marks of astonishment, "UBAI has run away."

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CHAP. XXXVIII.---PART I.

ON THE TARAWÌH* OF RAMDÀN; OR PARTICULAR PRAYERS TO BE SAID DURING THE NIGHTS OF THAT MONTH.

ZAID-IBN-THÁBIT said, ' verily the Prophet made a room in the *Masjid*, with branches of the date tree, and said prayers in it several nights; until a great many people assembled and followed him in prayers. But one night they did not hear his highness' voice, and supposed that he had gone to sleep: then some of them hemmed; that the Prophet might come out. And he said, " ye always be ambitious to assemble at nights to prayers; so that I am afraid, that they will at last become divine prayers to you: but if they were divine prayers, then you would not again assemble to them: therefore, O men! say your prayers at home: because the most excellent way of your saying *Sunnat* prayers is at home;

* The word signifies taking rest, and was given to these prayers because those who first pronounced them in congregation used to sit down and rest themselves after every second salutation: probably indulged in this in consequence of their being enfeebled by fasting through the day.

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BOOK IV.

The Prophet encouraged night prayers in *Ramd'àn*, but did not enjoin them.

whereas the divine are best in *Masjids*." AB'UHURAIRAH said, 'the Prophet used to encourage people to say night prayers in *Ram'dàn;* without ordering them positively, or investigating strictly; and would say, "any one that stands up to prayer in the night, wishing rewards, all his previous offences, not of a heinous nature, will be pardoned." Then the Prophet died, leaving the *Taráwìh'* of *Ram'dàn* in this way: and those who wished to ask rewards did it in their own way, and there was no assembling for it established. After which, this was the way in the time of AB'UBACR, and in the beginning of the reign of ÒMER.' JA'BIR said, 'A. G. S. "When any of you say the divine prayers in the *Masjid*, you must say your supererogatory prayers at home; because, verily GOD sends good to your houses on account of your prayers."

Part Second.

ABÚDHAR GHAFFÁRÌ said, 'we kept fast with the Prophet; but some nights in *Ram'dàn* we did not say prayers, until seven nights of the month remained; during which time we prayed, assembled together, until a third part of the night had passed; i. e. we prayed the first of the seven nights; but not the second, but did in the third, until midnight. And I said, "O Prophet of GOD! it would have been better had you continued repeating prayers more than half the night." He said, "verily when a man says prayers with an *Imàm* till finished, his account will be taken as having been up all night." And on the fourth night, the Prophet did not pray with us, till three nights remained: on the fifth night he assembled his relations, and women and people, and said prayers with us, till we were afraid that the time for eating our early meal would never come: after which he did not pray with us the remainder of the night.'

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Âa'yeshah said, 'one night I did not find the Prophet in my bed,* when I discovered him in *Bakìâ*.† And he said, "were you afraid that God would do you an injustice; and would you suppose that I would give your turn to another?" She said, "verily, O Prophet! I certainly did imagine that you had gone to some other of your women." He said, "my reason for going out is this; verily God sends down his mercy to the lowest heaven in the fifteenth night of *Shâbàn*,‡ and forgives sins numerous as the hairs of goats; therefore I was desirous to remain up all this night, to go to *Bakìâ*, and ask pardon for man." Zaid-Ibn Tha'bit said, 'A. G. s. "The prayers of a man in his own house are more excellent than in my *Masjid;* except the divine prayers, which are more excellent in the *Masjid*."

On the fifteenth night of *Shâbàn* God in an especial manner shews mercy to his creatures.

Part Third.

Âbdul-rahmàn bin-Âbd-ul-kârì § said, 'I came out one night with Ômer-ibn-al-Khat't'ab towards the *Masjid;* and behold I found the people sitting separate; and a man saying prayers for himself alone; and another with ten followers: and when Ômer saw this scattering, he said, "verily if I collect all these people under one *Imàm*, it will be better." Then they assembled under Ubai-bin-Cab.' Âbdul-rahm'an says, 'I went another night with Ômer to the *Masjid*, when the people

Ubai-bin Cab appointed by Omer to act as *Imàm* in *Ramd'àn*.

* As the Prophet had several wives, he used to sleep with them in rotation.

† A burying ground at *Medinah*.

‡ This night is called *Lailat-ul-Kadr*, the night of power, and is supposed to possess various excellencies, of which that stated in the text is one of the most considerable. It falls on one of the odd days in one of the months *Rajab*, *Shabàn* or *Ramd'àn*. See respecting it Sale Vol. II. p. 504. and Maracci p. 812. *Kor.* ch. 97.

§ He was born in the time of the Prophet, and Wa'kidi enumerates him among the companions; but he is generally reckoned among the *Tábt'in*. He presided over the escheats under the *Khalifah* Omer.

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BOOK IV.

were saying prayers after UBAI-BIN-CAB; and OMER said, "this is a good innovation." SA'YIB-BIN-YEZ'ID said, 'OMER IBN-AL-KHAT'TAB ordered UBAI-BIN-CAB, and TAM'IM-AL-DA'R'I* to act as *Imàms* to the people in *Ramd'àn*, in eleven *Racâts*: and they used to repeat, in each *Racât*, more than one hundred verses of the *Koràn*; so that we were obliged to lean upon our arms, on account of the length of standing up; and we never used to finish prayers before the beginning of the dawn of day.' ABDULLAH-BIN-ABUBACR said, 'I heard UBAI-BIN-CAB say, "we used to finish our standing up in the nights of *Ramd'àn*, and hurry our servants to bring our food, fearful that the time for eating it would pass."'

Excellence of the night *Alkadr*.

AA'YESHAH, said, 'A. G. S. "Do you know, O AA'YESHAH! the excellence of this night? (viz. the fifteenth of *Ramd'àn*.") I said, "what is in it, O Prophet?" And he said, "one thing in this night is, that all the children of ADAM, to be born in the year, are written down; and also those of them that are to die in it; and all the actions of the children of ADAM are carried up to heaven in this night: and their allowances are sent down." Then I said, "O Prophet! do none enter paradise excepting by GOD's mercy?" He said, "No: none enter but through GOD's favour." This he repeated thrice. I said, "you also, O Prophet! will not you enter into paradise, excepting by GOD's compassion?" Then the Prophet put his hand upon his head, and said, "I also shall not enter, unless GOD cover me with his mercy." This he said thrice. AB'U MU'SA-AL ASHARI. 'A. G. S. "Verily GOD is most certainly acquainted with the state of his servants in the middle of *Shâbàn*; and forgiveth them all, except the infidel and the enemy of the *Muslemàns*. ALI IBN-AB'U'TALIB. 'A. G. S. When it is the fifteenth of *Shâbàn*, remain awake during the night, and fast during the day: because GOD

None enter paradise but by the favor of GOD.

* One of the celebrated *Sahábah*, a proselyte from christianity to the religion of MUHAMMED.

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sendeth his grace in this night, towards the world, from sunset; and saith, " are there none to ask forgiveness of their faults that I may grant them? Are there none to ask daily bread, that I may grant it? Are there none in affliction, that I may relieve them?" And GOD continueth speaking in this way till day-break.'



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CHAP. XXXIX.---PART I.

*IN EXPLANATION OF THE DUHÀ PRAYERS.**

The Prophet's mode of performing prayers at *D'uhà.*

OMM HÁNÌ† said, 'verily the Prophet came into my house on the day of taking *Mecca*, bathed, and performed eight *Racâts* of prayer. And I never saw any prayers so light and easy; and he did not attend to the established rules and regulations in these *Raçâts*, excepting in the *Rucùû* and prostrations: and this was at the time of *D'uh'à.*' MUA'DH'AH‡ said, 'I asked Â'A'YESHAH how many *Racâts* the Prophet performed in *D'uh'à.*' She said, 'four, and he sometimes added more, according to the pleasure of GOD.' ABU'D'HAR. 'A. G. S. "GOD hath fixed an offering for every joint of each of you;§ therefore every repetition of these ejaculations, "O! holy GOD!" "GOD is very great!" "Praise be to GOD!" and "There is no GOD but GOD;" is an offering in testimony of gratitude to GOD: and ordering any one to act agreeably to the laws, and

* There are two periods of forenoon prayer, one when the sun has risen to the heighth of one or two bamboos, called *Ishràk;* and the second, called *D'uhà*, when he has attained about half his meridian altitude. But these two are often united, and thus have come to be considered by many as synonimous.

† The daughter of AB'U TA'LIB; and sister to the *Khalifah* ALÌ.

‡ One of the *Tábiyàt* of *Bas'rah* of the third descent; of esteemed authority.

§ That is, the creation and preservation of every limb or joint in a man's body, is an act of beneficence on the part of GOD, for which offerings and thanksgivings are due from his creatures.

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preventing any one from acting contrary to law, are also so many offerings: and equivalent to all these is performing two *Racâts* in *D'uh'à.'* CHAP. XXXIX. PART I.

Part Second.

ABÙDARDÀA and ABU'D'HAR GHAFFA'RÌ said, 'the Prophet of GOD said, "verily GOD said, O sons of ADAM! perform four *Racâts* to please me in the beginning of the day, that I may produce your wants in the latter part of it." BURAIDAH said, 'I heard the Prophet say, "there are three hundred and sixty joints in man; therefore it is incumbent upon him to give alms for every one." The companions said, "O Prophet! who is it can do this?" He said, "cover the water of the throat and nose which may fall in the *Masjid*, and remove any thorns or filth which may be in the road; and if you cannot do this, perform two *Racâts* in *D'uh'à*." ANAS. 'A. G S. "That person who repeats twelve *Racâts* at *D'uh'à*, GOD will build a house for him in paradise." MUA'D'H-BIN-ANAS JUHANÌ.* 'A. G. S. "That person who sits in his place of prayer, from sunrise, till he performs two *Racâts* in *D'uh'à*, and does not speak in the interim, otherwise than good words, his faults will be pardoned; although they may be like the waves of the sea."

Man oweth to GOD an offering for every joint in his body; equivalent to all of which is the performance of *D'uhà* prayers.

Part Third.

ÂÁYESHAH. 'I used to perform eight *Racâts* in *D'uh'à*, and would say, "if my father and mother could be brought to life by so doing, I would not quit these prayers." AB'U-SA'ÏD-AL-KHUD'HRÌ said, 'the

* One of the *Sah'ábáh* of the class of *Ans'árs*. He is reckoned among those of *Egypt*, and his traditions are current there.

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Prophet used to perform the prayers of *Duh'à* some days, till at last we used to say he would never leave them off; and some days he would leave them alone till we would say, "he will never say them again." MUWARRIK-AL-ÍJLÌ* said to IBN ÔMER, 'do you say prayers at *Duh'à?*" He said, "no." I said, "did ÔMER-IBN-AL-KHA'T'TA'B perform them?" He said, "no." I said, "did ABU'BACR?" He said, "no." I said, "did the Prophet of GOD perform them?" He said, "I do not imagine that he did."

The Prophet was not regular or constant in the use of *Duhà* prayers.

* Descended from IJL the son of JAHÎM, one of the *Tábi'in* of *Bas'rah*, a very religious man.



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CHAP. XL.---PART I.

ON TATAVVÙÛ.*

ABÙHURAIRAH. ' A. G. S. To BILL'AL, at the time of morning prayer, " O BILL'AL! tell me an act of yours from which you had the greatest hopes; because I heard the noise of your shoes in front of me, in paradise, in the night of my ascension."† BILL'AL said, " I never did any act besides this, that I said prayers in the divine orders of purification and *Wadù.*" JA'BIR said, " the Prophet taught me *Istikhárah*‡ as he did a chapter of the *Koràn;* and he said, when any one of you intends doing any thing, he must perform two *Racâts* expressly for *Istikhárah:* after that, repeat this supplication: " O LORD! I supplicate thy good assistance, in thy great wisdom; and I pray for ability to discern and obtain what is good, through the means of thy power; and I ask a thing of thy munificence: thou knowest, but I do not; thou art powerful, but I am not; thou knowest the absent. O LORD! if thou knowest that the matter which I am about to undertake is good for my religion, my life, and my futu-

The form of prayer for success in any undertaking.

* The literal meaning is to do, or bestow, any thing good, voluntarily, and without legal obligation. (See GOL. *in voc.*) It is here applied to voluntary, or supererogatory prayers.

† For the history of this celebrated journey to heaven see ABULFEDA, p. 33.

‡ Supplicating for prosperity in any undertaking.

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BOOK IV.

rity, then make it easy to me, and give me prosperity in it; and if thou knowest that it is bad for my religion, my life and end, then put it far away from me, and shew me good, wherever it may be; then satisfy me," and the person who prays must then mention the name of his business after these words'.

Part Second.

ALÌ-IBN-ABÙTÁLIB said, ABÚBACR related to me and spoke truth, saying, 'I heard the Prophet of GOD say, there is not any man who commits a fault, gets up, and purifies himself, and says his prayers, and asks pardon of GOD for his offences, but GOD forgives him. After that he repeated this revelation: "when those who have misbehaved or injured their own souls, either by killing or tyrannizing over others; remember GOD, and ask pardon for their crimes, GOD forgives them." 'HUD'HAÍFA'H said, 'when any mishap befel the Prophet, he would say prayers, and call on GOD to be relieved from it.' ABDULLAH BIN AWF. 'A. G. S. That person who has a want from GOD or his servants, let him *Wad'ù* properly, and then perform two *Racâts*, and speak in the praise of GOD, and send blessings on the Prophet of GOD; after which say, "there is no GOD but GOD, the clement and beneficent, immaculate GOD, that GOD who is LORD of the sublime firmament;" and "I supplicate thee for an act by which I may reach thy mercy, and those dispositions which may be the means of forgiveness of my sins;" and "I supplicate thee for every good; and for safety from every offence; do not allow me to commit any fault, but such as thou wilt pardon; or to suffer any affliction, but such as thou wilt remove; nor any want, but such as thou wilt satisfy; O most compassionate and most merciful!"

Efficacy of prayer in obtaining forgiveness from GOD.

Forms of prayer.

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CHAPTER XLI.

ON THE PRAYER CALLED TASBÌH.

IBN-ÂBBÁS. 'Verily the Prophet said to Âbb'as, "O Âbb'as! O my uncle! shall I not give you, shall I not present you, shall I not inform you, of a thing which hides ten faults? When you do it, God will forgive your faults; the first of them and the last of them; and those you did unknowingly, and those you did knowingly; your great and small faults; your disclosed and concealed: it is this, that you perform four *Racâts*, and repeat, in every *Racât*, the introductory chapter, and any other chapter of the *Koràn:* and when you have done this in the first *Racât*, say standing, "O holy God!" and "praise be to God!" and "there is no God but God;" and "God is very great!" fifteen times: after which, perform *Rucùú* and repeat these words at the time, ten times: then raise up your head, and repeat them ten times; then repeat them ten times in your prostration; then raise yourself up and repeat them ten times; then prostrate yourself, and repeat them ten times; then raise up your head, and say them ten times; altogether seventy-five times in every *Racât:* and do all this in four *Racâts*. If you are able to say these prayers once every day, then do so; but, if not, do it once every Friday:

The form of adoration called *Tasbìh'*.

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BOOK IV.

if not, once every month; and, if not, once every year; and, if not able to do it once in every year, then do it once in your life-time." Ab'u-hurairah said, 'I heard the Prophet of God say, "verily the first thing which man will be called to give an account of at the resurrection, will be his prayers; and, if they be found good, verily he will find redemption; and, if bad, he will most certainly be forlorn; and if any deficiency be found in his divine prayers, God will say, "Had my servant repeated any of the *Nafl** prayers; then the divine would have been completed from the *Nafl* prayers; then all his actions will be regulated in this manner." Ab'u-Umamah said, 'A. G. S. "Verily the best of all acts is performing two *Racâts* of prayer; and verily the favours of God are poured down upon the head of his servant as long as he remains at prayers."

Mankind at the resurrection will be first examined respecting their performance of the duty of prayer.

* Supererogatory, of inferior obligation to the *Sunnat*, as having been only occasionally practised by the Prophet, and not expressly enjoined by him.

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CHAP. XLII.---PART I.

IN EXPLANATION OF TRAVELLING PRAYERS.

ANAS said, 'verily the Prophet, when at *Medínah*, performed four *Racáts*, in noon-day prayer; and said afternoon prayer, at *Dhu'l-Hulaifah** with two *Racáts*.' HA'RITHAH-BIN-WAHB† said, 'the Prophet performed two *Racáts* with us at *Minà* when we were very numerous; we had never been in such numbers, and had no fear from the infidels.' YALÍ-BIN UMAIYAH‡ said, 'I said to OMER-IBN-AL-KHATTAB, "GOD hath curtailed the prayers when travelling, when there is fear of alarm from the infidels: now verily we are safe in this journey; how then can we curtail them?" OMER said, 'I wondered in the time of the Prophet, at the thing, which you now wonder at; and asked the Prophet, saying, "as there is no fear existing, why should I shorten my prayers?" He said, "GOD hath done you a benefit in curtailing them, therefore accept it."§

An abatement of the usual prayers is allowed on a journey; & especially when in danger from enemies.

* A place five or six miles from *Medínah*.

† One of the *Sahábah*, of the tribe of *Khuzàá* (concerning which see POCOCKE, p. 42, and SALE's Genealogical Table of the tribes of the genuine *Arabs*) and uterine brother of ABDULLAH-BIN-OMER. He relates traditions of the Prophet, and of HAFSAH.

‡ One of the *Sahábah*; embraced *Islàm* on the day of the conquest of *Mecca*, A. H. 8; and was present at the expeditions of *Hunain*, *Tayef* and *Tabùc*. He was slain fighting under ALI at *Saffain*.

§ That is, the LORD hath made it light and easy to you, and taking trouble upon yourselves is an act of arrogance towards him.

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BOOK IV.

ANAS said, 'we went with the Prophet from *Medínah* to *Mecca*, and he performed two *Racâts* in the place of four, on account of travelling; till we returned to *Medínah*. It was said to me, "how long did you stay at *Mecca*?" I replied, "ten days." IBN ÂBBAS said, 'I travelled with the Prophet, and he halted nineteen days, and performed two *Racâts* in the place of four: therefore we perform now, (when halting at any place between *Mecca* and *Medínah* nineteen days) two *Racâts;* and when we halt more than that, we perform four *Racâts.*'

'HAFS-BIN-ÂA'SIM* said, 'I accompanied IBN-ÔMER on the road to *Mecca;* and he performed noon-day prayer with me, two *Racâts*, after which came to his halting place and sat down. He saw people standing up in prayer, and said, "what are those people about?" I replied, "they are saying voluntary prayers." He said, "if I had said them at all, I would have gone through the whole of them." IBN-ÔMER says, 'I accompanied the Prophet in travelling, and he did not say more than two *Racâts;* and ABUBACR, ÔMER and ÔTHM'AN did the same.' IBN ÂBB'AS said, 'the Prophet would say the noon-day and afternoon prayers at one time; and also those of sun-set and evening, when travelling.' IBN-ÔMER said, 'the Prophet used, when travelling upon his camel, to say prayers fronting any quarter towards which the camel might turn; first repeating his intention to be fronting the *Kibla;* and he used to make signs for *Rucùû* and prostrations: and he used also to perform the night prayers in the same manner, excepting the divine prayers. And he would do *Witr* likewise on his camel.'

The prayers appropriated to two distinct times of the day said at once when on a journey.

* One of the most celebrated of the *Tábi'in*. His father AA'SIM was a son of OMER-IBN-AL-KHA'T'TAB.

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Part Second.

AÁYESHAH said, 'the Prophet has done all these things: he both curtailed the prayers, and performed them completely.' IMR'AN-BIN-H'USAÍN said, 'I was with the Prophet in battle, and with him at the conquest of *Mecca;* and he halted there eighteen nights, but did not perform more than two *Racâts;* and would say, "O people of *Mecca!* do ye perform four *Racâts*, because we are travellers." IBN ÔMER said, 'I said noon-day prayer, with the Prophet, in travelling, two divine *Racâts;* and after that two *Racâts Sunnat;* and, in afternoon prayers, two *Racâts:* but the Prophet did not perform any *Sunnat* prayers after it: and he performed sun-set prayers, both travelling and stationary, three *Racâts;* and never curtailed them, whether stationary or travelling. And sun-set prayer is *Witr* for the day, as night prayer is *Witr* for the night; and after sun-set prayer he performed two *Racâts Sunnat.*' MUA'DH-BIN-JABAL said, 'the Prophet was on the expedition to *Tabûc;* and, when the sun declined before marching, he would say the noon and afternoon prayers together; and if he marched before the sun began to fall, he would delay saying the noon prayers till the afternoon, and then perform both at that time: and so at sun-set; that is to say, when the sun set before marching, he would repeat the sun-set and evening prayers at sun-set; and if he marched before sun-set, he would delay the sun-set prayers until he alighted for evening prayer, and perform both at the latter time.' ANAS said, 'when the Prophet travelled, and wished to perform supererogatory prayers, he would turn his female camel towards the *Kiblah* and say the *Tachbir;* after which he would say his prayers in any direction.' JABIR said, 'the Prophet sent me on business, and I returned when he was

Travellers are permitted to curtail their prayers, even on halting days;

and, when actually marching, prayers may be said without fronting the *Kiblah.*

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BOOK IV. saying his prayers, mounted, towards the east; and the signs which he made for prostration were lower than those for *Rucúú*.'

Part Third.

IBN ÓMER. 'The Prophet said prayer with us in *Minà*, two *Racâts*; and ABU BACR two *Raçâts* after him; and ÓMER two, after him; and ÓTHM'AN also performed two *Racâts* in *Minà*, from the beginning of his reign, during the space of six years: after that he performed four *Racâts* at *Minà*.' IBN ÓMER says, that 'when I performed with ÓTHM'AN, at *Minà*, it was four *Racâts*; but when alone, two.' ÁA'YESHAH said, 'in the beginning of the prophecy, the divine prayers were two *Racâts* at each time of prayer, whether stationary or travelling; after which, the Prophet departed from *Mecca* to *Medínah*, and the divine prayers were four *Raçâts* when stationary, and they remained two when travelling.' IBN ÁBB'AS said, 'GOD ordered the divine prayers for the Prophet, four *Raçâts* stationary, and two when travelling, and one *Racât* when fearful of being attacked by the infidels.' IBN ÁBB'AS and IBN ÓMER. 'The Prophet ordered two *Raçâts* of prayer when travelling; and these two are complete ones; and *Witr*, in travelling, is *Sunnat* prayer.' MA'LIC said, 'IBN ÁBB'AS used to curtail his prayers, when travelling any distance equal to that between *Mecca* and *Táyef*; and also shortened, in travelling to any distance equal to that between *Mecca* and *Usfàn*;* and also in any distance equal to that between *Mecca* and *Judda*: and MA'LIC said, "this journey is four *Barids*."† BAR'A IBN ÁA'ZIB said, 'I was in com-

The prescribed length of prayers, when stationary, when marching & when in danger from enemies.

* A town near to *Mecca*, on the road to *Medínah*.

† A *Barid* (pl. *Barud*) is a measure of four *farsakhs*, each of which is three *mils*. And a *mil* is defined to be such a space, that the sex of a person, placed at that distance, on a level plain, cannot be distinguished; nor can it be known whether that person be approaching or receding. Others give its value in cubits, varying from six to three thousand.

pany with the Prophet in eighteen journies, and never saw him neglect two *Racâts Sunnat* before the noon-day prayers.' NA'FÎ said, 'verily ABDULLAH-IBN-OMER saw his son, whose name was UBAIDULLAH, saying *Nafl* prayers, and he did not interrupt him.'

CHAP. XLIII.---PART I.

ON FRIDAY PRAYERS.

ABÙHURAIRAH. ' A. G. S. " We are last in the world as to our creation, and first in futurity, in rank and honour; besides this, other Prophets received books before us, and we have received a book after them; therefore Friday was ordered as a divine day of worship, for the *Christian* and *Jew*; but they have acted contrary to it: then the *Jew* fixed Saturday as his day of worship; saying, that this was the day on which GOD finished the world, and therefore it is proper for us to refrain from worldly works on this day, and worship him: and the *Christian* has established the (first day) Sunday, for his worship, because GOD commenced creation on that day; therefore worshipping on that day is in testimony of gratitude to GOD: and he hath fixed Friday for us; so that the *Jew* and *Christian* follow us; the *Jew* on the day immediately following; and the *Christian* at the interval of two days." AB'UHURAIRAH. ' A. G. S. " The best day on which the sun appears is Friday; for in this day ADAM was created; and in this day ADAM was taken into paradise, and turned out from it also on this day; and the day of resurrection will not be on any day but Friday." AB'UHURAIRAH. ' A. G. S. " Verily there is a certain hour on

Reasons assigned, by *Jews, Christians & Muh'ammedans*, for the days appropriated by each to religious worship.

Friday, in which any *Muslemàn*, asking a good of God, will receive it." AB'U-BURDAH-IBN-ABU-MU'SA* said, "I heard my father say, that he heard the Prophet of God say, in regard to that hour on Friday, that it is from the time when the *Imàm* takes his seat in the pulpit, till he finishu the prayers."

Part Second.

ABUHURAIRAH said, "I went towards the mountain of *Tar*;† and met CAB-AL-AH'AR, who was one of the most learned men of the *Jews*. I sat down with him, and he related to me passages from the bible, and I related to him the sayings of the Prophet of God. And part of what I said to him was this, that the Prophet said, 'the best day which the sun shines upon is Friday; that ADAM was created on this day, and brought out of paradise also on it; and on this day ADAM repented, and he died on a Friday; and on it will be the resurrection. And there is no one moving thing upon the earth, that does not anxiously expect, on Friday, from day-break till sun-rise, the fear of the resurrection, except the *Genii* and man, whom God hath made indifferent about it. And there is a time on Friday, in which, should a *Muslemàn* ask any thing lawful, God will grant it him.'" CAB said, "there is one day in every year, in which that time occurs." I told CAB it was not so; but on every Friday. Then CAB repeated from the bible, and said, "yes, it is on every Friday;" and added, "the Prophet of God spoke true." ABUHURAIRAH said, "I met ABDULLAH-BIN-SHALAM, who was also of the learned amongst the

Conversation between ABUHURAIRAH & two *Jewish* doctors, regarding the excellence of Friday.

* He is one of the *Tabi'in*, of the tribe *Ashar*. His own name was AAMIR; and that of ABU MU'SA, his father, was ABDULLAH the son of KAIS. ABU BURDAH received traditions from his father, from ALI and others. He was *Kàdi* of *Cufah* after SHABBI, and was removed from that office by HUJJAJ.

† That is, *Mount Sinai*.

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BOOK IV.

Jews; and I mentioned to him the argument which I had had with CAB, and told him every thing that had been mentioned about Friday, and that CAB had said at first, "this time happens once in every year." ABDULLAH-BIN-SALAM said, "CAB lied." After this I told him that CAB repeated from the bible, and then said it was on every Friday. Then ABDULLAH said, "CAB spoke true;" and added, "O ABUHURAIRAH! I certainly know when that time is." I said, "do you explain it to me, and be not avaricious." Then he said, "that time is in the latter part of the day Friday." And I said to him, "how can it be so, since the Prophet said it was during the time of prayer?" And ABDULLAH replied, "did not the Prophet say, "any person who having ended his prayers, sits in expectation for others, is as in prayer till he performs them?" to which I said, "yes." And ABDULLAH-BIN-SALAM said, "and this is in the latter part of the day; therefore any one making a request at this time, will have it granted."

The period, on Friday, favorable to the efficacy of prayer, is towards the close of the afternoon.

ANAS. 'A. G. S. "Wish for that time, on Friday, in which there is hope that your requests will be granted; after the afternoon prayer till sun-set." AWS-BIN-AWS* said, 'A. G. S. "Verily the most excellent of your days are Fridays. ADAM was created on a Friday, and his soul was taken away on it, and the trumpet will be blown on that day, and every thing destroyed on it: therefore repeat a great many blessings for me on that day; for verily they are told to me." The companions said, "O Prophet of GOD! how will our blessings on you be made known to you after your death, when your bones will be rotten?" He said, "I verily, GOD hath forbidden to the earth the bodies of Prophets." ABUHURAIRAH said, 'A. G. S. "The promised day is the day of resurrection;† and that day whereof testimony is given is the day of visitation at *Arfah*;

The bodies of Prophets are not consumed in the earth.

* One of the *Sahábah*, who dwelt at *Damascus*, and died there.

† These three days, the promised, the testifying, and that whereof testimony is given, are mentioned in the *Korán*. Chap. 85. See MARAC. p. 792. SALE Vol. II. pag. 489.

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and that which testifieth is Friday; neither has the sun ever risen or set on any day so excellent as this; for in it is a time, in which any servant, making a supplication to God, it is granted; and, if he asks God to guard him from wickedness, he does so." CH. XLIII. PART II.

Part Third.

ABU-LUBÁBAH.* ' A. G. S. " Verily Friday is the chief of days in the estimation of God; and it is greater than either the festival of sacrifice or that of *Ramdàn*." AB'UHURAIRAH, said, ' it was said to the Prophet, " why do they call Friday *Jumáh*?"† He said, " because on that day the clay of thy father ADAM was collected, and on that day will be destruction and rising from the dead, and on it resurrection, and in the last three *Sáàts* of Friday there is one in which the requests of a servant are granted." AB'UDARD'AA. ' A. G. S. " Pronounce ye many blessings on me on Friday; because the angels are present; and verily none of you will send blessings on me, that will not be delivered more or less." I said, " what after death?" The Prophet said, " verily God hath forbidden the earth from eating the bodies of Prophets: therefore the Prophet of God is alive." ABDULLAH-BIN-OMER. ' A. G. S. " There is not a *Muslemàn* that dies in the day or night of Friday, that God doth not preserve from the punishments of the grave." IBN-ABB'AS said, ' I repeated this revelation in the day *Arfa*: " this day I have completed your religion." And there was a *Jew* sitting near me, who said, " if this revelation had come down to us, verily we would make it a day of festival."

Reason why Friday is called the day of assembly or congregation.

* His name is RIFA'AH-BIN-ABD-UL-MAND'HAR-ANS'A'RI-AWSI. He was one of the chiefs. He was present at *Akabah*, at *Bedr*, and the other battles. Some say he was not at *Bedr*, but that the Prophet sent him to *Medinah*; and that on his way thither, the people of *Bedr* attacked and wounded him with arrows. He died under the reign of ALI.

† Or the assembly.

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Then I said, "verily the day in which it descended, there were two festivals (i. e. on Friday, which was also the day *Arfah*.)" Anas said, "when the month *Rajab* came, the Prophet would say, O Lord! encrease my good works, in the months of *Rajab* and *Shabàn*, and conduct me to *Ramdàn*." And the Prophet used to say, "Friday night is a bright night, and so is its day bright also."

CHAP. XLIV.—PART I.

ON DIVINE PRAYERS OF FRIDAY.

IBN-OMER and AB'UHURAIRAH verily said, "we heard the Prophet say in the pulpit, the *Muslemân* sects must not leave off the Friday prayers."

Part Second.

ABU-L-JÂD-AL-ḌUMAIRÌ. 'A. G. S. "Whoever, through negligence, omits the prayers of three Fridays, may GOD put a seal upon his heart." SAMURAH-BIN-JUNDUB. 'A. G. S. "Whoever neglects Friday without an excuse must give in alms one *Dinàr;* and if he has not one, then half a one." ÂBDULLAH-BIN-ÔMER said, 'verily the Prophet said, "Friday is a day of divine obligation on whoever hears the call to prayer." AB'UHURAIRAH. 'A. G. S. "Friday is a day of divine obligation on whoever shall be in his dwelling, or in a place to which he will be able to return before night, after prayers." TA'RIK-BIN-SHAH'AB.* 'A. G. S.

Fine for neglecting public worship on Friday.

* One of the *Sahábah*, whose intercourse with the Prophet, however, was rare. He was an inhabitant of *Cúfah*. During the reigns of ABUBACR and OMER he served in thirty-three battles. He died A. H. 82 or 83.

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BOOK IV. Four descriptions of persons excused from public worship on Friday.

" Friday is a day of divine obligation for all *Muslemàns*, excepting for four persons; one of them, a slave in the possession of his master; the second, a married woman; the third, one not arrived at puberty; the fourth, the sick."

Part Third.

IBN MASÚÙD. " Verily the Prophet said, of a tribe that did not attend Friday prayers, " verily I had intended to order a man to act as *Imàm* to the people, and that I would go myself and set fire to the houses of such as neglected to attend." IBN ÁBBÁS, ' A. G. S. " Whoever neglects Friday prayers without absolute necessity, will be written in the number of the hypocrites." JÁBIR. ' A. G. S. " Whoever believes in GOD, and the day of resurrection, Friday is a day of divine obligation for him; except the sick, travellers, women, or boys or slaves: and whoever neglects them, from play and trade, GOD will be inattentive to him."

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CHAP. XLV.—PART I.

ON PURIFYING THE BODY ON FRIDAY AND HASTENING TO PRAYER.

ABÙHURAIRAH. ' A. G. S. " Whoever bathes and then comes to Friday prayers, and performs them as established *Nafl* prayers; then sits silent till the *Imàm* has finished the *Khu'tbah*;* his faults between that Friday and the next will be pardoned, and three days in excess." SALMAN. ' A. G. S. " Whoever bathes on Friday, and purifies as much as he possibly can, then anoints himself; after which comes out towards the *Masjid*, and when he enters it, does not separate any two sittings together; but says his *Nafl* prayers, then sits silent, and attends to the *Khu'tbah*, GOD will forgive his faults, from that Friday to the preceding." AB'UHURAIRAH. ' A. G. S. " That person who does *Wad'ù* properly, then comes to the Friday prayers, hears the *Khu'tbah*, and sits silent; his faults will be pardoned, between that Friday and the next, and three days in addition: and any body that touches a pebble, verily has played." AB'UHURAIRAH. ' A. G. S. " When Friday comes, angels stand at the door of

Those preparing for the public worship on Friday should bathe, dress in clean clothes, and, if able, use perfumes.

Perfect silence & abstinence from every indifferent act, to be observed, during the *Khu'tbah*, in Friday prayers.

* The *Khutbah* contains expressions of adoration towards GOD, and in praise of the Prophet, with exhortations.

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BOOK IV.

Those who come earliest to prayer on Friday have the greatest merit.

the *Masjid*, and write the names of all those who come first, regularly; and the first is like a person who has sent a camel to be sacrificed at *Mecca*; and the second person who arrives, is like one sending a cow to *Mecca* to be sacrificed; and the third, like him who sends a goat; and after him, like one who sends a hen; and after him, like one who sends eggs as offerings. Then, when the *Imàm* comes to repeat the *Khu'tbah*, the angels fold up the list of names, and they listen to the *Khu'tbah*." AB'UHURAIRAH. 'When thou shalt have said to thy friend who is sitting near thee in the *Masjid* on Friday, while the *Imàm* is repeating the *Khu'tbah*, these words, "be silent;" verily thou hast played.'* JA'FER. 'A. G. S. "You must not make any of your brothers get up on Friday, to sit in his place yourself; but only say make room."

Part Second.

ABU-SAID and AB'UHURAIRAH. 'A. G. S. "Whoever bathes on Friday, and puts on his best clothes, and anoints himself with perfume, if he has any, then comes to the Friday *Masjid*, and does not trample upon people, and then says his *Nafl* prayers, and remains silent, and listens to the *Imàm* when he comes to repeat the *Khu'tbah*, these actions will cover his faults, between this Friday and the past." AWS-BIN-AWS. 'A. G. S. "Whoever bathes on Friday, and comes to prayers in the beginning, and comes on foot, and sits near the *Imàm* and listens to the *Khu'tbah*, and says nothing playful, but sits silent; every step he took will get the rewards of a whole year's worshipping, and rewards of one year's fast, and one year's prayings at night." ABDULLAH-BIN-SALAM.† 'A. G. S. "It is of

* That is, it is unlawful, at such a time, to speak, even for the purpose of imposing silence on others.

† He was a *Jewish* doctor of the tribe of JOSEPH. He was the intimate friend of AWS-

no consequence, if you can afford it, to make two dresses for Friday prayers, exclusive of those you make to wear in your houses." SAMURAH-BIN-JUNDUB. 'A. G. S. "Be present at the *Khu'tbah*, and sit near the *Imàm* in the front rank; because any one sitting at a distance from him, will be placed, in paradise, in a low place, notwithstanding he may enter there."

Advantage of being near the *Imàm* during the repetition of the *Khu'tbah*.

MU'ADH'-BIN-ANAS. 'The Prophet prohibited leaning* in Friday prayers, whilst the *Imàm* repeats the *Khutbah*.' IBN ÔMER. 'A. G. S. "When any one of you gets sleepy on Friday, he must rise up, and sit in some other place, to remove the drowsiness."

Part Third.

NÁFÎ said, 'I heard IBN-ÔMER say that the Prophet forbade people making others rise from their places for the purpose of sitting there themselves. It was said to me, "is it merely forbidden on Friday?" I said, "on Friday and at all other times." ABDULLAH-BIN-ÔMER. 'A. G. S. "There are three descriptions of people present on Friday; one of them who comes to the *Masjid* talking triflingly; and this is what he gets instead of rewards; and there is a man who is present for making supplications; and he asks of GOD, and if he wills he gives him, if not refuses; the third, a man who attends to hear the *Khu'tbah*, and is silent, and does not incommode any one; and this Friday covers his faults till the next, and three days longer; because this is the word of GOD, "whoever doth

No person is to make another rise from his place, during prayer, for the purpose of taking it himself.
People attend the *Masjid* from three different motives: the rewards of each.

BIN-KHAZRAJ, who was a most intimate friend of the Prophet. He died at *Medînah* A. H. 43.

* Arab. '*Habwat*, is defined to be a posture of sitting with the legs and thighs contracted towards the belly, the back bent forwards, and supported in that position by the arms crossed over the knees. It is considered as a posture of ease after fatigue.

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BOOK IV.

one good act, will receive ten in return." IBN-ÂBB'AS. ' A. G. S. " Whoever speaks on Friday, whilst the *Imàm* is saying the *Khu'tbah*, is like an ass that carries books upon his back; and whoever says, " be silent," will not obtain the Friday rewards.' ÛBAID-BIN-SABBA'K.* ' A. G. S. " Verily, O ye sects of *Muslemàns!* there is one Friday, amongst the rest, which GOD hath ordained as a day of mirth for you; then bathe on that day; and any one having perfumes, and rubbing such upon himself, will not suffer detriment thereby; and it is incumbent on you to use the *Miswàc* on that day." BAR'AA-IBN ÂA'ZIB. ' A. G. S. " It is indispensable for every *Muslemàn* to bathe on Friday; and he must rub perfumes on himself, if he has any; but if he has not any, then water is his purifier."

* One of the *Tábi'in* of *Hijaz*.

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CHAP. XLVI.---PART I.

ON KHUTBAH AND PRAYERS.

ANAS said, 'verily the Prophet used to perform the Friday prayers at the time when the sun began to decline from the meridian.' SAHAL-BIN-SAD said, 'we did not use to take our noon nap, or our breakfast, till after the Friday prayes.' ANAS said, 'when the heat of the weather was not excessive, the Prophet used to say the Friday prayers rather early; but when the weather became very hot, rather late.' SA'YIB-BIN-YEZ'ID said, 'the call to prayer on Friday used to be, (in the time of the Prophet, ABU'BACR and OMER) when the *Imàm* took his seat in the pulpit; but, in the time of OTHM'AN, when people assembled in great crowds, to prayer, he ordered the call to be made a third time from the top of *Zawrâ*,* in order that all might hear and hasten to prayer.' JA'B'IR-BIN-SAMURAH said, 'the Prophet used to repeat two *Khu'tbahs* on Fridays; and would sit a little between the two, and repeated from the *Koràn*, and gave lectures of advice; and his prayers used to be of a medium length, and his *Khu'tbah* the same.' AMM'AR-BIN-YA'SIR said, 'I heard the Prophet say, " the length of a man's prayers, and the shortness of his *Khu't-*

The time of Friday prayers varies according to the season of the year.

* A high place in *Medinah*, near the *Masjid*.

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BOOK IV.

The Prophet was very animated and pathetic in his exhortations at the *Khu'tbah*.

bah, are signs of his sense and understanding; therefore, make your prayers long, and your *Khu'tbah* short." JA'BIR said, 'when the Prophet repeated the *Khu'tbah*, his eyes used to be red, and his voice high, and his anger raged, so that you would say he was warning a tribe of the approach of a hostile army, and frightening them with the apprehension of its arrival thus: "it is at hand; and, in the evening or morning, it will come down upon you, and plunder you:" and the Prophet would say, "I have been sent; and the resurrection is like these two fingers:" and he used to join his fore finger with the next to it, as an explanation of the semblance, that the resurrection was not farther off than the difference of length in the two fingers.' YA'L'I-BIN-UMAIYAH said, 'I heard the Prophet repeat from the pulpit, this revelation: "the people of hell complain aloud, saying, O MA'LIC,* ask of thy GOD, to give us death." OMM HUSH'AM-BINT-'HA'RITHAH† relates, that 'I did not remember the chapter entitled *Kaf*,‡ but from the tongue of the Prophet of GOD. His majesty used to repeat this chapter every Friday, when he repeated the *Khu'tbah* in the pulpit.' AMER-BIN-'HURAITH.§ 'Verily the Prophet repeated the *Khu'tbah*, and he had a black turban upon his head, and the two ends of it hanging down between his shoulders.' JA'BIR said, 'A. G. S. "When any one of you comes to the *Masjid* on Friday, when the *Imàm* is saying the *Khu'tbah*, he must perform two *Racâts*, and be concise in them." AB'UHURAIRAH. 'A. G. S. "That person who has said one *Racât* with the *Imàm*, has verily said the whole prayers."

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* The name of the porter of hell.
† One of the *Sah'ábiyàt* of the class of *Ans'àrs*.
‡ *Koràn*. Chap. 50.
§ One of the *Sah'ábah*, of the tribe *Koraish*. He saw the Prophet when very young, and received his blessing. At the time of MUH'AMMED'S death he was twelve years old.

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Part Second.

IBN 'OMER said, 'the Prophet repeated two *Khu'tbahs*, and would sit in the pulpit till the crier had finished the call to prayer; then he would stand up, and repeat the *Khu'tbah;* then would sit down, and not speak; afterwards would rise up, and say the second *Khu'tbah.*'

The Prophet repeated two *Khu'tbahs* standing; and used to sit between them.

'ABDULLAH-BIN-MASU'UD said, 'when the Prophet sat upon the pulpit, we used to front him.'

Part Third.

JÁBIR-BIN-SAMURAH said, 'the Prophet would repeat the *Khu'tbah* standing; then sit down; then rise up, and repeat the second *Khu'tbah* standing. Therefore, any one that may tell you the Prophet said the *Khu'tbah* sitting, will surely lie; for verily, I swear by GOD, that I repeated with the Prophet more than two thousand prayers.' CA'B-BIN-UJRAH said, 'I came into the *Masjid*, when ABDULRAH'M'AN said the *Khu'tbah* sitting: and I said, "look at that impure wretch, who repeats the *Khu'tbah* sitting; now that verily GOD said, "when they see merchants, or people at play, they go to them, and leave thee standing."* U'MA'RAH-BIN-RUWAIBAH† said, 'I saw BISHR BIN MERW'AN‡ in the pulpit holding up both his hands when repeating the *Khu'tbah;* and I said,

* *Korân.* Chap. 62. v. 11. See the occasion of this revelation MARAC. p. 722. SALE. Vol. II. p. 438.

† One of the *Sah'ábah.*

‡ One of the *Tábi'in*, of the tribe of *Koraish*, the brother of ABD-UL-MALIC. He was governor of *Irak* before his brother.

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BOOK IV. The two hands not to be raised, in pronouncing the *Khu'tbah.*

" may GOD execrate those hands; for verily I saw the Prophet, who never did more than just make signs with the fore finger." JA'BIR said, " when the Prophet sat in the pulpit, on Friday, he would say to the people, " sit ye down," and IBN-MASU'UD, who had come to the door of the *Masjid*, heard the Prophet's order, and sat down at the door, and the Prophet saw him, and said, " come forward." AB'UHURAIRAH. ' A. G. S. " Any person who has said one *Racât* with the *Imâm* on Friday, must say the second also; but he who has not said the Friday prayers, must perform the noon-day prayer."



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CHAP. XLVII.---PART I.

ON PRAYERS OF ALARM.

SÁLIM-BIN-ÂBDULLAH-BIN-ÔMER* relates from his grand-father, who said, 'I was along with the Prophet in the war with the infidels at *Najd;* and we fronted the enemy, and drew up our ranks to fight them. And the Prophet stood up to act as our *Imàm;* when one body of our people stood behind the Prophet for prayers, and another fronted the enemy. The Prophet performed prayers with those near him, and prostrated twice, viz. performed one *Racât.* Then the body which had said prayers with the Prophet moved away, and relieved the other that was fronting the enemy; when that body came, and his highness performed one *Racât* with it, and prostrated twice; then gave the *Salàm;* and all the people stood up, and each person repeated one *Racât* for himself, and prostrated twice: that is to say, each body followed the Prophet in one *Racât,* and

The manner in which the Prophet prayed in front of an enemy.

* He was one of the chief of the *Tábi'in,* and one of the lawyers of *Medinah.* He was one of the most learned men of his time, and of high authority in matters of tradition. IM'AM MA'LIC said of him, that no person in his time so much resembled the primitive fathers of the *Muh'ammedan* faith, in knowledge, piety and austerity of life. The *Khalifah* SULAIM'AN the son of ABD-UL-MALIC, saw him in the temple at *Mecca,* and desired him to make any request that he wished, and it should be granted. SA'LIM replied, that, in the house of GOD, he never would prefer a petition to any other than GOD. He died at *Medinah* A. H. 106.

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BOOK IV. performed another by themselves. And NA'FÎ has related, from IBN-ÔMER, a tradition similar to this; and, in addition, says, that if there is more to apprehend from the enemy than this, prayers are to be said separately, on foot, or on horseback, if not adviseable to alight; but fronting the *Kiblah* if possible; or, if that is impossible, in any other direction.' NA'FÎ says, 'I do not imagine that IBN ÔMER mentioned all this but from the Prophet himself.'

YEZÌD-BIN-RU'M'AN* relates, from 'SA'LIH-BIN-KHAWW'AT,† who mentions it from people that accompanied the Prophet, and said the prayers of alarm with him, on the day *Dhât-al-Rikââ;*‡ that 'verily, one body of them drew up in rank with the Prophet, and the other fronted the enemy: and the Prophet performed one *Racât* with the body near him: after which the Prophet remained standing in his place, and the people finished their prayers by themselves; after which they fell in and fronted the enemy. Then the other body, that had fronted the enemy, came; and the Prophet performed one *Racât* with them, and remained sitting in his place; and this body finished their prayers by themselves. Then the Prophet gave the *Salàm* with them.' JA'BIR said, 'we fronted the Prophet, till we came to *Dhât-al Rikââ:* and when we came under a very shady tree, we left it for the Prophet; and a polytheist came, when

* One of the *Tábi'ín*, of good authority, and from whom many traditions are received.

† One of the *Tábi'ín* from among the *Ans'árs* of *Medínah*. He received traditions from his father KHAWW'AT, who is one of the companions, and was present at the battle of *Uhud*.

‡ This expedition took place in the fifth year of the *Hijra*, against the tribe of *Ghat'fán*, in the province of *Najd;* and seems to be the same that is alluded to in the last tradition. The name in the text, which signifies ragged or patched, is accounted for in two ways: One is, that the *Muslemáns*, being barefooted, their feet were much galled; on which account they had wrapped about them pieces of their garments. The second is, that there is a mountain there, composed of patches of various colours, red, white, black and yellow. ABD-UL-HAK.

ABULFEDA gives an account differing from both; namely, that the enemy carried standards repaired with patches. His words are لانهم رقعوا رايا تهم *quia illi ea loco resarcierunt vexilla sua.* The learned GAGNIER has committed a singular oversight in his translation of this passage; (ABULFED. p. 72.) which he renders, *quia illi membris suis ibi infatuati sunt;* misled by the double meaning of the verb رقع which, with the vowel *D'amma* to the middle letter, signifies to be mad or foolish.

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the Prophet's sword was hanging upon the tree,* and he took hold of it, and drew it out of the scabbard, and said to the Prophet, " are you afraid of me?" He said, " no." And the man said, " who prevents you from fearing me?" The Prophet said, " GOD." Then the companions frightened the man, and he returned the sword into the scabbard, and hung it up on the tree as it was before. Then the call was given for prayers; and the Prophet performed two *Racâts* with one body; after which they went into the rear, and he performed two *Racâts* with the other body; so that the Prophet performed four *Racâts;* two *Racâts* for each body.'

An idolater attepts to murder the Prophet; but is deterred from his purpose.

JA'BIR said, 'the Prophet performed the alarm prayers with us, and we drew up in two ranks in his rear; and the enemy were between us and the *Kiblah:* then the Prophet said the *Tatbir*, and both ranks repeated it; then the Prophet did *Rucùû*, and we the same: then he raised up his head, and we did the same. Then the Prophet went to a low place, to prostrate himself; and the front rank accompanied him, and the rear rank remained standing, fronting the enemy. And when the Prophet had finished the prostration, and the rank also, and stood up; then the other rank went to prostrate themselves, and then stood up; after which, the rear rank went to the front, and the front to the rear. Then the Prophet did *Rucùû* for the second *Racât;* and we all did the same. Then the Prophet raised up his head from the second *Rucûû*, and we did so likewise. Then the Prophet went down, to prostrate himself; and the rank which was nearest his majesty did the same; and the rear rank remained standing in front of the enemy. And when the Prophet and the rank near him had performed their prostration, then the rear rank went down to prostrate themselves; and did it. Then the Prophet gave the *Salàm*, and so did we all.'

The army, in two divisions, pray alternately in front of an enemy.

* ABULFEDA says the man asked the Prophet to shew him his sword, and that MUHAMMED gave it into his hand. ABULFEDA, p. 73.

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Part Second.

JÁBIR said, 'the Prophet repeated noon-day prayer, in a time of alarm, at *Ba'tn Nakhl*;* and performed two *Racâts* with one body of men; then gave the *Salàm*; then the other body came; and he performed two *Racâts* with it; then gave the *Salàm*.'

Part Third.

The enemy agree to attack the *Muslemàns* at the hour of prayer; but the Prophet, by the advice of GABRIEL, baffles their design.

ABÙHURAIRAH said, 'verily the Prophet halted between *Zajnàn*† and *Ûsfàn*; and the polytheists said, "there is a prayer for the Prophet and his companions which they love better than their fathers and children, and it is the afternoon prayer: so let us all join, and attack them at once." But verily GABRIEL came to the Prophet, and ordered him to divide his people into two bodies, to say prayers with one, and leave the other fronting the enemy: that they should be armed; and that each body should perform one *Racât*, and himself two.'

* A place between *Mecca* and *Táyif*.
† A village, or mountain, near to *Mecca*.

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CHAP. XLVIII.---PART I.

ON PRAYERS AT THE TWO GRAND FESTIVALS.

ABU-SAID-AL-KHUDHRI said, 'the Prophet used to come out on the days *Fitr** and *Duhá*,† to the place of prayer; and the first thing he began to do, after his arrival there, was prayers. Then he finished them, and stood up fronting the people, while they were sitting in their places. Then he gave them advice, and ordered them to pursue good; and if he wished to send out an army, he did so at this time, and ordered any thing else that he wished; after which he returned home.' JABIR BIN SAMURAH said, 'I performed prayers, with the Prophet, at both festivals, frequently, without the *Adhàn* or *Ikámat*.'‡ IBN OMER said, 'the Prophet, ABUBACR and OMER, used to say the festival prayers before the *Khutbah*.' IBN ABBAS was asked, 'were you present with the Prophet at the festival prayers?' He said, 'yes, and the Prophet came out and said prayers, then the *Khutbah*; (but IBN ABBAS made no mention of the *Adhàn* or *Ikámat*) after which, the Prophet came to the women, and

The order of prayer at the two great festivals.

The prayers go before the *Khutbah*.

* The festival at the conclusion of the fast of *Ramdàn*; being the first of the month *Shawàl*.

† The 10th of *D'hul'Hajjah*, when the sacrifices are slain at *Mecca*.

‡ The repeating of the following words, after the congregation are assembled and have stood up to prayer, "*Kad-kámat-il-thaláto*; prayer is at hand."

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gave them advice, and put them in mind of the rules of religion, and ordered them to give alms. Then I saw the women put their hands to their necks and ears, take off all their ornaments, and throw them to BILL'AL; after which the Prophet and BILL'AL returned home.' IBN ABB'AS said, 'verily the Prophet performed two *Racâts* on the day of the festival *Fi'tr;* but performed nothing before them or after them.' OMM A'TIYAH* said, 'we were all ordered, on the days of both festivals, to bring out the menstruous women, and those who remained concealed behind curtains;† and that they should be present with the men: but the menstruous women were to sit on one side, and not say prayers with the rest. And a woman said, "O Prophet! there is a woman who has not a cloth to cover herself with, how is she to come out?" He said, "the woman who is her companion and intimate, must cover her with her cloth: I mean the women who have many clothes must lend to those who have none." AA'YESHAH said, 'verily AB'UBACR‡ came to my house, and there were two of the assistants' daughters with me on the day of the festival of sacrifice, that sung and played upon the tabor; (and in one tradition it is said that they sung the stanzas which the§ assistants repeated to each other on the day of the battle of *Bûâth.*||) And the Prophet was wrapped up in his garment; and AB'UBACR forbade them to sing in the Prophet's presence. Then the Prophet uncovered himself, and said, "let them alone, O AB'UBACR; because this day is a day of festival." And in one tradition, it is that the Prophet said, "O AB'UBACR! there is a

All women, as well as men, to attend the public worship on the days of festival.

* One of the principal *Sahâbiyat*. She attended the Prophet in all his wars, and took care of the sick and wounded.

† The meaning is, that all women, without exception, should come out on the festival days.

‡ Her father.

§ The expression means, not that the people who fought at *Bûâth* were then *Ansârs* or assistants; but that those two tribes were afterwards included in that class of the Prophet's followers.

|| A village near *Medînah*, i. e. within the space of two nights' journey. Or it is the name of a fortress, where a battle took place between the two tribes of *Aws* and *Khazraj*, which had lived in a state of perpetual hostility for 120 years. When they were converted to *Muhammedism*, they dropped their mutual animosity, and united in friendship.

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festival for every sect; and this day is ours." ANAS said, 'the Prophet did not use to go to the *Îdgàh* on the day *Fitr*, till he had eaten a few dates; and he would eat an odd number of them.' JA'BIR said, 'when it was a festival day, the Prophet would come one road and return another.' BARÀA-IBN-ÂA'ZIB said, 'the Prophet gave me advice on the day of sacrifice, and said, "verily the first thing which I begin with on this day is prayers; then return and sacrifice, and whoever does this, verily has understood *Sunnàt*, and whoever slays before we finish our prayers, has done it merely for his family: and this is not worship in any one respect." JUNDUB-BIN-ÂBDULLAH.* 'A. G. S. "Whoever slays an animal before prayers, must slay another goat in its room; and whoever does not till we have finished prayers, let him do it in the name of GOD." BARÀA IBN ÂA'ZIB. 'A. G. S. "Whoever slays an animal before prayers, does it for himself merely; but whoever does it after, verily his worship is complete, and he has found the way of the *Muslemàns*." IBN-ÔMER said, 'the Prophet would *Dabah*† bullocks and goats, and *Nahar*‡ camels, in the place of prayer.'

Animals are not to be sacrificed till after the prayers.

Part Second.

ANAS said, 'the Prophet arrived at *Medinah*; and there were two days in which the people of the city sported and played; and the Prophet said, "what two days are these in which you play?" They said, "we and our fathers used to play on these days, in the time of ignorance." Then the Prophet said, "verily GOD has exchanged two better days for you

The sports which were practised in the time of idolatry forbidden;

* This ABDULLAH was the son of SUFIAN of the tribe *Bujail*. He died in the fourth year of the rebellion of IBN ZUBAIR.

† Cutting the throat of an animal after repeating the *Tacbir*.

‡ Wounding a camel, with spears, in the legs, till he fall to the ground, and die, from loss of blood.

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BOOK IV. and the festivals of *Fitr* and *Kurbàn* substituted in their room.

than these in the days of ignorance: one of them the festival of sacrifice, the other that of *Fitr*." BURAIDAH-ASLAMI said, 'the Prophet did not use to come out, on the day of the festival *Fitr*, till he had eaten something; and would not eat on the festival of sacrifice, till after prayers.' CATHIR-IBN-ABDULLAH* relates from his father, who relates from his father OMER-IBN-AWF, that 'verily the Prophet repeated the *Tacbir*, in the prayers of both festivals, in the first *Racát*, seven times, before repeating a chapter of the *Kordn*; and, in the second *Racát*, five *Tacbirs* before a chapter.' IMAM JAFIR SADIK-BIN-IMAM MUHAMMED BAKIR† relates from his fore-fathers, that 'verily the Prophet, ABUBACR and OMER repeated the *Tacbir* at both festivals; and in prayers supplicating for rain; in the first *Racát* seven times, and in the second five; and said prayers before the *Khutbah*, and read aloud." SAID-IBN-AL AAS‡ said, 'I asked ABU MUSA ASHARI and HUDHAIFAH-IBN-AL-YEMAN how the Prophet repeated the *Tacbir* at the two festivals. Then ABU-MUSA said, 'he repeated four *Tacbirs*, as he would do over a bier,' and HUDHAIFAH said, 'he has spoken true.' BARAA-IBN-AAZIB relates, that a bow was put into the Prophet's hands, on a festival day; and he repeated the *Khutbah* resting upon it.' ATAA relates, that 'verily, when the Prophet said the *Tacbir* he would lean upon a small spear, which used to serve him as a *Sutrah*.' JABIR, said, 'I was present with the Prophet at prayers on a day of festival; and he began the prayers before the *Khutbah* or the *Adhán* and *Ikámat*; and when he had finished prayers, he would stand up, resting upon BILAL, for the *Khutbah*. Then he spoke in the praise

The Prophet's mode of repeating the *Tacbir* & the *Khutbah* at the two festivals.

* One of the *Tabiyn*; esteemed of slender authority. ABD-UL-HAK.

† The sixth *Imàm*, born at *Medinah* A. H. 83, and died there A. H. 148. D'HERBELOT voc. GIAFAR.

‡ One of the principal men among the *Koraish*; of high reputation for liberality and eloquence, and one of those who wrote the *Korán* for OTHMAN. He is said, in his pronunciation, to have, more than any other man, resembled the Prophet. He was born in the year of the *Hijrah*; or, according to others, after it; but before the battle of *Bedr*. From the sweetness of his eloquence, he obtained the title of *Uccal-ul-Asl*, the pot of honey.

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and glory of God, and gave advice to the people, and put them in mind of rewards and punishments, and would stimulate them to the obedience of God. He then went towards the women, who were sitting in a corner, when BILLAL was with them; and ordered them to be continent; admonished them, and reminded them of rewards and punishments. ABU-MURAIRAH relates, that the people were caught in the rain on a festival day; and the Prophet said prayers with them in the *Masjid*. ABU'L-HUWAIRITH* relates, that, 'verily the Prophet gave a book to AMR-BIN-HAZM† when he was at *Najrân*, which contained rules of religion. And the Prophet wrote in it, "be quick in performing the prayers in the festival of sacrifice, and slow in those of the festival *Fitr*, and remind the people of rewards and punishments, and the hours of the resurrection." ABU-UMAIR-BIN-ANAS.‡ There is a tradition of his which sets forth, that 'verily, some people on horseback came to the Prophet, saying, "we saw the new moon yesterday which should precede the festival." And the Prophet ordered his companions to break their fast: and in the morning to go to the *Idgâh* and perform prayers.'

The prayers to be quickly performed in the festival of sacrifice, but slowly in that of *Fitr*.

Part Third.

IBN-JURAIJ§ said, ATAA told me of IBN-ABBAS and JABIR-IBN-ABDULLAH, that they said, 'the *Adhân* was not pronounced in the two festivals.' Then I asked ATAA, some time after, about this matter; and he told me, saying, that JABIR-BIN-ABDULLAH said, "verily there is no

* One of the *Tábi'in*.

† One of the *Sahâbah* of the class of *Ansârs*. His first service was at the battle of the ditch, at which time he was fifteen years of age. When he was only seventeen, the Prophet made him governor of *Najrân*, a city in *Yemen*.

‡ The son of ANAS-BIN-MALIC. His name was ABDULLAH.

§ His name was ABD-UL-MALIK, of the tribe *Koraish*, and one of the lawyers of *Mecca*, where he died A. H. 150.

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Adhàn for the festival *Fitr;* when the *Imàm* comes out for prayers; nor after coming out for the *Khu'tbah* after prayers, there was no *Ikámat*, no call, nor any thing else." Aʼu-Saïd-al-Khudhrì said, 'verily the Prophet would come out for the two festivals, and begin with prayers; and when finished, he would stand up, and turn his face to the people whilst they were sitting in their places of prayer; and if the Prophet had occasion to send an army to any place, he would mention it to the people, and send it; or if he had any other occasion besides this, he would give his orders: and he used to say, "give alms, give alms, give alms:" and those who gave most alms were the women. Then he would return home. Then the prayers always preceded the *Khu'tbah:* and during the time of the four *Khalifahs;* until Merwʼan-bin-Hacam* became governor of *Medínah.*' Aʼu-Saïd says, 'I came out hand in hand with Merwʼan, till we arrived at the *Idgah*, when behold! Cathìr-bin-Sult† had made a pulpit there of unburnt bricks and clay; and Merwʼan pulled me by the hand, as if he were pulling me towards the pulpit, to say the *Khu'tbah* before prayers: and I was pulling him towards the place of prayer, that they might be performed before the *Khu'tbah*, agreeably to the *Sunnat*. And when I perceived his design, I said, "what is become of the beginning with the prayers and performing them before the *Khu'tbah*, which was the practice of the Prophet and his successors?" And Merwʼan said, "O Aʼu-Saïd! dispute not about this matter; verily that which you know is left off: viz. I have abandoned it, seeing it advisable, which is this, if I commenced the prayers before the *Khu'tbah*, the people would not wait for it." I said, "it is not so, I swear by God, in whose power is my life, you cannot advance any thing better than what I know." This I said thrice; then I returned, and was not present at the meeting.'

The Prophet considered the festival days proper for sending out armies; & for inculcating charity.

Merwan, contrary to the practice of the Prophet, repeated the *Khu'tbah* before the prayers. His reason for so doing.

* He was governor of *Medínah* under Muawiah.

† He was born in the time of the Prophet; who changed his original name Kalil (little) to Cathìr (great, abundant.)

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CHAP. XLIX.---PART I.

ON SACRIFICES.

ANAS said, 'the Prophet sacrificed two rams (which were black and white, and had horns) with his own hands: and, at the time of killing them, he exclaimed, "in the name of GOD," and pronounced the *Tacbir.* And I saw the Prophet put his foot upon their sides, and he said, "in the name of GOD; most great GOD." AA'YESHAH said, 'verily, the Prophet ordered a ram to be brought with horns, that should walk in blackness,* sleep in blackness,† and look in blackness.‡ Then such a ram was brought for him to sacrifice; and the Prophet said, "O AA'YESHAH! give me a knife, and sharpen it: and I did so: and the Prophet took hold of the ram, and threw him upon his side: and when he was about to kill him he said, "O LORD! accept this sacrifice from MUHAMMED, his children, and the whole of his tribe." Then he gave the people their breakfasts from it.'

The marks of a ram fit for sacrifice; and the manner of sacrificing.

JA'BIR. 'A. G. S. "Sacrifice none but animals of full age, unless it should be difficult for you to procure such; then kill a lamb of six

The animal for sacrifice should be of full age.

* That is, with black legs. † With black breast and belly.
‡ With black eyes.

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months old." UKBAH-BIN-AAMIR relates, that 'the Prophet gave me some goats to divide amongst his companions; which I did, and there remained one yearling, (some say one of six months, others more than one year): and I mentioned it to the Prophet, who said, "sacrifice it." And in one tradition it is said, that I mentioned, "O Prophet! I have obtained a goat:" and he said, "sacrifice it." JABIR relates, that 'verily the Prophet said, "a bullock is a sacrifice for seven people, and a camel also." IBN ABBAS. 'A. G. s. "There are no days in which actions are more liked by GOD, than the ten days of *Dhu'l-Hajjah*." And the companions said, "O Prophet! are not any days, in which we fight with the infidels, equal to these?" He said, "no fighting in the cause of GOD is equal to the actions of these days: excepting a man who goes out himself with his whole property, to fight in the cause of GOD, and neither one or the other returns."

Exception to this rule.

Part Second.

Forms of worship to accompany sacrifices.

JABIR said, 'the Prophet sacrificed two rams, on the day of the festival of sacrifice, which were black and white, and had horns: and, when he turned their heads towards the *Kiblah*, he said, "verily I have turned my face to him who brought the heavens and the earth into existence, from nothing; according to the practice of ABRAHAM; and I am not of the polytheists. Verily my prayers, worshippings, life and death, are for GOD, the LORD of the universe: he hath no partner, and I have been ordered to believe in one GOD, and to abandon associating any other with him: and I am one of the *Muslemâns*. O LORD! this sacrifice is from thy favour, and for thy satisfaction: accept it then from MUHAMMED and his tribe." And he said, "in the name of GOD," and "most

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great GOD," and then killed them.' HANASH* said, 'I saw ALI sacrificing two rams; and I said to him, "what is the reason that you are sacrificing two rams?" He said, "verily the Prophet made a bequest to me to sacrifice for him, and I am doing so; one for myself, and one for him."

An animal for sacrifice must be without blemish.

ALI-IBN-ABU'TA'LIB said, 'the Prophet has ordered me to consider well, that there be no blemish in the animal to be sacrificed: not to sacrifice one with the ears cut, either at top or bottom, or split length-ways, or with holes made in them.' ALI-IBN-ABU'TA'LIB. 'The Prophet prohibited sacrificing a ram with broken horns, or cut ears.' BAR'AA-IBN-AA'ZIB said, 'verily the Prophet was asked, what could not be sacrificed; and he made a sign with his fingers, and said, "abstain from four things; one, a thing born lame, and another blind of one or both eyes; another, a deceased animal; another, being thin, and not having any marrow in its bones."' AB'U-SA'ID said, 'the Prophet sacrificed a ram with horns, high of stature, that looked in blackness, ate in blackness,† and walked in blackness.' MUJA'SHI‡ said, 'verily the Prophet was used to say, "a lamb is sufficient in place of a full grown animal."' AB'UHURAIRAH said, 'I heard the Prophet say, "a lamb is a good sacrifice."' IBN ABB'AS said, 'we were travelling with the Prophet; and the festival of sacrifice arrived; and seven of us joined in sacrificing a cow, and ten in a camel.'

A cow is a sufficient offering from seven people, & a camel from ten.

AA'YESHAH. 'A. G. S. "Man hath not done any thing, on the day of sacrifice, more pleasing to GOD, than spilling blood: I mean sacrifice: for verily the animal sacrificed will come, on the day of resurrection, with its horns, its hair, its hoofs, and will make the scales of his actions heavy: and verily its blood reacheth the acceptance of GOD, before it falleth upon the ground: therefore be joyful in it." AB'UHURAIRAH. 'A. G. S. "There

* One of the *Tabi'in*, who relates traditions from ALI.
† With a black mouth.
‡ One of the *Sahabah*, of the tribe *Beni Sulaim*. He was slain on the day of the battle of the Camel, A. H. 33.

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are no days on which God liketh better to be worshipped than the ten days of *Dhu'l-Hajjah*. To fast either of those days, is equal to a whole year's fast; and getting up in the nights of those days to prayer, is equal to the prayers of the night of power."

Part Third.

JUNDUB-BIN-ÂBDULLAH said, 'I was present with the Prophet, on the day of the festival of sacrifice, and he had not finished prayers and the *Salàm*, when he unexpectedly saw the flesh of victims, which certainly had been slain before finishing the prayers: and he said, "whoever has slain them before saying prayers, must slay others in their stead." And, in another tradition, it is said, that JUNDUB says, 'the Prophet was saying prayers on the festival of sacrifice, then repeated the *Khu'tbah*, after which slew the victims, and said, "whoever hath slain previous to our having said prayers, must slay others in their room; but those who have not, before prayers, must slay in the name of God." NA'FÎ-IBN-ÂMER said, 'there are two days for sacrifices, after the first.' IBN ÂMER said, 'the Prophet dwelt ten years in *Medínah*, and sacrificed every year.* ZAID-BIN-ARKUM said, 'the Prophet's companions said, "O messenger of God! what are these sacrifices, and whence is their origin?" He said, "these sacrifices are conformable to the laws of your father ABRAHAM." They said, "O Prophet! what are our rewards therefrom." He said, "there is a reward annexed to every hair."† The companions said, "and O Prophet! what are the rewards from the sacrifices of camels and sheep, that have wool?" He said, "there is a good also for every hair of their wool."

Victims slain before prayer are unavailing; and the sacrifice must be repeated.

There are three days in *Dhu'l-Hajjah* in which sacrifices may be performed.

* From hence it may be inferred that the Prophet sacrificed ten years; but chronologists have mentioned that the orders for sacrifices were given in the second year of the *Hijra*. ABD-UL-HAK.

† This applies to bullocks and goats which have hair.

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CHAP. L.---PART I.

ON ÂTÍRAH.*

ABÙHURAIRAH. 'A. G. S. "Let there not be *Farâ* nor *Âtírah*." AB'UHURAIRAH said, 'Farâ was the first born either of camels, sheep or goats, which the pagans used to slay for their idols; and *Âtírah* what they slew in *Rajab*.' The heathen sacrifices abolished.

Part Second.

MIKHNAF IBN-AL-SULAIM† said, 'we were standing with the Prophet on the day *Ârfah*, and we heard his highness say, "O men! verily there is, for the people of every house, once in every year, a day of sacrifice and *Âtírah*. Do you understand what *Âtírah* is? It is that which you call *Rajabíyah*, which are slain in the month *Rajab*." This tradition is of slight authority, and AB'U DA'UD says, 'Âtírah is abolished.'

* Sacrifices offered by the idolatrous *Arabs*, to the idols, in the month *Rajab*.
† One of the *S'ah'ábah*, who was appointed by ALÌ governor of *Is'pahàn*.

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Part Third.

ABDULLAH-BIN-OMER. ' A. G. S. " I am ordered to sacrifice on the day of the festival of sacrifice; which is a day of festival ordained by GOD for this sect." And a man said, " O Prophet of GOD! inform me, if I should be able to procure nothing but a *Manihat*,* shall I sacrifice that." He said, " no; you must not sacrifice a *Manihat;* but take from your hair and nails, and whiskers, and shave your private parts; all these are included in your sacrifice."

A *Manihat* not to be sacrificed.

* A camel lent, with permission to use its milk, its hair and its young, but under condition of returning the animal itself.

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CHAP. LI.---PART I.

ON PRAYERS AT ECLIPSES.

ÂÁYESHAH. 'Verily there was an eclipse of the sun, in the time of the Prophet, after the flight to *Medínah;* and the Prophet sent out a crier, to call the people to prayers, for the eclipse. And they assembled to prayer, and the Prophet advanced in front to act as *Imàm;* and he performed four *Rucùús,* in two *Racáts;* two *Rucùús* in each *Racát,* and four prostrations.' ÂA'YESHAH said, 'I never did any *Rucùú* or prostrations that were longer than these *Rucùús* and prostrations, which were performed in the eclipse prayers?' ÂA'YESHAH said, 'the Prophet said his prayers aloud, in an eclipse of the moon.' ÂBDULLAH BIN ÂBB'AS said, 'there was an eclipse of the sun, in the time of the Prophet; and he said prayers: and the people followed him; and he stood up a long time, as long as any one would be repeating the chapter of the cow:* then he performed a long *Rucùú;* after which he raised up his head, and stood a long time; which was under the first standing; after which he did the second *Rucùú,* which was under the first in point of time: then he raised his head up from the second *Rucùú;* and did two prostrations, as is custo-

Mode of inclination & prostration in prayers for an eclipse.

All these are very long.

* *Korân.* Chap. 2.

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mary. Then he stood up a long time, in the second *Racât*; and this was shorter than the first standing, in the first *Racât*; after which he did a long *Rucùú* in the second *Racât*, and this was under the first *Rucùú*, in the first *Racât*. After this, he raised up his head, and stood a long time; and this was shorter than the first, in the second *Racât*. Then he did a long *Rucùú*; and this was inferior to the first, in the second *Racât*. Then he rose up, and performed two prostrations; and after repeating the creed, and giving the *Salàm*, he concluded his prayers. And now the sun was bright. Then the Prophet said, "verily the sun and moon are two signs, amongst those which prove the existence of GOD, and are not eclipsed on account of the life or death of any person; and when ye see this, remember GOD." The companions said, "O Prophet! we saw you take something in the place where you stood in prayer; after which we saw you draw back a little." And the Prophet said, "I saw paradise, and gathered a bunch of grapes from it; and if I had taken it for, and given it to you, verily you would have eaten of it as long as the world lasts: and I also saw hell, and never saw such a horrid sight till this day; and I saw that they were mostly women there." And the companions said, "O Prophet, why are the people of hell women in general?" He said "on account of their infidelity; that on account of their disobedience to GOD he said they are ungrateful to their husbands; and hide the good things done them, by all: and if you do good to one of them perpetually, after that, if they see the least fault in you, they will say, I never saw any thing good from you."

Eclipses are manifestations of the power of GOD; but do not occur on account of the death of any one.

The majority of the damned are women; & the reason.

ÂA'YESHAH. There is a tradition from ÂA'YESHAH like that of IBN-ÂBB'AS; and she said, 'then he prostrated himself, a long time, then finished, when the sun was bright; and he said the *Khu'tbah*, praised and glorified GOD; then said, "verily the sun and moon are amongst GOD's signs; and a proof of his existence, and they are neither eclipsed for the life or death of any person; therefore when you see them, magnify and supplicate

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GOD, say prayers and give alms." Then the Prophet said, "O sects of MUH'AMMED! I swear by GOD, there is not any thing which GOD is so jealous of, as his male or female servants committing adultery." And "O sects of MUH'AMMED, I swear by GOD, if you did but know what I know of the future state, verily you would laugh little and cry much." AB'U MU'SA-AL-ASHÀRÌ said, 'the sun was eclipsed, and the Prophet got up in fear of the resurrection; and he went into the *Masjid*, and said very long prayers, so much so as I never saw him do before; and said, "these signs which GOD sends are neither on account of the life or death of any one; but GOD frightens his servants with them: therefore, when you see any thing of this kind, fear GOD, and take refuge with him, by remembering him and asking pardon." JA'BIR. 'There was an eclipse of the sun, in the days of the Prophet, on the day on which his son IBRAHÌM* died; and he performed six *Rucùûs*, with the people, in two *Racâts*; viz. in each *Racât* three *Rucùûs*, and four prostrations, two in each *Racât*, as established.' IBN-ABB'AS said, 'when the sun was eclipsed, his highness performed eight *Rucùûs*, viz. in each *Racât* four *Rucùûs*; and four prostrations, two in each *Racât*.' ABDUL-RAH'M'AN-BIN-SAMURAH† said, 'I was shooting with a bow and arrows, at *Medínah*, in the life time of the Prophet; when, all on a sudden, the sun became eclipsed, and I threw down the bow and arrows, and said, "I swear by GOD, verily I will look at

An eclipse of the sun on the day that the Prophet's son IBRAHIM died.

* This was MUH'AMMED's son, by MARY, the *Egyptian*, whom he received in a present from MUKAWKAS, the governor of *Egypt*. He was born in *D'hu'l-Hajjah*, A. H. 8; and died on Tuesday, the 10th of *Rabì-ul-awwal*, A. H. 10, which, according to the table published by GRAVIUS, corresponds to the 15th June, 631. See ABULFEDA p. 95, 120, 147.

There must be some inaccuracy in the dates; for the only solar eclipse which occurred in that year was on the 3d of August. (See PINGRE's Table of Eclipses, in PLAYFAIR's Chronology, p. 197.)

The commentator on the *Mishcàt* has himself observed one astronomical inconsistency; viz. that a solar eclipse never occurs but in one of the three last days of the lunar month; i. e. at the conjunction of sun and moon; but he gets rid of it by saying that this was a preternatural darkness.

† He is of the descendants of ABD-UL-SHEMS-ABD-MEN'AF. His patronymic appellation is ABU-SA'ID-GHANAMÌ. His original name was ABD-UL-CABAH, and the Prophet gave him that of ABD-UL-RAH'M'AN. He embraced *Islàm* on the day of the conquest of *Mecca*.

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BOOK IV.

what the Prophet may do in this new event, of the sun's eclipse; and in what state he now is." And I went to his highness, when he was standing up in prayers, holding up both his hands: and he began with "most holy God!" and, "there is no God but God," "God is very great," and "praise be to God," and supplications; till the eclipse was over: and then he repeated two chapters, and performed two *Racâts*." Asm'aa-bint-Abu'-bacr* said, 'verily the Prophet ordered to free a slave, at an eclipse of the sun.'

The manumission of slaves recommended in an eclipse.

Part Second.

Samurah-bin-jundub said, 'the Prophet said prayers to us, during an eclipse of the sun, in a low voice.' Acrimah said, 'it was said to Ibn-Abbas "such a woman is dead, which was of the pure wives of the Prophet." And he fell upon his face in prostration; and it was said to him, "do you prostrate yourself at this time?" He said, "the Prophet of God said when you see any token of calamity, then prostrate yourselves; and what can be a greater sign of calamity than a wife of the Prophet's departing from the world?"

Part Third.

Ubai-bin-câb said, 'the sun was eclipsed in the time of the Prophet: and he said prayers to the people, and repeated a long chapter; and

* Asm'aa the daughter of Ab'ubacr, was the mother of Abdullah the son of Zubair. She was ten years older than her sister Aa'yeshah; and embraced *Islâm* at *Mecca*, at an early period; being, as it is said, the eighteenth convert to that faith. She was a woman of a masculine courage; and the brave defence, made by her son, against the troops of Abdulmalic, is ascribed, in a great measure, to her exhortations. She died, ten, or, as some say, twenty days, after her son was slain, A. H. 73, at the age of 92. See D'Herbelot. voc, Abdalla fils de Zobair.

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did five *Rucùûs* in one *Racât*; and prostrated himself twice, then stood up for the second *Racât*, and said a long chapter: after which he performed five *Rucùûs* in this also. Then he remained sitting, after prayers, fronting the *Kiblah*, whilst supplicating, until the sun became bright.' NUMAN-BIN-BASHIR said, 'the sun was eclipsed in the time of the Prophet; and he began, in performing the prayers, two *Racâts*, two *Racâts*; (i. e. he performed two *Racâts* whilst the sun remained eclipsed, and two afterwards,) and would ask the people how the sun was, until he became bright. And in a tradition by NASAÏ is this, 'verily the Prophet said prayers, at an eclipse of the sun, like our common prayers: he did *Rucùû* and prostration.' And another tradition by NASAÏ is this, 'one day the Prophet came out of his house, hastily, towards the *Masjid;* when the sun was eclipsed; and he continued at prayers till the sun became bright: after which said, "verily, the people in ignorance used to say, that an eclipse of the sun or moon, is on no other account than foreboding the death of a great man; and verily they are neither for the life or death of any one, but are amongst the other creations of GOD: he creates any thing new that he likes; therefore, when either of them are eclipsed, say prayers, till they become light; or till GOD orders some thing else."

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CHAPTER LII.*---PART II.

ON PROSTRATIONS FOR GRATITUDE.

Mode of prostration for thanksgiving.

ABÚBACRAH said, 'when the Prophet received a pleasing order, he would fall upon his face in gratitude to GOD.' AB'U-JAFIR said, 'verily the Prophet saw a man, who was very short, weak and defective in his birth; and he fell upon his face, in gratitude to GOD, for not having made him so.'

SAD-IBN-ABÌ-WAKK'AS said, 'we came out of *Mecca* with the Prophet, intending to go to *Medínah;* and when we came near *Azwazà*,† he alighted, and raised up both his hands, and supplicated GOD one *Sáât;* then fell upon his face in prostration, and remained so a long time; then rose up, and raised up both his hands one *Sáât;* then fell upon his face, prostrating, and continued so a long time; after which he got up, and raised up both his hands one *Sáât*, then fell upon his face prostrating. It appears that the companions asked, "what is all this?" The Prophet said, "verily I asked of my LORD, and called upon him to pardon my sects; and he forgave a third of them; therefore I fell down in gratitude,

* In this chapter there is neither a first nor third part.
† A place between *Mecca* and *Medínah*.

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to my defender; then raised up my head, and supplicated my cherisher for the remainder, and he pardoned for me another third: then I fell down in gratitude for this; then raised up my head, and supplicated my LORD for the remainder; and he forgave me the last third: then I fell down in gratitude for his favours; and it was for this that I threw up my hands and prostrated myself thrice."

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CHAP. LIII.---PART I.

ON PRAYERS IN TIME OF FAMINE.

ÂBDULLAH-BIN-ZAID said, 'the Prophet came out, with people, towards the place of prayer, supplicating GOD for rain, and performed two *Racâts;* which he repeated aloud, with his face turned to the *Kiblah*, at the time of supplication: and he raised up both his hands, and wrapped his garment around himself at the time.' ANAS said, 'the Prophet did not use to raise up both his hands very fervently, except in supplications for rain, i. e. did not raise them higher than his breast or face, upon any other occasions; and verily he would raise up both his hands so high, in supplicating for rain, that we could see the whiteness of his arm-pits.' ANAS said, 'verily the Prophet supplicated for rain, and turned up the backs of his hands towards heaven.' ÂA'YESHAH said, 'when the Prophet saw rain, after dearth, he used to say, "O LORD! send much rain, and profitable." ANAS said, 'we were caught in the rain whilst along with his highness, and he took off his garment, till he got wet, and we said, "O Prophet of GOD! why have you done this? Is there any art in your taking off your clothes and letting your body get wet?" He said, "there is fresh rain arrived from my LORD."

The Prophet's manner of praying for rain.

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Part Second.

ABDULLAH-BIN-ZAID said, 'the Prophet came to the place of prayer, and asked for rain, and wrapped his garment around himself, when fronting the *Kiblah*, i. e. he threw the left end of it over his right shoulder, and right end of it over his left shoulder; then supplicated.' ABDULLAH-BIN-ZAID said, 'the Prophet supplicated for rain; and he had a black blanket over him, and attempted to take the bottom of it and throw it over his shoulders; but finding it heavy and difficult to do, he kept it as it was.' UMAIR said, 'I saw the Prophet calling for rain, near *Ahjár-ul-Zait*,* near *Zawarà*; standing up and supplicating, with both his hands opposite his face, but he did not raise them above his blessed head.' IBN-ABBAS said, 'the Prophet came out to supplicate for rain, leaving his best clothes at home, in an humble and lowly manner, and weeping.' AMER-BIN-SHUAIB related, from his forefathers, that 'when the Prophet asked for rain, he would say, "O LORD! grant rain to thy servants, and thy quadrupeds, and scatter thy compassion, and revive thy dead land." JABIR said, 'I saw the Prophet with his hands raised up, and stretched out; and he said, "O LORD! give us rain, and replenish us with water to our fill, to free us from hardships, and not to hurt us; bring forth the fruits of the earth, profitable, without damage, quickly and without delay:" then it began to rain.'

Forms of prayer for rain.

* A village, so called from the stones there being of a dark colour, as if smeared with olive oil.

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Part Third.

ÂÁYESHAH said, 'the people complained to the Prophet of want of rain; and he ordered the pulpit to be placed; which was done in the *Îidgàh*. And he ordered the people to come out on such a day. Then the Prophet came out, when a limb of the sun appeared; and he sat upon the pulpit, repeated the *Tacbìr*, and praised GOD, and said, "verily ye have complained of a scarcity in your lands, and have complained of the rains' not falling in their season: and verily GOD has ordered you to ask and make your supplications to him; and has promised to accept them." After that, the Prophet said, "praise be to GOD, the cherisher of the universe, compassionate in the world and in futurity, king of the day of account, there is no GOD but GOD: he doth what he willeth. O LORD! thou art GOD, there is no GOD but thee, the self sufficient, and we are the poor. Send rain upon us, and make that which thou causest to descend, a means of strength to us; and satisfy us, to a length of time; (i. e. that we may obtain our desire, and our advantage be complete therefrom) after which his highness raised up both his hands, and so that the whiteness of his armpits appeared; then turned his back upon the people, and wrapped on his garment, while standing with both his hands up: then he fronted the people, and descended, and performed two *Racâts*. Then GOD created a cloud, which thundered and lightened, then rained by the permission of GOD. And the Prophet did not return, from the *Îidgàh* to his own *Masjid*, until the waters flowed. And when he perceived people hastening to their houses, he laughed, so as to shew his grinders; and said, "I bear witness that GOD is powerful over all things; and I am witness to my being his servant, and sent by him." ANAS said, 'verily ÔMER-IBN-AL-KHA'T'T'AB was used, in

The efficacy of the Prophet's prayer for rain;

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times of scarcity, to supplicate for rain, by the means of ABB'AS, the Prophet's uncle, and would say, "O LORD! we used to supplicate thee for rain through the means of our Prophet; and thou didst give it us; verily we seek it now through the means of the Prophet's uncle; therefore give us rain." ANAS said, 'then they were given rain.' It is related, that when OMER and his companions used to beg of ABB'AS to intercede for rain, he would say, "O LORD! the sects of thy Prophet have begged my aid; do not therefore cause reproach upon my years, and make me ashamed." Then it would rain. AB'UHURAIRAH said, 'I heard the Prophet say, "that one of the Prophets came out to supplicate for rain, and behold he passed by an ant, which was sitting with its feet raised up to heaven; and he said to the people, "return ye: for verily your supplication is approved on account of this ant."

and of those put up by his uncle ABB'AS.

CHAP. LIV.---PART I.

ON WINDS.

IBN ÂBBÀS said, ' A. G. s. " I have been assisted with an eastern breeze;* and the tribe of *Âád* were destroyed by a west wind." ÂA'YESHAH said, ' I never in my life saw the Prophet laugh so that I could see the roof of his mouth: he always used to smile; and when the Prophet saw clouds or wind, he would be melancholy, fearful that peradventure it might be detrimental to the people; its effects were easily perceived in his blessed face." ÂA'YESHAH said, ' when the wind blew, the Prophet would say, " O LORD! verily I supplicate thee, for good from this wind; and good from its nature; and good for that thing for which it is sent; and I seek protection with thee from the bad effects of this wind, and its baneful influence, and from the harm which it was sent to do." And when clouds appeared, he used to change colour: and he would come out, go in, walk forwards and backwards, and when it rained, and passed away without doing harm, his alarm would cease. And this state of the Prophet's mind was well known to ÂA'YESHAH; and ÂA'YESHAH asked

MUH'AMMED'S great apprehension from wind, or clouds.

* In the war of the ditch, the Prophet's success was in a great measure owing to an easterly wind, which blew in the faces of his enemies. See ABULFEDA, p. 77. and SALE's *Korân*, Vol. II. p. 272. notes *a*, *b*.

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him the reason of it. He said, "O Aayeshah! peradventure these clouds and winds might be like those which are mentioned in the history of the tribe of *Aád*.* For, when they saw a cloud appear in the side of the heavens, they said, this is a cloud bringing rain for us; but it was not so, but a punishment to them, in calling for it in such a hurry; and in it was a grievous wind." Ibn Omer. 'A. G. S. "There are five mysterious treasuries, known to none but God;" after which he repeated a revelation of the *Koràn*, "verily the knowledge of the *Sáát* (i. e. the hour of the resurrection) is with God, he sends down rain, and knows what is in wombs: and no one can tell what he will do to-morrow; nor in what land he will die; verily God is wise and knowing." Abuhurairah. 'There is no positive famine from want of rain, but it may proceed from this, that ye are given rain, which may not make any thing to grow in the earth."

The destruction of the tribe of *Aád* by wind.

Five things known to God alone.

Part Second.

Abùhurairah said, 'I heard the Prophet say "wind is from the favour of God.† As the coming of wind is by his power, do not abuse it, but ask God to do good by it; and to protect you from any harm that might come by it." Ibn Abbas. 'Verily a man cursed the wind, when near the Prophet: and he said, "curse not the wind; because, verily, it has been ordered, and is not deserving of being cursed: and verily, whoever curses a thing which is not worthy of it, the curse returns upon him." Ubai bin Cab. 'A. G. S. "Abuse not the wind; but, when you see any

It is impious to curse the wind.

* For this history see Pococke p. 35. and Sale. Prel. Disc. p. 8. *Kor.* Vol. I. p. 198. Vol. II. p. 24.

† That is, it is general; it is a mercy, or its allusion is, that it is a mercy to one sect and a punishment to another; some times it brings mercy, some times punishment.

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BOOK IV.

Forms of prayer during wind.

that you are displeased with, say, "O LORD! we ask thee for good of this wind and its salutary influence; and for the good of that thing for which this wind was ordered: and defend us from its harm, and any thing hurtful in it, and from any thing bad for which this wind might have been ordered." IBN ÂBBAS said, 'a wind never blew, that the Prophet did not sit upon his two knees, and would say "O LORD: grant that this wind may be a cause of mercy and not of punishment;" and, "O LORD! make this salutary gales and not a destructive blast."* IBN ÂBBAS says, 'it is in the book of GOD, that "verily we sent a violent hurricane upon the tribe of *Âád;* and we sent on them a barren wind† and we sent winds producing fruits, and we sent winds giving the joyful tidings of the approach of rains." ÂA'YESHAH said, 'when the Prophet saw a cloud appear in the sky, he would leave any thing that he was doing, through fear; and would turn his face toward it, and say "O LORD! defend me from any thing bad that may be in that cloud;" and if GOD dispelled it, he would praise him: but if it rained, he would say, "O LORD! give profitable rain." IBN ÔMER said, 'when the Prophet heard the noise of thunder, and noise from above for punishments, he would say O LORD! do not kill me with thy wrath, and destroy me with thy punishments; but keep me in safety."

* The words here used are *Ríáh*, winds, breezes, which is generally understood in a good sense, as beneficial or salutary; and the same in the singular *Rih*, a blast of wind, which is esteemed destructive.

† A wind that prevented their trees from bringing forth their fruits.

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Book the Fifth.

ON BIERS.

CHAP. I.---PART I.

ON VISITING THE SICK; AND THE BENEFITS DERIVED FROM SICKNESS.

ABÚ-MÚSÀ. ' A. G. S. " Feed the hungry, and visit the sick, and free the captive, if he be unjustly confined."

AB'UHURAIRAH. ' A. G. S. The duties of one *Muslemàn* to another are five; answering a *Salàm;* visiting the sick; walking behind a bier; accepting invitations; and if a person sneezes and says, " praised be GOD!" do you say " GOD have mercy on thee." AB'UHURAIRAH. ' A. G. S. " The duties of *Muslemàns* to each other are six." It was asked, " what are they O Prophet?" He said, " when you meet a *Muslemàn, Salàm* to him; and when he invites you to dinner, accept it; and when he asks you

Five duties incumbent on *Muslemàns* towards one another.

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BOOK V.

for advice, give it him; and when he sneezes, and says, "praise be to GOD," do you say, "may GOD have mercy upon thee;" and when he is sick, visit him; and when he dies, follow his bier." BAR'AA-IBN-Â'ZIB said, 'the Prophet ordered seven things, and forbade me seven: he ordered me to visit the sick; to follow a bier; to say "GOD have mercy upon thee," to a person having sneezed, provided he shall have said "praise be unto GOD;" to return a *Salàm;* to accept an invitation; and to verify an oath; and to assist any person oppressed, whether *Muslemàn* or infidel: and he forbade me wearing gold rings, and wearing silken garments, and wearing sattins and brocades, and sitting on quilted red saddle cloths; and wearing *Kassi*,* and forbade me using silver dishes. And, in one tradition it is mentioned, that the Prophet forbade drinking out of silver; because, "whoever drinks out of silver in the world will not in futurity." THAWB'AN. 'A. G. S. "Verily, when a *Muslemàn* visits his sick brother, he continues gathering the fruits of paradise until he returns." AB'UHURAIRAH. 'A. G. S. Verily GOD will say, at the day of resurrection, "O sons of ADAM! I was sick and ye did not visit me:" and the sons of ADAM will say, "O our defender, how could we visit thee? for thou art the LORD of the universe, and art free from sickness." And GOD will say, "O men! did you not know that such a one of my servants was sick and you did not visit him? did you not know that had you visited that servant, you would have met with favor and pleasure near him?" And GOD will say, at the resurrection, "O sons of ADAM, I asked you for food, and ye gave it me not?" And the sons of ADAM will say, "O our patron, how could we give thee food, seeing thou art the cherisher of the universe and art free from hunger and eating?" And GOD will say, "do not you know that such a one of my servants asked you for bread and you did

Seven precepts by the Prophet;

and seven prohibitions.

Charitable acts towards a *Muslemàn* are considered by GOD as if performed towards himself.

* A kind of garment; named from *Kass*, the place where it is made, of linen and silk mixed; or it is for *Kazzi*, of silk, from *Kazz* silk.

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not give it him? did you not know that had you given him victuals, you would have received its reward from me. And GOD will say at the resurrection "O sons of ADAM! I asked you for water, and ye gave it me not." They will say "O our cherisher! how could we give thee water, seeing thou art the cherisher of the universe, and not subject to thirst?" GOD will say "such a one of my servants asked you for water, and you did not give it him: did you not know that had you given it him, you would have received its reward from me?"* IBN ÂBB'AS said, 'verily the Prophet came to an *Áárábì*, to visit him. And it was the custom of his highness, when he came to a sick person, to say to him: "grieve not from your pain and sickness, because it is a purifier of your sins to you, if GOD willeth." And thus he spoke to the *Áárábì*. And the *Áárábì* said, "it is not so; but it is a fever, which boils like a kettle upon an old man; and that fever which will make the old man visit his grave." And the Prophet said, "yes, it may be so, as you now say."†

The Prophet expresses his displeasure with a person who was impatient under sickness.

ÂA'YESHAH said, 'when any one of us was sick, the Prophet used to rub his hands upon the sick person's body; after which he would say "O LORD of man! take away this pain, and give health; for thou art the giver of health: there is no health but thine, that health which leaveth no sickness." ÂA'YESHAH said, 'when any person complained of being out of order, or having a wound, or sore, the Prophet would say, when passing his finger over the part affected,‡ "In the name of GOD, the earth of our ground mixed with the spittle of our mouth; we have done this

The Prophet rubbed the sick with his hand, and prayed for them.

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* Compare MATTH. XXV. 35—45.

† The Prophet was provoked at the man's rejection of his proffered comfort and advice, to resign himself to the will of GOD; and the sick man was probably an infidel. Others say that his anger proceeded from this cause, that notwithstanding the man's impatience under suffering, he affected an indecent and ill-timed nicety in the modulation of his reply; which in the original is *Kalá, bal hummà tafúro álá shaikhin cabirin; taziruhu'l kabúra.* ABD-UL-HAK.

‡ NAWVI says, that his highness used to spit upon his finger, and put it upon earth, after which apply it to the pained part and rub it. ABD-UL-HAK.

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BOOK V.

in order to restore the sick to health, by the permission of our LORD."* ÂA'YESHAH said, 'when the Prophet was indisposed, he would repeat the two chapters which direct taking refuge with GOD† and blow upon his blessed body, and rub his hand over every part of it that he could touch: and when he was taken ill with the disease which killed him, I blew upon him, after repeating the *Mudwwidhàt*: he used also to blow upon himself, and rubbed himself with his own hands. In this way I repeated the *Mudwwidhàt*, blowing upon his hands; and he then rubbed his hands over his body.' OTHM'AN-IBN ABU'L-ÂA'S relates, saying,

The Prophet instructs a sick man how to pray.

'I complained to the Prophet of a pain, which I felt in my body; and the Prophet said to me, put your hand upon the place where you feel it, and say thrice, "in the name of GOD," and seven times, "I seek protection with the power of GOD, from the evil thing from which I now feel pain, and from an increase of it in futurity." Then I did as the Prophet ordered me; and GOD took away my pain.' AB'U SA'ÏD-AL-KHUD'HRÌ. 'Verily GABRIEL came to the Prophet and said, "O MUHAMMED! are you ill?" And he said. "yes I am sick." Then

GABRIEL prays for the Prophet when sick.

GABRIEL repeated this supplication, as a remedy for his highness, "in the name of GOD, I exorcise thee against every thing that hurteth thee, and against all bad affections, and from the eyes of envy. May GOD give thee health; in the name of GOD, I exorcise thee." IBN ÂBB'AS said, 'the Prophet made over HASAN and HUSAIN to the protection of GOD, by this supplication, "I take you under the protection of the word of GOD, which is perfect and without defect, from every devil; and from every poisonous animal; and from every bad eye:" and he would say to them "verily your fore-father ABRAHAM used to protect ISMAEL and ISAAC with these words." AB'UHURAIRAH said, 'A. G. S. "On whomsoever

* This is one of the secrets, which surpasses our sense and understanding. ABD-UL-HAK.
† In *Arabic Mudwwidhàt*; *Kor.* Ch. 113, 114. Others give the same title to the 109 and 112 chapters.

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God intendeth to bestow a blessing, him he casteth into misfortune." ABU-SAID. 'Verily the Prophet said, "there does not happen to any *Muslemân*, a distress, pain, affliction, sorrow, trouble, or misfortune; even to thorns which run into his feet; but on account of it God covereth some of his small faults." ABDULLAH-BIN-MASUUD said, 'I went into the Prophet, when he was in a fever, and rubbed him with my hand, and said, "O Prophet! verily whenever you get a fever it is most severe." He said, "yes, I get a fever equal to that of two other men." And I said, "your fever being like that of two others is for this, that you get two rewards for every act." Then he said, "yes, it is on this account." After that his highness said, "there is not any *Muslemân* affected with any illness, or any thing besides it, but God lessens his faults from it; like as a tree sheddeth its leaves." AAYESHAH said, 'I never saw any one suffer so much pain as the Prophet." AAYESHAH said, 'the Prophet expired, his head lying upon my bosom; that is he was resting upon me: and I was sensible of his excessive pain: therefore I shall not consider the pain of death severe, in any instance, after that endured by the Prophet." CAB-BIN-MALIC. 'A. G. S. "The condition of a *Muslemân* is similar to green corn, which winds cause to incline to the ground, and then return; they throw them down once, and again they become straight and erect: such is a *Muslemân*; sometimes he is thrown down by the misfortune of sickness and weakness; and sometimes health and strength make him straight and right, until his time of death comes. And the state of the hypocrite is like that of the pine tree, which is fixed firm in the ground, and not affected by winds or calamities, until it falls to the ground all at once; such is the hypocrite, always in health and vigour, without weakness or sickness; all on a sudden he falls and dies." ABU-HURAIRAH repeats the preceding tradition. JABIR said, 'the Prophet

The Prophet's diseases were very severe; and the reason.

His death was very painful.

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BOOK V.

It is impious to rail at sickness.

came to OMM SA'IB,* and said to her, who had a fever and ague, "what is the matter with you that you tremble?" She said, "the reason of it is a fever; may GOD have no mercy on it." Then the Prophet said, "do not abuse the fever, which takes away the faults of the sons of ADAM, like as the forge taketh away the dross of iron." ABU MU'SA. 'A. G. S. "When a servant is sick, or travels, and is not able to perform a part of his adorations and worshippings, which he did in health, or when stationary; the same will be written for him, as he performed when in health and when stationary." ANAS. 'A. G. S. "A pestilence is a martyrdom to every *Muslemàn*: that is, whoever has patience therein, does not run away, and dies; dies as a martyr: and his rewards are the same as those of one." ABU HURAIRAH. 'A. G. S. "There are five kinds of martyrdom; one of them dying from a plague, resigning up his soul patiently; the second, one having died, from a disease in the belly, either from a dysentery or dropsy or swelling, is also a martyr;† the third, one drowned from the breaking of a boat, &c. but not drowning himself, is also a martyr; the fourth, one who shall have died from the falling of a wall; the fifth, whoever shall have been killed in the cause of GOD, in war with the enemies of the religion; are also martyrs." AA'YESHAH said, 'I asked the Prophet about a pestilence, what it was; and he informed me, that it was a punishment sent by GOD, on whomsoever he willed; and told me that GOD had made it as a mercy for *Muslemàns*, that they might be patient and not run away: and he said, "there is not any one on whom a pestilence happens, that remains in his town patiently, looking for rewards, and is sensible, and assured, that no calamity has happened but what was ordained by GOD, but his rewards will be as those

Five kinds of death are considered as martyrdom.

* One of the *Sahábiyàt*.

† Some say that the disease of the belly alludes to a person, who, having refrained from eating any thing unlawful, died from abstinence. ABD-UL-HAK.

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of a martyr." USA'MAH-BIN-ZAID.* 'A. G. S. "A plague is a punishment, which was sent upon a tribe of the children of ISRAEL (or upon those that were before you). Therefore, when you hear the news of a plague in a land, do not go there; and when it happens in a land in which you are, go not out of it, in order to run away from it." ANAS. 'I heard the Prophet order, saying, "GOD said, when I cause misfortune to descend to the two beloved of my servant,† and he bears this calamity patiently; I will give him paradise, in atonement thereof."

Part Second.

ALI-IBN-ABÚTÁLIB said, 'I heard the Prophet say, "there is not any *Muslemàn*, who visits another in sickness, in the forenoon; but that seventy thousand angels send blessings upon him till the evening: and there is no one who visits the sick, in the afternoon, but that seventy thousand angels send mercy upon him till day break; and there will be a garden for him in paradise." ZAID-BIN-ARKUM said, 'the Prophet visited me on account of a pain in my eyes.' ANAS. 'A. G. S. "Whoever does *Wadù* properly, and visits his brother *Muslemàn* for reward, will be removed from hell the distance of sixty years' journey." IBN-ABB'AS. 'A. G. S. There is not any *Muslemàn* who visits another in sickness, and says, seven times, "I ask the almighty GOD, who is LORD of the imperial throne, to give thee health;" but it will be granted; unless that his time of death shall surely have come.' IBN-ABB'AS. 'Verily the Prophet used to teach his companions, what to do for fevers and all pains; to say "In

Reward of those who visit the sick.

* He was a slave of the Prophet. He dwelt at *Wádi-al-Kura*, and died there after the murder of OTHM'AN, A. H. 54.

† That is, take away his eyes and make him blind. ABD-UL-HAK.

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BOOK V.

the name of the great GOD! almighty GOD! defend me from the disease of every vein, conveying blood; and from the destructive effect of the fire." ABU-DARD'AA said, 'I heard the Prophet say, whoever complains to you of any pain, or sickness; or for his brother; let him say, "our cherisher is GOD who is in heaven: thy name is holy, and thy orders are in heaven and earth, by which thou managest the existence of all things therein. Have the same compassion on earth as thou hast in heaven: then have mercy on the earth, and pardon our faults and sins; thou art the LORD of the pure; send down an excellent mercy from thy mercies, and a health from thy healths upon this pain:" then it will be removed and well.'

Form of prayer for the sick.

ÂBDULLAH-BIN-ÔMER. 'A. G. S. When a person comes to visit the sick, let him say, "O GOD! give health to thy servant, that he may wound and kill, for thy satisfaction, the enemies of thy religion; or that he may go on foot with the bier of any one." ÂLÌ-IBN-ZAID* relates, from UMAIYAH, that she asked of ÂA'YESHAH the meaning of this word of GOD. "If ye publish any thing which is in your natures, or conceal it, GOD will account with you for it:" and she asked the meaning of this word, "Whoever does a bad action will be rewarded." And the motive of asking the meaning of these two revelations was this, that the first alludes to this, that GOD will account with his servants for every bad imagination that may have passed into their hearts; and the second has an allusion to this, that man will be rewarded for every act, great or small; therefore it is difficult for them, and they are at a loss what to do; because it is not possible to abstain from all. And ÂA'YESHAH said, "no one ever asked me the meaning of these two revelations, since the time of my asking the Prophet about them;" and the Prophet said, "this taking account, and rewarding, which is mentioned in these revelations, is GOD's reprimand to his servant, in what happens to him of fever, and affliction; even unto

* One of the *Tabi'in*, of the tribe *Koraish*.

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this, that he puts a part of his property in his sleeve and loses it; then complains of its loss; all this is that the servant may come out of his faults, like as pure gold out of the crucible." AB'U-MU'SA. 'Verily the Prophet said, "no misfortune or vexation befalls a servant, small or great, but on account of his faults committed; and most of which GOD forgives." Then the Prophet repeated this revelation, "whatever mishap may befall you, it is on account of some thing which your hands have done; and he pardons a great many of them." ABDULLAH-BIN-OMER. 'A. G. S. "Verily when a servant is in a good way of worship and falls sick, it is said to the angel appointed for him, write for him the same action as he would have performed before being confined from sickness, in order that I may free him from this sickness, and give him health, or bring him towards myself (that is, cause him to die.") ANAS. 'A. G. S. When a *Muslemàn* is afflicted with a pain in his body, it is said to his angel, "write for him his good deeds, which he did before being afflicted." And if GOD gives him health, he washes him and makes him pure; but if he causes him to die, he pardons him, and has mercy upon him."

GOD afflicts his servants in this world, to exempt them from punishment hereafter.

If a good man is disabled by sickness from religious duty, the merit is ascribed to him of those which he would have performed if in health.

JA'BIR-BIN-ATÌC.* 'A. G. S. "There are seven kinds of martyrdom, besides being killed in the cause of GOD, which is the perfect one: he that dies in a plague is a martyr, also one who is drowned, and one who dies of a pleurisy; or of a complaint in the bowels; and one burnt to death; and one dying under a wall which has fallen upon him; and a woman dying in child bed." SAD-BIN-AB'I-WAKKAS' relates, that 'the Prophet was asked who are the most unfortunate of men. He said, "the Prophets; and next to them, those who approach nearest to them, in proportion to their eminence. And as the difference of their degrees, for every one of them there is a calamity: man is afflicted according to the proportion of his faith; in

Seven kinds of death have the merit of martyrdom ascribed to them.

The best men are subject to the greatest misfortunes in this life.

* One of the *Sahábah*, of the class of *Ansárs*. He was present at *Bedr* and the subsequent combats. He died A. H. 61, at the age of 91.

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BOOK V.

which, if he is perfect and firm, his misfortunes are severe; but, if he is remiss in his religion, misfortune is made light and easy on him; in order that he may not be impatient, and let slip the cord of his faith: and this is always the way, so long as he goes upon the earth, and now that he has no faults upon him."* Â'YESHAH said, 'I do not envy in any one the easiness or quickness of death, after what I saw of the hard death of the Prophet.'† Â'YESHAH said, 'I saw the Prophet, when in his dying moments, and there was a cup near him in which was water, and he put his hands into it, then touched his blessed face, on account of the excessive heat that he felt: then he said, "O LORD assist me in my hard condition."‡

ANAS. 'A. G. S. "When GOD intends a good to his servant, he hastens punishments for him in the world; and when he intends him an ill, he keeps punishments from him, and lets him stay in his faults, till he completes for him the reward for them on the day of the resurrection." ANAS. 'A. G. S. "Verily the greatness of rewards is with greatness of misfortune: that is, whoever is most unfortunate and calamitous, the greater and more perfect the reward. And verily, when GOD loves a sect, he entangles it in misfortunes: therefore, he who is resigned to the pleasure of GOD, in misfortune, for him is GOD's pleasure; but whoever is angry and discontented with misfortune, for him is the anger and displeasure of GOD." AB'UHURAIRAH. 'A. G. S. "Misfortune always is with the *Muslemân* and his wife, either in their persons or their property, or children; either death or sickness; until they die, while there is no fault upon them." MUHA'MMED-BIN-KHA'LID,§ relates from his forefathers, 'verily the Prophet said, "when GOD has ordained for his servant eminence and

Patience under misfortune has great merit in the sight of GOD.

* This is in explanation of that man's state who is firm in his faith. ABD-UL-HAK.

† That is, I did envy before that, any one that died with ease, but never envied again, after witnessing the Prophet's death; because I knew from it, that it was better to die hard than easy. ABD-UL-HAK.

‡ That is, in the last moments of death.

§ One of the *Tabîîn* of the tribe of *Sulaim*.

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dignity; which he cannot attain by his good actions; GOD inflicts misfortune on his body, or on his property or children: after that his servant has borne it patiently; GOD causes him to arrive at it, on account of his patience." ABDULLAH-BIN-SHIKHKHIR.* 'A. G. S. "The sons of ADAM were formed, like unto ADAM; and, with them, ninety-nine calamities and misfortunes: and if they were not to reach them, they would fall into age until they died."† JA'BIR. 'A. G. S. "Those who are free from calamity and misfortune in the world, will say, on the day of resurrection, when rewards are given to the unfortunate, would to GOD that our skins had been cut to pieces with scissars in the world."

AAMIR-UL-R'AM‡ said, 'the Prophet mentioned diseases, and said, "verily when a *Muslemàn* is taken ill, after which GOD restores him to health, his illness has been a cover to his former faults, and it is as an admonition to him of what comes in future times: and verily, when an hypocrite is taken ill, and afterwards restored to health, he is like a camel which has been tied up, and afterwards set free: then the camel did not know for want of discrimination, why they tied him up, and why they let him loose; such is the hypocrite; on the contrary, a *Mómin* knows, that his indisposition was to cover his faults." Then a man said, "O Prophet of GOD! what are diseases? I am not acquainted with them; by GOD I never was sick." And the Prophet said, "get up and go away from me; because you are not of us (it is evident that that man was an hypocrite.)" ABU-SAID. 'A. G. S. When you come to visit the sick, comfort his grief, and say, "you will get well and live long;" because this saying will not prevent what is predestined, but it will solace his soul.' SULAIMAN-BIN-

Those who visit the sick ought to encourage and give them hopes.

* One of the *Sahábah*, who resided at *Basrah*.

† That is, man is environed with incalculable calamities and misfortunes, from which there is no redemption: but if they were freed from them, they would fall into age, which is a pain without remedy; therefore death is necessary. ABD-UL-HAK.

‡ One of the *Sahábah*, but esteemed of slender authority.

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BOOK V. DURAD.* 'A. G. S. "The person whose belly has killed him (i. e. who has died from the dropsy, dysentery &c.) will not be punished in the grave."

Part Third.

ANAS said, 'there was a boy of a *Jewish* tribe, whose name was ABDUL-KUD'US: he served the Prophet and fell sick: and the Prophet came to visit him, and sat down near the boy's head, and said to him; "be a *Muslemàn*." Then the boy looked at his father, who was near him, who said, "obey ABU'L-KA'SIM."† And the boy became a *Muslemàn*. Then the Prophet came out, saying, "thanks be to GOD, who has redeemed him from hell fire." AB'UHURAIRAH. 'A. G. S. "Whoever visits a sick person, an angel calls from heaven, "be happy in the world, and happy be your walking,‡ and take you an habitation in paradise." IBN-ABB'AS said, 'verily ALÌ came from the Prophet; when he was in the pain and illness of which he died, and people said, "O ALÌ! how did the Prophet pass the night?" He said, "praise be to GOD, he passed the night better."§ A'TA'A-BIN-AB'U RABA'H|| said, 'IBN ABB'AS said to me, "shall I shew you a woman of the people of paradise?" I said "yes." He said, "this black woman. This woman came to the Prophet and said, O Prophet! verily I am distracted, and become naked; therefore pray to GOD to restore me to health. Then the Prophet said, if you wish it, be patient, and

A benediction on those who visit the sick.

* One of the *Sahábah*. His patronymic appellation is ABU'L MUDHAFFER, of the tribe *Khuzàa*. He was a good man, religious and learned. He dwelt at *Cúfah* from the first residence of *Muslemàns* there. He was slain A. H. 65, at the age of 93.

† One of the Prophet's names.

‡ The allusion here is, that it is good to visit the sick on foot. ABD-UL-HAK.

§ It is polite to say, when any one asks of the indisposition of another, that he is better.

|| One of the *Tabi'in*, celebrated for learning and virtue. IM'AM AB'U HANÍFAH said he had never met with a more learned person. He was of a dark complexion, flat-nosed, lame of a hand, one-eyed, and afterwards became blind. AWZA'AÏ said, on the day of his death, "this day one is departed with whom mankind were well-pleased."

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paradise shall be for you; but if you wish it, I will supplicate GOD to give you health. Then she said, I will be patient, as I desire paradise: but added, I expose myself naked, then supplicate GOD that I may not be so. And the Prophet supplicated GOD for her."

YAHIAH-BIN-SA'ID* said, 'verily death came to a man in the time of the Prophet; and another man said, "welcome death to him, he was not afflicted with sickness." And the Prophet said, "I wonder at thee: how didst thou know if Almighty GOD had caused him to die from sickness, he would have hid his misdeeds from it?" SHADDA'D-BIN-AWS† and SUN'ABIHI‡ relate, that 'we went to visit a sick person, and said to him, "how did your pass the night, and how are you?" He said, "I passed the night favourably, and am well." SHADDA'D said, "be joyful; for indispositions are the coverers of faults, and lesseners of them: because verily, I heard the Prophet say, that GOD says, when I afflict with sickness, one of my servants, who is a *Mómin*, and he praises me for afflicting him; verily that servant rises up from his bed-chamber in which he has fallen sick, like the day on which his mother gave him birth; that is, pure from sin;" and GOD says to the recording angels, "I confined my servant in the prison of sickness, and tried him; therefore write for him the actions which you used to write for him in health." AA'YESHAH. 'A. G. S. "When a servant's faults are many, and he has no good actions to cover them, GOD involves him in afflictions; in order that his faults may be hidden therefrom." JA'BIR. 'A. G. S. "Whoever visits a sick person, always enters into, and swims in a sea of mercy, until he sits down; and when he sits, he is drowned therein."

Sickness serves to expiate guilt,

if borne with patience.

Great merit of visiting the sick.

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* One of the *Tabi'in*, of the class of *Ansárs*.

† One of the *Sahábah*, from *Bedr*.

‡ His name was ABDULLAH. It is uncertain whether he was one of the *Sahábah* or *Tabi'in*.

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BOOK V.

THAWBAN. 'A. G. S. "When any one of you is seized with a fever, which surely is a part of fire: he must quench it with water: then let him fall into flowing water, and fall against the stream, and say, "In the name of GOD, I have fallen into this river: O LORD! give health to thy servant, and cause thy Prophet to be a teller of truth, because this remedy is an order of his." Then do this after the day-break prayers, and before sun-rise, and let him plunge in three days; and if he is not well in three days, then its remedy is five days; and if not well then, seven days: and if not well then, nine days. Then verily, that fever will not exceed nine days, by the permission of GOD."* ABU-HURAIRAH said, 'fever was mentioned near the Prophet, and a man abused it, and the Prophet said, "do not abuse the fever; for it removes faults, like as a fire removes the dross of iron by melting." ABUHURAIRAH said, 'verily the Prophet visited a sick person, who had a fever; and said, "be of good cheer; for verily GOD says, fever is my fire; I appoint it for my servant, who is a *Mómin* in the world, that it may be a redemption from hell fire for him, on the day of resurrection." ANAS said, that the Prophet said, "GOD says, "I swear by the strength of my inherent nature, and greatness; I do not remove any one out of the world, but that I wish to pardon him; and by the diseases of his body and distress for food, I exact the punishment of every fault that lies on his shoulders."†

The Prophet prescribes cold bathing as a remedy for fever.

Fever removes sin, as fire the dross of metal.

SHAKIK said, "ABDULLAH-BIN-MASU'UD was sick; and I visited him; when he began weeping, and they reprimanded him, supposing that peradventure he wept from the pain of sickness and love of worldly life. And he said, "I do not weep on account of sickness; because verily I

* They say this remedy is particularly for some kinds of fevers, which are produced from heat, such as the people of *Hijáz* are liable to. ABD-UL-HAK.

† That is, by imposing suffering in this world, I exempt him from eternal punishment in the next.

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heard the Prophet say, sickness covers faults; and I only weep on account of sickness having befallen me in age; and that it did not visit me in my days of youth and strength; because rewards are written for a servant when sick, as they are for his good actions before being so, as sickness prevents a servant from acting;* would to GOD I had been ill in my youth, for then they would have written many actions for me." ANAS said, 'verily the Prophet did not use to visit a sick person, except after three nights.'† ÔMER-IBN-AL-KHATTAB. A. G. S. "When you come to a sick person, order him to supplicate for you; because verily, the request of a sick person is like that of an angel." IBN-ÂBBAS said, 'it is agreeable to the practice of the Prophet to sit down gently, and to speak low, near a sick person; for whenever the voices of the companions were clamorous, and they were argumentative, when the Prophet was sick, he would say, "get up and go away from me." ANAS. A. G. S. "The time of sitting, when visiting the sick, is equal to that between milking two camels;" (and in one tradition it mentions, that the best way of visiting the sick is to rise soon.)

The prayer of a sick person has great efficacy.

People who visit the sick sould avoid making noise.

IBN-ÂBBAS relates, that his highness visited a man, and said, "what do you wish, and what kind of food have you an inclination for?" He said, "I want wheaten bread." The Prophet said, "whoever has any wheaten bread, let him send it to his brother;" after that said, "when any one of you is sick, and has a longing for any thing, give it him." ÂBDULLAH-IBN-ÔMER said, 'a man died at *Medínah*, who had been born there; and the Prophet said prayers over him, and then said, "would to GOD this man had died any where but in the place of his birth." The companions said, "why is this wish, O Prophet?" He said, "verily when a servant

The longings of the sick to be indulged.

* Viz. as in the time of youth and strength, and health, a great deal may be done; so in sickness much is written for him: and in age little is performed; therefore, in sickness also, little is written. ABD-UL-HAK.

† Some traditionists say that this tradition is invented. ABD-UL-HAK.

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BOOK V.

Advantage of dying in a foreign country.

dies any where but at his birth-place, he will obtain a space in paradise, equal to the distance from the place of his birth to the place of his death." IBN-ABBAS. ' A. G. S. " Dying when travelling is like a martyrdom." AB'UHURAIRAH. ' A. G. S. " That person, who has died of disease, has died a martyr; and will be preserved from the punishments and torments of the grave; and will receive night and day sustenance from paradise."

Whether those who have died of the plague are to be reckoned among martyrs.

IRB'AD-BIN-SA'RIAH. ' Verily the Prophet said, martyrs, and those who have died upon their beds not as martyrs, dispute before our LORD about those who have died in a plague: and the martyrs say, " those who have died in a plague are our brothers, and of our number: they were killed, like as we were." And those who have died upon their beds say, " these are our brothers; they died upon their beds as we did." And our LORD says to the angels, " look at the wounds of those who died by the plague; and if they are like the wounds of those killed in the cause of GOD; then they are of the slain, and with them in eminence; then behold! the wounds of those dying in the plague are surely like those of the slain."* JABIR. There is a tradition from him, that his highness ordered, saying, " a runner away from a plague is like a runner away from a war with infidels; and a patient man in a plague, who does not run away from it, for him is the reward of a martyr."

* From hence it is understood that whoever has died in a plague, is of the martyrs, and with them. ABD-UL-HAK.

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CHAP. II.---PART I.

IN EXPLANATION OF WISHING FOR DEATH, ON ACCOUNT OF DESIRE AND LOVE TO MEET GOD.

ABÙHURAIRAH. ' A. G. S. " Wish not for death any one of you; either a doer of good works, for peradventure he may increase them by an increase of life; or, an offender; for perhaps he may obtain the forgiveness of GOD by repentance." ABUHURAIRAH. ' A. G. S. " Wish not or supplicate for death, before its time comes; for verily when you die, hope is cut, and ambition for reward; and verily, the increase of a *Mómin's* life increases his good works." ANAS. ' A. G. S. " Not one of you must wish for death, from any worldly affliction: but if there certainly is any one wishing for death, he must say, " O LORD! keep me alive so long as life may be good for me, and cause me to die when it is better for me so to do." UBA'DAH-BIN-SA'MIT. ' A. G. S. " Whoever loves to meet GOD, GOD will love to meet him; and whoever dislikes to meet GOD, GOD will dislike to meet him."* AA'YESHAH, or some of the Prophet's wives, said,

Men are not to wish for death on account of worldly disappointments,

* It is a generally received opinion, that the allusion in meeting GOD, is death: but the fact is, a return to the permanent dwelling, and to wish for that which is with GOD, of rewards, and his pleasure. ABD-UL-HAK.

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BOOK V.

"verily we dislike death, and consider it a misfortune." The Prophet said, "the allusion is not as you have understood it, that to meet GOD is death; but that whoever is desirous of his satisfaction, will always love death; but when a *Mómin* is near death, GOD gives him the joyful tidings that he is satisfied with him, and holds him in esteem; therefore, there is nothing more liked by a *Mómin*, that presents itself to him, than death; therefore, GOD is pleased to meet the *Mómin*, and the *Mómin* to meet with GOD. But surely, when death is present with an infidel, GOD's punishments and severities are announced to him; therefore nothing is so bad to him as the thing before him: (i. e. death.) Then an infidel dislikes to meet GOD, and GOD dislikes to meet him."

yet death has nothing formidable to a true believer.

But it is truly dreadful to an infidel.

AB'U KUTA'DAH. There is a tradition by him, that 'verily a bier passed by the Prophet, and he said, "this dead body has either got rest itself, or others have got rest from it." And the companions said, "O Prophet! what saying is this?" He said, "a *Mómin* servant gets rest in death, from the vexations of the world and the troubles of the people of it, and arrives at GOD's mercy; and others get rest from the death of a wicked servant, towns, trees and beasts." ABDULLAH-BIN-OMER said, 'the Prophet took me by the shoulder, and said, "be in the world like a stranger far removed from your dwelling; or a constant traveller;" and IBN-OMER says, "when you reach the evening, expect not the morning, that you will live till then; and when you reach the morning, expect not the evening, that you will live till then, but take necessaries in your health for your sickness (i. e. seize or count as plunder) the season of your vigour, and act therein; and take in your life necessaries for your death." JA'BIR. 'I heard the Prophet say, (three days before his death) "not one of you must die, but with resignation to the will of GOD, and hope for his beneficence and pardon."

The good obtain rest in death; & the wicked, by their death, give rest to others.

Men while in health should prepare themselves for death.

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Part Second.

MUÁDH-IBN-JABAL. 'A. G. S. "If you wish me, I will inform you what the first thing is which GOD will say to true believers, on the day of the resurrection, and what the first thing will be which they will say to him." We said, "yes, we wish you to inform us." His highness said, "verily GOD will say to believers, are you contented with that which is my will?" They will say, "yes, we love it, O our defender." Then GOD will say, "since you loved my satisfaction, why did you commit faults?" They will say, "we hoped in your passing over our faults and hiding our sins." Then GOD will say, "verily my pardon is necessary for you." AB'UHURAIRAH. 'A. G. S. "Remember very much the destroyer and cutter of delights; which is death." IBN-MASU'UD. There is a tradition from him, that the Prophet one day said to his companions, "reverence GOD as becometh you." They said, "verily, O Prophet! we do reverence GOD; and praise be to GOD who has endued us with it." The Prophet said, "it is not so; but whoever reverenceth GOD, as it is suitable for him to do, must guard his head from humbling itself to others, and from pride and arrogance towards GOD and GOD's creatures; and guard his senses from whatever is wrong; and he must guard his belly from eating forbidden things; and his heart from receiving what is prohibited; and he must keep death in mind, and the rotting of his bones. And whoever wishes for future rewards must abandon the ornaments of the world. Therefore, any one attending to the aforementioned points has verily reverenced GOD as it is his duty to do."

The manner in which GOD will speak to believers, at the resurrection.

The Prophet defines the reverence due to GOD.

ABDULLAH-BIN-OMER. 'A. G. S. "Death is a favour to a *Muslemàn*."

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BOOK V.

BURAIDAH. ' A. G. S. " A *Muslemàn* dies with the sweat on his brow."* UBAÌDULLAH-BIN-KHA'LID. ' A. G. S. " Sudden death is one of the signs of GOD's anger." And RAZÌN, in his book, has related it thus, " that sudden death is for an infidel a sign of GOD's anger, and of GOD's mercy to a *Momin*." ANAS said, ' the Prophet came to a young man when he was in a dying state, and said to him, " how do you feel yourself?" He said, " I hope in GOD, O Prophet! for verily I fear from my faults." He said, " hope and fear are never combined in the heart of any one at such time, but GOD grants what is hoped for, and protects him from what he fears."

Fear to offend is a sure ground of hope in GOD.

Part Third.

JÁBIR. " A. G. S. " Desire not death; because there is nothing in it, but the desire of afflictions and pangs; for verily it is a happiness for a servant's life to be long, and fortunate for him to attend to his return to GOD: that is to say, death will certainly come; to be in the world a few days, and to do good actions, and obtain necessaries for futurity, is an advantage." AB'U-UMA'MAH said, " we sat fronting the Prophet, and he mentioned to us, and reminded us of the future state, and the fears of the resurrection, and softened our hearts. Then SAD-BIN-AB'U-WAKK'AS' wept excessively, and said, " would to GOD that I was dead and freed from the troubles and distresses of the world." And the Prophet said, " O SAD! do you desire death in my presence?" And his highness repeated this thrice;† after which the Prophet said, " O SAD! if thou art created for pa-

The advantages of long life.

* Some say this alludes to a hard death, which is a means of lightening faults, and exalting his rank: others say that it alludes to his constant labour in the adoration of GOD, even unto his last moment; and others say, that a *Mómin's* perspiring in the forehead, at his death, is a sign of his being one, and not an infidel, who does not perspire in that part when dying: others say that he feels none of the pangs in death; simply the sweat on his forehead. ABD-UL-HAK.

† That is, wishing for death is contrary to GOD's pleasure, then why do it near me? Or the meaning is this, " do you wish for death, in my presence, and in my life-time? Since re-

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radise, then the longer thy life and the better thy actions, the better for thee." HA'RITHAH-BIN-MUD'ARRIB* said, 'I came to KHABB'AB† when he was burnt in seven places of his body; and he said, "if it was not that I heard the Prophet say, not one of you must desire death, verily I would wish for it; and verily I saw myself with the Prophet, master of not one *Dirhem;* and really now there are forty thousand *Dirhems* in a corner of my house." After this KHABB'AB's shroud was brought near him, which was very valuable and rich; and when he saw it, he wept and said, "although such a shroud is right in law; yet HAMZAH-BIN-ABDUL-MU'TALLIB, who is the prince of martyrs, and was the Prophet's uncle, could not get a shroud, except a cloth of his, in which were black and white stripes, and it also was not a complete shroud for him; but when it was put over his head, it was found too short for his feet, and when put over his feet, it became too short for his head; so that it was drawn over his head, and grass put over his feet."

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garding my beauty, and the honour of my society, is better than any benefit that can be conceived." They asked a *Derwaish* whether life or death was best for a *Mómin;* he said "life, in the time of the prophesy; but after it, death." ABD-UL-HAK.

* One of the *Tabi'in* of considerable celebrity; of *Cúfah.* He received traditions from ALI and IBN-MASU'UD.

† One of the *Sahábah,* who embraced *Islàm* at an early period; being one of those who accompanied the Prophet in his flight, and at the battle of *Bedr.* He dwelt at *Cúfah,* and died there A. H. 37.

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CHAP. III.---PART I.

IN EXPLANATION OF WHAT SHOULD BE SAID TO A PERSON NEAR DEATH.

ABU-SAID and AB'UHURAIRAH said, 'the Prophet of GOD said, "repeat, there is no GOD but GOD, in the presence of any one near death, without giving him the trouble to say it." OMM-SALMAH. 'A. G. S. "When you are present with a sick person, or one near death, then supplicate a blessing for yourself and the sick, because the angels say amen to what you repeat and supplicate." OMM-SALMAH. 'A. G. S. There is not any *Muslemàn* on whom a misfortune falls, and who says, what GOD has ordered at such time, as, "verily our existence, and our property and families, are for GOD; and we are returners towards GOD. O LORD! reward me in my calamity, and exchange good for me in its room;" but GOD will cause him to receive in exchange, better than what shall have been lost.* When AB'U-SALMAH, who was my husband, died before the Prophet, I wished to say this: again I considered, what *Muslemàn* was better than AB'U-SALMAH, that GOD would cause to come to me in exchange for him; for he was the first person who fled with the Prophet. Notwithstanding,

The angels unite in prayer with those who visit the sick.

Form of expressing resignation to the will of GOD. A blessing pronounced on those who, in calamity, use that form.

* Literally, "*has died.*"

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however, its impropriety, I repeated the words abovementioned; and GOD gave me, in exchange for him, the Prophet of GOD, to whom I was married, and entered into the number of his pure wives.' OMM-SALMAH said, 'the Prophet came to AB'U-SALMAH when his eyes were fixed, and he closed them; and then said, "when the soul is taken, its eyes follow it and look towards it; on this account the eyes remain open." When they heard this from his highness, they understood he had died; and the people of the house bewailed. Then the Prophet said, "do not supplicate for yourselves, but with propriety; because the angels say amen, on that you utter." Afterwards he said, "O LORD! pardon AB'U-SALMAH, and exalt his dignity amongst those who were conducted into the straight road; and make an exchange for him in the remainder of his family; and O cherisher of the universe! forgive us and him; and make his grave spacious, and give it light." AA'YESHAH said, 'verily when the Prophet died, he was covered with a striped cloth of *Yemen*.'

The Prophet prays for the dead.

Part Second.

MÛÀDH-BIN-JABAL. 'A. G. S. Whosesoever last words shall be, "there is no GOD but GOD" will enter into paradise.' MÂKIL-BIN-YES'AR.* 'A. G. S. "Repeat the chapter entitled *Ya-Sin*† over your dead." AA'YESHAH said, "the Prophet kissed OTHM'AN-BIN-MÂDH'UN‡ when he was dead; and he wept, till his tears flowed over OTHM'AN's face." AA'YESHAH said, 'verily AB'UBACR SIDDÌK kissed the Prophet, when he

* One of the *Sah'ábah*, who swore allegiance to the Prophet under the tree. He dwelt at *Bas'rah*; and the rivulet there called *Nahar Mákil*, takes its name from him. He died towards the end of MUAWIAH's reign.

† *Kor.* Chap. 36.

‡ He was the first of the *Muhajirs* who died at *Medinah*, and the first person who was buried at *Bakìa*, which afterwards became the principal cemetery of the *Muslemàns*. The Prophet placed, with his own hands, a stone on his grave; which stone MERW'AN is said to have removed, and put on the grave of OTHM'AN the son of AFF'AN.

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BOOK V.

was dead.' HUS'AIN,* relates that, T'ALHAH-IBN-AL-BAR'AA† was sick; and the Prophet came to visit him, and said, "verily I do not suppose but that T'ALHAH certainly will die; therefore inform me, in order that I may be present to say prayers over him; and do ye hasten in preparing him and putting on his shroud; because it is not proper for a *Muslemàn* to be detained in the house of his family. And when he had died, the Prophet said, "O LORD! meet T'ALHAH with satisfaction."

A *Muslemàn* ought to be buried soon after his death.

Part Third.

ABDULLAH BIN-JÁFER. 'A. G. S. "Mention to those near death, there is no GOD but GOD, the clement and beneficent: immaculate GOD! lord of the magnificent throne; and all praise to GOD; lord of the universe." The companions said, "O Prophet! how is this word; must we repeat it for the living?" He said, "it is better and most proper." AB'U-HURAIRAH. 'A. G. S. A person who dies has angels present with him; and when he who dies is a good person, they speak thus to his soul: "come out, O pure soul, which wast in a pure body; come out praise-worthy with GOD and mankind; and be happy, with rest and pure sustenance in paradise, from thy cherisher, who is not angry." Then for such a soul it is always said, until it comes out from the body. After that, it is raised up to the first region of heaven; and the door of it opened for it, and the door-keepers say, "who is this?" And the angels conducting it say, "it is such an one, the son of such a one" viz. they mention his name, and describe him, in such manner as he is known. Then it is said, "thou art welcome, a pure soul, that was in a pure body; enter thou who art praise-

Belief in the unity of GOD to be inculcated on the dying.

The angels comfort the soul of a good man at the hour of death.

The reception of that soul in heaven.

* One of the *Sah'ábah*, of the class of *Ans'árs*, the son of WAH'WAH'. He was an inhabitant of *Medínah*. This solitary tradition is given on his authority.

† One of the *Sah'ábah*, of the class of *Ans'árs*, of *H'ijáz*.

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worthy with GOD, and his creatures; and be happy with the rest and sustenance of thy cherisher, not in anger." Then such is always said for such a soul, and it is carried from one region to another, until it arrives at the one in which GOD is. But when it is a bad man, one of the angels present says, "come out, O impure soul! which wast in an impure body; and come out, O execrable! and be pleased with hot water and the yellow matter which drops from the bodies of the people of hell, and with other punishments similar to the above mentioned." And this is always said to such a soul till it comes out; then it is carried upwards: and when the door of the first region is opened for it, the door-keepers say, "who is this?" Then it is said, "it is such an one, the son of such a one;" and they say, "thou art unwelcome, a vile soul, in a vile body, return execrated, because the doors of the regions will not be opened for thee." Then he is thrown down upon the earth, and returns into his grave.

The angels denounce vengeance against the souls of the wicked at the hour of death.

The gates of heaven shut against such a soul.

ABU'HURAIRAH said, "verily the Prophet said "when the soul of a *Musleman* comes out, two angels come to it, who carry it upwards." HAMAD, who relates the tradition from ABU'HURAIRAH, says that ABU'HURAIRAH mentioned to the Prophet about the fragrance of a *Musleman's* soul, and mentioned musk, viz. that a smell of musk issues from it. And the Prophet said, "the people of the heavenly regions say it is a pure soul which is come from the earth, and they say to the soul, "the peace of GOD be on thee, and on the body which you inhabited and kept alive." Then it is carried to its creator; when GOD says, "carry it to the place which has been created for it until the day of resurrection." And verily, when the soul of an infidel comes out; (and ABU'HURAIRAH mentioned to the Prophet about the smell of that soul; and called it cursed) the people of the upper regions say, "a vile soul is come from the earth," and it is said, "carry it away till the resurrection." ABU'HURAIRAH said, "then the Prophet put his garment to his nose."

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BOOK V.

ABU HURAIRAH. 'A. G. S. "When a *Momin* is nearly dead, angels of mercy come, clothed in white silk garments, and say to the soul of the dying man, "come out satisfied with GOD, and with whom he is satisfied; come out to rest which is with GOD, and to the sustenance of GOD's mercy and compassion; and to the LORD, not being angry." Then the soul comes out, like the smell of the best musk; so that verily it is handed from one angel to another, till they bring it to the doors of the celestial regions. Then the angels say; "what a wonderful pleasant smell this is, which is come to you from the earth." Then they bring it to the souls of the faithful; and they are very happy at its coming; more than ye are at the coming of one of your family from a long journey. Then the souls of the faithful ask it, "what has such a one done, and such a one?" viz. how are they? and they mention the names of their friends left in the world. And some of them say; "let it alone, do not ask it, because it was grieved in the world, and comes from thence aggrieved; ask it when it is at rest." Then the soul says, after getting ease, "verily such a one, about whom you ask, is dead; is he not come to you?" When it informs them that he is dead, and they do not see him amongst themselves, they say to one another, "surely he was carried to his mother, which is hell fire." And verily, when an infidel is near death, angels of punishment come to him, clothed in sack cloth, and say to his soul, "come out, thou discontented, and with whom GOD is displeased: come to GOD's punishments." Then it comes out with a disagreeable smell, worse than the worst stench of a dead body, until they bring it upon the earth, and they say, "what an extraordinary bad smell this is;" till they bring it to the souls of the infidels.' BARA'A-IBN-AA'ZIB said, 'I came out with the Prophet at the bier of a man of the assistants; and we arrived just at the grave, when they had not interred it: and the Prophet sat down, and we around him; with our heads down and silent; you might say that birds

Conversation of a good soul with the souls of the faithful in heaven.

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were sitting upon our heads, so that, if we shook them, or turned them to the right or left, it would make them fly away. And there was a stick in the Prophet's hands, with which he dug, and drew a line on the ground, as is the custom of the afflicted. Then he raised his head and said, twice or thrice, to his companions, "seek protection in God from the punishments of the grave." After that he said, "verily when a *Musteman* servant separateth from the world, and bringeth his soul to futurity, angels descend to him, from the celestial regions, whose faces are white; you might say their faces are the sun; and they have a shroud of the shrouds of paradise, and perfumes therefrom. So they sit from the deceased, as far as the eyes can see. After which, the angel of death, who is IZRA'IL, comes to the deceased, and sits at his head, and says, "O pure soul, come out to GOD's pardon, and pleasure." The Prophet of GOD said, then the soul comes out, issuing like water from a bag: and the angel of death takes it; and when he takes it, the angels do not allow it to remain in his hands the twinkling of an eye. That is, when the angel of death has taken the soul of a servant, he resigns it to his assistants, in whose hands is a shroud; and they put it into the shroud and the perfumes: when a fragrance issues from the soul, like the smell of the best musk that is to be found upon the face of the earth. The Prophet said, then the angels carry it upwards, and they do not pass by any concourse of angels who do not say, "what is this pure soul, and who is master of it." And they say, "such a one, the son of such a one," calling him by the best names by which he was known in the world: till they reach the lowest region of heaven with him. And the angels ask the door to be opened for him, which is done. Then angels follow it through every region; the angels of one region to those of the next, and so on, till it reaches the seventh region: when GOD says, "write the name of my

The angel of death gently receives the souls of the good;

which are conducted by angels from one region of heaven to another.

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servant in *Illi'in*,* and return him towards the earth; that is, to his body which is buried in the earth; because I have created man from earth, and return him to it, and will bring him out from it again, as I brought him out at first." The Prophet said, "then their souls are returned into their bodies; when two angels come to the dead man, and cause him to sit, and say to him, "who is thy patron?" He says, "my patron is GOD." Then they say, "what is thy religion?" He says, "*Islàm*." Then they say, "what is this man who is sent to you?" (i. e. the Prophet.) He says, "he is the Prophet of GOD, and sent by him." Then they say, "what is your proof of his mission?" He says, "I read the book of GOD, which is the *Koràn*, and believed in it, and knew him a teller of truth." Then a voice calls out from the celestial regions, "that my servant spoke true; therefore throw for him a bed from paradise, and dress him in clothes from paradise, and open a door for him towards paradise." The Prophet said, "then tranquillity and perfumes come for him from paradise; and his grave is enlarged for him as far as the eye can see. Then a man with a beautiful face comes to him, elegantly dressed and perfumed; then the man says, "be joyful in that which hath made thee so: this is the day which was promised thee." Then the dead says to him, "who art thou? for thy face is perfectly beautiful; it brings with it good." Then the man says, "I am thy good actions, formed into this shape." Then the dead says, "O LORD! order the resurrection, that I may return to my family and property†." And the Prophet said, "verily when an infidel servant is about to part from the world, and bring his soul to futurity, black-faced angels come down to him, and with them sack-cloths. Then they sit from the dead as far as the eye can see; after which the

It then returns into the body & is examined in the grave.

A voice from heaven pronounces his absolution.

* The highest heaven or starry firmament; also the register in which the actions of the good are written.

† That is, "cause me to live, that I may return to the world, and increase my good actions." But as he knew that there is no life after death, except at the general resurrection, he asked for it. Or probably his exclamation proceeded from excess of joy, which he was desirous of communicating to the friends he had left behind. ABD-UL-HAK.

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angel of death comes, in order to sit at his head, and says, "O impure soul! come out to the wrath and displeasure of GOD." The Prophet of GOD said, 'then the soul is disturbed in the infidel's body, and wishes not to come out; from the fear which it sees from resentment. Then the angel of death draws it out, as a hot spit is drawn out of wet wool, part of which sticks to it at the time of pulling out: thus the soul of the infidel, when drawn out from the veins, with strength and violence, pulls out part of the veins with it. Then the angel of death takes the soul of the infidel, and having taken it, the angels do not allow it to remain with him the twinkling of an eye; but they take it in the sack-cloth, and a disagreeable smell issues from the soul, like that of the most fetid carcase that can be met with upon the face of the earth. Then the angels carry it upwards, and do not pass by any assembly of angels who do not ask, "whose filthy soul is this?" They answer, "such a one, the son of such a one;" and they mention him by the worst names that he bore in the world; till they arrive with it at the lowest heaven, and call for the door to be opened; but it is not done. Then the Prophet repeated this revelation: "the doors of the celestial regions are not opened for infidels, and they do not enter into paradise; till a camel, with all that size and stature, passes through the eye of a needle." Then GOD says, "write his history in *Sijjin*, which is the lowest earth.* Then his soul is thrown down with violence.' Afterwards the Prophet repeated this revelation: "Whoever ascribes a partner to GOD, you may say has fallen from the regions upon his face, and birds rub it away, and cause it to perish, or a wind throws it to a distant place." Then his soul is replaced in his body; and two angels come to him, and set him up, and say, "who is thy LORD?" He says, "alas! alas! I do not know." Then they say, "what is thy religion?" He says, "alas!

The angel of death tears the soul of a bad man from his body with violence.

The gates of heaven are shut against it.

It is thrown headlong down,

and replaced in the body; where it is examined by the angels.

* A place under the seventh, or lowest stratum of the earth; the lowest pit of hell.

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alas! I do not know." And they say to him, "what is the condition of the man who is sent down to you, viz. MUH'AMMED?" He says, "alas! alas! I do not know." Then a voice is given from above, saying, "he lieth; therefore spread a bed of fire for him, and open a door for him towards hell." Then the heat and hot wind of it come to him, and his grave is made tight upon him, so as to squeeze his ribs. And a man with a hideous countenance comes to him, shockingly dressed, of a vile smell; and he says, "be joyful in that which casteth thee in sins; this is the day that was promised thee." Then the dead says, "who art thou? Thy face is hideous and brings wickedness." He says, "I am thy impure actions." Then the dead says, "O LORD! do not order the resurrection."

Its condemnation pronounced from heaven.

And in another tradition, like the before mentioned, and in addition to it, is this: "when the soul of a *Mómin* comes out, every angel between the celestial regions and the earth sends blessings on it; and every one in the regions, the doors of which are opened for it, and there is not any assembly of the people of any door, but supplicateth GOD, that the soul may be raised up from them. And the soul of an infidel is pulled out with his veins; and every angel that is between the celestial regions and the earth curseth it; and so doth every angel in the regions. And the doors of all the celestial regions are shut upon it; neither is there any assembly of the people, at any door of the doors of the regions, but supplicateth GOD that it may not be raised up from them." ABDULRAHMAN-BIN CAB-BIN MA'LIC* relates from his father, that 'when death was present with CAB, OMM-BUSHÌR-BIN-MAS'UR, the daughter of BAR'AA came to him and said, "O CAB! if you meet such a one in that habitation, give my *Salàm* to him." Then CAB said, "O OMM-BUSHÌR! may GOD pardon thee: what is this thou sayest? I shall be more engaged than to know, or carry the *Salàm* of any body:" that is, "I shall have so much business about my

* One of the first *Tábi'in*, born in the time of the Prophet.

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own concerns, and difficulties, that I shall not be myself; how then can I carry a *Salàm* to any one?" Then OMM-BUSHIR said, 'O CAB! did not you hear the Prophet of GOD say, "verily the souls of *Muslemàns* are put into the crops of green birds which feed upon the trees of paradise?" He said, "yes, I heard this from the Prophet." And OMM-BUSHIR said, "thou mayest hope for that also." ABDUL-RAHMAN-BIN-CAB relates from his father, that 'verily the Prophet said, "there is no soul of a *Mómin*, but is a bird which feeds upon the trees of paradise, until GOD returns it into its body, that day on which it will be raised up from the earth." MUHAMMED-IBN-AL-MUNCADIR* said, 'I went to JABIR when he was dying, and said to him, "bear my *Salàm* to the Prophet of GOD."

* One of the *Tábíin*, called ALLAMAH, from his great learning. He received traditions from IBN ZUBAIR and his uncle RABIAH. He died A. H. 130, at the age of something above 70.

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CHAP. IV.---PART I.

IN EXPLANATION OF WASHING THE DEAD, AND WRAPPING IT IN THE SHROUD.

The Prophet gives directions about washing the body of his daughter.

OMM-ÂTÍYAH said, 'the Prophet came to us, and we were washing his daughter, who had died: and he said, "wash her thrice, or more than that, if you see it adviseable and proper, with pure water, and with water in which the leaves of the tree *Sidr** shall have been boiled; and the last time put a little camphor into it: and when you have finished, inform me." OMM-ÂTÍYAH said, 'when we had finished the washings, we acquainted the Prophet; and he threw his trowsers to us, and said, "put this under her in the coffin." And in one tradition it is said, "wash her an odd number of times, thrice, five times or seven times, and in washing her limbs, begin on the right side, and the limbs of *Wad'ù*."

* See p. 120, note. According to Mr. BROWN, (Travels in *Africa*, p. 270.) the *Rhamnus Lotus* of LINNEUS, or *Zizyphus Lotus* of WILLDENOW, is called *Nabik* in *Arabic*. He says, however, that there are two kinds, the larger of which is called *Nabik-ul-Arab*. This kind is probably the *Sidr*, and specifically different from the *R. Lotus*. Accordingly, FORSKAL, who examined the tree called *Sidr* in *Egypt* and in *Arabia*, makes it a distinct species, consisting of two varieties, under the names of *R. nabeca rectus* and *divaricatus*. (*Flor. Ægypt. Arab.* pp. LXIII, CVI.) Does he consider this the same with *R. Napeca* of LINNEUS? The distinction made by FORSKAL does not seem to have been preserved by later botanists. See MILLAR's Dict. by MARTYN voc. *Rhamnus*, and RENNELL's Geogr. of HERODOT. pp. 627—630.

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Then we braided her hair into three braids, and let them down upon her back.' Âa'yeshah said, 'the Prophet was put into his shroud in three garments, of *Yemen* cloth of *Sahúli** of cotton; there was not among them a shirt or turban.'' Ja'bir. 'A. G. S. "When you put a brother into his coffin, do it properly." Âbdullah-bin-Âbb'as said, 'there was a man with the Prophet whose camel threw him, and broke his neck when he was a *Muhrim*,† and he died: and the Prophet said, "wash him with water, and that of the boiled leaves of the *Sidr* tree, and put him into his shroud in the two garments which he put on in *Ihràm;* but do not rub perfumes upon him, nor cover his head; because verily, he will be raised up from his grave saying *Labbaic*.‡

Part Second.

Ibn-Âbbâs. 'A. G. S. "Dress yourselves in plain white; because they are the best of your clothes, and use such for the shrouds of your dead; and the best collyrium for you is *Ithmid*;§ because it makes the hair of the eyes-lids grow, and brightens the eyes." Âlì-Ibn-Abut'â'lib. 'A. G. S. "Do not be expensive in your shroud; because it soon rots." Ab'u-Saïd-al-Khud'hrì said, 'when I was near death I called for new clothes, and said, I heard the Prophet of God say, "a dead man will be raised up in the clothes in which he dies." Uba'dah-bin-Sâ'mit. 'A. G. S. "The best cloth for a shroud is *Hullah*,‖ and the best sacrifice, a *Dumbah*."¶ Ibn-Âbb'as said, 'the Prophet ordered that every iron weapon and skin,

The most proper cloth for the dress of the living and shrouds of the dead.

* Name of a village in *Yemen*.
† One on a pilgrimage to *Mecca*.
‡ I am ready to serve thee. See Gol. voc. لبّ and لبّي
§ "Lapis ex quo collyria parantur. *Gi.* Stibium. *Diosc.* V. 39." Gol.
‖ A sheet and trowsers of striped cloth of *Yemen*.
¶ A large tailed ram with horns.

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BOOK V. that were on his men slain at the battle of *Ohud*, should be taken off; and to bury them in their garments as covered with blood.'

Part Third.

SÂD-IBN-IBRÂHÎM relates from his father, that 'verily ÂBDUL-RAHMÂN-BIN-ÂWF,* had victuals brought for him, while he was keeping fast; and he said, "MUSÂB-BIN-ÔMAIR† was killed in the battle of *Ohud;* and was my better, he was wrapped in a small shroud; if his head had been covered, his feet would have been bare, and if his feet covered, his head exposed." I imagine that ÂBDUL-RAHMÂN-BIN-ÂWF said this also, "HAMZAH-BIN-ÂBDULMUTTALLAB was killed, and my better; and he was put into such a shroud, in this way, and grass tied upon his feet. And I have received of the world, that which I have received. And I fear that the reward of my good actions has been already bestowed in this world, so that nothing will remain for me in that which is to come." Then he began to weep, and desisted from eating till the time of his fast

* One of the *Sahábah*, and grand-father to SAD, who delivers this tradition. He embraced *Islâm* at a very early period, and was one of those who fled to *Ethiopia*. (See ABULFEDA p. 24.) He also accompanied the Prophet in his flight to *Medinah*, and was present at all his battles. He evinced great bravery at the battle of *Ohud*, where he received twenty wounds, in consequence of which he was lame for the remainder of his life. The Prophet prayed behind him in the expedition to *Tabùc*, and completed what he had left unfinished. He was tall and thin, of a fair complexion, with a roman nose. He was born ten years after the war of the Elephant, and died A. H. 32, at the age of 72. (So says the author of the work entitled *Asmàa-Rijàl*. But there must be, in some of his numbers, an error of three years. For MUHAMMED was born in the year of the Elephant. ABULFEDA p. 2. Consequently ABDUL-RAHMAN was ten years younger than MUHAMMED, who was fifty-three when he fled from *Mecca*. This gives 75 for the age of ABDUL-RAHMAN in A. H. 32.) He was buried at *Bakìá*.

† He was one of the most celebrated of the *Sahábah*, and one of the first who fled to *Ethiopia*. After the first inauguration at *Akbah*, the Prophet sent him to *Medinah*, to read the *Korân* on Fridays, and exhort the people to embrace the faith. (ABULFEDA, p. 41.) In the days of ignorance he was one of the most luxurious in his table and dress; and after embracing *Islám* he was distinguished for his piety and abstinence. He was with MUHAMMED in the battle of *Bedr*; and carried the standard of the Prophet in that of *Ohud*, where he was slain, in the fortieth year of his age.

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was expired.' JA'BIR said, 'the Prophet came to ÂBDULLAH-BIN-UBAI, after that hypocrite had been brought into the ditch which had been dug for him. And the Prophet ordered him to be brought from thence, which was done; and the Prophet placed him upon his knees, and spit in his shroud, and dressed him in his own clothes; because ÂBDULLAH-BIN-UBAI had clothed ÂBB'AS, the Prophet's uncle, in a dress of his.'



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CHAP. V.---PART I.

IN EXPLANATION OF FOLLOWING A BIER, AND OF PRAYER OVER IT.

The dead should be carried quickly to the place of interment.

ABÙHURAIRAH. ' A. G. S. " Be quick in lifting up a bier; for if the deceased be a good man, it is good to take him up quickly, and carry him to his grave, to cause the good to arrive at happiness; and if the deceased be a bad man, it is a wickedness which ye put from your neck." AB'U-SA'ÏD-KHU'DHRÌ. ' A. G. S. When a dead body is placed upon the bier, men take it upon their shoulders; and if he be a virtuous man he says, " carry me quickly;" but, if he be otherwise, he says, " Alas! alas! where are you carrying me?" And every thing hears his voice except man; the which, if man should hear, verily he would perish.' AB'U-SA'ÏD-AL-KHU'DHRÌ. ' A. G. S. " When you see a bier, stand up; and that person who follows it must not sit down, until it is placed on the ground." JA'BIR said, ' a bier was passing, and the Prophet stood up for it; and we stood with him, and said " verily O Prophet! this bier is of a *Jewish* woman, we must not respect it." Then the Prophet said, " verily death is dreadful; therefore when ye see a bier stand up." ALÌ-IBN-ABU'T'A'LIB said, ' I saw the Prophet standing for a bier; and we did the

The Prophet directs his followers to stand up when a bier is passing.

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same; and he sat down, and we did the same." AB'UHURAIRAH. 'A. G. S.

"That person who follows the bier of a *Muslemán*, because it is in obedience to GOD; and is with it till prayers are said for it, and its interment finished; verily will return, with rewards equal to two *Kírà't's*,* each *Kírà't* equal to the mountain of *Ohud:* and that person who has said prayers over it, and returned before interring it; verily will return with one *Kírà't* for his reward." AB'UHURAIRAH said, 'verily the Prophet informed the people of the death of the NAJA'SHI† on the day he died; and he went with them to the place of prayer, and dressed their ranks, and repeated four *Tacbìrs*.' ABDUL-RAH'M'AN-BIN-AB'U-LAILA‡ said, 'ZAID-IBN-ARKUM would say four *Tacbìrs*, on our biers; and once five *Tacbìrs*: and I asked him saying, "you always used to say four *Tacbìrs*; why have you said five to day?" He said "the Prophet also used sometimes to say five *Tacbìrs*." TALH'AH-BIN-ABDULLAH-BIN-AWF§ said prayers after IBN ABB'AS, over a bier; and he repeated the introductory chapter,‖ and said, 'I have repeated this, that you might know it is agreeable to the precept and practice of the Prophet.'

Reward for attending the funeral of a *Muslemán*.

AWF-BIN-MA'LIC¶ said, 'the Prophet said prayers over a bier; and I remembered some part of his prayers, when he repeated this: "O LORD! pardon and have mercy on him, and forgive him, and make his portion good in paradise, and expand the place of his entering into, (which is his grave) and wash him with water, snow and hail; and purify him from his faults, as thou cleanest a white cloth from dirt; and exchange for him a better habitation in that world than in this; and bet-

Form of prayer used by the Prophet over a bier.

* A weight of four grains. GOL. The sixth, twelfth or twenty-fourth part of a *Dínàr*. ABD-UL-HAK.

† The king of the *Ethiopians*, with whom the *Muslemáns*, who first fled from persecution, took refuge.

‡ One of the chief *Tábi'in* of *Cúfah*.

§ One of the celebrated *Tábi'in*, nephew of ABDUL-RAH'M'AN-BIN-AWF.

‖ *Korán*. Chap. 1.

¶ One of the *Sahábah*. His first service was in the war of *Khaiber*.

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BOOK V.

ter people for it than in this; and exchange for him a better wife than he had here; and admit him into paradise, and defend him from the punishments of the grave and hell." This prayer, which I heard from his highness, in behalf of the dead man, made me envy him: so much so, that I wished to GOD I had been he, that his highness might have made the supplication for me.' AB'U SALMAH-BIN-ÂBDUL-RAH'M'AN relates, that when SÂD-BIN-ABUWA'KKAS' died, they brought him to ÂA'YESHAH for prayers: she said, 'bring him into the *Masjid*, that I may say prayers over him; but they refused her; and she said, in contradiction to their denial, "by GOD, verily the Prophet said prayers over the two sons of a woman, whose name is BAID'AA, in the *Masjid;* the name of one SUHAIL, and the other SAHAL.' SAMURAH-BIN-JUNDUB said, 'I repeated prayers after the Prophet, over the bier of a woman who died in child-bed: and he stood opposite to her waist.'

A dead body may be carried into a *Masjid*, & prayers said over it there.

IBN-ÂBB'AS relates that 'the Prophet passed by a grave, in which its dead had been buried in the night; and he asked and said, "when was this dead person buried?" They said, "last night." He said, "why did you not acquaint me of its death, that I might have said prayers over its bier?" They replied, "we buried it in the darkness of the night, and did not like to awake you." Then the Prophet stood up, and we in a line behind him; and he performed prayers over its grave, after people had repeated prayers over its bier.' AB'UHURAIRAH relates, that 'a black woman, or a youth, was employed in sweeping the Prophet's *Masjid;* and one day the Prophet did not see her, or him, present at their duty: and he asked the people about the woman or youth: "say what has happened to him, and where is he gone?" They said, "he is dead." The Prophet said, "why did you not inform me?" AB'UHURAIRAH says that they thought him contemptible, which might have been their reason for not acquainting the Prophet. Then he said, "shew me the way, and conduct me to

The Prophet prays over a body after its burial.

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the grave of the deceased; which they did; and the Prophet said prayers over the grave. After that he said, that "these graves have been filled with those people in darkness; and verily GOD gives them light from my saying prayers over them."

CURAIB, the slave of IBN-ABB'AS, relates, that 'a son of IBN-ABB'AS died, in *Hudaid* or *Usfân*;* and IBN-ABB'AS said, "O CURAIB! attend to what number of people are come to prayers." He said, 'then I came out, and behold the people were assembled on account of the son of IBN-ABB'AS, who had died: and I acquainted IBN-ABB'AS of it. He said, "do you say they are forty?" I said, "yes, they may be forty." He said, "bring out the boy's bier," and said, "verily I heard the Prophet say, there is not any *Muslemân* who dies, and forty men stand at his bier, who do not associate any thing with GOD, but GOD approves their intercessions in his favour." AAYESHAH said, 'verily the Prophet said, "there is no deceased person, for whom an assembly of *Muslemâns* shall say prayers, amounting to one hundred, and all of them supplicate and pray for his pardon, but it will be accepted." ANAS said, 'a concourse of men passed by a man's bier, and praised him for virtue: then the Prophet said, "it was proper." After that they passed by another bier, and repeated dispraise on it: and the Prophet said, "it was proper." Then OMER-IBN-AL-KHATT'AB said, "what was proper?" He said, "the deceased person, whom they have commended, paradise was proper for him; and the other whom they mentioned with displeasure, the fire was proper for him. Ye are GOD's evidences upon the earth: whomsoever ye testify to be of paradise, is of it; and whoever you declare to be of hell, is of it." OMER-IBN-AL-KHATTAB. A. G. S. "Every *Muslemân* for whom four men shall give evidence as to his goodness, GOD brings into paradise." We said, "if three persons give evidence?"

The prayers of a congregation for the dead will be accepted.

* Names of two villages.

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He said, "if three persons give good evidence for him, GOD will take him into paradise." And we said, "if two people give good evidence for him?" The Prophet said, "if two people bear evidence of his goodness, GOD will take him into paradise." After that, I did not ask his highness about one person.' ÂA'YESHAH. 'A. G. S. "Do not abuse or speak ill of the dead; because verily they have arrived at what they sent before them; that is, they have got the rewards of their actions: if the reward is good, you must not mention them as sinful; and, if it is bad, perhaps they may be forgiven; but, if not, your mentioning their badness is of no use." JA'BIR relates, that 'verily the Prophet put two men of his, slain in the battle of *Ohud*, into one cloth;* after which he asked and said, "which of these two remembered the *Koràn* best?" And when a sign was made towards one of them who remembered the *Koràn* best, he put him first towards the *Kiblah*;† and said, "I am evidence for these on the day of the resurrection, that they were slain in the cause of GOD." And he ordered them to be buried with their blood; and did not pray over them, neither were they washed." JA'BIR-BIN-SAMURAH said, 'a horse, without a saddle, was brought before the Prophet; and he rode him: when returning from the bier of THA'BIT;‡ and we were on foot, around him: but he was not mounted when going with the bier; and he said, "the angels go on foot; it is not proper to be mounted."

The bodies of martyrs not to be washed, nor their clothes changed.

Part Second.

MOGHÌRAH-BIN-SHIBAH. 'A. G. S. "Whoever is mounted, must go behind the bier; and those on foot, behind it and before it, and

* Some say the allusion is, into one grave.

† That is, he placed him in the situation of the *Imàm*. ABD-UL-HAK.

‡ THA'BIT the son of DAH'LA'H, was one of the *Sahàbah*, of the class of *Ansàrs*. He was slain at the battle of Ohud, by KHA'LID the son of WALID, who run him through with a spear. Others say he died in his bed.

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on its right side and its left, and near to it: and let prayers be said over an abortion, and let supplications be made in the prayers for its father and mother; for forgiveness and mercy." ZUHR'A relates, from his forefathers, saying, 'we saw the Prophet, AB'UBACR and ÔMER, going on foot before a bier.' ÂBDULLAH-BIN-MAŞU'UD. 'A. G. S. "A bier is to be followed; that is, people must go behind it; and a bier does not follow; nor is he who goes before it, along with it; neither will he receive the rewards of accompanying it."

AB'UHURAIRAH. 'A. G. S. "Whoever follows a bier, and lifts it up thrice, verily has done his duty to a bier." And verily it is related, in the *Sharah'-ul-Sunnat*,* that the Prophet of GOD lifted up the bier of SÂD-BIN-MU'A'DH between the two poles.' THAWB'AN relates, that 'we came out with the Prophet to accompany a bier; and he saw some men mounted, and said, "have you no shame? since GOD's angels go on foot, and you go upon the backs of quadrupeds." IBN ÂBB'AS relates, that 'the Prophet repeated the introductory chapter over a bier.' AB'UHURAIRAH. 'A. G. S. "When you say prayers over a corpse, supplicate for it in purity." AB'UHURAIRAH said, 'the Prophet used (when performing prayers over a bier) to say, "O LORD! pardon our living and our dead, our present and absent, our young and old, our men and women. O LORD! him whom thou keepest alive of us, keep alive in *Islàm;* and him whom thou causest to die, cause to die in *Imàn*. O LORD! do not disappoint us, in the rewards of his misfortunes, nor throw us into contention after him." WA'THILAH-IBN-AL-ASKÂ said, 'the Prophet performed prayers with us over a *Muslemàn;* and I heard him say, "O LORD! verily such an one, the son of such an one, is in thy sanctuary, and in thy promised shade; then preserve him from the strife of the grave, and the punishments of

A bier should be attended on foot.

Form of prayer over a corpse.

* The explanation of the acts and sayings of MUH'AMMED; a book so entitled.

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hell; and thou art the LORD of promise, and performest the covenants made with thy servants: and whatever thou sayest, or dost, is right. O LORD! forgive him, and pardon him; for verily thou art a great forgiver and doer of kindness." IBN-OMER. 'A. G. S. "Remember and speak well of your dead, and refrain from speaking ill of them." NAFI-BIN-GHA'LIB* said, 'I performed prayers, with ANAS-BIN-MA'LIC, over the bier of a man; and he stood opposite his head. After that, they brought the bier of a woman, of the *Koraish* tribe, and they said, "O ANAS! say prayers over this woman." Then ANAS stood opposite the middle of the bier. And ALLA-IBN-ZIAD† said to ANAS, "did you see the Prophet stand as you do, in prayer, over the bier of a woman, and for a man as you do?" That is, "did you see the Prophet stand opposite the head of a man's bier, and opposite the middle of a woman's bier?" He said, "yes; in this way he stood." And in a tradition by ABU-DAUD, we have this, that 'ANAS stood opposite the buttocks of the woman.'

No ill is to be spoken of the dead.

Part Third.

It is proper to stand up when a bier passes; whether of a believer or unbeliever.

ABDUL-RAHMAN-BIN-ABU-LAILA said, 'SAHAL-BIN-HUNAIF‡ and KAIS-BIN-SAD were sitting in *Kadsiyah*,§ and a bier passed by them: and they stood up to look at it. And it was said to them, "this bier is of a farmer." And they said, "verily a bier passed by the Prophet, and he stood up: and it was said to his highness, this is the bier of a *Jew*: he said was it not the holder of a soul, from which we should take example and fear?" UBADAH-BIN-SAMIT said, 'when the Prophet fol-

* One of the *Tabi'in* of *Basrah*.
† One of the *Tabi'in*.
‡ One of the *Sahabah* of the class of *Ansars*. He was with the Prophet in the battle of *Ohud*; and after his death adhered to ALI, whom he accompanied in his wars, and under whom he was governor of *Faris*. He died at *Cufah* A. H. 38.
§ Name of a village, fifteen *Mils* from *Cufah*.

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lowed a bier, he did not sit down, till it was placed in the grave. Then a wise man of the *Jews* came to the Prophet, and said, "verily, O MUHAMMED! we do thus; that is, we remain standing till the deceased be put into its grave." UBA'DAH says, 'the Prophet sat, and did not remain standing till it was interred; and said to his companions, "do ye the reverse of the *Jews*." ALI-IBN-ABU'TALIB said, 'the Prophet ordered me to stand up on seeing a bier; after that, he sat down, and ordered me to sit.' MUH'AMMED-BIN-SIRIN,* relates, that a bier passed by IM'AM HASAN and IBN-ABB'AS: and IM'AM HASAN stood up, but IBN-ABB'AS did not. And IM'AM HASAN said to him, "did not the Prophet stand up for the bier of a *Jew*?" He said, "yes, he did stand up; after that he sat down." That is, "on first sight of a bier, he stood up; after which sat, but did not rise up again; and the former rule became abrogated." IM'AS-JA'FER SA'DIK, relates from his fore-fathers, that IM'AM HASAN IBN-ALI, was sitting, and a bier passed by him; and the people stood up, till it passed by them; and IM'AM HASAN said, "nothing passed but the bier of a *Jew*; therefore rise not up. And the Prophet was sitting on the road of a bier's passing, and his highness disliked that the bier of a *Jew* should be higher than his blessed head; therefore he stood up to look at it." ABU-MU'SA-ASHARI. 'A. G. S. "When the bier of any one passes by you, whether *Jew*, *Christian* or *Muslemàn*, stand up for it: then are you not standing up for it, but for those along with it; the angels of mercy, if it be that of a *Muslemàn*; or the angels of punishment, if that of an infidel." MA'LIC-BIN-HUBAIRAH† said, 'I heard the Prophet of GOD say, "there is no *Muslemàn* who dies, and three ranks of *Muslemàns* say prayers for him, but GOD will make him worthy of paradise, from this

This rule afterwards abrogated.

Reason for the first rule.

* One of the *Tábi'in*, the slave of ANAS-BIN-MA'LIC; from whom he relates traditions; as well as from IBN OMER and AB'UHURAIRAH. He was a very learned man, deeply skilled in the law, of exemplary piety and rigidity of morals. He died A. H. 111, aged 77.

† One of the *Sahábah*. He was one of MUAWIAH'S generals, and died in the time of MERW'AN.

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act." Therefore, whenever I observed the attendants of a bier to be few, I made them into three ranks, in order to practise on this tradition.' AB'UHURAIRAH relates, that 'the Prophet made this supplication in the prayers over a bier: "O LORD! thou art the patron, and thou createdst him, and thou didst shew him the road to *Islàm*, and thou didst take away his soul, and thou knowest best his secrets and intentions; we are come wishers for the forgiveness of his faults; then pardon him." SA'ÏD-IBN-AL-MUSAYYIB said, 'I performed prayers after AB'UHURAIRAH, over a child who had never sinned; and I heard him say, in supplication: "O LORD! protect him from the punishments of the grave." BUKHA'RÌ relates, that HASAN BAS'RÌ repeated the introductory chapter, in the prayers over the bier of a child; and said, "O LORD! constitute him our fore-runner, and to prepare every necessary, and our repository and preparer of rewards."

Prayers not to be said over an abortion.

JA'BIR said, 'verily the Prophet said, "prayers must not be said over the bier of an abortion, and it cannot inherit, nor can any inherit from it, if no marks of life have been apparent in it." AB'U MASU'UD ANS'A'RÌ* said, 'the Prophet forbade an *Imàm* standing elevated, and others below him.'

* One of the *Sah'ábah*, called BEDRÌ, from being an inhabitant of that place; from which surname some have falsely supposed that he was present at the battle fought there.

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CHAP. VI.---PART I.

ON BURYING THE DEAD.

ÁMIR-BIN SÁD-BIN-ABÙ WAKKAS* relates, that his father, SÁD-BIN-AB'U WAKK'AS said, (in the illness of which he died) "make a *Lah'ad*† for me towards the *Kiblah*, and put unburnt bricks upon my grave, like as was done upon the Prophet's." IBN ÁBB'AS said, 'a red carpet was put into the Prophet's grave.' SUFI'AN TAMM'AR‡ said, 'I saw the Prophet's grave, the top of it like the back of a camel.' AB'U-AL-HAIY'AJ-AL-ASADÌ § said, 'ÁLI-IBN-AB'UT'Á'LIB said to me, "shall I not send you on a business on which the Prophet sent me? which is this: do not quit any picture or image without razing and destroying it, nor leave a lofty tomb without lowering it to a span from the ground." JA'BIR said, 'the Prophet prohibited building with burnt bricks, or stone and mortar, upon graves or monuments;‖ and sitting upon graves.' AB'U MARTHAD GHANAWÌ.¶ 'A. G. S. "Sit not upon graves, nor say your

Tombs must be low, and made with unburnt bricks.

* One of the *Tábi'ín*. Respecting his father see p. 144.
† A hollow made in a grave, on the side towards the *Kiblah*.
‡ A seller of dates. A very learned man, who lived in the time of the *Sah'ábah*, but has not delivered any tradition from them.
§ One of the *Tábi'ín*, of respectable authority.
‖ Some have said that this alludes to building with stones upon graves; and others say, pitching canopies over them, which is also bad. ABD-UL-HAK.
¶ One of the *Sah'ábah* of considerable rank.

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It is forbidden to sit on a tomb.

prayers fronting them." AB'UHURAIRAH. ' A. G. S. " Verily, it is better for any one of you to sit upon burning embers, and that they should burn your garments, and the impressions of their burning reach the skin, than that you should sit upon graves."

Part Second.

ÛRWAH-BIN-ZUBAIR said, ' there were two men in *Medînah*, who were diggers of graves; one of them would make the hollow of the grave, and that was AB'U TALH'AH ANS'A'RÌ; and the other did not, but made a trench in the middle of the grave; and that was AB'U ÛBAIDAH.

Two modes of forming a grave.

And the companions differed, after the Prophet had died, about whether to make a hollow in his grave or not; and said, " which ever of the two comes first, let him do it his own way." And the man who made hollows came first, and made a hollow for the Prophet.' IBN ÂBBAS. ' A. G. S. " Hollows are for us, and trenches for others." HUSH'AM-BIN-ÂA'MIR* said, ' verily the Prophet said, on the day of the battle of *Ohud*, (when a body of the companions became martyrs) " dig graves, and make them spacious, and in depth equal to the breast of a middling sized man; and clean them well from dust and filth, and bury two and three people in one grave, and advance him towards the *Kiblah* who was superior in knowledge of the *Koràn*." JA'BIR said, ' when the day of the battle of *Ohud* was, and some *Muslemàns* were killed in it, and my father was also amongst the slain, and my aunt brought my father, to bury him in our burying-ground, which is *Bakìâ*, that a crier of the Prophet's called aloud, saying, " return the slain to their place of sleep; that is, to where they were slain, bury them there." IBN ÂBBAS said, ' when the

* He and his father were of the *Sah'ábah*. His traditions are among those of *Bas'rah*.

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Prophet was put into his grave, it was done with his head foremost."

IBN ÂBB'AS said, 'verily the Prophet came to a grave in the night, and a lamp was lighted for him, and he placed the corpse fronting the *Kiblah*, and said, "GOD have mercy on thee: verily thou wert a weeper, and a great repeater of the *Koràn*." IBN ÔMER. 'Verily the Prophet would say (when a corpse was brought, or when he brought one himself to its grave,) "In the name of GOD," and "Oh GOD!" and "on the people of the messenger of GOD." IM'AM JÂFER SÂ'DIK relates, from his forefathers, that 'the Prophet threw dust three times, with both his hands, upon a corpse; and sprinkled water upon the grave of his own son, whose name was IBRAHÌM; and put small pebbles upon it.' JA'BIR. 'The Prophet prohibited building with burnt bricks, or stone with mortar, on graves; because there is ornament in it; and forbade the name of GOD, and any thing of the *Koràn*, and the name of the Prophet of GOD, being written upon graves; and forbade their being trodden under foot.' JA'BIR said, 'water was sprinkled over the Prophet's grave; and that person, who did it from a bag, was BILL'AL-BIN-RABAH':* he began from the side of his head and continued to his feet.' MUT'ALLAB-BIN-AB'UWADÂ'A† relates, that 'when ÔTHM'AN-BIN-MADHÛ'UN died, and his bier was brought out, and then was put into the grave, the Prophet ordered a man to bring a stone for him; but he was not able to lift it up. Then the Prophet got up, and went towards it, and tucked up the sleeves of his arms: MUT'ALLAB said, that person who informs me of the Prophet's having uncovered his arms, may say that I now behold the whiteness of them, when he

It is forbidden to engrave, on a tomb, the name of GOD, or of the Prophet, or any part of the *Koràn*.

* He was a slave of ABUBACR 'SIDDÌK; and embraced the *Muslemàn* faith at an early period; and he is said to have been the first who publicly professed that faith at *Mecca*. He served at *Bedr* and the subsequent battles. He dwelt in *Syria*, and died at *Damascus*, A. H. 20, aged 63 years.

† One of the *'Sakâbah*, who embraced *Islàm* on the day of the conquest of *Mecca*. His father WADÂ'A, of the family *Saham*, and tribe *Koraish*, was taken prisoner in the battle of *Bedr*, and his son MU'TALLAB redeemed him for 4000 *Dirhems*.

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tucked up his sleeves. He raised up the stone, and placed it near the head of Âthm'an-bin-Madhû'un, and said, "with this stone I mark my brother's grave, and I will bury by his side those who may die of my family and kindred." Ka'sim-bin-Muh'ammed-bin-Ab'ubacr* relates, 'I came to Âa'yeshah, and said, "O my mother! lift up the curtain of the Prophet's tomb, and those of his two friends, Ab'ubacr and Âmer." And she uncovered the three graves, which were neither high nor low (they say the height of them was one span) and red gravel was put upon them.'

The tombs of the Prophet and his two immediate successors were not above a span in height.

Bara'a-ibn-Âa'zib said, 'we came out with the Prophet, with the bier of a man of the assistants; and we arrived at the grave, when he was not interred, or placed in the *Lah'ad;* and the Prophet sat opposite the *Kiblah*, and we along with him.' Âa'yeshah said, 'verily the Prophet said, "the breaking of the bones of a corpse, is the same as doing it in life; that is, it feels as much pain and torment as it would from the same operation when alive."

Part Third.

Anas said, 'we were present with a daughter of the Prophet when they were burying her, and that was Omm-Culs'um, the wife of Âthm'an: and the Prophet was sitting near her grave. And I saw his eyes shed tears, and he said, "is there one amongst you that has not committed a fault this night?" Then Ab'u-Talh'ah said, "I am one." The Prophet said, "then descend into her grave:" and he did so.' Âmer-ibn-al-Âa's' relates, from his father, that he said to me (at the time of his beginning to die) "when I die, no woman waiting or carrying fire,

* He is of considerable rank among the *Tábi'în*, and one of the seven lawyers of *Medinah*.

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must accompany me;* and when you bury me, throw earth gently over me; that is, a little at a time: after that stand around my grave, during the time that it would take in slaying a camel and distributing its flesh; that I may get rest from you, and that I may know what answer to return to the messengers of God; that is, to the angels who come into the grave to examine the dead." ÂBDULLAH-BIN-ÔMER said, 'I heard the Prophet say, "when any one of you dies, you must not keep him in the house; but carry him quickly to his grave; and you must read near his head, after interment, the first part of the chapter entitled the cow;† and near his feet, the end of it." IBN-AB'U-MULAICAH‡ said, 'when ÂBDUL-RAH'M'AN-BIN-AB'UBACR SIDDÌK died, at *Hubshì*,§ he was taken up and brought to *Mecca*, and buried there. And when ÂA'YESHAH arrived at *Mecca*, on a pilgrimage, she came to ÂBDUL-RAH'M'AN'S grave, and repeated these two distichs, which TAMÌM-BIN-NAWAIRAH composed, in a monody on his brother MA'LIC, whom KHA'LID-BIN-WALÌD killed. We were like the two companions of JUDHÁIMAH‖ who were not separate from each other for a long space of time, till it was said, they never will separate. Then when we became separate; you would say, that MA'LIC and I (after meeting from a long separation) had not been one night together after that." ÂA'YESHAH said, "I swear by God, if I had been present, you should not have been interred but where you died; because not moving from the place of death is *Sunnat;* and if I had been present at your death, I would not have visited you, because a visit is not an indispensable affair." AB'U RA'FÎ said, 'the Prophet took SAD-BIN-MU'AD'H from his bier, and put him

A corpse to be speedily carried to the grave; and a chapter of the *Koràn* read after interment.

* It was the custom of the idolatrous *Arabs* to carry fire with a corpse.

† *Koràn*. Chap. 2.

‡ One of the *Tábi'ìn* of considerable celebrity. He was *Ká'dì* of *Mecca* in the time of ABDULLAH-BIN-ZUBAIR.

§ A village near *Mecca*.

‖ A king who reigned in *Iràk*, and whose empire extended also over the peninsula of *Arabia*. He had two favorites, named MA'LIC and UKAIL, who remained attached to him for forty years; till they were slain by NUM'AN. The story of their death is told at great length in the commentary on the *Mukámàt-i 'Harírì*. ABD-UL-HAK.

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BOOK V. into his grave, and sprinkled water upon it; and he did all this himself, from respect, and honour to him.' AB'UHURAIRAH said, 'verily the Prophet performed prayers over a bier, and then came near the grave, and threw earth upon it thrice with both hands, from the side of its head.' Â'MER-BIN-HÁZM* said 'the Prophet saw me leaning upon a grave, and said, "do not incommode the master of this grave."

* One of the *Sah'abah* of the class of *Aus'árs*. His first service was at the battle of the ditch, at which time he was fifteen years of age. At the age of seventeen, the Prophet appointed him governor of *Yemen* and *Najrán*. He died at *Madinah* A. H. 53.

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CHAP. VII.---PART I.

IN EXPLANATION OF WEEPING OVER THE DEAD, WITHOUT WAILING.

ANAS said, 'we came with the Prophet to AB'U YÚSUF, a blacksmith: and he was the husband of the nurse of IBRAHÌM, the son of the messenger of GOD. And the Prophet took IBRAHÌM and kissed him, and smelt him. Afterwards we came to him, when he was in his dying moments. Then the eyes of the Prophet were fixed, and flowing in tears; and ABDUL RAH'M'AN-BIN-ÂWF said to the Prophet, "do you weep and shed tears, O Prophet of GOD?" He said "O IBN ÂWF! these tears are compassion, and feeling due to the dead." After that, he shed tears again, and said, "verily my eyes shed tears and my heart is afflicted, and I say nothing but what is pleasing to my benefactor; for verily, O IBRAHÌM! I am melancholy at being separated from thee." USA'MAH-BIN-ZAID says, 'the daughter of the Prophet* sent some person to him saying, "my son is in his last moments; come to me." Then the Prophet sent a person to her, with his *Salàm*, and to say, "verily the thing

The Prophet wept over his son IBRAHIM, when at the point of death;

* ZAINAB the wife of ABU'-'L-AA'S'.

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BOOK V. which GOD hath taken is for him; and the thing that he hath given is for his servant; and the times of all are fixed near him, and the life of this son was unto this time: therefore bear it patiently, and be the asker of his rewards." Then ZAINAB sent again to the Prophet, swearing to him, that he must come. And the Prophet rose up; and there was SAD-BIN-UBA'DAH with him, and MU'AD'H-BIN-JABAL, and UBAI-BIN-CAB, and ZAID-IBN-THA'BIT, and other men of the companions. Then the child was brought to the Prophet, dying; his soul trembling and moving. And both the Prophet's eyes shed many tears; and SAD said, "O Prophet of GOD! what is this weeping and shedding of tears?" He said, "this is an impression of tenderness and compassion, which GOD has put into the hearts of his servants; then GOD does not compassionate and commisserate his servants, except those that are tender and feeling."

ABDULLAH-BIN-OMER said, 'SAD-BIN-UBA'DAH was ill, with a disease which he had; and the Prophet came to him, to visit him, with ABDUL-RAH'M'AN-BIN-AWF and SAD-BIN-AB'U-WAKK'AS and ABDULLAH-BIN-MASU'UD: and when he came in, he found him excessively ill, and said, "hath he certainly died?" They said "no." Then the Prophet wept. And when the people saw the Prophet weeping, they wept also. And his highness said, "have not you heard that GOD does not punish on account of shedding tears, nor from the hearts of the afflicted; but GOD punishes from the action of the tongue, and also shews kindness from it. That is, the punishment of GOD and his mercy, are regulated, by the action of the tongue: if it has bewailed, excepting from tenderness, it will deserve punishment; but if it has praised GOD in misfortune, it has obtained mercy and rewards: for verily the dead most surely are punished, from the wailing of their kindred for them." ABDULLAH-BIN-MASU'UD. 'A. G. S. "He is not of the people of our way who slaps his cheeks and tears his collar, and mourns like the mournings of ignorance." AB'U-BURDAH said, 'AB'U-

and over SAD-BIN-UBA'DAH.

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Mu'sa was senseless, and his wife came before him, crying aloud: afterwards he recovered; and said to his wife, "do you not know, that verily the Prophet has said, I am vexed with the person who rends hair in misfortune, and raises his voice in crying, and rends the collar of his garment?" Ab'u-Ma'lic-Asharì. 'A. G. S. "There are four acts, which my sects have received from the days of ignorance; and which they will not leave off; one of them vaunting, and praising the nobility and possessions of their fore-fathers; the second criticising and reproaching the birth of others; the third putting faith in the fall of rain, from stars;* the fourth wailing in misfortune." And the Prophet said, "When a woman in lamentation dies before repenting; she will be made to stand up on the day of resurrection, with a shift of oil, and of pitch." Anas relates that the Prophet passed by a woman who was weeping near a grave, and he said to her, "abstain, O woman! from what God has prohibited, and have patience in misfortune." She said to the Prophet, "go from me; because you are not struck with misfortune." But the woman did not know the Prophet. Then it was said to the woman, "the person who spoke to you was the Prophet." Then she came to his door; but did not find a porter to stop her, such as are at the door of kings and rulers; and she said apologizing, "I did not know you, who are the Prophet of God, so that I might have obeyed your order." Then the Prophet said, "there is no patience, but what is born at the beginning of a misfortune, because people bear it afterwards by necessity." Ab'uhurairah. 'A. G. S. "There do not die three infants of a *Muslemàn*, and he enter into hell-fire, except so long as to verify the oath of God."† Ab'uhurairah. 'A. G. S. To an assemblage of women of the assistants; "if three of the children of any one of you die, and you bear it patiently; you will enter into paradise." And a wo-

Ab'u Mu'sa reproves his wife for intemperate grief.

The Prophet reproves a woman for lamenting over a grave.

The death of three children ensures a *Muslemàn's* entrance into paradise.

* As they say when such a star comes to such a place, there will be rain. Abd-ul-Hak.

† God hath said in the *Koràn* "there is not one of you but will enter into hell, be it only during the twinkling of an eye, or a flash of lightning, or a breath of wind." Abd-ul-Hak.

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Even two will suffice.

man from amongst them said, "O Prophet! say, if two die?" He said, "if two die, their father and mother will enter into paradise." ABU-HURAIRAH. 'A. G. S. "GOD says there is no reward with me for a *Muslemàn* servant, (who suffers with patience when I take the soul of his affectionate friend,) but paradise."

Part Second.

ABÙ-SAÏD-AL-KHÙDHRÌ said, 'the Prophet cursed a lamenting woman, and him that listened to her with satisfaction.' SAD-IBN-AB'U-WAKKA'S. 'A. G. S. "It is a happy circumstance for a *Mómin*, who, if good befals him, praises and thanks GOD; and, if misfortune, praises GOD and bears it patiently: therefore a *Mómin* is rewarded in every affair, even to his putting a mouthful of victuals into the mouth of his wife." ANAS. 'A. G. S. "There is not any *Muslemàn* but for whom there are two doors; one through which his actions ascend, and another from which his maintenance descends. Then, when a *Muslemàn* dies, the two doors weep over him; but this weeping is for the *Muslemàn*, not the infidels, as GOD has ordered. Then the regions and the earth cried not for them." IBN-ABB'AS. 'A. G. S. "That person who, of my sects, shall have lost two children, GOD will on their account, bring into paradise." Then AA'YESHAH said, "what is the state of that person of your sects, who shall have lost one child?" He said, "that also will bring him into paradise, O thou indued with virtue." Then AA'YESHAH said, "what are they of your sects to do, who have lost no child?" He said, "then I am as the child of them; who am going before, and prepare for their futurity: and this reward, which is for the death of their children, is on account of the pain and misfortune which they suffer; and they are never so stricken with misfortune; like that which has attended my

Whoever is thankful to GOD in prosperity, and bears affliction with patience, will be rewarded in a future state.

The death of one child will admit the parents into paradise.

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prophesy; because my sects love me more than they do their fathers and children." Ab'u Mu'sa-al-Ashari. 'A. G. S. "When the child of a servant dies, God speaks to his angels, and asks of them, "have you taken the soul of my servant's child?" They say, "yes we have." Then God says, "have have you taken the fruit of its heart?" They say, "yes." And God says, "what did my servant say, at the time of taking the soul of his child?" They say, "he praised thee, and said, we are God's; and unto him shall we surely return."* And God says, "build a house for my servant in paradise, and call it the house of praise." Abdullah-bin-Masu'ud. 'A. G. S. "That person who consoles one in misfortune; for him is a reward equal to that of the sufferer." Ab'u Barzah. 'A. G. S. "That person who comforts a woman who hath lost her child, will be covered with a garment in paradise. Abdullah-ibn-Jafer said, 'when the news of Jafer's death came, the Prophet said, "prepare victuals for Jafer's children; for verily a matter is come to them which will deter them from eating."

He that consoles another in affliction will receive a reward equal to his who suffers with patience.

Part Third.

Al-Mughirah-bin-Shibah said, 'I heard the Prophet say, "a corpse over which lamentations are made, will be punished on account of them on the day of resurrection." Amrah-bint-Abdul Rah'man† said, 'I heard Aa'yeshah (when it was mentioned to her that Abdullah-bin-Omer says that a dead body is punished from the crying of the living over it) say, "God forgive Abdullah-bin-Omer:‡ beware! for Ibn Omer did not tell a lie intentionally, but has forgot, what I heard from the Pro-

The Prophet declares that the dead will be punished for the intemperate lamentations of their friends.

* *Kor.* Ch. 2. v. 158. See Sale, Vol. I. p. 28.

† One of the *Tabiyat*, educated by Aa'yeshah, from whom she delivers many traditions. She died A. H. 108, aged 77.

‡ This expression is made use of when a person blunders, they say God have mercy on him.

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phet; or he has mistaken the meaning of what he heard." After this she explains IBN ÔMER's mistake. "A *Jewish* woman had died, and others were crying over her, and the Prophet said, "verily these are crying over her, now that it is most certain she will be punished in her grave." Then his highness spoke this particularly of a *Jewish* woman; and IBN ÔMER understood, that he meant it for all; that the dead would be punished in their graves on account of the cries of the living." ÂBDULLAH-BIN-ÂBÎ MULAICAH said, "the daughter of ÔTHM'AN-BIN-ÂFF'AN died at *Mecca*, and we came to be present at her bier: and IBN ÔMER and IBN ÂBB'AS were present: and verily I sat between them; and ÂBDULLAH-IBN-ÔMER said to a son of ÔTHM'AN's, who was sitting opposite, "do you not hinder the women from crying; because the Prophet of God has said, "verily the dead are punished on account of their families crying over them." Then IBN ÂBB'AS said, "ÔMER said again what ÂBDULLAH had mentioned;" after which IBN ÂBB'AS related the expression, and said, "I returned with ÔMER from *Mecca* towards *Medînah*, till we were at *Badàa*;* and all on a sudden ÔMER saw horsemen under the shade of a tree; the name of which is *Samurah*,† and he said to me, "go and see who they are." Then I looked, and saw it was SUHAIB from *Rome*, and other horsemen along with him; and I informed ÔMER that it was SUHAIB. He said, "call him." Then I returned towards him, and said, "march from hence, and come to ÔMER." And when they arrived at *Medînah*, and ÔMER met with the misfortune of being stabbed, SUHAIB entered his house, crying at his disaster, and said, "O brother! O my friend!" Then ÔMER said, "O SUHAIB! dost thou cry over me?" And verily the Prophet said; "most certainly the dead are punished on account of people crying over them." And IBN ÂBB'AS said, that "when ÔMER

This saying variously understood.

* A village between *Mecca* and *Medînah*.

† The *Egyptian* thorn. GOL. *Mimosa Unguis Cati*. FORSK. *Flor. Egypt. Arab.* p. CXXIII.

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died, I mentioned it to Â'A'YESHAH, that such was the conversation of Â'OMER and SUHAIB. She said, " GOD have mercy on Â'OMER: I swear, by GOD, the Prophet never said so; I mean, in the way Â'OMER understood it: because the Prophet said so of an infidel; and an infidel is punished whether any one cries over him or not: but the Prophet said, GOD encreases the punishment of an infidel from the cries of his kindred over him." And Â'A'YESHAH said, ' the *Koràn* is enough for you, in which GOD saith " the faults of one are not written for another;" since crying is the fault of the kindred of the dead, why should it be written for the dead?' IBN Â'BB'AS said, " GOD causes to laugh, and causes to cry; that is, the sorrow and pleasure of a servant is from him." Â'BDULLAH-IBN-MALAICAH says, ' IBN Â'OMER said nothing in answer to this, but approved.'

Â'A'YESHAH said, ' when the Prophet received the news of ZAID-BIN-HA'RITHAH'S being slain, and JA'FER-BIN-ABUT'A'LIB, and IBN RAWA'HAH, he sat in the *Masjid;* melancholy and grief were discernible in him: and I looked through a slit in the door; and a man came to the Prophet and said, " verily JA'FER'S wives do so and so:" and he mentioned their excessive crying. Then the Prophet ordered the man to prevent the women from crying. And the man went to them to forbid them: after that he returned a second time to the Prophet, saying, " the women did not obey me." Then the Prophet said again, " return and deter them from crying." And the man went, but the women obeyed him not. Then the man came a third time to the Prophet, and said, " by GOD the women have overcome me, O Prophet of GOD!" Â'A'YESHAH says, ' then I imagined that his highness said to the man, " throw dust into the women's mouths;" (i. e. force them to desist, and leave off crying). Then I said to the man, " may GOD rub your nose in dust;* you

The Prophet forbids JA'FER'S women from making excessive demonstrations of grief;

but ineffectually.

* That is, " may GOD destroy thee."

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did not do what the Prophet ordered you; and you have not freed the Prophet from being troubled about forbidding the crying."

OMM SALMAH said, 'when AB'U SALMAH died, who was my first husband, before the Prophet, I said, he was a stranger, and he died in a strange land.* Verily I will cry a cry for him which shall be related amongst men, saying "she cried, as no person ever did." Then I was ready to cry for AB'U-SALMAH; when unexpectedly a woman came to me, and wished to assist and accompany me in crying. Then the Prophet came and said, "do you wish, O woman! to bring the devil into the house, from which GOD has brought him forth twice; once by the entrance of AB'U-SALMAH into *Islàm*, and another time by his flight from *Mecca* to *Habash*?" When his highness said this, I desisted from crying, and did not cry afterwards.'

NUM'AN-BIN-BASHÌR said, 'ABDULLAH-BIN-RAWA'H'AH was senseless when he was ill, and near dying; and his sister, whose name was AMRAH, stood crying, and said, "O mountain! O that! and O t'other!" when she was enumerating his accomplishments, and praised him wailing. And ABDULLAH-BIN-RAWA'HAH said to AMRAH, when he recovered, "there is not one of those qualities which you have ascribed to me, but will be spoken of to me in a troublesome way." AB'U-M'USA-AL-ASHARÌ said, 'I heard the Prophet say, "there is no dead person, the people of whose tribe stand crying, and saying, O mountain! O chief! (and such like, which is said in wailing) but GOD appoints two angels for it, to shake it, and say in a taunting manner, "were you as they said?"

The virtues ascribed to a dead person by his afflicted relations, will be exacted from him in a future state.

AB'UHURAIRAH said, 'one of the Prophet's family died, and the women assembled, crying over the corpse, and OMER stood up, preventing them from crying, and driving them away: and the Prophet said, "let them alone, O OMER! because eyes are shedders of tears; and the heart is strick-

* Because he had fled from *Mecca* to *Habash*, and came from thence to *Medinah*.

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en with calamity and sorrowful; and the time of misfortune near and fresh; the crying of the women is without wailing." IBN-ÂBB'AS said, 'ZAINAB, the daughter of the Prophet, died; and the women cried, and ÔMER struck them with his whip: and the Prophet threw ÔMER down, and drove him away with his own hands; and said, "be gentle, O ÔMER!" After that he said to the women, "keep yourselves, O women! from the noise of the devil, which is wailing." And then he said, "verily, whatever is from the eyes, which are tears, and whatever be from the heart, which is melancholy and sorrow, are from GOD's pleasure and compassion; and what is from the hands and tongue, is from the devil; and he is pleased with it, because man falls into fault from that."* BUKHA'RÌ relates, that 'when HÁSAN-BIN-IM'AM HÁSAN died, his wife pitched a tent over his grave one year; and during that time, which she sat upon his grave, she had fresh affliction every day from separation. At the expiration of one year, when her pain abated, she struck the tent, and heard a voice saying, "beware! have you found the thing which you lost?" And another voice answered, "but she is hopeless and has turned away." IMR'AN-BIN-HUSAIN and AB'U-BARZAH said, 'we came out with the Prophet with a bier; and he saw a concourse of the deceased's friends, who had thrown away their upper garments and were going in their shirts.† And the Prophet said, "do you act like the people of ignorance? Verily I had intended to pronounce a curse upon you; such as would have metamorphosed you." Then they took up their clothes, and did not revert again into the custom of ignorance.' IBN-ÔMER said, 'the Prophet prohibited following a bier, with which a bewailer might be.'

Yet the Prophet did not condemn the natural expression of sorrow.

* The meaning appears to be, that GOD does not disapprove the involuntary emotions of the heart which are consequent on affliction, nor the outward demonstration of them by tears: but that he condemns such voluntary exclamations of grief as indicate discontent and repining at his decrees.

† It was the custom, in the time of ignorance, when they followed a bier, not to dress themselves, in token of distress and affliction. ABD-UL-HAK.

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AB'UHURAIRAH said, 'verily a man said, who had lost a son, melancholy at his death, "did you hear from your friend (i. e. MUH'AMMED,) any thing that would comfort my soul for the loss of my children?" He said, "yes, the infants of *Muslemàns* that die, are the *Dúmùs** of paradise: one of them comes to his father, and takes the skirts of his clothes, and is not separate from him, till he brings him into paradise." AB'U-SAÏD said, 'a woman came to the Prophet and said, "O messenger of GOD! men have carried your sayings, and have benefited greatly from your advice; then benefit me also by your sayings when I come to you, and instruct me in those things in which GOD has instructed you." Then the Prophet said, "assemble, O women! in such a place, and on such a day." And they assembled accordingly: and the Prophet came to them, and taught them that which GOD had taught him; then said, "there is not a woman amongst you, who shall send three children before her, (i. e. lose by death) but it will be a veil for her, and prevent her from entering into hell fire." Then a woman said, "O Prophet! if two children die?" He said, "and two," (that is, if two shall have died, it will prevent the entrance of the mother into hell." MU'A'DH-BIN-JABAL. 'A. G. S. "There are no two *Muslemàn* parents, who lose three of their children, but GOD will admit them into paradise." Then the men said, "O Prophet! if two shall have died?" He said, "two also will be a means of pardon." And the companions said, "if one dies?" He said, "one also is the means of grace." After that he said, "I swear by GOD, in the hands of whose power is my life; verily, a premature birth most certainly pulls its mother with its umbilical cord, towards paradise; when she bears it patiently, does not cry, but looks for rewards." ABDULLAH-BIN-MASU'UD. 'A. G. S. "That person who sends on before, three of his children, being adults, they will be a firm sanctu-

A child who dies in infancy, has the power of introducing its parents, if believers, into paradise.

Even an abortion has this privilege, if the mother have borne her loss with patience.

* A kind of insect or worm, bred in pools, especially when they are nearly dry. Also an attendant on kings, who interferes in the management of affairs. See GOL. voc. دعوص

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ary for him from hell fire." Then AB'UD'HAR said, " I have sent on two of my children." The Prophet said, " if two persons are sent on, they are an asylum from the fire." UBAÌ-BIN-CAB said, " I have sent one before." He said, " one also is a protection from the fire." KURRAH MUZANÌ* said, ' verily a man used to come before the Prophet, when he had a son along with him; and the Prophet said to him, " dost thou love this boy?" And the man said, " O messenger of GOD! may GOD love thee as I love this son." Then the Prophet did not see the boy with his father for some time; and he said, " what is become of the son of such a one, where is he gone, and what is the matter with him?" They said, " O Prophet! he is dead."† And the Prophet said to the man, " dost thou not like this, that thou wilt not find any door of paradise but thou wilt find him at it expecting thee, in order to conduct thee into paradise?" And another man said, " O Prophet! is this joyful news particularly for this man, or for the whole of us?" He said, " for all of you." ALÍ-IBN-AB'UT'A'LIB. ' A. G. S. ' Verily an abortion disputes with GOD, when he brings his father and mother into the fire. Then it is said, O abortion! thou disputer with thy benefactor, bring thy father and mother into paradise. Then it draws them with its umbilical cord, and brings them into paradise." AB'U UMA'MAH said, ' verily the Prophet said, that " GOD says, O children of ADAM! if you be patient and hope for rewards, in the beginning of misfortune, I shall be satisfied with no other reward for you than paradise." HUSAIN-BIN-ALÍ. ' A. G. S. " There is no believer, man or woman, who may have met with misfortune, and remembered it, although its time was long ago, and says, " we are GOD's, and unto him shall we surely return," but GOD will make for him new

The Prophet consoles a man for the death of a beloved son, with the hopes of meeting him in paradise.

* One of the *S'ah'ábah*, the son of IYA'S. He dwelt at *Bas'rah*.

† It appears that the man was also present, as the Prophet afterwards addresses him; but he did not put the question to him in the first instance, on account of the distress of his mind. ABD-UL-HAK.

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rewards; and GOD gives him, like his rewards which he got when the calamity accrued.' AB'UHURAIRAH. 'A. G. S. When the thongs of the shoes of any one of you are cut, he must say, "we are GOD's, and unto him shall we surely return;" because it is amongst misfortunes.' OMM-UL-DARD'AA said, 'I heard AB'U-DARD'AA say, that I heard the Prophet say, "verily GOD said to JESUS, the son of MARY, O JESUS! verily I will send a sect after thy time, that when they get what they like, of benefits and good, they will be grateful to GOD; and if they get what they are displeased with, as calamity and misfortune, they will hope for rewards and bear them patiently; yet they will have no fortitude arising from their judgments and contemplations." And JESUS said, "O my benefactor! how will they have patience, while they have no fortitude and reason?" Then GOD said, "then I will give them, from my wisdom and fortitude."

An expression of resignation to the divine will must be used, on meeting with any misfortune, however small.

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CHAP. VIII.---PART I.

ON VISITING GRAVES.

BURAIDAH. 'A. G. S. "I prohibited you formerly from visiting graves; but you may do so now, for I have abolished the first order. And I had forbidden you from keeping meat sacrificed above three days; but now you may keep it as long as you please. And I had forbidden you putting *Nabidh** in any thing but a leathern bag, but now drink it out of any thing: and my reason for fordidding it, in any thing but a leathern bag, was this, that it keeps water cool, and it does not ferment, and become sharp; but in other things it gets hot and strong, and peradventure it might be intoxicating liquor and then unlawful; and the prohibition of using intoxicating drink was then recent; as yet the deliciousness of it was not forgotten; perhaps they might fall into it. But now, since to abstain from and avoid it is become indispensable, it cannot be supposed that any one would drink it in a fermented, strong state; therefore ye are at liberty to put it into any vessel you chuse; but drink not any thing intoxicating." ABU HURAIRAH said, 'the Prophet visited his mother's grave, and wept, and caused those who were standing around him to weep

The practice of visiting graves was forbidden at the commencement of the Prophet's mission, but allowed afterwards. And the severity of several other precepts was relaxed at the same time.

* The expressed juice of dates or grapes, which it is lawful to drink before it acquires an intoxicating power by fermentation; but not afterwards.

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The Prophet weeps over his mother's grave.

also; that is, he wept to such a degree as to impress the rest. And the Prophet said, "I have asked my benefactor permission to ask pardon for my mother, which was not granted: then I asked my cherisher's permission to visit her grave, and it was granted; therefore, do ye visit graves, because they remind you of death."* BURAIDAH. 'A. G. S. "The Prophet instructed his companions (when visiting graves) these words: "Peace be to you, O inhabitants of the graves of *Mómins* and *Muslemàns;* and we, if GOD please, are following; and we request of GOD, for ourselves and you, safety from punishments, in this world and in futurity."

Part Second.

IBN-ÂBBÀS said, 'the Prophet passed by graves in *Medínah*, and turned his face towards them, and said, "peace be to you, O people of the graves! may GOD forgive us and you: ye have passed on before us, and we are following you."

Part Third.

ÂÁYESHAH said, 'when the night of my turn came, the Prophet came out of his house in the latter part of the night towards *Bakíâ*, and would say, "Peace be on you, O people of the graves of the faithful quickly; and the time promised you will come, to-morrow, the day of the resurrection: and we, if it please GOD, are comers to you: O LORD! pardon the people of *Bakíâ*." ÂÁYESHAH then asked the Prophet, "what

The Prophet prays for those buried in *Bakíâ*.

* What is mentioned in this tradition is the word of the ancients: but the moderns have established the *Islàm* of his parents, and the whole of his ancestors unto ADAM. ABD-UL-HAK.

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shall I say and repeat on visiting graves?" He said, say "Peace be to you, O people of the graves of the faithful and of believers;" and "God have compassion on those of us that go before, and those of us that follow; and we, if it please God, are coming to you." Muh'ammed-ibn-Num'an* said, 'he who visits the graves of his father and mother, or one of them, on every Friday, his faults will be pardoned; and there will be written, in the register of his actions; "a doer of good to his father and mother." Ibn Masu'ud said, 'verily the messenger of God said, "I had forbidden you to visit graves; but now ye may visit them, because visiting and seeing graves dispels worldly wishes, and gives disgust to them; and reminds of futurity." Ab'uhurairah said, 'verily the Prophet said, "may God curse women who go to visit graves." Tirmid'hi says, that this tradition was previous to the permission given by the Prophet to visit graves; but that, when he permitted it, both men and women were included. But some learned people allege, that his highness disapproved of women visiting graves; on account of their impatience and deficiency of fortitude. Aa'yeshah said, 'I was used to go into my house, where the Prophet and Abubacr were interred, without my upper garments; and I said to myself, "nobody lies here but my husband, who is the messenger of God, and my father, who is Ab'ubacr the true." But when Omer-ibn-al-Kha'tt'ab was buried there, I swear by God, I did not enter there, but with my body completely covered, on account of modesty towards Omer, who was a stranger.'

It is meritorious to visit the graves of one's parents on Fridays.

Women forbidden to visit graves. Different opinions of the learned on this subject.

* One of the *Tabi'in*, esteemed of good authority.

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Book the Sixth.

ON ZACÀT.

CHAP. I.---PART I.

IBN ÀBBAS. There is a tradition from him, that 'the Prophet sent MU'AD'H-BIN-JABAL to *Yemen;* that is, he made him judge and chief of it; and ordered him, saying, " you are going amongst people of the book; then first invite them to give evidence that there is no GOD but GOD, and that MUHAMMED is the messenger of GOD: and if they obey that, and be *Muslemàns*, then instruct them that verily GOD has ordained his divine command on them, of five prayers in the day and night: and if they obey the five times of prayer, then instruct them, that verily it is a divine order on them to give alms; that is, charity, to be taken from the rich, and given to their poor: and if they obey and bestow in charity, then refrain from their best property; that is, you must not pick and chuse, but take whatever the proprietor gives, provided it is free from defect or blemish; because it is not agreeable to law to take any such: and abstain from the

Jews and *Christians* invited to embrace the religion of MUH'AMMED;

to pray and give alms.

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supplications (or complaints) of the oppressed; because there is no curtain between God and them; that is, their supplications reach God and are approved, although they be infidels."

Punishment in a future state of those who have neglected to give the legal alms, from gold & silver;

Ab'uhurairah. A. G. S. "There is no proprietor of gold and silver, who does not give from it what is due in charity, but when the day of resurrection comes, will have plates of gold and silver, like fire, made for him, which will be heated with hell fire; and his sides, forehead and back will be marked with them.* Whenever the plates are taken out of the fire, they will be replaced, as hot iron is put into and taken out of a blacksmith's forge. This will be on that day, the length of which will be fifty thousand years; which means the day of resurrection, while God gives his orders to his servants; then the servant will see his road, either into paradise, or into hell." The companions said, "O Prophet! what is the order about him who shall not have performed charity for camels; and what will be the punishments of it?" He said, "there is not any master of camels, who does not perform his duty for them, (although the divine duty for camels is charity; but from amongst the duties for camels, which are *Sunnat*, is to milk them when they come to drink water, where people are assembled, and thirst for milk, and there will also be punishment for abandoning this duty) but that on the day of resurrection the master of the camel will be thrown upon his face in a spacious and even plain, in which will be no hills or eminences; when all his fat camels, (and not even one of their young will be missing; but the whole with them,) will tread upon him with their hoofs, and bite him with their mouths; and when they have passed over him once, they will return again perpetually, treading him under foot; and this will be on the day of fifty thousand years, as long as orders continue to be given

from camels;

* These three parts being marked in particular, is on this account; that they turned away their faces and backs from charity. Abd-ul-Hak.

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to servants; when they will see their roads to paradise or hell." It was

from bullocks, sheep and goats;

said, "O Prophet! what is the order about bullocks, sheep and goats, the charity for them not being performed; and what manner of punishment will there be for abandoning it?" He said, "there is no master of bullocks, sheep and goats, who does not perform his duty for them, but he will be thrown upon his face, on the day of resurrection, on a plain in which will be no mountains or eminences, when he will not miss one of them, and not a twisted horn will be amongst them, lessening their strength, nor a bullock or sheep without horns, nor one of them broken; and they will strike him with their horns, and tread him under their hoofs, passing and repassing over him, on that day which will be fifty thousand years; while orders are given to the servants; and they will see their roads either into paradise or into hell." It was said,

and from horses.

"O Prophet! what is the order for horses?" He said, "there are three descriptions of horse; and each has its order: one description of them is a means of fault to man, and another which is a means of concealing his condition, so that it is not known, that he is a poor and indigent man; and one kind of horse to man is a means of reward to him. Then the horses which are the cause of fault to man, are those of a man, which are tied up for the purpose of shew, that it may be said he is a zealous warrior, when in fact it is not so, but from greatness, and to rebel and fight with *Muslemàns:* then horses for such a person are a cause of fault. And the horses which are as a veil to man, are those of him which are tied up in the road of GOD; that is, for his own riding, in order to ride on to lawful necessities, and hide his wants from mankind; and he has not forgotten his duty to GOD, upon their backs (i. e. lending them to others) nor forgotten his duty to GOD upon their necks, but performs the duty thereof in charity; (i. e. if they graze abroad, then something must be bestowed in charity) therefore, such horses conceal his condition. And those horses

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which are the means of reward to a man, are such as he has tied in the road of God for the people of *Islàm;* to fight for it himself and assist others in so doing, by mounting them upon his horses: then those horses are tied in a spacious meadow, in which is grass and water; then they do not eat any of that grass, but there are written for the master of them, rewards equal to the number of blades of grass eaten; and rewards also will be written for him equal in number to their dung and urine: nor does the horse break his heel-ropes, and gallop over one or two high lands, but God writes rewards for the proprietor equal to the number of steps the horse has made, and also his dung: neither does the master of those horses pass through a river, and the horses drink without his wish; but God writes rewards for him equal to the quantity of water drank." It was said, "O Prophet of God! then what is the order about asses, and has any thing descended about performing duty for them, or neglecting it?" The Prophet said, "there has not been sent down to me any thing particularly about asses; but this sign alone, which is collectively for all actions. 'That person who does an atom of good, will see it and find its reward; and that person who does an atom of evil, will see it, and will find its reward.'* Therefore, if the master of an ass does a good act, he will find its reward."

No legal alms exacted for asses.

ABUHURAIRAH. A. G. S. To whomsoever God gives wealth, and he does not perform the charity due from it, his wealth will be made into the shape of a serpent on the day of resurrection, which shall not have any hair upon its head, and this is a sign of its poison and long life, and it has two black spots upon its eyes, and it will be twisted round his neck, like a chain, on the day of resurrection: then the serpent will seize the man's jaw bones, and will say, "I am thy wealth, the charity for which thou didst not give, and I am thy treasure, from

* *Koràn.* Chap. 99. v. 7. 8.

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BOOK VI.

which thou didst not separate any alms." After this the Prophet repeated this revelation. "Let not those who are covetous of what GOD of his bounty hath granted them, imagine that their avarice is better for them: nay, rather it is worse for them. That which they have covetously reserved shall be bound as a collar about their neck, on the day of resurrection."* ABU'D'HAR relates, that 'the Prophet said, "there is not any man who has camels, bullocks, sheep and goats, and does not perform his duty for them, but the whole of them will be brought, on the day of resurrection, larger and fatter, stamping that man under their hoofs, and striking him with their horns, passing and repassing over him, during the time of the judgments being passed on man."

Punishment in a future state of those who have neglected the legal alms.

JARIR-BIN-ÂBDULLAH. 'A. G. S. "When an almoner comes to you, that is, he who is appointed by the *Imàm* to collect the alms, you must let him return satisfied with you, in this way, that you present yourself to him respectfully, and perform your alms fully and complete." ÂBDULLAH-BIN-ÂBÌ-AWF'A said, 'the order was such as that the people brought their charity and alms to the Prophet, and his highness distributed them; and his highness used (when a tribe brought their alms to him) to supplicate for them, and say, "O LORD! send mercy and grace on such a one, and his family, who has brought alms." Then my father, whose name was AB'U-AWF'A, brought his alms to the Prophet, and he said, "O LORD! send grace on AB'U-AWF'A's family." And such also was the order of GOD, to take their alms, and send up prayers for them.' And in one tradition it is thus: 'when a man brought his alms to the Prophet, he would say, "O LORD! send grace on this person." AB'UHURAIRAH said, 'the Prophet once sent ÔMER-IBN-AL-KHAT-T'AB, to collect the people's alms: and they came and told his highness that IBN-JAMÌL refused, and did not give his alms; and he was an hypo-

The person sent to collect the legal alms is to be received respectfully, & nothing concealed from him.

* *Korân.* Chap. 3. v. 181. See SALE Vol. 1. p. 88. note *n*.

crite;* and KHA'LID-BIN-WALI'D also refused giving his alms; and ABB'AS BIN-ABDULMUTALLIB, the Prophet's uncle, also refused; but all the rest gave. Then the Prophet said, that IBN-JAMI'L does not dislike giving alms, and is not ungrateful, but for this cause, that he was a poor man, and GOD and his messenger made him rich, and this richness is the cause of his refractoriness and disobedience; and KHA'LID-BIN-WALI'D, who they say also, has not given alms, its reason will be that you oppress; and his condition is this, he has appropriated his wealth and implements of war, and cattle, to the combatants in the cause of GOD; and whoever is in this state, how can he refuse the divine charity? Therefore, perhaps his not giving it has been owing to your oppressing him; and bravery cannot bear oppression. But as to ABB'AS, his alms are upon me, and I am security for him. (And the reason of it was this, that the Prophet had taken two years alms from him before; that is, the alms of this year, which they asked him for, and the other the coming year; and the alms for him of the coming year is like that of the present, which will also rest with me.)" After that the Prophet said, "O OMER! you did not know and understand; that the brother of a man's father is like unto his father; therefore consider ABB'AS as my father, and observe respect to him, and do not trouble him."

ABU-HUMAID SA'ADI said, "the Prophet constituted a man almoner, who was of *Azd*,† and his name was IBN-AL-LUBAITAH. And when he returned from his journey, he said to the *Muslemàns*, "this quantity is for you, which is the alms; and the other quantity is for me, which was sent to me in presents." When the Prophet heard this, he was displeased; and he repeated the *Khutbah*, praised and glorified GOD; after that said, "verily I appoint men of you on business, of those over whom GOD has appointed me governour, and one of you comes and says, "this is for

A man sent to collect the legal alms must not receive presents for himself.

* Some say he was an hypocrite; but repented afterwards of his hypocrisy. ABD-UL-HAK.

† A town in *Yemen*.

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BOOK VI.

you, and this is for me, which was sent me in presents." Then why did not this man sit in his father's house, or in his mother's, and he would then see if presents were sent for him or not?* I swear by GOD, take not one of you any thing from that wealth; for it will be brought upon your neck on the day of resurrection. If it be on account of camels, his voice will be like a camel's; and if it be on account of bullocks, he will bellow like a bullock; and if it be for sheep or goats, he will make a noise like them.' After that the Prophet raised up both his hands, so that we saw the whiteness of his sides, and said, "O LORD! have I delivered thine orders to the people?" ÂDÌ-BIN-ÂMÎRAH.† 'A. G. S. "Whoever I have nominated an agent in a business, and he has concealed the value of a needle from me, or less; this concealment is perfidy; and he will come, on the day of the resurrection, and be punished for it."

Whoever transgress this precept will be punished at the resurrection.

Part Second.

IBN ÂBBÀS said, 'when this revelation came down: "But unto those who treasure up gold and silver, and employ it not in the cause of GOD, denounce a grievous punishment. On the day of judgment their treasures shall be intensely heated in the fire of hell, and their foreheads, and their sides, and their backs, shall be stigmatised therewith;" this revelation was heavily felt by the *Muslemàns;* and ÔMER said, I will open this difficulty for you." Then he went to the Prophet and said, "O Prophet of GOD! verily this revelation is heavily felt by your friends." The Prophet said, "verily GOD has not ordered these alms, but to purify that part which you have remaining, after giving alms; therefore, when you have per-

* That is, these presents which have been sent to him, were on account of his official capacity; for if he had not been collector, but had sat at home, how would they have been sent?

† One of the *Sahábah*. He dwelt at *Cúfah*, and afterwards removed to *Jazírah*, where he died.

‡ *Korân*. Chap. 9. v. 35, 36. SALE. Vol. I. p. 246.

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formed your alms of property, your remaining substance becomes pure;* and God has not ordered legacies, but in order that they should be for your heirs, and become their property." And Ibn-Abbas says, 'then Omer said the *Tacbir*, praised and glorified God, wondering at this saying. After that the Prophet said, "shall I not inform you, O Omer! the best of man's treasures? It is this, a virtuous woman, who acts by God's orders, and is obedient and pleasing to her husband; when he looks at her with joy and delight, beholding her personal and mental beauties; and when he orders her to do any thing, she obeys him; and when he is absent from her, she guards his right, in property and honour."

A virtuous wife is a man's best treasure.

Ja'bir-bin-Atic. 'A. G. S. "Horsemen will quickly come upon you, whom you will consider enemies, and dislike; because they come to take from your property. Therefore, when they do come, give them plenty of room, and say, "ye are welcome;" and conceal nothing from them of your property. And if they are just, and do not force or oppress, they do it for themselves, and meet the rewards of justice: but if they oppress, the loss is on them. Do ye satisfy them; because your full and complete alms is their satisfaction; and the almoners must supplicate for you." Jarir-bin-Abdullah said, 'some people of the wilds came to the Prophet and said, "some of the almoners come to us and tyrannize." The Prophet said, "satisfy your almoners." They said, "O Prophet! satisfy them notwithstanding they oppress us?" He said, "satisfy them, although they may oppress you." Bashir-ibn-al-Khat'asiyah.† 'We said to the Prophet, "the people, who come to collect alms from us, surpass the bounds of equity and moderation; and oppress us: may we conceal of

The duty of *Muslemans* towards those who collect the legal alms;

and of the collectors towards those who have to pay.

* That is, when you have given the legal alms, the remainder of your wealth is purified; and if you accumulate and treasure up that, there is no danger in so doing. The threatening, denounced in the *Koran* against those who treasure up wealth, is on the supposition that they do not give alms; therefore, those who bestow the legal charity, are exempted from that denunciation, although they accumulate treasure. Abd-ul-Hak.

† One of the *Sahabah*, and a slave of the Prophet. Khatasiyah is his mother's name.

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our property any part on that account?" He said, "do not hide, but bear patiently what they do." RA'FÎ-BIN-KHADÌJ. 'A. G. S. "An almoner, acting in a just and equitable way, is like a person who is a combatant in the road of GOD, and is a finder of its rewards, till he returns to his own house." ÂOMER-BIN-SHUAIB relates from his fore-fathers, that 'the Prophet said, "it is not right for an almoner to alight at a distant place, and to order people to be pulled along to him; and it is not lawful for proprietors to go far away from their houses, so as to trouble the almoner to follow them. The alms of people must not be taken except at their houses."

People are to pay the legal alms at their own houses.

IBN-ÂOMER. 'A. G. S. "That person who gets wealth, the alms of it is not incumbent upon him, till he has possessed it one year." ÂLI-IBN-AB'U'TA'LIB relates, that "ÂBB'AS asked about being in a hurry in giving his alms; before the expiration of a year, and arrival of its time; and the Prophet permitted him to give it." 'ÂOMER-IBN-SHUAIB, relates from his fore-fathers, that 'the Prophet said the *Khutbah*, and instructed the people, and said, "beware! whoever is guardian to an orphan that has money, he must trade with it; and not leave it without trading, so that the alms may not eat up its property."

A guardian to an orphan must improve by trade the property entrusted to his care.

Part Third.

ABÙHURAIRAH said, 'when the Prophet died, and AB'UBACR became his successor, and certain of the *Arabs* became infidels by refusing charity; ÂOMER-IBN-AL-KHA'T'TAB said to AB'UBACR, "how be it, that you kill mankind? since verily the Prophet has said, I have been ordered to fight with man till he says there is no GOD but GOD: therefore that person who says there is no GOD but GOD, guards from me his person and property, unless for his duty in *Islàm*, such as paying money for

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blood and retaliation; and his account is with GOD."* Then AB'UBACR said, 'by GOD, verily I kill him who makes a difference between prayers and alms; that is, who shall confess the divinity of prayers, and deny that of charity, or practice the first, and not the second; because the divine duty in property is alms, as much so as the duty of prayers is to man's self. I swear by GOD, if they deny me a female goat, not a yearling, which they performed to the Prophet, surely I will kill them for such refusal." OMER said, 'by GOD! it was evident to me, that GOD had opened the breast of AB'UBACR to kill, therefore I understood it as proper to kill.' It is related in one tradition, that others of the companions also forbade AB'UBACR from killing, and said, "it is the beginning of your government, and there is a large body of enemies; peradventure it may be detrimental to the matters of *Islàm*." AB'UBACR said, "if the whole world are on one side, and I alone, I would kill if they gave not alms."

The duty of alms-giving is as cogent as that of prayer.

AB'UHURAIRAH. 'A. G. S. "The treasure of any one of you will be on the day of resurrection, a large male snake, from which the master of the treasure will run away; while the snake will see him, and make a mouthful of his fingers." IBN MASU'UD relates from the Prophet, who said, 'there is no man who does not perform the alms of his property, but GOD will twist a snake round his neck at the resurrection.' After that the Prophet repeated to us, in proof of that saying, this revelation, from the book of GOD: "let not those people suppose, who have been greedy in that which GOD has given them, that it is a good to them; but it is bad for them, now; and they will be chained with it on the day of the resurrection."†

The wealth of him who with-holds the legal alms will assume the form of a snake, and torment him at the resurrection.

* That is, the rule for him evidently in law is this; and his secret motives to action rest on the knowledge of GOD at the resurrection, like as an hypocrite saying with his tongue, "there is no GOD but GOD;" and not with his heart. ABD-UL-HAK.

† *Kor.* Chap. 3. v. 181.

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CHAP. II.---PART I.

OF THOSE THINGS FROM WHICH LEGAL ALMS ARE TO BE GIVEN.

ABÙ SAÏD-AL-KHUDHRÌ. ' A. G. S. " There are no alms under five *Wasks** in dates; and there is no alms in silver which is less than five *Úkíyahs*;† and there is no alms for less than five camels." AB'U-HURAIRAH. ' A. G. S. " There are no alms for a *Muslemàn* for his slaves and horses." And in another tradition this; that " there are no alms for a *Muslemàn* in his slaves, but the alms of the festival *Fitr*." ANAS. There is a tradition from him, that AB'UBACR SIDDÌK, wrote this letter to me, when he sent me to *Bahrain*; " In the name of GOD the compassionate and merciful, this charity is alms which the messenger of GOD has ordained on *Muslemàns* as divine; and it is that which GOD ordered his Prophet: therefore, that person who is called upon for it of *Muslemàns*, conformably to law, must give it: but he who is called upon for more than is lawful; must not give it." He then explains the descriptions of alms, for every kind of property; in twenty-four camels and all under

* The *Wask* is sixty *Sáás*.

† The *Úkíyah* is forty *Dirhems*.

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CHAP. II. PART I.

The Prophet defines the proportion of *Zacàt* due for camels.

that, one goat for every five; but when the camels amount from twenty-five to thirty-five, then for them one *Bint Makhádʻ*:* then when they amount to from thirty-six to forty-five, for them one *Bint Labùn*;† and when they amount to from forty-six to sixty, then one *Hikkah*‡ must be given; and when they amount to from sixty-one to seventy-five, then one *Jaʻdháh*§ for them: and when they reach seventy-six to ninety, then two *Bint Labùn* for them: and when they amount to from ninety-one to one hundred and twenty, for them is two *Hikkahs*: then when they amount to more than one hundred and twenty, there is one *Bint Labùn* in every forty, and one *Hikkah* in every fifty:¶ and that person who has only four camels, there is no divine alms on him; unless the master of them wishes to do a good act in the way of *Sunnat*. Then when the camels amount to five, one goat is alms for them; and that person who has that number of camels, the alms for which being a *Jaʻdhâh*, when he has no *Jaʻdháh* but a *Hikkah*; then a *Hikkah* may be accepted of from him, accompanied with two goats, if he can procure them easily; or he may accompany the *Hikkah* with twenty *Dirhems*: and that person possessing such a number of camels as to make his alms a *Hikkah*; if he has no *Hikkah*, but a *Jaʻdháh*, then surely a *Jaʻdháh* may be accepted of from him; and the almoner will give him twenty *Dirhems*, or two goats: and that person possessing such a number, as his alms are a *Hikkah*, and he has only a *Bint Labùn*; then verily she shall be accepted of, and he shall give with her twenty *Dirhems* or two goats: and that person whose alms are a *Bint Labùn*, and he has only a *Hikkah*, then surely a *Hikkah* shall be accepted of from him; and the taker of the alms shall give him twenty *Dirhems*,

* A female camel which has passed one year of age; so called because the mother is then again pregnant.

† A female camel two years old; because the mother is then suckling another foal.

‡ A female camel turned of three years.

§ A camel in its fifth year.

¶ That is, the Proprietor has two hundred camels, and has a choice, either to give one *Bint Labùn* for every forty, or one *Hikkah* for every fifty. ABD-UL-HAK.

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BOOK VI. or two goats: and that person whose alms are a *Bint Labùn* and he has not one, but a *Bint Makhád'*, then verily it shall be accepted of from him; and he will give either twenty *Dirhems* or two goats with her: and that person whose alms are a *Bint Makhád'*, and he has not one, but a *Bint Labùn*, then surely it shall be accepted of from him, and the almoner will give him twenty *Dirhems*, or two goats: then if his alms are a *Bint Makhád'*, and he shall not have one, but an *Ibn Labùn*,* then verily he shall be accepted of from him, and there is nothing with him. And the

for goats, alms for goats, which go out to graze, when they are forty to one hundred and twenty; the proprietor will give, for from forty to one hundred and twenty, one goat; and when they are more than one hundred and twenty to two hundred, he will give two goats; and when more than two hundred to three hundred, then three goats as alms for them; and when more than three hundred, then one goat must be given for every hundred: then when the goats that graze abroad are one less than forty, there is no divine alms for them, unless the proprietor wishes to give something in the way of *Sunnat:* and an old animal shall not be brought out for alms, neither one having defect or blemish; nor shall a male goat be produced for it, unless the almoner desires them. And people must not join their separate herds;† neither shall a joint flock be separated;‡ this joining and dividing is from fear of giving alms. And when a *Nis'áb*§ is between two partners; then verily those partners will return equally.‖ And the divine

for silver, alms in silver is one *Dirhem* in forty, if the proprietor possess two hundred

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* A male camel two years old.

† For example; there is a man, proprietor of forty goats, and the divine alms for him one goat, and he has gone and joined his goats with forty of another person's; in order to make his alms half a goat. ABD-UL-HAK.

‡ For example; there is a man who has twenty goats herded with twenty of another person; and he separates them, so that no divine alms may be upon him. ABD-UL-HAK.

§ That portion of goods from which *Zacàt* is due.

‖ The explanation of this rule is, that for example, there are two men, partners in two hundred goats, one of them possessing forty of them, and the other an hundred and sixty; then it becomes proper for the first to give one goat, and the other, one likewise; not for the first to give a fifth, and the second the remainder. ABD-UL-HAK.

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Dirhems; but if only one hundred and ninety, that is, less than two hundred, there are no divine alms for him, unless the master of the property wishes to do a good act." Abdullah-bin-Omer relates from the Prohpet, who said, "in a thing watered from the clouds, or tanks or pits, as giving water to greens, date trees, and corn fields; for them is a tenth in alms: and whatever is watered by drawing water from a well, and such like, with camels, bullocks and asses; for them is a twentieth part in alms." Ab'uhurairah. 'A. G. S. "If a beast gores a person, or destroys any thing, and has no leader or driver with him, and the wound or damage happens in the day-time, it is void; that is, nothing is proper for it: but if there be a leader or driver with the beast, he becomes responsible, because the wound or damage is his fault: and such like, if it occurs in the night, because the proprietor has been faulty in not tying and taking care of him, since it is the custom to tie up beasts and quadrupeds at night. And if any one has hired others to dig a well, and one of them falls into it, there are no amends to be made by the hirer; and such like, if he digs a well in his own ground, or on a publick road: and if any one has hired others to dig a mine, and either of them falls into it, and breaks his arms and legs, or is killed, there is nothing proper for the hirer to atone for further; and alms for a mine is a fifth."

for vegetables & fruits watered by rain,

or from wells;

and for mines.

Part Second.

Ali-ibn-abutalib. 'A. G. S. "Verily I have remitted alms on riding horses and slaves; then give alms on silver, which is one *Dirhem* for every forty, after it amounts to the bounds of *Nis'ab,* which is two hundred *Dirhems:* and there is nothing for one hundred and ninety; therefore, when it amounts to two hundred, there are five *Dirhems* for it." Zahir said, "I imagine that Harith, who relates that the Prophet said,

Alms not to be exacted on riding horses or slaves.

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" give for ten a fourth of one, which is one *Dirhem* for forty; and there is nothing for divine alms on you till it amounts to two hundred *Dirhems*; then, when it is so far, it is five *Dirhems*; and whatever exceeds it, in this proportion: and in goats, for every forty, one; and nothing for what may exceed that number, to an hundred and twenty: but if there be one goat more than an hundred and twenty, he shall give two goats to two hundred; and if above two hundred, although but one goat, he shall give three goats to three hundred; and, if more than three hundred, viz. four hundred, he shall give one for every hundred; in four hundred, four; and in five hundred, five, and so on: but if they be only thirty-nine; there is no divine alms for him: and in kind, one yearling in every thing; and in forty, one in its third year; and there is no alms for camels and bullocks that work, such as in ploughing, drawing water, and such like." MU-A'DH relates, that ' when the Prophet sent me to *Yemen*, he ordered me to take from every thirty cows, one yearling; and of every forty, one of two years old.' ANAS. ' A. G. S. " An oppressive almoner, who exceeds the bounds of justice, is like in fault to the person who refuses and does not give alms." AB'U SA'ID-AL-KHUDHRI relates, that ' verily the Prophet said, " there are no alms for grain and dates, till they amount to five *Wasks*." MU'SA-BIN-TALH'AH said, ' I have got a letter from MU'A'DH-BIN-JABAL, which was written to him from the Prophet: and he did not order MU'A'DH but to take alms from wheat, barley, raisins, and dates.' ATTA'B-BIN-ASID* relates, that verily the Prophet said, " in the alms for vines, that is, in their fruit, which is grapes, which shall be computed upon the vine, as dates are upon the tree, after that the alms for them shall be performed when they are dry, like as the alms for dates when

A collector who exacts more than is due, is equally criminal with him who with-holds what is prescribed.

The *Zacàt* on grapes & dates is to be estimated before they are plucked.

* He was one of the *Koraish*, and embraced *Islàm* on the day of the conquest of *Mecca*. The Prophet appointed him governor of that city; in which office he was continued by AB'UBACR. He died on the same day with AB'UBACR, at the age of 25. He was one of the chiefs of the *Koraish*, and a very good man.

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they become dry; that is, when they become sweet, let a person compute who is skilled, and can say what quantity they will be when they become dry; and, if they amount to *Nis'ab*, alms shall be given for them." SAHAL-BIN-AB'U-HATHMAH* said, 'verily the Prophet would use to say, "when you compute† the quantity of grapes and dates, then fix the quantity for alms; and divide it into three parts: take two of them, and leave one for the proprietor; but if not three, make it into four parts: and take three of them, and leave one for the proprietor." AA'YESHAH said, 'the Prophet used to send ABDULLAH-BIN-RAWA'H'AH‡ to the *Jews* of *Khaiber;* and he computed the dates upon the tree, when sweetness appeared in them; before they were eatable.' IBN-OMER. 'A. G. S. "In the alms for honey, for every ten leathern bottles, one bottle." ZAINAB, the wife of ABDULLAH-BIN-MASU'UD, said, 'the Prophet repeated the *Khu'tbah* to us, and said, "O assemblage of women! give alms, although it be of your gold and silver ornaments; because verily, ye are mostly of hell on the day of the resurrection." OMER-BIN-SHUAIB relates from his ancestors, that 'verily two women came to the Prophet, each having a bracelet of gold on her arm; and the Prophet said, "do ye perform the alms for them?" They said, "we do not." Then the Prophet said to them, "do you wish that GOD should cause you to wear hell fire, in place of them?" They said, "no." Then he said, "perform the alms for them." OMM-SALMAH said, 'I wore golden ornaments; and I said, "O Prophet! is this a treasure on which GOD has denounced punishment?" He said, "a thing which amounts to a quantity on which alms should be performed, if its alms be given, then it is not a treasure on which is de-

And in doing so an allowance of one third or one fourth is to be made in favour of the proprietor.

The legal alms must be paid by women on account of their ornaments.

* One of the lesser *Sah'abah*, or of those who had not attained maturity in the time of the Prophet. He was born in the third year of the *Hijrah*.

† The word is *Kharas'*, which signifies to estimate by inspection of a date tree, a vineyard or a corn-field, the produce of dates, grapes or grain.

‡ One of the *Sa'habah*, of considerable eminence, of the class of *Ans'ars* and tribe of *Khazraj*. He was present at the installation at *Akbah*, and fought at *Bedr* and *Ohud*. He was slain A. H. 8, in the battle of *Mutah*, where he commanded the *Muslemans;* after their leaders, ZAID and JAFER, had fallen. See ABULFEDA, p. 101.

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nunciation; and so also is all property, the alms of which being given, is out of the circle of denunciation." SAMURAH-BIN-JUNDUB said, 'verily the Prophet ordered us to bring out alms, from the goods which we prepared for merchandize; then whatever was to wear, to eat and to ride upon, there was no alms for them.' RABÌA-BIN-ABDUL-RAH'M'AN* relates, from many of the companions, that 'verily the messenger of GOD gave to BILL'AL-BIN-HA'RITH-AL-MUZNÌ the mines of *Kablíyah*,† which is on the border of *Furá*;‡ and nothing is to be taken from them except alms, which is one *Dirhem* for forty, after its amounting to *Nis'àb*; that is, a fifth shall not be taken from them, as is the rule for other mines.'

Zacàt was levied on all merchandise; but not on food, raiment or cattle for riding.

Part Third.

No *Zacàt* to be levied on esculent vegetables; nor on cattle for agriculture or riding.

ALÌ-IBN-ABÚTÁLIB said, 'verily the Prophet said, "there is no alms for greens and vegetables, nor for *Áráyà*:§ neither in dates less than five *Wasks*, nor in quadrupeds that work, nor any alms in *Jubhah*, i.e. in horses, mules and slaves." TA'ÚS-YEMA'NÌ|| said, 'verily there were brought to MU'AD'H-BIN-JABAL a number of kine, less than that from which *Zacàt* is due,¶ in order that he might take alms from them; and he said, his highness has not ordered me to take any alms for them."

* One of the *Tábî'in* of considerable eminence.

† A place near the sea shore, opposite *Medinah*.

‡ A village between *Mecca* and *Medinah*.

§ *Áráyà*, the plural of *Uriah*, 'any thing (particularly a palm) which its owner leaves free for the use of the poor.' GOL. ABD-UL-HAK says *Uriah* is bartering green dates on the tree, by computation, for dry ones: and that although this practice is forbidden; yet as some indigent people may wish to eat green dates, and have not ready money to buy them, nor trees from which to feed their families, but have dry dates in their houses on which they subsist; so that what remains they might barter for green dates on the tree; this is allowed to them, provided it do not exceed five *Wasks*.

|| One of the *Tábî'in*, the son of MUA'D'H-BIN-JABAL.

¶ The word in the original is *Wakas*, which GOLIUS thus defines: "Id quod inter duas *Farízat* est: ut, cum quinque cameli debeant pretium ovis pro sua *Zacàt*, i. e. portione Dei sacra, quicquid ultra quinque et infra decem est, pro ea re nihilo plus penditur; hoc quidem volunt in bobus propriè locum habere; *Shanak* vero in camelis. *Gi.*"

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CHAP. III.---PART I.

ON ALMS WHICH ARE PRESCRIBED AT THE FESTIVAL OF FITR.

IBN-ÔMER said, 'the Prophet ordained *Fit'r* alms as divine, one *Sáâ* of dates, or one *Sáâ* of barley; this for slaves and free, for man and woman, for old and young, of *Muslemáns:* and he ordered that *Fit'r* alms should be performed, before people came out to prayers.' ABU-SAÏD-AL-KHU'DHRÌ said, 'we used to bring out one *Sáâ* of wheat for *Fit'r* alms, or one of barley, or one of dry dates, or one of cheese, or one of raisins.'

The alms on the festival *Fit'r* to be one *Sáâ* of grain, dates or raisins.

Part Second.

IBN-ÂBBÀS, said, 'bring out your alms for the fast in the latter part of the month *Ram'dàn*, which alludes to *Fit'r* alms; the Prophet has ordained this as divine, one *Sáâ* of dates or barley, or half a *Sáâ* of wheat; this on every person, free or slave, man or woman, old or young.' IBN-ÂBB'AS said, 'the Prophet has ordained it as divine (*Fit'r* alms) to

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purify the fast of any obscene, loose language, which may have occurred during the fast; and to give victuals to the poor.'

Part Third.

AMER-IBN-SHUAIB, relates from his ancestors, that 'verily the Prophet sent a crier into the open streets of *Mecca* to proclaim, "take heed that *Fitr* alms is of divine obligation for every *Muslemàn*, whether man or woman, free or slave, old or young, two *Mudds** of wheat, or instead of it, of raisins."' ABDULLAH-BIN-THALABAH† relates, that the Prophet said, "one *Sáá* of wheat for two people, half for each, young or old, free or slave, man or woman, and GOD will purify your rich by means of giving alms; and GOD gives to your poor more than they give, on account of the alms."

Others say, only half a *Sáá* of wheat.

* That is, half a *Sáá*; one *Sáá* being four *Mudds*.

† One of the *Sahábah*. He was born four years before the *Hijrah*, and died A. H. 89. He saw the Prophet in the year of the conquest of *Mecca*.

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CHAP. IV.---PART I.

IN EXPLANATION OF THOSE FOR WHOM IT IS UNLAWFUL TO TAKE ALMS.

ANAS said, "the Prophet passed by a date in the road, i. e. the date had fallen in the road, and his highness' sight fell upon it, and he said, "if it was not that I fear this date may be from alms, verily I would eat it." AB'UHURAIRAH said, "IM'AM HASAN-BIN-ALI-BIN-AB'U'TALIB took a date from date alms, and put it into his mouth; and the Prophet said, "fy! fy!" that HASAN might throw it down, and not eat it. After that, the Prophet said to IM'AM HASAN, "'do you not know that we, the sons of HA'SHEM, do not eat the alms?"

The Prophet considered it unlawful for himself, or any of the family of HA'SHEM to take alms.

ABDUL MUT'ALLIB-BIN-RABIAH.* 'A. G. S. "Verily these alms purify the dirt from man and his property; and verily these alms are not lawful for MUH'AMMED and his family to take." AB'UHURAIRAH said, 'when victuals were brought to the Prophet, he would ask, "is it a present or alms?" And if it was said that this is alms victuals; he would say to his

* One of the *Sahábah*. He dwelt at *Medinah*, and afterwards removed to *Damascus*; where he died A. H. 63. His father RABIAH was the son of HA'RITH, the son of ABDUL-MU'TALLIB, the son of HA'SHEM.

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BOOK VI.

friends, " eat ye," but would not eat of it himself. But if it was said it is a present, then he would stretch out his hands and eat with them.'

Three decisions of the Prophet regarding AA'YESHAH's freed woman BARÍRAH.

ÂA'YESHAH said, ' there were three things *Sunnat* on account of BARÍRAH:* one of them, that an option was given to BARÍRAH, in respect to her husband, whose name was MAGHÌTH; that she might either stay with him or leave him; and the Prophet said, " *Walà*† belongs to that person who has emancipated; and this is the second *Sunnat:* the third *Sunnat* is this; the Prophet came into ÂA'YESHAH's house, when meat was boiling, and bread was placed near him, and other things to eat with it, which were in the house; then the Prophet said, " do I not see a pot in which there is meat?" They said, " yes, there is a pot in which meat is boiling, but it is meat which has been given in alms to BARÍRAH, and you do not eat alms." He said, " this meat is alms for BARÍRAH, but *Hadiah*‡ for me."§ ÂA'YESHAH said, ' the Prophet would accept of *Hadiah*, and would make returns for it.' AB'UHURAIRAH. ' A. G. S. " If I were invited to partake of cow-heel and head, which is a trifling thing, verily I would accept of the invitation; and if a leg of a goat be sent me in the way of *Hadiah*, verily I will accept it.' AB'UHURAIRAH. ' A. G. S. " That person is not a *Miskìn*, || who goes about begging to people who send him away with a mouthful or two, or a date or two; but that person is a

The Prophet used to accept of presents, however trifling.

* A freed woman of AA'YESHAH's.

† *Walà*, a right, or authority, which he who frees a slave retains over the person so freed; in virtue of which the former is entitled to inherit the property of the latter. BARÍRAH was the slave of a *Jew*, and had contracted with him for a certain sum as the price of her liberty. Being unable to raise that sum, she came to AA'YESHAH, requesting pecuniary aid to fulfil her engagement, and obtain her liberty. AA'YESHAH said, " tell your master that if he will sell you to me, I will purchase you." The slave reported this to her master, who replied he consented, on condition that the right of *Walà* should remain with him. AA'YESHAH told the Prophet what the *Jew* had said. He replied, " the *Walà* belongs to the person who emancipates the slave; therefore do you purchase BARÍRAH, and set her free, the *Walà* will be yours, and his condition become void." ABD-UL-HAK.

‡ A present.

§ That is, if any one gives a thing to a poor man, in the way of alms, and that poor man gives it to one who is not permitted to receive alms, the thing is lawful for the person; because that thing having become the property of the poor man, he may give it to whom he will. ABD-UL-HAK.

|| A beggar.

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Miskìn who is not found by the wealthy to make him rich; nor is his condition known, so that alms might be given to him; neither does he rise from the corner of his house to beg."

Part Second.

ABÙ-RÂFÎ, who was a freed man of the Prophet of GOD, relates, that his highness sent a man of the tribe of *Beni Makhzùm*, to take alms: and the man said to me, "associate with me and accompany me, that I may give thee something from the alms." Then I said, "I will not be your companion, nor go along with you, till I go to the Prophet, and ask him whether I shall go or not." Then I went to the Prophet, and asked him, "may I go with him or not?" He said, "alms are not lawful for us, who are the sons of HÂ'SHIM, and verily, a freed man of us is as of ourselves; like as alms are unlawful for us, so also are they to our freed men." ÂBDULLAH-BIN-ÔMER. 'A. G. S. "Alms are not lawful for the rich, nor for those robust and healthy, who can earn their bread." ÛBAIDULLAH-BIN-ÂDÌ-IBN-AL-KHÍY'AR* said, 'two men informed me that they had come to the Prophet, during his last pilgrimage; and he was distributing the alms: and the two men asked him about those alms; and they said, "when we asked him to give to us, he raised his eyes upon us and looked down; that is, he looked at us from head to foot, and saw us active, and able bodied, and said, if you wish it, I will give you; but there is no alms for the rich, or the strong, who can earn their daily bread." ÂT'A-BIN-YES'AR. 'A. G. S. "Alms are not lawful for the rich, except for five persons whose taking it is lawful; one of them, a champion in the cause of GOD; the second, an almoner; the third, a debtor; that is, one so much in debt, that the money he possesses is not suffici-

Alms forbidden to the freedmen of the family of HA'SHEM.

They are not to be received by the robust and healthy.

Five descriptions of people who may receive alms.

* One of the principal *Tábi'in*, born in the time of the Prophet.

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ent to discharge it; the fourth, one who has purchased alms with his own property: for example; there was a thing in the possession of a *Fakir* which he had got in alms, and a rich man purchased it of him; for him it is lawful, and is not ascribable to him as alms; the fifth, a man who has a beggar for his neighbour, who, having received alms from any one, has sent to the rich man some of it in the way of *Hadiah.*"

A traveller may receive alms.

And in a tradition from ABU-SAID it is said, 'it is lawful for a traveller to take alms; because he is far from his dwelling, and has expended all that was in his possession; he is like a *Fakir*, and alms lawful for him.' ZIAD-IBN-AL-HARITH-AL-SUDAI* said, 'I came to the Prophet, and confessed to him, and he repeated a long tradition. Then a man came to the Prophet, and said to him, "give me alms." The Prophet said to him, "verily GOD has not been pleased to order either his Prophet or others, besides him, in the distribution of alms, until he ordered it himself in the *Koran:* then he divided it amongst eight classes, and forbade to give of it to any except them: then if thou art of the number of that description, I will give unto thee."

Part Third.

ZAID-IBN-ASLAM said, 'OMER-IBN-AL-KHATTAB, drank milk, which he liked; and he asked the person who had given him the milk, "whence was this milk?" The person informed him saying, "I alighted near water, when behold there were some camels which had been given in alms; and the masters of them were watering them; and they milked a little from them, which I took and put into my bag; and that is the milk which you have drank." Then OMER put his fingers into his mouth, and forced himself to vomit, and brought up the milk which he had drank.'

* One of the *Sahabah*; he followed the Prophet, and called the *Adhan* for him.

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CHAP. V.---PART I.

OF PERSONS FOR WHOM IT IS NOT LAWFUL TO BEG; AND OF THOSE TO WHOM IT IS PERMITTED.

KABISAH-BIN-MUKHARIK* said, 'I was security for a sum on account of the price of blood; then I came before the Prophet to ask him about the discharge of the debt.' He said, "stand near me, till the eleemosinary contributions come to me; then I shall order you of that alms; that is, I will order something to be given to you from it, from which you may be free of debt." After that the Prophet said, "O KABÍS'AH! verily begging is not lawful, except for one of three men; one of them a man who is security for a debt; it is lawful for him to beg, that he may obtain the debt; that is, property to discharge that for which he was security; after which refrain from begging after the performance of the debt; and ask not more than enough for your necessity; the second, a man having met with a misfortune, which has ruined his property; then it is lawful for him to beg, to enable him to support life; the third is a man who is become a *Fakír*; it is law-

Begging is lawful to enable a man to pay off a debt, contracted by becoming security for another;

also in case of great poverty; whether brought on by misfortunes, or voluntary from religious motives.

* One of the *Sahábah*; reckoned among those of *Bas'rah*.

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ful for him to ask (when three men of sense and understanding of his tribe shall say, verily such a one is reduced to a state of want) that he may obtain something to live upon. Therefore, O KABÍS'AH! it is unlawful to beg in any cases but the aforementioned." AB'UHURAIRAH. ' A. G. s. " Whoever begs the property of others, expressly to encrease his own, and not to remove poverty and want; asks nothing but live coals; then tell him whether he ask little or much, it is detrimental." ABDULLAH-BIN-OMER. ' A. G. s. " A man who never ceases asking of people, will come, on the day of resurrection, without any flesh upon his face; and he will be ruined and dishonoured." MUA'WIAH. ' A. G. s. " Flatter not, in begging; I swear by GOD, that not any one asks any thing of me, and his begging draws any thing from me, when I am displeased with the beggar; but may GOD bless him in the thing which I have given."* ZUBAIR-IBN-AL-AWW'AM.† ' A. G. s. " Verily it is better for one of you to take your rope, and bring a bundle of wood upon your back, and sell it, in which case GOD guards his honour; than to beg of people, whether they give him or not; if they do not give him, his reputation suffers, and he returns disappointed; and if they give him, it is worse than that; for it lays him under obligation."

Whoever, not being indigent, begs, to encrease his store, will be punished for it in a future state.

HACÌM-BIN-HIZ'AM said, " I asked the Prophet, and he gave me what I asked for; after that I asked him, and he gave me; and then said, " O HACÌM! this property and worldly goods are verdant and sweet; that is, agreeable and ornamental to the sight, and delicious and pleasing to the heart; therefore, the person who takes it, with a liberal mind, without avarice, will be blessed in it; and the person who takes it with an avari-

* Its meaning is, that GOD does not prosper him in it.

† He was the cousin german of the Prophet, and one of the first who embraced his religion. See ABULFEDA, p. 18. He is one of the ten, called *Asharah Mubashsharah*, to whom MUH'AMMED gave certain assurance of paradise. He was slain by AMER-BIN-JURM'UZ on the day of the battle of the camel, A. H. 36. OCKLEY. *Hist. Sarac.* Vol. II. p. 38. ABULPHARAG. *Dynast.* p. 187.

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cious mind, will not be blessed in it; and he will be like that person who eats and shall not be satiated; and the upper hand is better than the lower."* Then I said, "O Prophet of God! I swear by him who sent you, on truth and veracity, I will not beg of any one again, nor take any thing from any person till my death." Ibn-Ómer relates, that the Prophet said, (when he was in the pulpit, and was mentioning the rewards of alms, and the advantages of avoiding begging), "the upper hand is better than the under;" and he said, "the upper hand is the giver of alms, and the lower is the beggar." Abʻu-Saïd-al-Khudʻhrì said, 'verily some men of the assistants begged of the Prophet; and he gave them what they asked, and they asked again, and he gave them all that he had. Then the Prophet said, "whatever I have of property, I do not lay by from you; and that person who guards himself from asking, God protects him, and does not cause him to stand in need of man: and he who avoids begging, God will enrich him; and he who forces himself in resolution, God gives him patience; and no one has been given a better gift, or more spacious than patience; that is, a gift from God, which is the best of all gifts." Ómer-Ibn-al-Khaʻtʻtʻab said, 'the Prophet used to make me presents; and I said to him, "give them to those more in need than me." He said, "take them, and give alms with them; therefore, whatever you get of this property, when you have not expected it, and not been covetous, and not asked, then take it, and that which is not such, let not your mind pursue, viz. go not in quest of it; be not avaricious, nor expect it."

The giver of alms is better than he who receives.

Part Second.

Samurah-bin-Jundub. 'A. G. s. 'Acts of begging are scratches

* The upper hand alludes to the giver; and the lower to the receiver. Abd-ul-Hak.

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and wounds by which a man wounds his own face: then he who wishes to guard his face from scratches and wounds must not beg; unless that a man asks from his prince, or in an affair in which there is no remedy, such as hunger and want of bread." ABDULLAH-BIN-MASU'UD. 'A. G. S. "That person who begs of people, while he has that which makes him in no need of doing so, will come on the day of resurrection, when his asking will make him scratch his own face with his nails, and dig his skin with a stick, and cover it with wounds." It was said, "O Prophet! what makes him in no need of asking; in having which it is forbidden to beg?" He said, "fifty *Dirhems* of silver, or the value of that in gold." SAHAL-BIN-HANDHALIYAH.* 'A. G. S. "That person who begs, having a thing which makes him independent of doing it, there is nothing for him but his asking for a great deal of fire." ABDULLAH-BIN-MUH'AMMED NUFAILI has said, in another place, "what is property with which it is not right to beg?" The Prophet said, "that property, with the possession of which it is not right to beg, is that quantity of things which supports the night, and the morning; that is, whoever has food for a day and night, it is prohibited him to beg." And NUFAILI has said, in another place, of a thing with which it is forbidden to ask, it is this, "having a thing which satiates him for the day, or the day and night." ALA-BIN-YESAR relates, from a man who was of BENI-ASAD, that the Prophet said, "that person who begs of you, while he has forty *Dirhems*, or equal to it in value, then verily he begs in a forbidden way." HUBSHI-BIN-JUNA'DAH. "A. G. S. "Verily it is not right for the rich to ask, nor for a strong, robust person; but it is allowable for an indigent, very needy person, or for a debtor: and that person who asks others in order to encrease his own property, it will be the cause of wounds and scratches to him on the day of resur-

A man possessed of fifty *Dirhems* must not beg.

Nor even one who has subsistence for a day & a night.

* One of the *Sahábah*. HANDHALI'YAH is his mother's name; his father was RABI'YAH-BIN-AMER. SAHAL was one of those who swore allegiance to MUH'AMMED under the tree. He dwelt in *Syria*, and died at *Damascus*, in the beginning of MUAWIAH's reign.

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rection; and he will eat hot stones from hell fire. Then let him who chuses ask little; and him who chuses ask much."

The Prophet instructs a man who came to beg how to labour for subsistence.

ANAS. There is a tradition from him, that 'a man of the assistants came to the Prophet, begging of him something; and the Prophet said, "have you nothing at home?" He said, "yes, there is a large carpet, with one part of which I cover myself, and spread the other: and there is a wooden cup in which I drink water." Then the Prophet said, "bring before me the carpet and cup." And the man brought them; and the Prophet took them in his hands and said, "who will buy them?" A man said, "I will take them at one *Dirhem*." He said, "who will give more?" This he repeated twice or thrice. Another man said, "I will take them for two *Dirhems*." Then the Prophet gave the carpet and cup to that man, and took the two *Dirhems*, which he gave to the assistant, and said, "buy food with one of those *Dirhems*, and throw it to your family, that they may make it their sustenance for a few days; and buy a hatchet with the other *Dirhem*, and bring it to me." And the man brought it; and the Prophet put a handle to it with his own hands, and then said, "go, cut wood and sell it; and let me not see you for fifteen days." Then the man went cutting wood, and selling it; and he came to the Prophet, when verily he had got ten *Dirhems*; and he bought a garment with part of them, and food with part. Then the Prophet said, "this cutting and selling of wood, and making your livelihood by it, is better for thee than coming, on the day of resurrection, with black marks in thy face; for verily, begging is not allowable except for three persons; one, a very poor, indigent man; and for a debtor; and for one a security for debts."

IBN-MASU'UD. 'A. G. S. "That person who is come to want and poverty, and represents it to mankind, and shews himself to them; his want shall not be removed; but that person who represents his want to GOD, he will

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BOOK VI. quickly bring him to sufficiency, either by death, which shall soon come; or by riches, which he shall be late in attaining."

Part Third.

IBN-AL-KIRASI. There is a tradition from him that his father said, 'I said to the Prophet, "may I beg from people, O Prophet! when necessitous?" He said, "no, do not beg; but if thou art absolutely compelled to beg, then beg from the virtuous, on account of their generosity, and lawfulness of their bread." IBN-AL-SA'ADI* said, OMER-IBN-AL-KHA'T-TAB appointed me almoner; and when I had finished the collection of alms, and brought them to him, he ordered my salary; then I said, "I have done nothing but for GOD, therefore my wages are on him." OMER said, "take what is given to thee; for verily I was almoner in the time of the Prophet, and he paid me for my trouble; and I said as you have said, that I did it for GOD, and my wages were on him; and the Prophet said to me, when you may be given a thing without begging and asking, then eat of it, and if any thing remains, give it in alms." ALI-IBN-AB'UT'A-LIB. 'I heard a man, on the day *Arfah*, begging of people, and I said, "why do you supplicate any but GOD in this day and place?" Then I struck him with a *Dirrah*.'† OMER-IBN-AL-KHA'T'TA'B said, 'know, O men! that to hope for the property of men, is a means of poverty, and increase of need; and know, that to have no trust in man, is affluence, and independence; and know, that verily man, when hoping for nothing, is independent of it.' THAWB'AN. 'A. G. S. "Who is it that shall be my security, and make a promise to me, that he will beg nothing from men; then I shall be sponsor for him that he goes to paradise." Then

A man employed in collecting the legal alms may receive a salary.

* One of the *Sah'abah*. He died in *Syria*, A. H. 57.
† A whip, made of thongs.

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THAWB'AN said, " I promise not to beg, and I never did so." AB'UD'HAR GHAFFA'RÌ said, ' the Prophet called me, and made an agreement with me, not to beg any thing of man. I said, " I agree not to do so." He said, " do not even ask your own whip from any one, if it should fall from your hand, but alight from your horse, and take it up yourself."

The Prophet recommends independence to his followers.



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CHAP. VI.---PART I.

IN EXPLANATION OF LAYING OUT MONEY, AND THE MEANNESS OF WITHHOLDING IT.

The Prophet recommends liberality.

ABU'HURAIRAH. ' A. G. S. " If I had gold like the mountain of *Ohud*, verily it would make me happy, not to have any part of it remaining at the expiration of three nights; except what I might preserve to discharge debts." AB'UHURAIRAH. ' A. G. S. " There is no day on the morning of which servants rise, but two angels come down from the regions; and one of them saith, " O LORD! give to the liberal something in lieu of that which he hath bestowed;" and the other saith, " O LORD! give destruction to the miser."* ASM'A-BINT-AB'UBACR. ' A. G. S. " Be liberal, and count not what thou givest; or how much; for if thou count, GOD will reckon with thee.† And do not hoard up thy substance, lest GOD hoard from thee: give what thou canst, although it be a trifle." AB'UHURAIRAH. ' A. G. S. " GOD says, be liberal, O son of ADAM! that I may be liberal to thee." AB'U UMA'MAH. ' A. G. S. " O son of ADAM!

* That is, ruin to the property which he with-holds.

† The meaning is, either that GOD will be sparing in his bounty; or that he will exact a strict account in a future state. The first appears here the most obvious sense. ABD-UL-HAK.

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to expend more than necessary, is better for thee; and to with-hold it is worse for thee; and thou wilt not be reproached for preserving a sufficiency: therefore begin, by expending what is more than a competency."

Comparison between a liberal man and a miser.

ABU'HURAIRAH. 'A. G. S. "The comparison of a miser and a liberal man, is similar to the condition of two men dressed in coats of mail, with their arms glued to their breasts and collar bones, on account of the tightness of the coats of mail: and the liberal man stands up, when giving alms, the coat of mail expands for him; and the miser stands, when intending alms, the coat of mail becomes tight, and every ring of it sticks fast to its place."* JA'BIR. 'A. G. S. "Abstain ye from oppression; because one oppression is the cause of many on the day of resurrection; and abstain ye from excessive avarice, because it ruined those who have been before you, and stimulated them to shed the blood of each other, and they appropriated to themselves those things which GOD had forbidden." HA-RITHAH-BIN-WAHAB. 'A. G. S. "Give alms, and consider as plunder the existence of it, and rewards of it; because a time will come to you in which a man will carry his alms himself to the people; and then he will not find any one to accept it; the man to whom alms are brought, will say, "if thou hadst brought these alms yesterday, verily I would have accepted them." AB'U'DHAR GHAFFA'RI said, 'I came to the Prophet when he was sitting under the shade of the *Câbah;* and when he saw me, he said, "I swear, by the patron of the *Câbah*, that those are the greatest losers of all." Then I said, "may my father and mother be sacrificed for you! who are those who you say are the greatest losers?" He said, "those who have great wealth, except they do thus."† This he repeated thrice. "But very few are they who give so and so."

Warning against oppression, & avarice.

* The meaning is this. When the liberal man intends to give alms, his breast expands and opens by it, and his hands obey him, and are stretched out in giving; and when the miser attempts alms, his breast becomes tight, and his hands shut. ABD-UL-HAK.

† That is, gives his property from his front to his rear; from his right to his left.

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Part Second.

ABUHURAIRAH. "The liberal man is near the pleasure of God, and is near paradise, which he shall enter into; and is near the hearts of men as a friend, and he is distant from hell: and the miser is far from God's pleasure, and from paradise, and far from the hearts of men, and near the fire: and verily an ignorant liberal man is more beloved by God, than a miserly worshipper." AB'U-SA'ID-AL-KHUD'HRI. 'A. G. S. "A man's giving in alms one *Dirhem* in his life-time, is better for him than giving one hundred when dying." AB'U-DARD'AA. 'A. G. S. "The state of a person who gives alms near his time of dying, or frees a slave at that time, is like that of the person, who sends food as *Hadiah* to him who is satisfied, and has no further need for food." AB'U-SA'ID-AL-KHUD'HRI. 'A. G. S. "Two qualities are not combined in any *Muslemân*, one avarice, the other a bad disposition." AB'UBACR. 'A. G. S. "Three people will not enter into paradise; one, a deceiver; the second, a miser; the third, one who reproaches others with obligation after giving." AB'UHURAIRAH. 'A. G. S. "The worst qualities in man are two; one, avarice, which storms when any thing disagreeable happens; the second, cowardice, which brings a man's soul out of his body from excessive fear."

Vanity of acts of beneficence on a death-bed.

Part Third.

AAYESHAH. There is a tradition from her that 'some of the Prophet's wives said to him, and asked him, "which one of us will join

you soonest, and will find you first, after your death?"* He said, "the quickest of you in joining me, is she who stretcheth out her hands farthest."† Then the women took a piece of reed, measuring each other's arms, and SAUDAH, who was one of the Prophet's wives, had the longest arms.' AA'YESHAH says, 'we understood after this, that his highness' allusion to the length of arm, of the woman who was to join him first, was no other than she who should be most charitable, and give most alms.'‡ And the quickest in joining the Prophet was ZAINAB-BINT-JAHASH,§ and she loved charity and alms.'

The Prophet informs his wives that the most charitable of them will first join him after death.

ABU'HURAIRAH said, 'verily the Prophet said, that a man of the children of ISRAEL said, "verily I will give alms:" and he brought forth his alms, and put them into the hands of a thief; and people spent the whole night talking with astonishment, and saying, "alms have been given to a thief to night." And the man said, "O LORD GOD! praise be to thee for my giving alms, although it was to a thief." And again he said, "verily I will give alms:" then he gave his alms to an adulteress; and the people talked all night in wonder that, "an adulteress has received alms to night:" then the man said, "O LORD GOD! praise be to thee, for my giving alms, although to an adulteress." Again he said, "verily I will give alms;" which he brought out, and put into the hands of a rich man; and people talked of it in astonishment all night, saying, "alms have been given this night to the rich:" the man then said, "O LORD! praise be to thee, for my charity; although it was to the rich." Then the man dreamt of a person, who said to him, "your alms to a thief is beneficial, for peradventure he may become good and leave off stealing;

Alms beneficial, tho' given to a thief;

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* That is, "which of us will die first, after you?" ABD-UL-HAK.

† That is, the one who will join me quickest, is she who has the longest arms. ABD-UL-HAK.

‡ That is, although we at first ascribed it to length of arm, but after considering, we knew that the allusion of length was most alms and donations.

§ For her marriage with MUHAMMED, see p. 85, ABULFEDA p. 151, note *a*. She died A. H. 20 or 21, in the time of OMER.

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to an adulteress, or to a rich man.

and your alms to the adulteress is also beneficial, for perhaps she may discontinue adultery; and your alms to the rich is also useful, for perhaps he may take warning, and bestow from that which God has given him."

The garden of a beneficent man the peculiar care of heaven.

Ab'uhurairah relates, that the Prophet said, "while a man was standing in a plain, he heard a voice say in a cloud, "give water to the garden of such a one:" then the cloud went on one side, and poured its water on stony ground; and lo! the torrent filled all the roads: and the man followed the water, to see where it would go, that he might know who and where that such a one was. Then behold, he saw a man standing in his garden, and turning the water into the different quarters of it, and he said to the master of the garden, "O servant of God! what is your name?" He said, "such a one," the name which the other had heard in the cloud; and said, "why do you ask my name?" He said, "I heard a voice in a cloud, of which this is the water, say, "give water to the garden of such a one, and it took your name; therefore I ask your name, that I may know you are the person: then what business do you do in your garden, that you have got this eminence, that clouds are ordered to go and water your garden?" He said, "I do not wish myself to disclose the state of the case; but as you have asked, I will tell it to you; then verily I look to the thing which comes up in this garden, and which is obtained from it, and I give a third of it in alms, and I and my family eat another third, and I lay out another third in the repairs and cultivation of the garden; that is, I make the produce of the garden into three parts, one I give to the poor, another for my own subsistence and family, the third I lay out on the garden."

Ab'uhurairah said, "I heard the Prophet say, verily, there were three people of the children of Israel; one of them, a leper; the second, bald; the third, blind; and God wished to try whether they would be grateful or not; and he sent an angel, who said to the leper, "what do you wish

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for most?" He said, good colour and a good skin, and that this should go from me which is hateful to man." Then the angel rubbed his hand over the man's body, and the cause of the leprosy went away, and he was given a good colour and skin. Again the angel said to him, "what property do you like best? He said, "camels." Then he was given a female camel, of ten months pregnancy; and the angel said, "GOD bless thee in this camel, in the attainment of produce." Then the angel came to the person who had no hair upon his head, and said, "what dost thou wish for most?" He said, "good hair, and that this thing should quit me, which is hateful to man." Then the angel touched him, and the disease was removed, and he was given good hair. And the angel said, "what property dost thou prefer?" He said, "kine." Then he was given a cow with calf; and the angel said, "GOD bless thee in this cow, and multiply them." Then the angel came to the blind man, and said, "what dost thou wish for most? He said, "that GOD restore my sight; that I may see people." Then the angel touched him, and GOD caused his sight to return; and the angel said, "what property dost thou prefer?" He said, "I like goats best." Then he was given a goat with kid. Then the camel and cow produced; the goat kidded; and the master of the camel had a plain full of them; and the master of the cow also, and the master of the goat a plain full of goats. The Prophet said, verily the angel came to the leper, in the same form as the first time, and said, "I am a poor man; and really my daily necessaries have been expended in my journey, and I have no dependence on any to day but GOD or you; I beg of you, in the name of that GOD who gave you a good colour and skin and property, I ask you for a camel, by which I may reach my desires." And the leper said, "I have many duties; have a large family to whom something must be given; so that when would your turn come?" The angel said, "verily I know thee: wast not thou the leper so hateful to mankind, and the beggar who had no property, and GOD Almighty gave

The leper cured,

and enriched:

Also the bald man,

and the blind.

Ingratitude of the leper;

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thee health and wealth?" Then the man said, "I was not given this property, but by the legacies of my fathers and ancestors." The angel said, "If thou art a liar, may GOD return thee to the condition in which thou wast, i. e. a leper and a beggar." Then the angel came to the bald man, as in the first shape, and said as he had said to the other person; and the man denied the angel, and answered him as the leper had done. Then the angel said, "if thou art a liar, may GOD return thee to the condition in which thou wast." Then the angel came to the blind man, in the same shape, saying, "verily I am a traveller, and a poor man: verily I have no means of subsistence left, and have no hopes to-day, but in GOD and thee. I ask thee, by that GOD who restored thy sight to thee, for a goat, by which I may reach my wishes." Then the blind man said, in the way of gratitude to GOD, "I was blind, and GOD caused my sight to return to me; then take whatever thou wishest of the goats; and leave what thou likest; by GOD! I do not forbid thee from taking any thing this day, for GOD." And the angel said, "keep thy property; you three people have been tried, in order that the teller of truth might be distinguished from the liar, the friend from the hypocrite, the grateful from the ungrateful; then verily GOD is pleased with thee, and displeased with those two."

and of the bald man,

Gratitude of the blind man:

He is approved and the other two condemned.

OMM-BUJAID* said, 'I said, "O Prophet of GOD! verily a beggar stands at my door, and I am ashamed, at not finding any thing in my house to put into his hand." Then the Prophet said, "give him and put into his hand, although but a burnt hoof." There is a tradition from a freed man of OTHM'AN, who said, 'a bit of meat was sent to OMM-SALMAH; and the Prophet was fond of meat; and OMM-SALMAH said to the female slave, "put the meat in the house; perhaps the Prophet may eat

* One of the *Sahábiyát*, of the class of *Ansárs*. Her name was HAW'A, the daughter of YEZID-BIN-SAKAN, and sister to ASM'AA-BINT-YEZID.

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it." And she put it into a cup-board in the wall; and a beggar came and stood at OMM-SALMAH's door; and said, "give alms, and may GOD encrease for you." And the people of the house said, "may GOD give thee encrease." Then the Prophet entered the house and said, "O OMM-SALMAH! have you any thing for me to eat?" She said, "there is," and ordered a slave girl to go and fetch the meat to the Prophet; and she went, and found nothing in the cup-board but a stone. Then the Prophet said, "the meat is turned to stone, from not giving to that beggar." IBN ABBAS. T. A. G. S. "Shall I not acquaint you of the worst of men, in point of rank and eminence?" It was said, "yes, inform us." He said, "that person from whom an alms shall have been asked in the name of GOD, and he has not given."

Meat turned to stone, from neglect of charity.

AB'U'DHAR GHAFFA'RI said, "I asked permission of OTHM'AN to go to him, and he granted it; and I had a staff in my hand: CAB-AL-AH'BAR was also present there; and OTHM'AN said, "O CAB! verily ABDUL-RAHMAN is dead, and has left great property; what faith have you in it, that he will be punished on account of his immense wealth and property?" CAB said, "if ABDUL-RAHM'AN gave alms from it, there is no fear on him." Then I lifted up my staff and struck him, and said, "I heard the Prophet of GOD say, I do not like, that if this mountain was gold for me, and I bestowed it in the road of GOD, and it was accepted of from me, that I should leave of it, for myself, six *Ukiahs*." AB'UDH'AR said, "I conjure thee by GOD, O OTHM'AN! didst thou hear this from the Prophet?" He said, "yes, I heard it." UKBAH-BIN-HAR'ITH* said, "I performed the afternoon prayer after the Prophet at *Medînah*, and he gave the *Salâm*, then stood up, and went quickly to the apartment of one of his wives. And people were apprehensive at his haste, saying, "what has

* One of the *Sahâbah* of the tribe *Korai'sh*. He embraced *Islâm* on the day of the conquest of *Mecca*.

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The Prophet's haste to distribute money in alms.

occurred to cause this hurry?" Then the Prophet came out of the house to the companions, and saw them wondering at his hurry, and said, "I recollected some money which I had, and supposed it bad, for that it might be a preventative to my approaching GOD; then I ordered it to be given." And in one tradition, we have, that "I had left some alms money in my house, and thought it bad, that night should come upon it." ABU'HURAIRAH relates that the Prophet came to BILL'AL, and he had a heap of dry dates: and the Prophet said in astonishment, "O BILL'AL! what are these dates?" He said, "I have kept them for to-morrow." The Prophet said, "do you not fear to see to-morrow these dates hot, in the day of resurrection, and the impression of them reach you? Bestow them, O BILL'AL! and fear not scarcity; for GOD will give thee." ABU-HURAIRAH. 'A. G. S. "Liberality is a tree in paradise; I mean like a tree of many branches; therefore, whoever is liberal, has taken a branch from it, which does not leave him, till it brings him into paradise. And avarice is a tree in hell; then whoever is avaricious, has taken a branch from it, which does not quit him till it brings him into hell." ALI IBN-AB'U'TA'LIB. 'A. G. S. "Hasten to give alms; because calamity does not surpass alms, but halts, and is expelled by it."

Tradition from AA'YESHAH respecting alms bestowed by the Prophet on his death bed.

AA'YESHAH said, "I had five or six *Dinàrs* in my possession, belonging to the Prophet, when he was sick; and he ordered me to distribute them: but his highness' pain deterred me from doing it, and there was no opportunity for me to give them away: after that, the Prophet asked me about them; saying, "have you expended them or not?" I said, "I have not expended them; by GOD I swear, that your pain prevented me." Then he asked for the *Dinàrs*, and put them on the palm of his hand, and said, "what is the supposition, if the Prophet of GOD had met GOD, with these *Dinàrs* in his hand? That is, their being in his hand, is not worthy the dignity of prophecy."

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CHAP. VII.---PART I.

IN EXPLANATION OF SUNNAT ALMS.

ABUHURAIRAH. ' A. G. S. " The person who gives in alms a thing equal in value to one dry date, which has been gained lawfully, (and GOD accepts nought but that which is pure) verily GOD accepts it with his right hand; after that, he increases the rewards of it for the master, like as one of you nourishes your own horse, so that the rewards of the alms become like a hill." ABUHURAIRAH. ' A. G. S. " No alms diminish any property; I mean, although apparently alms are a cause of loss to property, yet in fact, it is a cause of perfection and completion; and GOD has not ordained abundance, for any servant, who forgives an injury or malevolent design, but it increases his greatness in the world and futurity: and no one humbles himself for GOD, but GOD exalts his eminence." ABUHURAIRAH. ' A. G. S. " The person who bestows one thing of two, in the road of GOD, shall be called from the doors of paradise; and there are a number of doors of paradise, equal to the number of good actions: then the person who shall be of the people of prayers, shall be called into paradise from the door for the prayers; and the person who shall be of the combatants for the religion, shall be called into pa-

Alms confer a blessing on a man's property; and cause its increase, not diminution.

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radise from the door particularly set apart for the champions; and he who shall be of the people of alms, shall be called into paradise from the door which is particularly allotted to them: and he who shall be of the keepers of fast, shall be called from the door *Raiyàn*,* which is a door of paradise, particularly set apart for the keepers of fast, to enter into paradise at." Then AB'UBACR said, "it is not absolutely necessary that a person should be called from all those doors; because if he is called from one door, he has gained paradise; therefore shall any one be called from all the doors?" The Prophet said, "yes; and I am hopeful, O AB'UBACR! that you may be of those persons who will be called from all the doors." AB'UHURAIRAH said, 'the Prophet asked his companions, "who is it among you that rose fasting this day?" AB'UBACR said, "I got up fasting this day." The Prophet said, "then who is it of you that has followed a bier this day, and performed prayers over it?" AB'UBACR said, "I am he." The Prophet said, "then who is it amongst you, that has fed a poor man to day?" AB'UBACR said, "I am." The Prophet said, "then who is it amongst you that has asked after the sick this day?" AB'UBACR said, "I am." Then the Prophet said, "these four things are not combined, in one day, in any man, but he enters into paradise."

Admission into paradise is obtained by different gates, according to the various species of good actions.

The smallest gift is not to be despised.

AB'UHURAIRAH. 'A. G. S. "O *Muslemàn* women! ye must not account contemptible the present of a woman, your neighbour, although it be the hoof of a goat." JA'BIR and HU'DHAIFAH said, "the Prophet of GOD said, "every good act, in which is approaching to the court of GOD, is charity."† AB'UD'HAR-GHAFFA'RÌ. 'A. G. S. "Do not suppose any good act contemptible, although it be your brother's coming to you, with an open countenance, and good humour." AB'U MU'SA-AL-ASHARÌ. 'A.

* The word signifies, satisfied with drink, or having one's thirst quenched.

† That is, the term charity is not restricted to the bestowing of worldly goods; but every act, such as kind words and behaviour, which tends to promote the happiness of others, comes under that denomination. ABD-UL-HAK.

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G. S. " It is indispensable for every *Muslemàn* to give alms." The companions said, " but if he has not any alms to give, then what is he to do?" He said; " if he has nothing, he must do a work with his hands, by which to obtain something, and benefit himself; and give alms with the remainder." They said, " if he is not able to do that work, to benefit himself, and give alms to others?" The Prophet said, " then assist the needful and oppressed." They said, " if he is not able to assist the oppressed?" He said, " then exhort people to do good." And if he does not?" He said, " then let him with-hold himself from doing harm to people; for verily that is as alms and charity for him." AB'UHURAIRAH. 'A. G. S. " There is alms for a man's every joint, every day in which the sun rises; doing justice between two people is alms; and assisting a man upon his beast, and lifting him upon his beast, and his baggage, is alms; and pure words in which he rewards; and answering a questioner with mildness, is alms; and every step which is made towards prayers, is alms; and removing that which is an inconvenience to man, such as thorns and stones, is alms." AA'YESHAH. 'A. G. S. " Every person of the children of ADAM, has been created with three hundred and sixty joints; then the person who says the *Tacbìr*, and praises GOD by *Alh'amdo-Lilláhi*, and says *La-allah-il-illáhi*, and *Subhàn-allah!* and asks from GOD forgiveness of his faults, and throws aside and removes a stone from man's road, or a thorn or a bone inconveniencing man; or orders a thing lawful, and prohibits what is unlawful, and says and does these things in time equal to the number of joints, will close that day, having cast himself far from hell fire." AB'UHURAIRAH. 'A. G. S. " A camel, having given young, and having milk, is good alms, in the way of lending; and so also is a goat giving much milk; they give milk in the pail morning and evening; that is, benefit both morning and evening." ANAS. 'A. G. S. " There is no *Muslemàn* who plants a tree, or sows a field; and man, birds or beasts eat from them, but it is alms for him." (And in one

A man must labour, that he may be able to give alms.

Every friendly act towards a fellow creature is considered as charity.

The loan of a milch camel, or goat, is a meritorious act of charity.

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tradition by MUSLIM, it is, that "whatever is stolen from them is also as alms for him)."

The sins of an adulteress forgiven on account of her humanity to a dog.

ABUHURAIRAH. 'A. G. S. "An adulteress was forgiven who passed by a dog at a well; then the dog was holding out his tongue from thirst, which was near killing him: then the woman drew off her boot, and tied it to the end of her garment, and drew water for the dog, and gave him to drink; and she was forgiven from that act." It was said to the Prophet, "verily are there rewards for our doing good to quadrupeds, and giving them water to drink?" He said, "there are rewards for benefiting every animal having a moist liver."* IBN-OMER and ABUHURAIRAH said,

A woman punished for cruelty towards a cat.

'the Prophet said, "a woman was punished for a cat, which she tied, till it died with hunger; and that woman gave the cat nothing to eat, nor did she set it at liberty, so that it might have eaten the reptiles of the ground."

The removing of any thing which incommodes others is an act worthy of paradise.

ABUHURAIRAH. 'A. G. S. "A man passed by the branch of a tree hanging over a road; and he said, verily I will put this branch on one side, from the road of *Muslemàns*, that it may not incommode them; that man was brought into paradise." ABUHURAIRAH. 'A. G. S. "Verily I saw a man walking about in paradise, on account of a tree which he had cut from a road, which incommoded people." ABU-BARZAH. 'I said, "O Prophet! teach me actions by which I may benefit." He said, "put on one side, from the road of *Muslemàns*, whatever is inconvenient, of thorns and stones &c."

Part Second.

ABDULLAH-BIN-SALÀM said, 'when the Prophet arrived at *Medínah*, I came to him, to ascertain the truth of his prophecy; and when

* That is, every one alive; and some say when the liver becomes thirsty, it is moist. ABD-UL-HAK.

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I saw him, and contemplated his blessed face, I perceived that it was not like that of a liar; and then I believed: and the first thing which his highness said, in advice and invitation to *Islàm*, was this: "Oh men! repeat your *Salàm* aloud, and feed your guests, the poor, and whoever may be in need of it; and benefit your relations and kindred; and say prayers in the night, when people are asleep: if ye do this, ye shall enter into paradise, safe from punishment." ABDULLAH-BIN-OMER. 'A. G. S. "Adore GOD, the merciful; that you may perform gratitude for his benefits, and give food to the poor and needy; say *Salàm* clearly; so that ye may enter paradise, safe from punishment." ANAS. 'A. G. S. "Verily giving alms most certainly quenches the fire of GOD's anger, and dispels a bad death." JA'BIR. 'A. G. S. "Every good act is charity;* and verily, it is of the number of good acts, to meet your brother with an open countenance, and to pour water from your own bag into his vessel." AB'U-D'HAR. 'A. G. S. "Your smiling in your brother's face is charity, and your exhorting mankind to virtuous deeds is alms; and your prohibiting the forbidden, is alms; and your shewing man the road, in the land in which they lose it, is charity for you; and your assisting the blind, is charity for you; and your removing stones, thorns and bones, which are inconvenient to man, is alms for you; and your pouring water from your bag into that of your brother, is charity for you." SAD-BIN-UBA'DAH† said, 'I said, "O Prophet! verily my mother, OMM-SAD, is dead; then what is the best alms for me to send to her soul?" He said, "water is the best alms; that is, dig a well for her, and give water to the thirsty." And I dug a well in my mother's name, that good might flow, and I said, "this well is for OMM-SAD, that its rewards may reach her soul." AB'U-SAÏD-AL-KHUD'HRÌ. 'A. G. S. "Every *Muslemàn* who clothes the

The Prophet exhorts his proselytes to acts of beneficence.

Enumeration of good acts which are esteemed charity.

* That is, alms are not exclusively confined to donations from property. ABD-UL-HAK.

† One of the *Sahábah*, of the tribe *Khazraj*; and one of the chiefs of the *Ansárs*. He died at *Hawràn*, in *Syria*, A. H. 15, or according to others, A. H. 11.

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nakedness of another *Muslemàn*, God will clothe him, in the green clothes of paradise; and every *Muslemàn* who gives a thirsty *Muslemàn* to drink, God will give him to drink pure liquor, sealed with musk."* Fa'timah-bint-Kais.† ' A. G. S. "Verily there is a duty for property beside alms; that is, alms for property is of divine obligation; and beside them *Sunnat* alms are best, which must be given." After that, he repeated this revelation of the *Koràn:* "it is not good that ye turn your face to the east and west, but that is good, belief in God, and the day of resurrection, and the angels, and books, and Prophets, and give of property to your kindred, orphans and the poor, and travellers." Buhaisah‡ relates from her fore-fathers, that ' my father said, "O Prophet! what thing is not right to withhold?" He said, "that thing is water; which cannot be denied to any one; as any one having a well, or a rivulet, must not forbid others from drinking of them." Again he said, "O Prophet of God! what thing is not right to withhold?" He said, "another is salt, which it is not right to deny; such as any one having a salt bed, must not forbid others from taking of it." Again he said, "O Prophet! what thing is it not right to deny?" He said, "your doing good is better for you: I mean give what you wish, and what you can, and forbid nobody from doing so." Ja'bir. ' A. G. S. "Whoever brings the dead land to life; that is, cultivates waste land, for him is reward therein; and whoever eats from its produce, the reward thereof is for the cultivator." Bar'aa-ibn-Aa'zib. ' A. G. S. "The person who gives a camel or a goat to a poor man, for him to drink its milk for a time; and then return it to him; or lends *Dirhems* or *Dinàrs*, or shews the road to the blind, or strayed, shall have the like rewards as for freeing a slave."

One possessing a well or rivulet must not prevent others from drinking out of them.

Salt also must not be with-held.

The cultivation of waste land is a meritorious act.

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* See *Kor.* Ch. 83. v. 25. Sale, Vol. II. p. 487. note *s*.

† One of the *Sahábiyàt*, of the tribe *Koraish*; and one of the first *Muhájirs*.

‡ One of the *Sahábiyàt*. Her traditions are received among those of *Bas'rah*.

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ABU JURAIYA* said, 'I came to *Medinah*, and saw a man whose counsels men obeyed,† and he never said any thing but they obeyed him. I said, "who is this man?" They said, "this is the messenger of GOD, sent by him to mankind, to shew them the road." And I went to his highness and said twice, "peace be upon thee, O messenger of GOD!" The Prophet said, "do not say so, because it is applicable to the dead; but precede thy salutation with the word *Salàm*; and, after it, *Alaic*." I said to his highness, "are you the messenger of GOD?" He said, "I am the Prophet of that GOD, to whom, if a loss befals you, do you prefer supplications to have it remedied; and if you have a dry year, supplicate him to cause to grow for you; and if you are in a forest, and you lose your camel, then supplicate him, that he may bring your camel back to you." Then I said, "give me advice." He said, "abuse nobody." And I never did abuse any body after that, neither free man nor slave, nor camel nor goat. And his highness said, "do not think a good which any one does you contemptible; and I advise you, that you speak to your brother with an open countenance; because this is of the number of good acts and kindnesses; and let your garments extend to the middle of your leg; and if you refuse this, then wear them to your ancles; and avoid letting them hang low; because it is pride, and GOD does not love pride. And if a man abuse you, and lay open a vice which he knows in you; then do not disclose one which you know in him; that so there may be no fault but on him." AA'YESHAH said, 'verily, the people of the Prophet's house killed a goat, and the Prophet said, "what remains of it?" AA'YESHAH said, "nothing but its shoulder; for they have sent the whole to the poor and neighbours, except a shoulder which remains." The Prophet said, "the whole goat remains except its shoulder; that is, that remains

The Prophet directs prayers to GOD in all difficulties.

He forbids calumny & contempt of others.

He recommends affability, and modesty in dress.

* One of the *Sahábah*, of the tribe *Tamim*, an inhabitant of *Basrah*. His name was JA'BIR-BIN-SULAIM.

† That is, any matter that presented itself, they went to him, and represented it, and they acted as he ordered. ABD-UL-HAK.

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which they have given away, the rewards of which will be perpetual, and what remains in the house is frail." IBN ÂBB'AS said, 'I heard the Prophet say, "there is no *Muslemàn* who dresses another *Muslemàn* in a garment, but it will be a cover for him in the asylum of GOD, as long as a piece of it remains." ÂBDULLAH-BIN-MASU'UD said, 'there are three persons whom GOD loves; one of them, a man who has risen in the latter part of the night, when repeating the *Koràn* in prayers, or otherwise; the second, a man who gives alms, with his right hand, hiding it from his left; the third is a man who was in an army, and his friends were discomfited, and he faced the enemies of religion, fought them, and gained a victory."

Three acts approved by GOD; nocturnal prayers, alms bestowed in secret, and fighting in the cause of religion.

AB'UD'HAR-GHAFFA'RÌ. 'A. G. S. "There are three people whom GOD loves, and three with whom GOD is at enmity: then those three whom GOD befriends, one of them is a man; who is mentioned in this; a beggar came to a concourse of people; and begged of them in the name of GOD and for his satisfaction, and did not ask them, on account of relationship, between him and them; and they did not give him what he asked; and a man from amongst them came out, and gave the beggar privately, so that nobody knew it but GOD and the person to whom he gave; the second is a man of a tribe, that had travelled all night, till sleep was more friendly to him than all other things; and, this tribe having lain down to sleep; he stood up for prayers, telling secrets to GOD, and repeating revelations of the *Koràn;* the third is a man who is in an army when the enemy come on to fight; and the people of that army are broken, and this man turns a full front on the enemy till either slain or victorious. And the three persons whom GOD considers as enemies are, one of them an old man, an adulterer, who has no shame from his age; the second, a *Durvesh*, being proud; the third, a rich man, and oppressive." ANAS. 'A. G. S. "When GOD created the earth, it began to shake, and tremble;

Three descriptions of men beloved by GOD.

The three detested by him.

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then GOD created mountains, and put them upon the earth; and the land became firm and fixed; and the angels were astonished at the hardness of the hills, and said, "O GOD! is there any thing of thy creation harder than hills?" He said, "yes, iron is harder than hills; because it breaks them." Then the angels said, "O LORD! is there any thing of thy creation harder than iron?" He said, "yes; fire is harder than iron, because it melts it." And they said, "O defender! is there any thing of thy creation harder than fire?" He said, "yes, water overcomes fire: it kills it and makes it cold." Then the angels said, "O LORD! is there any thing of thy creation harder than water?" He said, "yes, wind overcomes water: it agitates it and puts it in motion." They said, "O our cherisher! is there any thing of thy creation harder than wind?" He said, "yes, the children of ADAM, giving alms; that is, those who give with their right hands and conceal it from their left, overcome all."

Man, by giving alms, acquires a power superior to all other created beings on earth.

Part Third.

ABÙDHAR GHAFFÀRI. 'A. G. S. "There is no *Muslemàn* servant, who expends two parts from every property, in the road of GOD; but that the porters of paradise come before him, and each of them calls him to the thing which he has." I said, "O Prophet! what is it to give two parts from every property?" He said, "if your property be camels, give two of them; and, if bullocks, give two of them." MARTHAD-BIN-ÀBDULLAH said, 'some of the companions related, saying, we heard the Prophet say, "verily the shade of a *Mómin*, and his place of asylum and cause of rest and redemption on the day of resurrection, are from his alms, given in the road of GOD." IBN-MASÙ'UD said, 'the Prophet of GOD said, "that person who expends a great deal on his relations and

Two parts bestowed in alms from every kind of property, ensures paradise to the giver.

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BOOK VI. kindred, on the day of *Âsharah*,* God will make the remainder of his year abundant." Sufi'an-Thawri† said, 'verily we have tried this, and found it so.' Ab'u-Uma'mah said, that Ab'ud'har said, 'O Prophet of God! inform me the rewards for alms.' He said, 'they are multiplied; and abundance is with God.'

* The tenth day of *Muh'arram*.

† One of the *Tâbi'în*; the son of Sa'id, an inhabitant of *Cufah*; deeply skilled and of high authority in tradition. He was born in the time of Sulaiman the son of Abd-ul-Malic, A. H. 99, and died at *Bas'rah* A. H. 161.

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CHAP. VIII.---PART I.

IN EXPLANATION OF THE SUPERLATIVE EXCELLENCE OF CHARITY.

ABUHURAIRAH and HACIM-BIN-HIZAM said, 'the Prophet said, "the best of alms is a thing from which is left sufficient for man's sustenance and his family; and begin by bestowing on those you have affection for." IBN-MASUUD. 'A. G. S. "When a *Muslemàn* bestows on his family and kindred, for the intention of rewards, it becomes alms, although he has not given to the poor, but to his family and children." ABU'HURAIRAH. 'A. G. S. "There is one *Dínàr* which you have bestowed in the road of GOD, and another in freeing a slave, and another in alms to the poor, and another given to your family and children; that is the greatest *Dínàr* in point of reward, which you gave to your family." THAWB'AN. 'A. G. S. "The most excellent *Dínàr* which man bestows, is that which he bestows upon his own family; and a *Dínàr* spent upon quadrupeds, in the road of GOD, which is combating for the faith, and a *Dínàr* which a man bestows upon his friends, in the road of GOD." OMM-SALMAH. 'I said to the Prophet, "is there any good tidings for me of rewards, for my bestowing on the sons of AB'U-SALMAH? His sons

Money bestowed on a man's own family is more meritorious, than that employed in holy wars, in the manumission of a slave, or in alms to the poor.

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It is praiseworthy in a wife to bestow money on her husband's children by other wives.

are no otherwise than mine."* The Prophet said, "then give to them; and for you are the rewards of what you bestow upon them." ZAINAB, wife of ABDULLAH-BIN-MASU'UD. A. C. S. "Give alms, O assemblage of women! although it be your ornaments." She said, 'then I returned from his highness' presence, when I heard this, towards ABDULLAH, my husband; and I said, "verily thou art a poor man; and verily the Prophet has ordered me to give alms; therefore, go to his highness and ask him, if it is sufficient for me to give to thee and thy children; and if it should be so, I will perform it, and lay out upon you; and if it is not sufficient, I shall expend on others." Then ABDULLAH said, "do you go and ask; don't trouble me." Then I went to the Prophet; and behold! I saw a woman of the assistants, at the Prophet's door, whose necessity was like mine; that is, that woman had also come to ask about this matter; and verily there was so much awe and fear in approaching his highness, that no person could go to him without his permission. Then BILL'AL came out to us from the Prophet; and we said to him, "go to his highness and inform him that there are two women at the door, and they ask thee, is it sufficient for them to bestow on their husbands, and on orphans which are under their protection; but do not inform him who we are; that is, do not tell him our names." Then BILL'AL went in to the Prophet, and asked him about this matter. He said, "who are they?" BILL'AL said, "one of them is of the assistants, and the other ZAINAB." Then the Prophet said, "which of the ZAINABS is it?" BILL'AL said, "ZAINAB, wife of ABDULLAH-BIN-MASU'UD." Then the Prophet said, "it is sufficient for them to give to their husbands and the orphans; and for them are two rewards; one for their kindred, and another for alms." MAIMU'NAH-BINT-IBN-AL-HARITH.

* ABU SALMAH was the husband of OMM SALMAH; and when he died, OMM SALMAH became married to the Prophet, and ABU SALMAH left sons by other women, and OMM SALMAH bestowed money on them. ABD-UL-HAK.

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There is a tradition from her saying, 'I emancipated a slave girl born in the house, in the time of the Prophet, and mentioned it to the messenger of GOD, who said, "if you had given that girl to your uncles, who were in want of servants, your rewards would have been greater."* Â'YESHAH said, 'O Prophet of GOD! verily I have two neighbours; then to which of the two shall I send *Hadiah?*" He said, "to that one who is nearest to your door." AB'U'DHAR GHAFFA'RÌ. 'A. G. S. "When you make soup, put a great deal of water to it; and ask your neighbours if you shall send soup to them."

Part Second.

ABÙHURAIRAH said, 'I said, "O Prophet of GOD! which kind of alms is most excellent?" He said, "the most excellent of alms is that of a man of small property, which he has earned by labour, from which he gives as much as he is able." SULAIM'AN-BIN-Â'AMIR.† 'A. G. S. "Giving alms to the poor has the reward of one alms; but that given to kindred has two rewards; one, the reward of alms; the other, the reward for relationship." AB'UHURAIRAH said, 'a man came to his highness, and said, "I have got one *Dínàr*." He said, "expend it upon yourself." The man said, "I have got another *Dínàr*." The Prophet said, "expend that upon your own children." The man said, "I have got another *Dínàr*." He said, "expend that upon your relations, your women, father and mother." He said, "I have got one other *Dínàr*." The Prophet said, "expend that upon your servants." The man said,

The Prophet instructs a man to expend his money, first on his own necessary sustenance, then on his children, & other relations, then on his servants;

* From this tradition it is understood, that benefiting relations, is better than freeing slaves. ABD-UL-HAK.

† So the name is written in the *Mishcàt*; but the commentators say, it ought to be SALM'AN-BIN-Â'AMIR, who is one of the *Sahábah* of *Basrah*. ABD-UL-HAK.

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and lastly, on such of the poor as he judges the most proper objects.

"I have got another *Dínàr*." He said, "you know best the condition of the person most worthy of it; and whoever you know to be so, give it."

The best of men described,

IBN-ABBAS. 'A. G. S. "Shall I not inform you of the best of men? The best of men is a man, who holds the bridle of his horse in the road of GOD."* Then he said, "shall I not inform you of a man who follows him in eminence? It is a man who retires to a corner, and performs his duty to GOD from a few goats which he has. Shall I not inform you of the worst of men? The worst of men is a man of whom alms shall be begged in the name of GOD, and he does not give."

and the worst.

OMM BUJAID. 'A. G. S. "Send away a beggar with something, although it be a burnt hoof." IBN OMER. 'A. G. S. "That person who asks, in the name of GOD, protection from harm by you, or from any one else, then give him protection; and that person who asks a thing from you in the name of GOD, then give it him; and that person who invites you to eat, approve of and accept his invitation; and that person who does you a good and benefit, then return it; that is, do a good act to him; but if you have nothing to return him, then pray for him, till you know that you have atoned to him and performed your duty to him." JA'BIR. 'A. G. S. "Let nothing be asked for, in the name of GOD, but paradise; that is, you must not beg of men in the name of GOD."

Something, however small, should be given to the poor who beg.

Part Third.

ANAS said, 'ABU TALH'AH was the richest of the assistants, in date-trees; and the property which he liked best was *Bírah'à* (the name of a garden) and it was opposite the Prophet's *Masjid*; and the Prophet

* That is, who stands ready mounted to fight with infidels. ABD-UL-HAK.

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used to come into that garden, and drink of its sweet and pleasant water." ANAS said, 'when this revelation descended, "ye will never attain unto righteousness until ye give in alms from that which ye love,"* AB'U TALH'AH stood up, and went to the Prophet, and said, 'O Prophet of GOD! verily GOD says, "verily ye will never attain unto righteousness until ye bestow from that which ye love;" and verily my property, which I like best, is *Bírahà*; and verily *Bírah'à* is alms for GOD; I hope for good, from the omnipotent revelations, and I hope to place it as a repository near GOD; therefore put it, O Prophet of GOD! in the place which GOD shews you; that is, give it to whom you like, and any where you think proper." He said, "very well, very well, *Bírah'à* is profitable, and it is profitable to thee to give alms from it; for verily, I have heard and approved of what you said; and verily I see and know, that you shall give it in alms to your relations." And AB'U TALH'AH said, "I shall do what you order, O Prophet!" Then he divided it amongst his own relations and the sons of his paternal uncle.' ANAS. 'A. G. S. "The most excellent alms is that which satiates a hungry liver."

* *Korán.* Chap. 3, v. 92.

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CHAP. IX.---PART I.

ON A WOMAN's GIVING ALMS FROM HER HUSBAND's PROPERTY.

ÁÁYESHAH. ' A. G. S. " When a woman bestows, and give alms from victuals of her own house, when not profuse, she shall have the rewards thereof; on account of her giving, and for her husband, his rewards, for his having obtained the property; and there shall be for the person delivering it, rewards like the woman's and her husband's; and not one of these three persons' rewards will be less than the others; that is, all their rewards are perfect and complete." AB'UHURAIRAH. ' A. G. S. " When a woman bestows from her husband's property, without his permission, then for that woman is half its rewards; that is, its rewards are between them." AB'U MU'SA-AL-ASHARÌ. ' A. G. S. " A *Muslemàn* treasurer, and faithful, who gives what is ordered, perfectly and completely, with freedom and pleasure, it will reach the person to whom it was ordered to be given."* ÁÁ'YESHAH. ' A man said to his highness, " my mother has died suddenly, and I imagine, that had she spoke, and died in her

A wife may give in alms from her husband's property; & both the husband & wife are sharers in the merit of such an act.

* A *Muslim* treasurer is one of two givers of alms; one the proprietor, who in fact gives the alms; and the other the treasurer. ABD-UL-HAK.

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senses, she would have bestowed something in alms; then are there rewards for her, if I give for her?" He said, "yes, the reward of the alms which you give for her, will reach her."

Part Second.

ABU UMÁMAH said, 'I heard his highness say, in his *Khut'bah*, in the year of his last pilgrimage, "no woman must give any thing in alms, from the house of her husband, without his permission." It was said, "O Prophet! must victuals also not be given from the husband's house without his leave?" He said, "food is the best of our property, which is immediately the means of preserving life." SAD-IBN-AB'U-WAKK'AS said, 'when his highness took confessions from women, a respectable woman stood up, of the tribe of *Mu'dar*, and she said, "O Prophet of GOD! verily we are relations to our fathers, sons and husbands; then what is lawful for us from their properties?" He said, "moist food, that which soon spoils, such as soup, milk, fruit and vegetables; eat ye of them, and send *Hadiahs* to whomever you like, and there is no need to ask permission in them."

Part Third.

OMAIR,* a freed man of AB'U LAH'AM, said, "AB'U LAH'AM ordered me to dry a piece of meat; and a poor man came to me, and I gave

* One of the *Sah'ábah*. He was at the battle of *Khaiber*, and relates traditions from his master, AB'U LAH'AM, who was one of the first companions of the Prophet, and of distinguished eminence among them. He was present at *Bedr*, and was slain in the battle of *'Hunain*, A. H. 8. He is called AB'U LAH'AM because he abstained entirely from flesh; or, according to others, because, in the days of ignorance, he did not partake of the flesh of victims sacrificed to idols. ABD-UL-HAK. The tradition in the text seems rather to indicate a fondness for flesh meat, as the origin of this appellation.

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him to eat from it, which ABʻU LAHʻAM got knowledge of, and he struck me, saying, "why did you so?" Then I came to the Prophet, and mentioned the circumstance; and he called ABʻU LAHʻAM, and said, "why did you beat him?" He said, "he gives my victuals to the poor without my orders." Then his highness said, "do not strike him, because ye are both partners in its reward." And in one tradition it is, that ÔMAIR said, "I was purchased, and asked the Prophet, may I give alms from any part of my master's property." He said, "yes, give alms, and ye are partners in the reward."

A slave giving alms from his master's property becomes a sharer with him in the merit of the act.



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CHAP. X.---PART I.

ON THE OBLIGATION NOT TO TAKE BACK ALMS GIVEN.

OMER-IBN-AL-KHÀTTÀB said, 'I mounted a person upon a horse in the road of GOD; that is, I gave a horse to a champion who had not one; and he did not take good care of him; and I wished to buy the horse, and supposed that he would sell him cheap: then I asked the Prophet if my purchasing the horse from him was proper or not; he said, "do not buy him; and take not back your alms, although he give you the horse for one *Dirhem;* because verily, a taker back of his alms, is like a dog which vomits and eats it afterwards." BURAIDAH said, 'I was sitting near the Prophet, and behold! a woman came to him, and said, "O messenger of GOD! verily I had given in alms a slave girl to my mother, and verily my mother is dead; does that slave girl revert to me by inheritance, after my mother's death, or not? He said, "your reward was established by giving her to your mother, and the inheritance of her reverts to you again." The woman said, "O messenger of GOD! there was a month's fast upon my mother, which she did not keep on account of travelling and sickness: must I keep it for her?" He said, "fast for her." Again the woman said, "my mother never made a pilgrimage; then must I do it for her?" He said, "yes, perform a pilgrimage."

Things given in alms are not to be taken back, nor even purchased again.

A child is to perform for a dead parent such duties as he had neglected during life.

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Book the Seventh.

ON FASTING.

CHAP. I.---PART I.

The excellence of the month *Ram`dàn*.

ABÙHURAIRAH. ' A. G. S. " When the month *Ram`dàn* arrives, the doors of the regions are opened." And in one tradition it says, " the doors of paradise are opened, and the doors of hell are shut, and the devils are chained by the leg." And in one tradition, " the doors of GOD's mercy are opened." SAHAL-IBN-SAD. ' A. G. S. " There are eight doors in paradise, one of which is called *Raiyàn;* by which none enter but keepers of fast." ABUHURAIRAH. ' A. G. S. " The person who fasts the month *Ram`dàn*, on account of belief in GOD, and in obedience to his command, shall be pardoned all his past faults; and the person who observes the prayers particularly appointed for the nights of *Ram`dàn*, shall be forgiven all his past faults; and the person who observes the night *Kadr*, from faith and hope of rewards, shall be pardoned his past faults." ABUHURAIRAH. ' A. G. S. " Every good act of man, shall receive from

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ten rewards for it, to seven hundred. GOD said, except for that fast which is unbounded; because fasting is for me, and I give its rewards, what I please; because he abandons the cravings of his appetites, for my satisfaction. And there are two pleasures for the keeper of fast; one, at the opening of the fast; and another, in meeting GOD in futurity: and verily the smell of the mouth of a keeper of fast is more agreeable to GOD, than the smell of musk; and fasting is a shield against the devil's wickedness in the world, and from hell fire in futurity. Then when it may be a day of fast with any one of you, utter no bad expressions, nor raise your voice on account of enmity; and if any one abuses a keeper of fast, or fights with him, let the person say in his own heart that I am a man keeping fast, I must not give abuse or shew enmity."

The advantages of fasting.

A man while fasting must abstain from all bad expressions, & not even resent an injury.

Part Second.

ABÙHURAIRAH. ' A. G. S. "When it shall be the first night of the month *Ram'dàn*, the devils are confined, and the refractory of the *Genii;* and the doors of the fire are shut; and not one of them is opened; and the doors of paradise are opened, and not one of them shut; and a crier proclaims, "O wisher of good! come forward; for this is thy time; O evil-doer! with-hold thyself from sins; for this is the time to repent of faults;" and it is for GOD to redeem from hell fire in the month *Ram'dàn;* and this freeing from hell fire is in every night of *Ram'dàn.*'

Part Third.

ABÙHURAIRAH. ' A. G. S. "*Ram'dàn* is come to you; it is a month in which the mercies of GOD are abundant; GOD has ordained it a

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BOOK VII.

divine fast on you, and the doors of the regions are opened in it; and the doors of hell shut; and the rebellious of the devils chained by the neck; and there is one night in *Ram'dân* which is better than a thousand months:* the person who is disappointed of its good and reward, verily is disappointed of great good." ABDULLAH-BIN-AMER. 'A. G. S. "Fasting and the *Korân*, intercede for the servant; the fast says, "O my defender! verily I have deterred the servant from eating and lust, in the day; then accept my intercession in duty to him." And the *Korân* says, "I have forbidden him sleeping at night; then accept my intercession in duty to him." Then the intercession of the fast, and of the *Korân* are accepted." ANAS-BIN-MALIC said, 'the month of *Ram'dân* arrived, and the Prophet said, "verily this month is present, and there is a night in it better than a thousand months; whoever is disappointed of it, is disappointed of every good, and he is not only disappointed of this night, but is disappointed of felicity." SALM'AN FARSI said, 'his highness repeated the *Khu'tbah* in a latter day of the month *Shâbân*, and said, "O men! verily a great month has cast a shade for you.† It is a month which has been blessed with abundance of grace; it is a month which GOD has ordained for fast; and in this month is a night better than a thousand months; and *Sunnat* prayers have been appointed for its nights; and whoever seeks to approach the court of GOD in it, by a *Sunnat* act, shall be like a person who performs divine commands, in any other month besides; and the month of *Ram'dân* is a month of patience; and its reward is paradise, and it is a month in which the sufferings of the poor and hungry must be attended to; and it is a month in which the sustenance of a *Muslemân* is encreased: that person who gives another to eat, at the time of beginning to eat, will be a means of forgiveness of his faults, and his redemption from the fire;

One night in *Ram'dân* of more value than a thousand months.

Charity especially inculcated in the month *Ram'dân*.

* The allusion to the night *Kadr*.

† That is, near at hand.

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and there shall be for him reward as the keeper of fast." We said, " O Prophet! we are not all of this description; having wherewith to give to one keeping fast." He said, " God gives these rewards to the person who gives to one keeping fast, a little milk mixed with water, or with one date, or a drop of water; and whoever fills one fasting; God will give him to drink from my fountain, which is *Cawther;* after which he will never be thirsty, till he enters into paradise: and the month of *Ram-'dàn* is a month, the beginning of which is a means of the arrival of God's mercy; and the middle of it, the means of forgiveness and pardon for sins; and the latter part, of being freed from hell fire. The person who is indulgent to his male or female slave, while they fast, God will forgive him, and free him from the fire." Ibn-Abbas said, ' the Prophet used, on the arrival of *Ram'dàn*, to free every captive, and give alms to every beggar.' Ibn-Omer. ' A. G. S. " Paradise is decorated for the month *Ramdàn*, from the beginning of the year to the future one; then when it is the first day of *Ram'dàn*, a wind blows under the imperial throne, from the leaves of paradise, upon the women with white skins, black eyes, long eye-lashes, large eyes;* and those women of paradise say, " O our patron! constitute for us husbands, from thy servants, from the sight of whom our eyes may brighten, and their eyes from seeing us." Ab'uhurairah. " A. G. S. " Verily my sects shall be pardoned in the latter night of *Ram'dàn*." The companions said, " is that night, in which the sects will be pardoned, the night *Kadr?*" He said, " no, but a worker shall not be given the whole of his wages till he has finished the whole of his work; I mean, this forgiveness is on account of finishing, not on account of the night *Kadr.*"

Indulgence recommended towards slaves while they fast.

* That is, the *Húr.*

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CHAP. II.---PART I.

ON SEEING THE NEW MOON.

The fast of *Ram'dàn* to commence on seeing the new moon; or if it be cloudy, after the expiration of thirty days.

IBN-OMER. 'A. G. S. "Keep not fast till you see the new moon; and, if the moon be hidden from you by clouds, count the days." And in one tradition it is thus; "a month is twenty-nine nights: then keep not fast till you see the new moon; which, being hid from you by clouds, then complete thirty days." AB'U-BACRAH. 'A. G. S. "There are two festival months, whose rewards are never less, although they be less in number of days; one of them *Ram'dàn;* the other, *Zu'l-haj.*" AB'UHURAIRAH. 'A. G. S. "You must not begin fasting one or two days before *Ram'dàn*, unless a man accustomed to keep fast; i. e. accustomed to keep fast every Monday or Thursday; and their happening before *Ram'dàn;* let him then fast those days."

Part Second.

ABÙHURAIRAH. 'A. G. S. "When the middle of the month *Shâbàn* has arrived, then fast not." AB'UHURAIRAH. 'A. G. S. "Count

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the new moon of *Shâbàn*, in order to ascertain the month *Ram'dàn*." OMM-SALMAH said, 'I did not see the Prophet keep two months successive fast, except *Shábàn* and *Ram'dàn*.' ÂMM'AR-BIN-YA'SIR, 'That person who keeps fast, doubtful of the day's being in *Shábàn* or *Ram'dàn*, verily has disobeyed MUH'AMMED.' IBN-ÂBB'AS said, 'an *Aárábì* came to the Prophet, and said, "verily I saw the new moon of *Ram'dàn*." And the Prophet said, "do you give evidence to the unity of GOD?" He said, "yes." The Prophet said, "do you give evidence that MUH'AMMED is his messenger?" He said, "yes." The Prophet said, "O BILL'AL! proclaim to men, that they keep fast." IBN-ÔMER said, 'people were assembled to look for the new moon; and I informed his highness that I had seen the new moon: and he kept fast, and ordered people to keep fast.'

The fast of *Ram'dàn* is to commence, on the evidence of one man, who believes in GOD & the Prophet, that he has seen the new moon.

Part Third.

ÂÁYESHAH said, 'the Prophet used to remember the days of *Shábàn*, more particularly than of any other month; in order to keep in mind the fast of *Ram'dàn*: after that he would keep fast, after seeing the new moon of *Ram'dàn*: and if the moon was clouded, he would count thirty days, after which keep fast.' AB'U-AL-BAKHTARÌ* said, 'we came to perform *Ûmrah*;† and when we arrived at *Bat'n Nakhlah*,‡ we were assembled to see the new moon; and some of the party said, "this moon is three nights old;" and others said, "she is two nights." Then we met IBN-ÂBB'AS, and we said, "verily we have seen the new moon;" then some of the party said, "she is three nights old, and others two nights."

* One of the *Tabî'in*. His name was SA'ÎD-BIN-FI'R'UZ, of *Cúfah*.

† Compassing the *Câbah* and running between *Safa* and *Merwá*. This will be fully explained in the chapter which treats of the pilgrimage.

‡ A village between *Mecca* and *Táyef*.

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BOOK VII. IBN-ABB'AS said, "what night did you see the moon?" We said, "on such a night." Then he said, "the Prophet has appointed *Ram'dàn* from the time of seeing the new moon; I mean whenever you see the new moon of *Ram'dàn*, keep fast; therefore, this new moon is for the night in which ye saw it." And in a tradition from AB'U-AL-BAKHTARÌ it is thus, that he said, 'we saw the moon of *Ram'dàn* when we were at *Dhát Irk*:* then we sent a man to IBN-ABB'AS, in order to ask him what night of the moon it was; and he said, "the Prophet of GOD has said, verily GOD has appointed *Ram'dàn* from the time of seeing the new moon; therefore, should the moon be hidden from you, then count thirty complete days and keep fast."

* A village near to the former.

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CHAP. III.---PART I.

IN EXPLANATION OF EATING DURING THE FAST TIME.

ANAS. ' A. G. S. " Eat at the first dawn of day; because it gives increase of strength for performing the fast." ÂMER-IBN-AL-AA'S. ' A. G. S. " The difference between our fast, and that of the people of the book, is eating at the first dawn of day; because GOD has ordained, as lawful for us, what he has prohibited them." SAHAL-IBN-SAD. ' A. G. S. " People are always clothed in good as long as they are quick in finishing their early meal." ÔMER. ' A. G. S. " When the darkness of the night advances from the west, and day follows from the western quarter; I mean the sun set; the keeper of fast may begin to eat." AB'UHURAIRAH said, ' the Prophet has prohibited *Wis'àl** in fast; and a man of the assistants said to his highness, " verily you practise *Wis'àl*, O Prophet of GOD! and why do you forbid it us?" He said, " which of you is like me? Verily GOD gives me victuals and drink every night."

It is lawful to eat at dawn of day during *Ram'dàn*.

It is forbidden to fast two days without intermission.

* Fasting two or more days, without eating or drinking between them.

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Part Second.

HAFSAH said, ' the Prophet said, " that person who does not intend to keep fast before day-break, there is no fast for him." ABUHURAIRAH. ' A. G. S. " When any one of you hears the call to prayer, when having a pot of water in his hand, and wishing to drink of it; he must not put down the pot until he has satisfied his want from it; that is, drunk water."* ABUHURAIRAH. ' A. G. S. " GOD said, the most beloved of my servants near me, are the quickest in beginning to eat." SALMAN-BIN-AAMIR.† ' A. G. S. " When any one of you wishes to begin to eat, he must eat dates, because it is a cause of increasing rewards; but, if you have no dates, then break your fast with water, because water is a purifier." ANAS said, ' the Prophet used to break fast with a few fresh dates, before performing prayers; but if there were not fresh dates, he would eat a few dry ones; and if no dry dates, he would drink a few handfuls of water.' ZAID-IBN-KHALID. ' A. G. S. " The person who gives to eat to one keeping fast, or accoutres a warrior, for him is the reward of them, on account of assistance in that which is good, and being a partner therein." IBN OMER relates, that when the Prophet broke fast, he would say, " thirst is gone, and the veins are moist; and rewards are established, GOD willing." MUADH-IBN-ZUHRA‡ said, ' verily, when the Prophet began to eat, he would say, " O LORD! I have fasted for thy pleasure, and have passed the fast on the sustenance which thou hast sent."

The first meal, after fasting, to be of dates.

* This has two meanings; the allusion to the call to prayer, is for sun-set prayer: in this point of view, it is beginning to eat quickly; although leaving eating and drinking, at the time of call to prayer, is *Sunnat*: or it may be the early call to prayer; that is, the existence of the dawn of day, does not depend upon the call to prayer; ascertain the rise of the morning, and do not eat if certainly it has dawned; otherwise eat. ABD-UL-HAK.

† One of the *Sahábah*. His name is in some copies erroneously written SULAIMAN.

‡ One of the *Tábiín*, of considerable celebrity.

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Part Third.

ABÙHURAIRAH. ' A. G. S. " Religion is always victorious, as long as people hasten in beginning to eat; because the *Jews* and *Christians* are dilatory in beginning to eat." AB'U ÂTÍYAH said, ' I and MASR'UK went to ÂA'YESHAH, and we said, " O mother of the faithful! there are two men of the Prophet's friends; one of them hastens to break his fast, and to perform the sun-set prayers; and the other is dilatory in both." She said, " which of them hastens in beginning to eat and prayers?" We said, " IBN MASU'UD." She said, " this was the way the Prophet did." And she asked, " who is it that is dilatory?" We said, " AB'U MUS'A ASHARI." She said, " he is also one of the greatest companions; perhaps he has some excuse for being dilatory." IRB'AD'-BIN-SA'RÍYAH said, ' the Prophet called me to the early meal in *Ram'dàn;* and said, " come to the meal, its rewards are abundant." AB'UHURAIRAH. ' A. G. S. " The best food for a *Muslemàn's* early meal is dates."

In *Ram'dàn* it is proper to be early in taking the evening repast & in prayer.

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CHAP. IV.---PART I.

IN EXPLANATION OF THINGS, MAKING FAST VAIN AND FRUITLESS.

ABÙHURAIRAH. 'A. G. S. "A keeper of fast, who does not abandon lying and detraction, GOD cares not about his leaving off eating and drinking; that is, GOD does not accept his fasting." Â'YESHAH said, 'the Prophet used to have connexion with his wives in the nights of *Ram-'dàn*, and would bathe after day-break, and then keep fast.' IBN ÂBB'AS said, 'verily the Prophet had blood drawn from him when he was *Muh'-rim*, and also when keeping fast.' AB'UHURAIRAH. 'A. G. S. "The person who has forgotten his fast while keeping it, and drunk water, or eaten from forgetfulness, must complete his fast; because none but GOD has caused him to eat and drink." AB'UHURAIRAH. 'While we were sitting with the Prophet, unexpectedly a man came to him and said, "O messenger of GOD! I am ruined on account of having fallen into fault." He said, "what is the matter, and what have you done, that you say this?" The man said, "I have had connexion with my wife in the day time of *Ram-'dàn*, while I was keeping fast." Then the Prophet said, "have you a slave to free?" He said, "no." The Prophet said, "can you keep fast

Lying and detraction destroy the merit of a fast.

One who has inadvertently eaten or drunk on a fast day, may, notwithstanding, go on to complete the fast.

The Prophet points out

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two months successively?" He said, "no, I cannot." The Prophet said, "have you got victuals to give to six poor people?" He said, "no, I have not." The Prophet said, "sit down." Then the Prophet procrastinated, till victuals came to give him, to give to the poor, as an expiation of his faults. And while we were in this state, a bag, in which were dates, was brought to the Prophet, made of fig leaves; and that bag was long and broad, containing fifteen or twenty *Sáás*. The Prophet said, "where is the beggar, and who is he?" The man said, "I am he." The Prophet said, "take this, and give alms with it to the poor." The man said, "shall I give alms to poorer than myself, O Prophet! I mean I am poorer than all, what alms shall I give to others? I swear by God, there is not in *Medínah* the people of any house poorer than of mine." Then the Prophet laughed to such a degree as to shew his canine teeth. After that he said to the man, "feed the people of your own house with the figs:" that is, when the Prophet saw the man's extreme want, he said, "eat and feed your own family;" saying, "you will give in expiation for your fault some other time, when you have it in your power."

the proper expiations for a breach of the fast.

A man's first charity should be to his own family, if poor.

Part Second.

ABÙHURAIRAH said, 'verily a man asked his highness about a man and his wife dallying, and embracing each other in a time of fast; and the Prophet permitted it: and another man came to the Prophet and asked him the same question, and he forbade him. Then behold! the man who had been permitted was old, and the one forbidden, young." AB'UHURAIRAH. 'A. G. S. "The person who is seized with a sickness at the stomach, and vomits, there is nothing for him to perform; that is, he must continue keeping his fast; but that person who does it intentionally, must atone for it, because it renders a fast fruitless." MAD'AN

Amorous dalliance during a fast permitted to an old man, but forbidden to a young one.

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relates, that 'AB'U-DARD'AA related to me, that his highness vomited, and then broke his fast; then I met THAWB'AN in a *Masjid* at *Damascus*, and said to him, "verily AB'U-DARD'AA related to me that the Prophet vomited, and then broke his fast." THAWB'AN said, "he spoke true, and I poured water for his *Wa'dù*." ÂA'MIR-BIN-RABÍA said, 'I saw the Prophet clean his teeth, an incalculable number of times, whilst he was keeping fast.' ANAS said, 'a man came to his highness and said, "both my eyes ache; may I put *Surmah* to them, now that I am keeping fast?" He said, "yes, for applying *Surmah*, when keeping fast, is not detrimental; if you wish it, do so." There is a tradition, by some of the Prophet's companions, saying, 'verily we saw his highness at *Árj** pouring water upon his head, on account of thirst or heat, when he was keeping fast.' SHEDD'AD-BIN-ÂWS' relates, that 'the Prophet came to a man in *Bakíá*, who was getting blood drawn from him; and his highness was holding me by the hand, when eighteen nights of *Ram'dàn* had elapsed; and he said, "the drawer of the blood, and he from whom it is drawn, have broken the fast; one on account of weakness, which will arise from loss of blood; and the drawer of the blood is not safe from some of it going into his belly."† AB'UHURAIRAH. 'A. G. S. "The person who begins to eat, on a day in the month of *Ram'dàn*, without lawful permission, and without sickness, he will not expiate it if he fasts his whole life after." AB'UHURAIRAH. 'A. G. S. "How many keepers of fast are there that gain nothing by it but thirst; such as keeping fast and not refraining from lying and detraction? And how many risers at night, and performers of prayers, are there, that gain nothing by their rising but wakefulness; such as performing prayers on sequestered ground?"

Collyrium may be applied to the eyes during a fast.

When a person has blood drawn during a fast, both he and the operator have thereby broken the fast.

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* A village between *Mécca* and *Medínah*.

† In *Arabia*, blood is drawn in this manner: the part from which it is to be taken being scarified, a horn or glass tube is applied, through which a man extracts the blood by sucking.

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Part Third.

ABÙ-SÀÏD-AL-KHUDHRÌ. 'A. G. S. "There are three situations, which do not make fast fruitless; being bled, if able to bear it; and vomiting unintentionally; the third, emission in sleep." THA'BIT-AL-BUNA'NÌ* said, 'ANAS was asked, "did you consider it bad to be blooded in the time of the Prophet?" He said, "no, unless from creating weakness; not on account of its making fast null and void." BUKHA'RÌ said, 'IBN-ÒMER used to be bled, in the day time, while he was a keeper of fast; then left it off, and would have it done in the night.' ÀT'AA said, 'if any person rinses his mouth, and throws out the water, and then should swallow any spittle, it is of no consequence, while he has no part of the water remaining in his mouth, and does not chew gum; then if the water of the mouth is swallowed, which is created from chewing the gum, I do not say that it breaks the fast; because nothing is separated from it to go into the belly, and break the fast; but it is forbidden.'

Being bled, if able to bear it, vomiting unintentionally, & emission in sleep, do not vitiate a fast.

* One of the *Tabi'n*, who relates traditions from ANAS.

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CHAP. V.---PART I.

IN EXPLANATION OF A TRAVELLER'S FAST.

It is optional with a traveller to fast or not.

ÁÁYESHAH said, that 'Hamzah-bin-Âmer-Aslamì,* who was a great faster, said to the Prophet, "should I keep fast in travelling?" He said, "if you wish it, do so; and, if you wish it, eat." Ab'u-Sa'ïd-al-Khu'dhrì said, 'we were in a campaign with the Prophet, when sixteen nights of the month *Ram'dàn* had passed; some of us kept fast, and some of us ate; and neither one nor the other were taxed with fault.' Ja'bir said, 'the Prophet was on a journey, and saw a crowd of men, and saw one man shaded by a tent, or such like, and he asked, "what is this crowd, and the cause of shading?" They said, "he is a faster, who has fallen from extreme weakness." Then his highness said, "it is not good to keep fast in travelling." Anas said, 'we were travelling with his highness, some of us keepers of fast, others eaters, and we alighted at a place on a hot day, and the keepers of fast fell down, and the eaters remained standing, and pitched their tents, and watered their camels; and

But it should not be done unless able to bear it.

* One of the *Sahábah*, an inhabitant of *Hijáz*. He died A. H. 61, aged 80.

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the Prophet said, " the eaters have borne away the rewards this day, on account of their waiting on the fasters." IBN-ÂBB'AS, said, ' his highness came out of *Medínah* to go to *Mecca*, and kept fast in the road, till he arrived at *Usfàn*,* where were wells of sweet water; and he called for water, and held it up an arm's length, that the people might see it; then he drank water, and broke his fast; till he arrived at *Mecca;* and this happened in *Ram'dàn.*' IBN-ÂBB'AS said, ' verily the Prophet kept fast in a journey; and those who wished it, fasted; and those who did not, ate.

Part Second.

ANAS-BIN-MÁLIC-AL-CÂBÌ.† ' A. G. S. " Verily Almighty GOD has curtailed prayers for a traveller to half; and has dispensed with his keeping fast, and has dispensed with it in a nurse suckling a child; and in a pregnant woman." SALMAH-BIN-MU'HABBAK.‡ ' A. G. S. " The person who has an animal, carrying him to his journey's end, with ease, must keep fast whenever *Ram'dàn* comes."

Fasting dispensed with in a traveller, a nurse and a pregnant woman.

Part Third.

JÁBIR, ' Verily the Prophet came out, in the year of the conquest of *Mecca*, in the month of *Ram'dàn*, and kept fast in the road, till he arrived at *Curáâ-al-Ghamìm*,§ then called for a cup of water, and raised it up at arm's length, so that people might see it; then he drank it; and it

* A village, two days journey from *Mecca.*

† One of the *Sah'ábah*, an inhabitant of *Bas'rah.* This one tradition only is handed down from him.

‡ One of the *Sah'ábah.* 'HASAN BAS'RÌ delivers traditions from him.

§ A village between *Mecca* and *Medínah*, three miles from *Usfàn.*

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BOOK VII.

was said to him, " some of the men keep fast; that is, are still fasting, and have not broke it." His highness said, " those are disobedient people." This he repeated, because they have acted contrary to the practice of the messenger of GOD, and have not accepted GOD's permission.' ÂBDULRAH'M'AN-BIN-ÂWF. ' A. G. S. " A keeper of fast in *Ram'dàn*, in travelling, is like an eater when stationary." HÁMZAH-BIN-ÂMER-AL-ASLAMÌ said, " verily I find that I am strong enough to keep fast in travelling: is there any fault then upon me?" His highness said, " this eating is a permission from GOD; therefore he who acts on the permission of GOD, it is good; and he who likes to keep fast, there is no fault on him."

The Prophet disapproved of travellers keeping the fast of *Ram'dàn;* unless perfectly able.



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CHAP. VI.---PART I.

*IN EXPLANATION OF EXPIATION.**

Â'ÁYESHAH said, 'there was expiation on me in the month of *Ram'dàn*, for what I had eaten, on account of having an excuse; and I was not able to expiate for it unless in the month *Shábàn*; that is, I delayed the expiation till the latter part of the year.' AB'UHURAIRAH. 'A. G. S. "It is not right for a woman to keep fast while her husband is present, unless by his permission (i. e. on account of expiation) and the wife must not permit any one to enter her house but by the husband's permission." MU'AD'HAH. There is a tradition from him, that he asked Â'A'YESHAH, "what is the state of a menstrual woman who expiates for a fast in which she had eaten in the time of her menses?" She said, "when I happened to be menstrual during the fast, I was ordered to expiate for the fast, but not for prayers; I mean, there was not necessity for asking about the worshipping; whatever the law-giver has ordered, must be acted on agreeable thereto." Â'A'YESHAH said, 'the person who dies, having a fast not expiated for, his heir must fast for him."

The expiation for a fast omitted, may, if necessary, be postponed for near a year.

Expiation for the fast broken by a menstrual woman.

* The word, in the original, is *Kad'à*, which signifies the performance, at some other time, of a duty which has been omitted in its appointed season.

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Part Second.

Expiation on account of one who dies while the duty of fasting was still incumbent on him.

NÁFI relates, from IBN-ÓMER, who relates from the Prophet, who said, "the person who dies, having *Ram'dàn* fast upon him, one poor person must be fed for every day on his part."

Part Third.

One person cannot fast or pray for another.

THERE is a tradition from MA'LIC, that IBN-ÓMER was asked, "does one keep fast on the part of another, or one perform prayers on the part of another?" He said, "no one keeps fast on account of another, nor performs prayers for another, as an expiation for him."

CHAP. VII.---PART I.

ON SUNNAT FASTS.

ÂÁYESHAH said, 'the Prophet used to fast, so that we would say, he will never begin to eat again, and would continue eating so, that we would say, he never will keep another fast; that is, the noble custom of his highness, was not continual on *Sunnat* days of fast; sometimes he would keep fast days together, so that people supposed that he would not begin to eat again in the month; and sometimes he would eat so that people supposed he would never fast.' Âa'yeshah says, 'I never saw the Prophet fast a complete month but *Ram'dân;* nor did I ever see him keep fast in any month more than *Shâbân.*' And in one tradition it is, that Âa'yeshah said, 'the Prophet used to fast the whole of *Shâbân;* and he used to fast but seldom the whole of *Shâbân.*'* Âbdullah-bin-Shakîk said, 'I said to Âa'yeshah, "did the Prophet use to fast the whole of any month?" She said, "I do not know of his highness' fasting the whole of any month but *Ram'dân;* nor his eating the whole of any month without keeping fast, some part of it; i. e. he did not fast the whole of

The Prophet observed no fixed rule regarding his *Sunnat* fasts.

* The meaning is this: sometimes he fasted the whole of *Shâbân,* and sometimes the greatest part of it. Abd-ul-Hak.

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any month, nor did he let one month pass without fasting part of it, until he passed into his own road; i. e. died." Imr'an-bin-Husa'in relates from the Prophet, saying, 'he asked me, "O such a one! did not you keep fast in the latter part of *Shâbàn?*" I said, "I did not." He said, "then when you finish the fast of *Ram'dàn*, keep fast two days." Ab'uhurairah. 'A. G. S. "The most excellent of fasts, after the fast of *Ram'dàn*, is the month *Muh'arram*, the month of God; and the most excellent prayers, after the divine prayers, are night prayers." Ibn Abb'as said, 'I did not see his highness intend the fast of any day which he considered more noble than the *Ááshúràa*, and fast of *Ram'dàn*.' Ibn Abb'as said, 'as long as his highness kept the fast of the day *Ááshúràa*, and ordered people to keep it, the companions said, "O Prophet! verily the day *Ááshúràa* is a day which the *Jews* and *Christians* respect." He said, "verily, if I live the next year, I will surely keep fast from the ninth of *Muharram*." Omm Fad'l-bint-al-Ha'rith said, 'some people had doubt of the Prophet's keeping fast in the day *Árfah;* some said, "his highness is keeping fast;" others, that "he is not." Then Maimu'nah said, "I sent the Prophet a cup of milk when he was standing in *Árfah* upon his camel, and he drank it." Then it was understood that he did not keep fast.' Áa'yeshah said, 'I never saw his highness keep fast, from the first of *Zi'l-h'aj* till the tenth of it.' Ab'u Kuta'dah said, 'a man came to the Prophet and said, "how do you keep fast?" And his highness got angry, at his question; as he ought to have asked for himself, and to have said, how am I to keep fast? so that the Prophet might have answered him agreeable to his condition. And when Omer-ibn-al-Khatt'ab saw the anger of his highness, he said, "we are satisfied with God, who is our cherisher; and with *Islàm*, which is our religion; and with Muhammed, who is our Prophet; we seek protection with God from his anger, and the anger of his messenger." Then Omer stood up, and was repeat-

The most meritorious fast, after that of *Ram'dàn*, is that performed in *Muh'arram*.

The Prophet did not fast in the day *Arfah*.

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ing these words, till his highness' anger became assuaged. After that Ômer asked about what the man had asked, and said, "O messenger of God! how is the condition of that person who keeps fast perpetually?" He said, "that person has neither kept fast nor eaten." Ômer said, "how is that person who fasts two days, and eats one?" His highness said, "has any one the power of doing so? I mean, this also is difficult." Ômer said, "how is it with the person who keeps fast one day, and eats another?" He said, "this is the fast of Da'ud, the Prophet, who fasted one day, and ate another; but it likewise has its inconvenience." Ômer said, "how is it with the person who keeps fast one day, and eats two?" His highness said, "I should like to be able to do that; I mean, there is not that power in me, unless God should give me capability to do it." After that he said, "three days are enough, in every month, for fasting; and the fast of *Ram'dàn*, which is sufficient till the next *Ram'dàn*; and this is the fast of the whole year; and the fast of the day *Árfah*, I am in hopes, by the grace of God, that it will cover my faults of the future year, and of the past; and the fast of the day *Áshúràa*, I am hopeful, will cover the faults of the coming year." Ab'u Kuta'dah. 'It was asked of the Prophet the cause of the Monday fast. He said, "on that day I have been born, and the first instructions to me from above were on a Monday."

It is sufficient to fast three days in every month besides *Ram'dàn*.

Mua'dhah-al-Ádawì said, 'I asked Áa'yeshah, "did the Prophet use to keep three days fast in every month?" She said, "yes." Then I asked, "what days of the month did he fast?" She said, "he did not fear about what days he fasted; I mean, he fasted any three days of a month." Ab'u-Ay'ub-al-Ans'árì said, 'verily the messenger of God said, "the person who fasts the month *Ram'dàn*, and follows it up with six days of *Sháwàl*; it will be like a constant fast." Abu-Sa'íd-al-Khu-'dhrì said, 'his highness forbade keeping fast the day of the festival *Fitr*,

The Prophet had no particular fixed days, in each month, for fasting.

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BOOK VII.

The Prophet forbade fasting on the days of the two great festivals.

and the day of the festival of sacrifice?" ABU-SAID-AL-KHUDHRI. "A. G. S." "There is not fast on two days; one, the day of the festival *Fitr*; the other, the day of the festival of sacrifice." NUBAISHAH HUDHLI.* "A. G. S." "The days of *Tashrik*† are the days of eating and drinking, and the days for remembering GOD; that is, not to be negligent in remembering GOD with the eating and drinking." ABUHURAIRAH. "A. G. S." "Not one of you must keep fast on Friday, but before it, or after it; I mean, not Friday alone, but Thursday or Saturday along with it; and, if both days with Friday, so much the better." ABUHURAIRAH. "A. G. S." "Do not particularize Friday for getting up to prayers, nor the day time of it, in particular, for keeping fast; unless the day Friday should be thy day, vowed by thee for fasting: for example, having accustomed or vowed to fast on the tenth or eleventh, and, by accident, the day Friday falls on that day of the month; with this excuse, keeping Friday alone a day of fast, is of no consequence." ABU-SAID-AL-KHUDHRI. "A. G. S." "The person who keeps fast one day, in the road of GOD, GOD removes him from hell fire, seventy years' journey." ABDULLAH-BIN-AMER-BIN-AAS. "A. G. S." to me, "O ABDULLAH! have I not been informed that you keep fast every day, and remain awake every night?" I said, "yes, it is as you say, O Prophet of GOD!" He said, "if it is so, do not do it; keep fast and eat also, stay awake at night, and sleep also; because verily, there is a duty on you to your body, not to labour very much, so that you may not get ill, and destroy yourself: and verily, there is a duty on you to your eyes; you must sometimes sleep, and give them rest: and verily, there is a duty on you to your wife, and for your visitors, and guests, that come to see you; you must talk to them and associate with them; and eat with them: and nobody has kept fast, who has fasted always; the fast of three

A man is not to fast so much as to injure his health; or disqualify him for the duties he owes to society.

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* One of the *Sahabah*.

† The three days following the festival; that is, the eleventh, twelfth and thirteenth of *Dhu'l Hajjah*; and these days are also called the feast of GOD.

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days in every month is equal to constant fasting: then keep three days' fast in every month, and read the *Korân* every month." I said, "verily I am able to fast more than this, and read the *Korân*." He said, keep fast, the best of fasts, which is the fast of DA'UD; fast one day and eat another, and read and finish the *Korân* once in seven nights; and do no more in fasting or in reading."

Part Second.

AÂYESHAH said, the Prophet used to keep fast on Mondays and Thursdays." AB'UHURAIRAH. A. G. S. "The actions of servants are represented at the court of GOD, on Monday and Thursday; therefore I like that my actions should be represented while I am fasting; and this is the reason of keeping fast on Monday and Thursday." AB'UD'HAR GHAFFA'RÌ said, 'the Prophet said to me, "O AB'UD'HAR! when you wish to keep fast three days of a month, then keep fast on the thirteenth, fourteenth and fifteenth, which are called *Ayâm Bîd*."* ÂBDULLAH-BIN-MASU'UD said, "the Prophet used to keep fast sometimes the three first days of a month, and seldom ate on Friday.' ÂA'YESHAH said, 'his highness used sometimes to keep fast on Saturday, Sunday and Monday; and, in other months, on Tuesday, Wednesday and Thursday.' OMM SALMAH said, 'his highness used to order me to fast three days in every month; the first of them Monday or Thursday.' MUSLIM-AL-KARASHÌ said, 'I asked the Prophet about what orders were for constant fasting? He said, "verily there is a duty for you to your wife; and constant fasting will be a means of weakness, and deficiency in the performance of that duty; fast the month *Ramdân*, and that which is adjoining to it; I mean

MUH'AMMED'S reason for fasting on Monday and Thursday.

* That is, bright days; or rather whereof the nights are bright.

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the six days of *Shàwàl;* and keep fast every Wednesday and Thursday; then verily thou hast kept fast always." AB'UHURAIRAH said, 'verily the Prophet forbade fasting on the day *Arfah* in *Arafat.*' ABDULLAH-BIN-BUSR* relates from his sister, who said, 'verily the messenger of GOD said, "keep not fast on Saturday, alone, unless its performance be indispensable; such as having intended it, or been accustomed to it; then if one of you can get nothing but the bark of a vine; or a stick of a tree, he must chew it; that is, if he has no victuals, he must break the fast of Saturday by chewing any thing in that way." AB'U UMA'MAH. 'A. G. S. "The person who keeps fast one day in the road of GOD, GOD will make, between him and the fire, a cavern, like the distance between the earth and the regions." AA'MIR-BIN-MASU'UD.† 'A. G. S. "Keeping fast in the winter is doing it without trouble or inconvenience."

Part Third.

Reasons for fasting on the tenth of *Muharram.*

IBN ABBÀS said, 'his highness arrived at *Medínah*, and found a *Jew* keeping fast on the day *Ááshúràa*, and he said to him, "what fast is this which you are keeping?" The *Jew* said, "this is a great fast; GOD redeemed MOSES and his tribe on this day; and drowned PHAROAH and his tribe; then MOSES kept fast on account of gratitude for this benefit, and we keep fast as following him." Then the Prophet said, "we are more worthy of, and nearer to, MOSES, than you." And the Prophet kept fast on the day *Ááshúràa*, and ordered the companions to fast on this day."

OMM-SALMAH said, 'the Prophet used to keep fast, on Saturday and Sunday, more frequently than on any other days; and would say the rea-

* One of the *Sahábah*. He lived in *Syria*, and died at *Hems*, A. H. 88.
† It is doubtful whether this person was one of the *Sahábah* or of the *Tabíin*.

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son of keeping fast on these two days is this: " verily these two days are festivals to the polytheists, and I like to act contrary to them, because they do not keep fast on these two days." JA'BIR-BIN-SAMURAH said, 'the Prophet used to order fasting on the day *Ááshúràa*, and it was caused by that, and he used to advise us to keep fast on this day: then when the fast of *Ram'dàn* was ordained by divine command, he neither ordered us to keep fast on *Ááshúràa* nor forbade it us; nor did he advise us to it when this day came.' HAFS'AH said, 'there are four *Sunnats* which the Prophet did not leave off; the fast of the day *Ááshúràa*, the fast of nine days of *Dhi'lhajjah*, and that of three days in every month: and two *Sunnat Racâts* before morning prayer.' IBN-ÁBB'AS, said, " the Prophet, did not use to eat on the fast of the bright days, either when halting or marching.' AB'UHURAIRAH. 'A. G. S. " Alms are to be given from every thing that GOD has bestowed; and the alms from the body is to keep fast." AB'UHURAIRAH said, " verily the Prophet used to keep fast on Mondays and Thursdays; and it was said, " O Prophet! do you really fast on Monday and Thursday?" He said, " verily, on Monday and Thursday GOD pardons every *Muslemàn*,* except two near relations at enmity with each other: GOD says, to any one who asks grace for them, let them alone, and don't ask pardon for them, till they make peace with each other." AB'UHURAIRAH. 'A. G. S. " The person that keeps a day's fast, on account of wishing for GOD's pleasure, GOD removes him far from hell, as far as a crow flies, from its first being fledged, till it dies at a great age."

and for fasting on Saturday and Sunday.

Four practices observed by the Prophet as *Sunnat*.

Reasons for fasting on Monday & Thursday.

* Meaning, " I keep fast on account of the greatness of these two days, and in gratitude for forgiveness."

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CHAP. VIII.--PART I.

ON THE THINGS THAT MAY BE EATEN DURING SUNNAT FAST.

ÂÁYESHAH said, 'the Prophet came into my house one day, and said, "have you got any thing to eat?" I said, "no, I have not got any thing." His highness said, "verily I am keeping fast." After that, he came to me another day, and said, "have you got any thing to eat?" I said, "O Prophet! there has been some *Haís** sent to me." And the Prophet said to ÂA'YESHAH, "shew it to me: what kind of stuff is it? for verily I am fasting." Then he ate of it. That is, eating during *Sunnat* fast is allowable without any excuse.' ANAS, said, 'the Prophet came to OMM-SULAIM, who was my mother, and she brought him dates and butter, and he said, "return your butter into its bag, and your dates into their dish, for I am fasting." After that, his highness stood up and went to a corner of the house, and performed *Sunnat* prayer, and prayed for OMM SULAIM and her family, and for mending her broken heart.'† AB'U-HURAIRAH. 'A. G. S. "When any one of you shall be called to eat, while

The Prophet ate of *Haís* while fasting.

* A dish composed of dates, butter and curd of milk.

† That is, for her affliction at the Prophet's not eating what she offered him.

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keeping fast, let him say I am keeping fast. And in one tradition it is, "when any one of you is invited to eat, you must accept the invitation and go; and, if keeping fast, he must perform prayers, and pray for the invitor, but otherwise he must eat."

Part Second.

OMM HÁNÌ said, 'on the day of the conquest of *Mecca*, FÁTIMAH ZAHRÀ, who was the Prophet's daughter, came and sat upon his left side, and I sat upon his right side: then a female slave, born in the house, brought a vessel in which was some kind of drink; and she gave it to his highness, and he drank of it, and then gave it to me, and I drank of it. And I said, "O Prophet! I have broken my fast, for I was keeping it." He said to me, "were you expiating for any part of the fast of *Ramdàn*, or for a fast which you had vowed to keep?" I said, "no." The Prophet said, "then it is no detriment to you, if your fast was *Sunnat*." And in one tradition it is, that 'I said, "be ware O Prophet! verily I was keeping fast." And the Prophet said, "the keeper of *Sunnat* fast is his own governor; he may keep fast, or eat, as he likes." ZAHRÌ, relates from ÛRWAH, and she from ÂÀYESHAH, that ÂÀYESHAH said, 'I and HAFS'AH were keeping fast; and we were offered victuals which we liked very much; and HAFS'AH said, "O Prophet! verily we were fasting, and victuals were brought to us which we were very fond of, and we ate of it." his highness said, "expiate for it some other day." OMM-ÛMARAH-BÌNT-CÀB* relates, that 'verily the Prophet came to our house, and I called

One who keeps *Sunnat* fast may break it at pleasure.

* One of the *Sahábiyàt*, whose name was NASIBI'YAH. She was present at the inauguration at *Akbah*, and accompanied her husband at the battle of *Ohud*, where she received eleven wounds. She was present at the spontaneous inauguration under the tree, A. H. 6, and at the battle of *Yemámah*, A. H. 11, where she was wounded in twelve places, and still continued fighting till her hand was cut off.

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for victuals for him; and he said to me, "eat it." I said, "verily I am keeping fast." He said, "verily, when food is eaten near one fasting, the angels send blessings on the keeper of fast till the eaters have done eating."

Part Third.

The merit of a person who keeps fast is enhanced by his being near to those who eat.

BURAIDAH said, 'BILL'AL came to the Prophet, and he was at breakfast; and the Prophet said, "come and eat, O BILL'AL!" He said, "I am keeping fast, O messenger of GOD!" The Prophet said, "I am eating my daily bread, and BILL'AL's is abundant in paradise. Do you know, O BILL'AL! that the bones of a keeper of fast say *Subh'an-alláh*; and the angels ask pardon for him, as long as food is eaten near him?"

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CHAP. IX.---PART I.

IN EXPLANATION OF THE NIGHT KADR.

AAYESHAH said, ' the Prophet said, " seek for and desire the night of power, in one of the nights of the last ten nights of *Ram'dàn;* either the twenty-first, or twenty-third, or twenty-fifth, or twenty-seventh, or twenty-ninth." IBN-OMER. There is a tradition from him, that some of the companions were shewn the night of power in their sleep, in the last seven nights, and the Prophet said, " I know that your dreams have agreed with the seven last nights; therefore, any one seeking for the night of power, must seek it in the seven last nights of *Ram'dàn.*" IBN-ABB'AS. ' A. G. S. " Seek for the night of power in the ten last nights of *Ram-'dàn*, in the twenty-ninth night, twenty-seventh and twenty-fifth." ABU-SA'ID-AL-KHU'DHRÌ relates, that ' his highness retired alone into a *Turkish* tent, the first ten nights of *Ram'dàn;* after that, shut himself up, from the tenth, to the twentieth; after that, put his head out of the tent, and said, " verily I retired the first ten days of *Ram'dàn,* seeking for the night of power; after that the ten middle days, for the same purpose; and an angel came to me and said, " that night is in the ten latter nights:" then, any one having retired with me to seek this night, must retire on the ten

The night *Kadr* falls on one of the odd numbers among the ten last nights of the month *Ram'dàn.*

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latter nights; for verily I was shewn this night in the last ten: its remembrance was taken from me; and verily I saw myself in a dream, prostrating in mud at the day-break following that night, in which I saw it in my sleep: then seek for it in the ten latter nights, and in the odd nights of these ten." AB'U-SA'ID-KHU'DHRÌ says, 'then it rained in that night, and the roof of the Prophet's *Masjid* was at that time of the branches and leaves of the dates, and the roof leaked; and both my eyes saw the impression of mud upon the Prophet's forehead, in the morning of the twenty-first. From hence it is known that the night of power is on the twenty-first of *Ram'dàn*.' ZIRRÌN-BIN-HUBAISH,* said, 'I asked UBAI-BIN-CAB, saying, your brother, IBN-MASU'UD, says, "that person who stays awake all the nights of the year, finds the night of power." And UBAI-IBN-CAB said, "his object in saying that was, that when any one finds the night of power, that he is not to rest upon having obtained its rewards; that is, he is not to pass the remainder of the year at his ease, but to labour in good actions. Beware; for verily IBN MASU'UD surely has known that the night of power is in *Ram'dàn*, and that it is in the ten last nights; and that it is in the twenty-seventh night." Then UBAI-BIN-CAB swore, when he did not say if it please GOD; but said, "certainly the night of power is the twenty-seventh night." ZIRRÌN-BIN-HUBAISH says, 'I said to CAB, "by what proof do you say so?" He said, "from a sign which his highness acquainted me of; which is this; the sun rises in the morning of that night, without brightness." AA'YESHAH said, 'the Prophet used to be very assiduous and industrious in acting, in the last ten nights of *Ram'dàn*; more than he did in the first or middle ten nights.' AA'YESHAH said, 'the Prophet was used, when the ten last nights of *Ram'dàn* arrived, to labour more in his worshippings, than customary;

UBAI-BIN-CAB says it is the twenty-seventh night.

In the last ten nights of *Ram'dàn* the Prophet was more than usually assiduous in devotion.

* One of the *Tábi'ín*, esteemed of good authority; who is said to have lived sixty years in idolatry, and sixty in *Islàm*. Others make him to have attained the age of 150 years. He was one of the companions of ABDULLAH-IBN-MASU'UD.

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and was awake the whole night; and made his family keep awake also, that they might worship likewise.' CH. IX. PART I.

Part Second.

ÂÁYESHAH said, ' I said, " O Prophet! inform me, if I find out which is the night of power, what I shall say in prayers and supplications?" He said, " say, O LORD! verily thou art a forgiver and lover of pardon; then forgive me my faults." AB'U-BACRAH said, I heard the Prophet say, " seek for the night of power in four nights in the nine remaining nights or in three nights of the seven, or two nights in five, or in one of the three." IBN-ÔMER said, ' his highness was asked about the night of power: he said, " it is in every *Ram'dàn*," ÂBDULLAH-BIN-ANAS said, ' I said, " O messenger of God! verily I have a forest, in which I stay, and say prayers there, for the praise of GOD; then order me a night in which I may come to this *Masjid*." He said, " come on the twenty-third." And it was said to his son, " what did your father do in the *Masjid?*" He said, " he came into the *Masjid;* and when he performed afternoon prayers, he would not come out of the *Masjid* on any account, except for his natural evacuations: and when he performed morning prayer, he would find his beast at the door of the *Masjid*, would then mount him, and go to his forest."

Ejaculations to be used in the night *Kadr*.

Part Third.

ÛBÁDAH-BIN-ṢÁMIT said, ' the Prophet came out from his house, when he had been shewn the night of power, to inform us of it; and two *Muslemàns* were quarrelling with each other; and the Prophet said, " I am

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come out to shew you which is the night of power; and such a one and such a one are quarrelling; and that night, which was fixed in my mind, I have now forgotten, on account of their disputation; and it is near that the forgetfulness of that night by me will be better for you:* then seek it in the twenty-ninth, twenty-seventh and twenty-fifth." ANAS. ' A. G. S.

The angels descend on the night *Kadr*, and pray for mercy on true believers.

" When it is the night of power, GABRIEL comes down in a crowd of angels, supplicates and asks grace for every servant, sitting or standing in remembering GOD. And when it is with *Muslemàns* the festival *Fitr*, GOD excites emulation in his angels, on account of the rewards which his servants gain; and says, " O my angels! what is the retaliation and wages for works completed?" They say, " O GOD! its retaliation is that its full wages be given." After that, the servants come out, raising their voices in supplication: and GOD says to the angels, " O my angels! my male and female slaves have performed my divine commands, and that is the fast *Ram'dàn*; I swear by my power, that I approve their supplications." And GOD says, " return; verily I have pardoned you, and have changed your misdeeds for rewards."

* That is, it will be the cause of greater diligence in devotion on your parts.

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CHAP. X.---PART I.

ON SECLUSION.

ÂAYESHAH said, 'his highness used to seclude himself, the ten last nights of *Ram'dân*, until GOD caused him to die; and this was after having secluded himself in the first ten, and medium ten days; and he did not find the night of power; and it was shewn to him in the last ten nights: after that his wives secluded themselves in the last ten nights.' ABU-HURAIRAH said, 'the *Korân* was repeated to the Prophet once every year; and the repeater was GABRIEL; then it was repeated to him twice in the year in which his pure soul was taken away; and his highness used to seclude himself ten days in every year; and twenty days in the year in which his soul was taken.' ÂAYESHAH said, 'his highness used, when he secluded himself, to put his head out of the *Masjid*, near me; and was himself in the *Masjid*: and I combed the hair of his highness' head;* and his highness would not come out of the *Masjid* unless for his necessary evacutions.' IBN-ÔMER relates, that 'ÔMER-IBN-AL-KHAT'TAB asked the Prophet, and said, "I had made a vow, in the time of ignorance, that I

The Prophet used to sit apart in the *Masjid* during the ten last days of *Ram dân*.

A man secluded in a *Masjid* may put his head out of it.

* From hence it is understood that it is of no moment putting the head out of the *Masjid* in a state of seclusion. ABD-UL-HAK.

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would seclude myself one night in the *Cábah.*" His highness said, "if you have made a vow, then perform it."

Part Second.

The annual seclusion being once omitted, was expiated by a double period in the following year.

ANAS said, "the Prophet used to seclude himself the ten last nights of *Ram'dàn;* but one year he did not do it; and when the following year came, he secluded himself twenty days, in expiation for it." Â'YESHAH. 'His highness used, (when wishing to seclude himself) to perform morning prayer, then enter into his place of seclusion.' Â'YESHAH said, 'his highness went to visit the sick; when he was in a state of seclusion; and would pass in the same attitude as in seclusion, and would not look to one side or the other, nor stop; and he would ask the condition of the sick.' Â'YESHAH said, 'it is *Sunnat* on one secluded not to visit the sick, or be present at the prayers over a bier, nor touch his wife; nor come out on any account, but for occasions of indispensable necessity; nor is seclusion right without fasting; nor except in a public *Masjid.*'

Part Third.

A man is excused from other duties during his period of seclusion.

IBN ÔMER relates, from his highness, that 'when he secluded himself, his bed was spread for him, and his bedstead; and they were put either before or behind the pillars of the *Masjid.*' IBN Â'BB'AS said, 'his highness said, in respect of one secluded, "GOD deters him from faults, and rewards him with good things; like the doer of good; that is, the good acts which he does not then perform, such as visiting the sick, and prayers over a bier, visiting *Muslemàns;* GOD also gives him the rewards thereof.'

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Book the Eighth.

IN EXPLANATION OF THE EXCELLENCE OF THE KORÀN.

CHAP. I.---PART I.

OTHMÀN. ' A. G. S. " The best person amongst you is he who has learnt the *Korân*, and teaches it." UKBAH-BIN-ÀÀMIR said, ' the Prophet came out, and we were in the *Suffah* of the *Masjid*;* and he said, " which of you likes to go every day to *But'hân* or *Âkik*,† and bring two female camels with large humps upon their backs; without stealing, or taking by force, and incommoding a relation?" Then we said, " O messenger of GOD! we all like it." He said, " does not one of you come

* A covered place in front of the Prophet's *Masjid*. It was erected there while the *Kiblah* was towards *Jerusalem*, and remained after the *Kiblah* was changed. It was assigned as a residence to the poor *Muslemáns*, who, from that circumstance, were called *As'hâb-ul-Suffah*.

† Two places at *Medínah* in which were market places, and camels sold.

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BOOK VIII.

The repetition of a verse of the *Koràn* is better than the possession of a camel.

in the morning to the *Masjid*, and teach, or repeat two revelations of the book of GOD, which are better for him than two camels; and three revelations are better for him than three camels; and four than four camels; in this way are revelations better than numbers of camels." ABU'HURAIRAH. 'A. G. S. "Does any one of you like, when he returns to his family, to find, on his return, three female camels, with young, large and fat?" We said, "yes, we should like it." He said, "then three revelations, which any one of you repeats in his prayers, is better for him than three large, fat, female camels with young." ÂA'YESHAH. 'A. G. S. "Skilfulness in the *Koràn* is with the angels and the Prophets, which are great and virtuous; that is, a skilful person in *Koràn* in the world is like them, and their companion in futurity; and that person who reads the *Koràn*, and his tongue does not flow well in reading it; for him are two rewards; one, the rewards of reading; the other, of trouble." IBN ÔMER. 'A. G. S.

The most enviable persons are those who read the *Koràn* and bestow alms.

"There is no room to envy any but two persons; one a man to whom GOD has given the *Koràn*, and he rises up with it, and reads it in a *Sâât* of the night, and a *Sâât* of the day; the second, a man to whom GOD has given property, and he gives in alms with it, in a *Sâât* of the night and of the day." ABU MUS'A, 'A. G. S. "The state of a *Muslemàn*, who reads the *Koràn*, is like the orange fruit; whose smell and taste are pleasant; and that of a *Muslemàn*, who does not read the *Koràn*, is like a date, which has no smell, but a sweet taste; and the condition of an hypocrite, who does not read the *Koràn*, is like the *Coloçynth*, which has no smell, and has a bitter taste; and the hypocrite who reads the *Koràn* is like the sweet bazil, whose smell is sweet, but taste bitter."

ÔMER-IBN-AL-KHA'T'T'AB. 'A. G. S. "Verily GOD exalts the eminence of a tribe which believes in the *Koràn*, and acts by its rules; and GOD humbles another tribe, which follows a contrary conduct." ABU-SA'ÎD-KHUD'HRÌ said; "verily USAID-BIN-HU'DAÌR said, when he was repeating

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at night the chapter of the cow,* his horse was tied near him: all on a sudden, the horse jumped, and he became silent and left off reading; then the horse became quiet, and rested from jumping: then USAID read again, and the horse jumped; and he was silent, and the horse quiet: after that, he read, and the horse jumped; this occurred three times: then he left off reading; and his son, whose name was YAHYA, was near the horse; and USAID was afraid that the horse would hurt him: and when he put his son away from the horse, he raised up his head towards the regions; and behold he saw something like a canopy; and in it things like lamps. And in the morning he informed the Prophet of it, who said twice, "read, O USAID! read, O USAID!" USAID said, in excuse for leaving off reading, "I was afraid, O Prophet of GOD! that the horse would have trodden upon my son, when he was near him; and I went to YAHYA, and raised up my head towards the regions, and I saw a thing like a canopy, and in it like lamps: then I came out of my place; but did not see them." His highness said, "do you know what it is which you saw like a canopy and lamps?" He said, "no." The Prophet said, "they were angels, which were near you on account of your voice in reading the *Koràn;* and if you had read all night, verily they would have remained till the morning; and people would have looked at them; and they would not have been hidden from men."

Emotion of a horse at hearing the *Koràn;*

lights descend from heaven.

Those lights were angels, attracted by the sound.

BAR'AA-IBN-AAZIB said, 'there was a man repeating the chapter entitled the cave;† and a horse, tied with two ropes, by his side: and a cloud came over the horse's head, and covered him; and it came near, and the horse was near running away from it. And in the morning, the man came to the Prophet, and mentioned the circumstance: and the Prophet said, "that is grace which has come down on account of

* *Koràn.* Chap. 2. † *Koràn.* Chap. 18.

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the *Koràn.*" AB'U-SA'ÏD-IBN-AL-MU'ALL'A* said, 'I was saying prayers in the *Masjid*, and the Prophet called me; but I did not answer him till I had performed prayers. After finishing, I came to the Prophet, and said, "O messenger of GOD! verily I was saying prayers;

A man is to leave off every occupation, even prayer, to obey the call of GOD or his messenger.

on which account I did not answer." He said, "has not GOD said; answer GOD and his messenger whenever he calls you; and obey his orders?" After that he said, "shall I not teach you the greatest chapter that is in the *Koràn* before you come out of the *Masjid?*" Then he took me by the hand; and when I wished to come out, I said, "O messenger of GOD! verily you said, I will teach you the greatest chapter in the *Koràn.*" He said, "it is the introductory chapter; and it consists of seven revelations, which came down twice; once in *Mecca*, and once in *Medínah;* on which account it is called *Sabâ-al-Mathánì.*"† AB'UHURAIRAH, 'A. G. S. "Do not keep your houses empty of the remembrance of GOD, and reading of the *Koràn*, like burying-grounds, in which you have fallen like the dead. Verily the devil runs away from the house, in which the chapter, entitled the cow, is read." AB'U-UMA'MAH said, 'I heard the Prophet say, "read the *Koràn;* for verily it will come on the day of resurrection, an intercessor for its reader; and read the two bright chapters, one of them that entitled the cow,‡ and the other, the family of IMR'AN;§ for verily they will come, on the day of resurrection, as if two clouds, or two canopies, or two flocks of birds, in ranks; when they will be a proof on the part of their readers. Read the chapter of the cow, because taking it is a means of abundant happiness; and neglecting it is a cause of regret; and the slothful cannot take it." NAW'AS-BIN-SAMA'AN‖ said, 'I heard the Prophet say, "the *Koràn* will be brought, on the day of resurrection, and its people, namely, those who acted agreeably to its

The first chapter is the noblest in the *Koràn.*

The chapters entitled the *Cow* & the family of *Imràn* are called the two bright chapters.

* One of the companions, of the class of the *Ans'árs* of *Medínah.*
† That is, the seven, twice sent.
‡ *Koràn.* Chap. 2. § *Koràn.* Chap. 3.
‖ One of the *Sahábah*, of the tribe *Celáb*; an inhabitant of *Syriá.*

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rules: and the chapter of the cow and that of the family of Imr'an will be in its front like two clouds, or two black canopies, and there will be a division between them; or they will be like two flocks of birds, as a proof for their readers." Ubai-bin-Cab said, 'the Prophet said to me, "O Ubai-bin-Cab! do you know which is the greatest revelation of the book of God?" I said, "God and his messenger know best." Again he said; "O Ubai-bin-Cab! do you know which is the greatest revelation of the book of God?" I said, "the greatest revelation of the book of God is that entitled the throne."* Then he put his hand upon my breast, and said, "may knowledge be welcome to you, O Ubai-ibn-Cab!"

The noblest verse in the *Koràn* is that of the *throne*.

Ab'uhurairah said, 'the Prophet appointed me to take care of the *Fitr* alms; that is, he gave them over to me, in order that they might be distributed to the poor at an opportunity: and a person came to me, and began taking from it with both his hands; and I took hold of him, and said, "I shall take you to the Prophet." He said, "verily I am a poor man, and have the weight of a family upon my neck, and my want is excessive." Then I released him; and in the morning went to the Prophet; and he said, "O Ab'uhurairah! what is become of your last night's prisoner?" I said, "O messenger of God! he complained of extreme want, and of a family; and I had compassion on him, and set him free." The Prophet said, "beware! verily he told a lie, and will soon come back." Then I thought he would come back, from the Prophet's saying so; and I sat expecting him: and he came, taking victuals with both his hands; and I seized him and said, "verily I shall take thee to the Prophet." He said, "let me go, I am indigent, and have the weight of a family upon me, and I will not return again." Then I compassionated him, and freed him; and in the morning went to the Prophet, and he said to me, "O Ab'uhurairah! what is become of your captive?" I said, "O mes-

Ab'uhurairah deceived by a pretended poor man;

* *Ayat-ul-Cursì; Koràn.* Chap. 2. v. 256. See Sale Vol. I. p. 47. note *l*.

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senger of God! he complained of extreme want, I compassionated him, and let him go." Then the Prophet said, " he verily told you a lie, and will soon return." Then I sat in expectation of him, from what the Prophet said; and he came, taking the victuals with both hands; and I laid hold of him, and said, " really I will take you to the messenger of God; this is the third time which you have come saying, verily I will not return." He said, " let me go, that I may teach you a saying by which God will benefit you. When you go to sleep, then repeat the revelation of the throne, and verily there will always be a guard for you from God; and the devil will not come near you till the morning." Then I liberated him, and in the morning went to his highness; and he said to me, " what is become of your captive?" I said, " he taught me a saying by which God will benefit me." The Prophet said, " verily he spoke true, regarding the nature of the revelation of the throne; but he is a liar in the whole of his own conditions. Do you know, O Ab'uhurairah! who you talked with in these three days?" I said, " I do not know." He said, " it is the devil."

who proves to be the devil.

Ibn Abb'as said, ' while Gabriel was sitting near his highness, all on a sudden he heard, (or Gabriel heard,) a noise above him; and he raised up his head, and Gabriel said, " this is a door of the regions, which is opened to-day, and never was opened before." Ibn Abb'as says, ' then an angel came down from the road of that door, and Gabriel said, " this is an angel who is come down towards the earth, and never came down before to-day." Then the angel saluted the Prophet, and said, " be glad in the two lights that have been given to thee; they were not given to any Prophet before thee; one of them, the introductory chapter; the other, the two last sections of the chapter of the cow. Thou wilt never read one syllable of the introductory chapter, and of the two last sections of the chapter of the cow, but the rewards of it

An angel declares the excellence of the first chapter of the *Koràn*, and of the two last sections of the second.

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will be given to thee and the supplications in it will be approved." Ab'u Masu'ud. ' A. G. S. " He who repeats the two sections of the latter part of the chapter of the cow, in one night, it will be sufficient for the repeater; that is, it will repel from him the wickedness of the *Genii* and man." Ab'u Dard'aa. ' A. G. S. " He who gets by heart, and repeats, ten sections of the first of the chapter of the cave,* shall be guarded from the wickedness of *Dajjál*."

Excellence of the chapter of the *Cave*.

Ab'u-Dard'aa. ' A. G. S. " Is not one of you able to repeat a third of the *Koràn*, in one night?" The companions said, " how can any one of us repeat a third in one night? For it is not without difficulty." He said, " the chapter commencing with these words, say God is one God,† is equal to a third of the *Koràn* in rewards.‡ Aa'yeshah relates, that ' his highness appointed a commander to an army; and when he acted as *Imàm*, and repeated the *Koràn* to his friends, in the prayers, he finished with the declaration of God's unity;‖ that his custom was to repeat it after the introductory chapter. And when the army returned, they mentioned this circumstance to the Prophet, who said, " ask him why he did it?" And they asked him. He said, " because that chapter is the attribute of God, and I like to repeat it." Then the Prophet said, " tell him that God loves him." Anas said, ' a man said, " O Prophet of God! verily, I like the chapter entitled the declaration of God's unity." His highness said, " verily your liking this chapter shall bring you into paradise." Ukbah-bin-Aa'mir. ' A. G. S. " Do you not see the revelations which have been sent down to night? Such as the like was never seen? They are these: say, I fly for refuge unto the Lord of the day-break;§ and, say

The chapter which declares the unity of God is equal, in value, to one third part of the *Koràn*.

* *Koràn*. Chap. 18.
† *Koràn*. Chap. 112.
‡ Some have said its being a third is, that the *Koràn* consists of three things, viz. the narratives of the Prophets, the rules of religion, and the unity of God; and that this chapter contains the unity of God. Abd-ul-Hak.
‖ *Koràn*. Chap. 112. § *Koràn*. Chap. 113.

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The Prophet used to repeat the three last chapters of the *Koràn*, every night, before going to sleep.

I fly for refuge unto the LORD of men."* Âa'yeshah said; his highness used, when going to sleep, to hold up the palms of both his hands, and repeat upon them the three chapters entitled the declaration of God's unity, the day-break and men;† after that he would blow upon the palms of his hands, and touch the noble parts of his body with them, that he could reach. He began by passing his hands over his head and face, and over the front part of his body, after that over other parts; and this he did three times.'

Part Second.

Three things, viz. the *Koràn*, integrity & kindred, will bear witness regarding the conduct of mankind, on the day of judgment.

Efficacy of reading the *Koràn*.

ÂBDUL-RAHMÀN-BIN-ÂWF. 'A. G. S. There will be three things under the imperial throne, on the day of the resurrection; one of them is the *Koràn*, which will be a proof of benefits to servants, and for it is an external and internal;‡ the second is integrity; the third, propinquity. It will call aloud, "beware, that person who executes my right, the favour of God will be joined to him; and that person who cuts me, God will remove from the court of mercy." ÂBDULLAH-BIN-ÂMER. 'A. G. S. "It will be said to the reader of the *Koràn*, "read, and ascend the steps of paradise, in number equal to that of the revelations you read." Then if he reads the whole *Koràn*, it will bring him to the utmost summit of paradise; and it will be said, "read the *Koràn* as you read it in the world; that is, deliberately; because verily your halting place is near the latter part of the revelations which you read." IBN ÂBB'AS. 'A. G. S. "That person who does not remember any of the *Koràn*, is like unto a house in ruins, which has no inhabitant." AB'U-SA'ÏD-KHUD'HRÌ. 'A. G. S. God saith, "the person who is prevented by the *Koràn* from remembering

* *Koràn*. Chap. 114. † Chap. 112, 113, 114.

‡ The external, that which all *Mómins* are partners in understanding; and the internal, that which the illustrious understand; i. e. the Prophet and his family. ABD-UL-HAK.

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me, and supplicating me, I shall give him more and better than that which I gave to supplicants:" and the superiority of God's word over that of his creatures, is as his eminence over them.' Ibn Masu'ud, ' A. o. s. "The person who reads one word of the book of God, for him is a good, and every good shall be rewarded by ten: I do not say that *Alif, Lam, Mim,** is one word, but *Alif* is a word by itself, and *Lam* a word, and *Mim* a word."

Ha'rith-al-A'awar† said, ' I passed into a *Masjid* of *Cúfah*, and behold! I saw men talking idly and with levity; and I came near Ali-ibn-ab'u-Ta'lib, and informed him of the state of the people; and he said, "is it as you say?" I said, "yes." He said, "beware! for verily I heard the Prophet say, take heed, verily contention and strife shall quickly come to pass, on account of the difference of people's opinions." "I said, O messenger of God! what is the way of being freed from, and avoiding that strife?" The Prophet said, "the book of God: in the *Koràn* is the history of those who were before you, and an account of that thing which shall come after you; and in the *Koràn* are the rules for transacting affairs; and the noble *Koràn* is a separater between the true and the false: it is not in vain: the person that abandons it, that is, does not obey it, of the proud, may God break him in pieces; and the person who desires the straight road, without the *Koràn*, may God cause him to stray: and the *Koràn* is a strong rope of God: the person who has seized it, has arrived at the near court of God; and the *Koràn* is a word containing happy explanations; and it is the straight road, which leads easily and quickly to the journey's end of your desire: and the *Koràn* is a thing by which a deviation is not caused from the true to the false, and is not difficult to the tongue, and the learned are not satiated by it; I mean the

The *Koràn* is the only test of truth, whereby all difference of opinion, in matters of faith, may be removed.

* The second chapter of the *Koràn*, and four others, begin with these letters; concerning the meaning of which various opinions are entertained. See Sale's Prelim. Disc. p. 79.

† One of the *Tábi'in* of *Cúfah*, and an attendant of Ali-ibn-Abu'-Ta'lib.

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knowledge of the learned cannot grasp it; and it does not become old by repetition; that is, its brilliancy and currency are not abated; and its wonders are without end: the *Koràn* is a thing, which, when the *Genii* heard, they praised, and said, "verily we have heard the *Koràn*, which is wonderful; it shews the right road." Then they believed in it. Whoever shall be a repeater of the *Koràn*, shall be a speaker of truth; and whoever acts by it, shall be rewarded, and whoever rules by it, shall be just, and whoever invites men to it, shall be shewn the way." MUADH JAHANI. 'A. G. S. "The person who reads the *Koràn*, and acts by what is in it, his father and mother shall be crowned on the day of resurrection; and the crown shall be brighter than that of the sun in the houses of the world: if the sun was near to you, then what is your supposition of that person who reads and acts by the *Koràn?* I mean, by his reading it, that his father and mother will obtain this eminence, then reckon what quantity the reader will obtain." UKBAH-BIN-AA'MIR said, 'I heard the Prophet say, "if the *Koràn* was wrapped up in a skin, and thrown into a fire, it would not burn."* ALI-IBN-AB'UT'A'LIB. 'A. G. S. "Whoever reads the *Koràn*, and remembers it, and knows the lawful as lawful, and the forbidden as forbidden, GOD brings him into paradise, and accepts his intercession for ten persons of his family, such as verily shall have been fitted for hell." AB'UHURAIRAH said, 'the Prophet said to UBAI-IBN-CAB, "what parts of the *Koràn* do you repeat in your prayers?" He said, "the introductory chapter." And the Prophet said, "I swear by GOD that there has not been sent down, either in the bible or evangelists, psalms or *Koràn*, any thing so excellent as the introductory chapter; and verily it consists of seven revelations which descended twice; and this chapter is like the great *Koràn*, which has been given to me."

The reader of the *Koràn* not only obtains paradise, but his parents are glorified, at the resurrection, in virtue of his merits.

* That is, its nobleness is such, that if it were thrown into the fire, it would not burn it. Some have said that these wonderful things of the *Koràn* were in the time of the Prophet. ABD-UL-HAK.

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Efficacy of committing to memory, and frequently repeating the *Koràn*.

AB'UHURAIRAH. 'A. G. S. "Learn the *Koràn*, and read it; then verily the condition of him who has learnt the *Koràn* and read it, and stood up at night by it, is like that of a bag filled with musk, which diffuses its smell in every place: and the state of him who has learnt the *Koràn* and slept, and not stood up at night, while having the *Koràn* in his belly (i. e. remembering it) is like a bag of musk with its mouth tied." AB'UHURAIRAH. 'A. G. S. The person that repeats the chapter *Ha-mìm-al-mòmin** to the words "before him shall be the general assembly;" and the revelation of the throne,† in the morning; shall be guarded from calamities and mishaps, till the evening: and he who shall repeat them at that time, shall be guarded till the morning." NUM'AN-BIN-BASHIR. 'A. G. S. "Verily GOD wrote a book two thousand years before creating the heavens and the earth; and sent two revelations down from it, which are the two last of the chapter of the cow; if they are not repeated in a house for three nights, the devil will be near that house." AB'U-DARD'AA. 'A. G. S. "The person who repeats three sections from the beginning of the chapter of the cave, shall be guarded from the strife of *Dajjàl*." ANAS. 'A. G. S. "Verily every thing has a heart; and the heart of the *Koràn* is the chapter *Ya-Sìn*,§ and he who reads it, GOD will write for him, on that account, rewards as those for reading the *Koràn* ten times."

AB'UHURAIRAH. 'A. G. S. "Verily GOD disclosed the chapters entitled *Tà-Hà*‡ and *Yà-Sìn*§ before creating the regions and the earth, by one thousand years; and when the angels heard them, they said, "happy be the tribe to which the *Koràn* shall be sent down, and happy be the bellies which bear it, and the remembrance of it; and happy be the tongues which speak it." AB'UHURAIRAH. 'A. G. S. "The person who reads the chapter entitled *Smoke*,‖ in a night, rises in the morning when seventy

* *Koràn*. Chap. 40. † *Koràn*. Chap. 2. v. 256.
‡ *Koràn*. Chap. 20. § *Koràn*. Chap. 36. ‖ *Koràn*. Chap. 44.

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thousand angels are asking pardon for him." AB'UHURAIRAH. 'A. G. S. "The person who reads the chapter entitled *Smoke*, on a Friday night, his faults will be forgiven." IRB'A'D-BIN-SA'RIAH relates, that 'the Prophet used to repeat the *Musabbi'hàt*,* before going to sleep. His highness would say, that "in this chapter there is a section, better than a thousand." AB'UHURAIRAH. 'A. G. S. There is a chapter in the *Koràn*, of thirty sections, which interceded for a man until he was pardoned; and it is that commencing with the words, "blessed is he in whose hands is the kingdom."† IBN-ÂBB'AS said, 'some of the Prophet's companions pitched a tent upon a grave, not knowing that a grave was there; and they saw a man repeating the chapter entitled the *Kingdom*, till he finished it: and they went to the Prophet, and informed him thereof; and the Prophet said, "this chapter is a preventative of punishment to its reader; and it is a redeemer from GOD's punishment." JA'BIR said, 'verily the Prophet used not to sleep till he repeated the chapter commencing *Alif, Lam, Mim*, the revelation,‡ and that entitled the *Kingdom*.'§ IBN-ÂBB'AS and ANAS said, 'the Prophet said, "the chapter entitled the *Earthquake*|| is equal to half the *Koràn*, and the declaration of GOD's unity¶ is equal to a third of the *Koràn*, and that commencing *Say O ye unbelievers*** is equal to a fourth of the *Koràn*." MÂKIL-BIN-YES'AR said, that 'his highness said, whoever says, thrice in the morning, "I seek protection with GOD, the hearer and knower, from the cast out devil;" and repeats three of the last verses of the chapter entitled the congregation,†† GOD will appoint seventy thousand angels for him, to send grace upon him till

Excellence of the chapter entitled *the Kingdom.*

Great value of the chapters entitled, *Adoration, the Kingdom, the Earthquake, the declaration of* GOD's *unity, the unbelievers, the congregation,*

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* The chapters which commence with the words *Subh'ána*, to glorify, or *Sabbah'a*, be glorified. According to *Tibi*, the verse or section, here so highly valued, is concealed, like the night *Kadr*, and the most propitious hour in Friday. Or it is probably the concluding part of the chapter entitled the *Congregation* (*Koràn* chap. 59.) or the beginning of that entitled *Iron* (chap. 57.) ABD-UL-HAK.

† *Koràn*. Chap. 67. entitled "*The Kingdom*."
‡ *Koràn*. Chap. 32. § *Koràn*. Chap. 67. || *Koràn*. Chap. 99.
¶ *Koràn*. Chap. 112. ** Chap. 109. †† *Koràn*. Chap. 59.

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the evening; and if he dies in that day, he dies a martyr. The person who says these revelations in the evening, shall be in that station which is mentioned in the morning." ANAS. 'The person who repeats, two hundred times every day, the declaration of GOD's unity, his faults of fifty years shall be blotted out, unless he shall have debt upon him.'* ANAS relates, from the Prophet, "that person who is about to sleep upon his own bed, if he sleeps upon his right side, and after that repeats, one hundred times, the declaration of GOD's unity; GOD will say to him, on the day of resurrection, "O my servant! come into paradise, with your right side foremost."

AB'UHURAIRAH. There is a tradition from him that his highness heard a man, repeating the declaration of GOD's unity; and he said, "it is indispensable." I said, "what is necessary?" He said, "paradise."† FARWAH-BIN-NAWFAL,‡ relates from his father, who said, "O messenger of GOD! teach me a thing to say when I go to sleep." His highness said, "repeat the chapter commencing, *Say, O unbelievers*,§ because this chapter declares an abhorrence of making any being partner with GOD." ÛKBAH-BIN-ÂA'MIR said, 'while I was walking with the Prophet, between *Joh'fah* and *Abwah*,‖ all on a sudden a squall of wind and a great darkness hid us; and the Prophet stood up, seeking protection by the chapters entitled the *day-break* and *men*,¶ and said, "O ÛKBAH! call for protection in the words of these two chapters; for no one hath ever sought for protection in any way so excellent as these two chapters." ÂBDULLAH-BIN-KHUBAIB** said, 'we came out, in a rainy and very dark night, looking

the day-break, and *men*.

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* This passage admits of two meanings, either that his debt will not be forgiven, or that the sins of a person in debt will not be forgiven. ABD-UL-HAK.

† That is, that person is assured of, or entitled to paradise.

‡ One of the *Tábî'in*, or according to some authors, of the *Sahábah*.

§ *Korân*. Chap. 109.

‖ Two villages between *Mecca* and *Medînah*.

¶ *Korân*. Chap. 113, 114.

** One of the *Sahábah* of the class of *Ansárs* of *Medînah*; whose name was KHAL'IF.

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for the Prophet; and we found him, and he said, "repeat." We said, "what?" He said, "the declaration of God's unity,* and the two chapters which implore his protection,† in the morning and evening, three times; it will be sufficient for you in every thing." Ukbah-bin-Aa'mir said, 'I said, "O messenger of God! may I repeat the chapter entitled H'ud,‡ or that entitled Joseph?"§ He said, "you will never repeat any thing completer than *Say, I fly for refuge unto the* Lord *of the day-break.*"‖

Part Third.

Abùhurairah. 'A. G. S. "Explain the meaning of the *Koràn*, and follow its divine commandments." Aa'yeshah. 'Verily the Prophet said, "repeating the *Koràn* in prayers, is better than at other times; and repeating it at other times is better than *Tasbìh'*¶ and *Tacbìr;*** and *Tasbìh'* is better than alms, and alms is better than fasting, and fasting is a shield from hell-fire." Othm'an-bin-Abdullah relates, from his forefathers, that the Prophet said, "the rewards of a man's repeating the *Koràn* by heart are one thousand steps; and the rewards of reading it shall be encreased to two thousand steps." Ibn-Omer. 'A. G. S. "Verily men's hearts take rust, like iron, when water gets to it." It was said, "O messenger of God! what causes an unsullied heart?" He said, "remembering death very much, and repeating the *Koràn*." Aifa-abdul-Cala'a'i†† said, that a man said, 'O Prophet of God! what is the

The repetition of the *Koràn*, in the time of prayer, is superior to all other religious observances.

* *Koràn*. Chap. 112.
† Chap. 113, 114.
‡ Chap. 11.
§ Chap. 12.
‖ *Koràn*. Chap. 113.
¶ Praising God, by repeating the words *Subhàn-allah*.
** Repeating the words *Allaho-Acber!*
†† He takes his surname from *Dhu'l-Caláá*, a village in *Yemen*. He is one of the *Sah'ábah*. He was the head of his tribe; the Prophet called him; which call he obeyed, embraced *Islàm* and accompanied Muh'ammed in his flight from *Mecca*.

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greatest chapter of the *Koràn*?' He said, "the declaration of GOD's unity." The man said, "which is the greatest section of the *Koràn*?" He said, "the revelation of the throne." The man said, "then what section do you like, as bringing good to you and your sects?" He said, "the last part of the chapter of the *cow*; because its seal is from the treasury of GOD's mercy, under his imperial throne. GOD has given it to this sect; and there is not left out any thing good, of this world and futurity, but what is contained in it."

Excellence of the chapter entitled *the family of* IMR'AN,

ABDUL-MALIC-BIN-OMAIR.* 'A. G. S. "The introductory chapter is a cure for every pain." OTHM'AN-BIN-AFF'AN said, 'he who repeats the last section of the family of IMR'AN,† in one night, shall have the rewards of keeping awake the whole night written for him." MAC'H'UL said, 'he who repeats the family of IMR'AN on Friday, angels shall send grace upon him till night.' JUBAIR-BIN-NUFAIR.‡ 'A. G. S. Verily the Prophet said, "verily GOD completed the chapter of the *Cow* with two revelations; they were given to me, from GOD's treasury, which is under his imperial throne: then learn the words that are in them, and teach them to your wives and family; because the words that are therein ask for forgiveness, and are a cause of approaching to the court of GOD; and they are supplications." CAB-BIN-MA'LIC. 'Verily the Prophet said, "repeat the chapter entitled H'U'D,§ on Friday." AB'U-SA'ID-KHU'DHRÌ. 'A. G. S. "The person that repeats the chapter of the *Cave* on Friday, the light of faith brightens him, between two Fridays." KHA'LID-BIN-MAD'AN,‖ said, 'A. G. S. Repeat a chapter which is a redeemer from the world and futurity, and that chapter is that which begins *Alif, Làm,*

* One of the *Tábi'ín*, esteemed of good authority. He was *Ká'dì* of *Cúfah* after SHAB'I.
† *Koràn*. Chap. 3.
‡ One of the *Tábi'ín*, of *Syria*, of good authority. He saw both the times of ignorance and of *Islàm*. He died in *Syria*, A. H. 80.
§ *Koràn*. Chap. 11.
‖ One of the *Tábi'ín* of *Syria*, who had conversed with seventy of the *Sahábah*. He died A. H. 104.

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and of that entitled *the revelation.*

Mìm, the revelation,* because verily it was reported to me that there was a man who repeated it, and no other thing besides it, and he was a great sinner; and this chapter spread its wings upon him; and interceded for him, and said, " verily that man repeated me very much:" then GOD accepted its intercession for the man; and GOD said to his angels " write for this man a good action in place of every sin; and exalt him to a high station." And KHA'LID also said, ' verily this chapter disputes in the grave on the part of its repeater, and says, " O LORD! if I am a chapter of thy book, then approve my intercession for him; but if I am not of thy book, then erase me from it." Verily this chapter shall be (by the power of GOD) like a bird; and shall spread its wings over its repeater, and then intercede for him, and prevent him from the punishments of the grave:' and the same is said of the chapter entitled the kingdom;† and KHA'LID never went to sleep until he had repeated these two chapters. And TA'US YEMA'NÌ has said, ' these two chapters have been exalted over all the other chapters of the *Koràn* by sixty excellencies.' Â'T'AA-BIN-AB'U-RA-B'AH' said, ' it was reported to me that the Prophet said, " that person who repeats the chapter *Yá-Sìn*,‡ in the beginning of the day, his wants shall be fulfilled." MÂKÌL-BIN-YES'AR. ' A. G. S. " The person who repeats the chapter *Yá-Sìn* for GOD's pleasure, shall be pardoned his former faults; therefore repeat it near your dead."

Efficacy of the chapter *Yá-Sìn*,

Â'BDULLAH-BIN-MÂSU'UD said, ' verily every thing has a summit, and the summit of the *Koràn* is the chapter of *the Cow;* and verily every thing has an essence; and verily the essence of the *Koràn* is *Mufassel.*'§ Â'LÌ-IBN-AB'UT'A'LIB said, ' I heard the Prophet say, " there is a beauty for every thing, and the beauty of the *Koràn* is the chapter entitled *the*

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* *Koràn.* Chap. 32. † *Korán.* Chap. 67. ‡ *Koràn.* Chap. 36.

§ That is, from the beginning of Chap. 49, to the end of the *Koràn*: the chapter is entitled *the inner apartments.*

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*Merciful."** IBN MASU'UD. 'A. G. S. "That person who repeats the chapter entitled *the Inevitable*† every night, will have no want;" and I used to order my daughters to repeat this chapter every night.' ALI-IBN-AB'UT'ALIB said, 'the Prophet liked this chapter, which commences with these words, "Praise the name of thy LORD, the most high."‡ ABDULLAH-BIN-AMER said, 'a man came to the Prophet and said, "teach me, O Prophet!" His highness said, "repeat three chapters, having A. L. R. prefixed to them."§ Then the man said, "I am old, and my heart is hard, and my tongue harsh." The Prophet said, "then repeat three chapters in the beginning of which is *Ha Mim*."‖ Then the man repeated his request, as the first time, and said, "O messenger of GOD! teach me a chapter to gain me all my desires." And he taught the man the chapter entitled *the Earthquake;*¶ and the man said, "I swear by GOD, who has sent you in truth, that I never will add any thing to this." And he went away. Then the Prophet said, "this person has found redemption." IBN OMER. 'A. G. S. "Cannot one of you repeat a thousand sections in one day?" The companions said, "who is able to do it?" He said, cannot one of you repeat the chapter commencing thus: "the emulous desire of multiplying employeth you?"** SA'ID-IBN-AL-MUSAIB†† relates, that his highness said, "the person who repeats the declaration of GOD's unity, ten times, shall have a house built for him in paradise; and he who shall repeat it

of the *Inevitable,*

Praise the name of the LORD,

the earthquake,

and of *the desire of multiplying.*

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* *Korân.* Chap. 55. † *Korân.* Chap. 56.

‡ *Korân.* Chap. 87.

§ Of these there are five, viz. Chapters 10, 11, 12, 14, and 15, entitled JONAS, HU'D, JOSEPH, ABRAHAM, and AL-HEJR. They commence with the letters, A. L. R; but some commentators also include Chap. 13. intitled *Thunder,* to which are prefixed the four letters A. L. M. R.

‖ The Chapters 40, 41, 42, 43, 44, 45, and 46, which have the letters H. M. prefixed. These Chapters are much shorter than those commencing with A. L. R.

¶ *Korân.* Chap. 99.

** *Korân.* Chap 102. That is, the repetition of this chapter is equal, in point of merit, to the repetition of one thousand verses.

†† One of the principal *Tâbi'in;* of the tribe *Koraish* and family *Makhzûm.* He was born in the second year of the reign of OMER-IBN-AL-KHA'T'AB. He was eminent among those of his time, for knowledge of the law and of traditions, for abstinence and piety. He died A. H. 93.

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twenty times, shall have two houses built for him in paradise; and he who repeats it thrice, shall have three houses built for him." Then ÔMER-IBN-AL-KHA'T'T'AB said, " since repeating this chapter has such rewards, verily I shall repeat it very often; and from which I shall get a great many palaces in paradise." Then the Prophet said, " GOD's mercy is more spacious than that." HÁSAN BAS'RÎ. ' A. G. S. " Whoever repeats a hundred sections in one night, the *Koràn* shall not be an enemy to him in that night; and he who repeats two hundred revelations in one night, shall have written for him the standing up of a whole night; and he who repeats five hundred in one night, to a thousand, shall rise in the morning with a *Kin'tàr* of rewards." The companions said, " what is a *Kin'tàr?*" The Prophet said, " a great deal of wealth, amounting to twelve thousand."*

Rewards of repeating from one hundred to one thousand verses of the *Koràn.*

* In the *Kámùs* a *Kin'tàr* is said to be the weight of forty *Ukiahs* of gold, or 1200 *Dínàrs;* or the quantity of gold which will fill an ox's hide.

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CHAP. II.---PART I.

ON READING THE KORÀN RESPECTFULLY.

ABÙ MÚSÁ-AL-ASHARÌ. ' A. G. S. " Read the *Koràn* constantly; I swear by him, in the hands of whose might is my life; verily the *Koràn* runs away faster than a camel which is not tied by the leg." IBN MASU'UD. ' A. G. S. " It is a bad thing for any one of you to say, I have forgot such and such a revelation; but say, I have been caused to forget that revelation. Remember the *Koràn*, because it goes quicker from the breasts of men, than their quadrupeds, if not tied." IBN ÒMER. ' A. G. S. " The condition of remembering the *Koràn* and forgetting it, is no other than like that of a master of camels, which are tied by the leg: if guarded, they will be preserved; but, if they are freed, they run away."

The words of the *Koràn*, if not frequently repeated, are easily forgotten.

JUNDUB-BIN-ÀBDULLAH. ' A. G. S. " Read the *Koràn* as long as you feel a pleasure in it; and when tired, leave off." KUTA'DAH* said, ' ANAS was asked, " how did the Prophet read the *Koràn?*" He said, " his reading was drawling." After that, ANAS repeated BISMILLAH-AL-RAH'MAN-AL-RAHÌM, drawling in the word ALLAH, and in the *Mim* of *Rahmàn*,

* One of the principal *Tábi'in*.

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and in the *Ha* of *Rahìm*." AB'UHURAIRAH. 'A. G. S. "GOD is not pleased with any thing which is heard, so much as the sweet voice of his Prophet in reading the *Koràn*."—AB'UHURAIRAH. 'A. G. S. "GOD is not pleased with any voice, so much as the Prophet, when he reads aloud the *Koràn*." AB'UHURAIRAH. 'A. G. S. "He is not of my followers who does not read the *Koràn* with a good voice." ABDULLAH-BIN-MASU'UD. 'The Prophet said to me, when he was in the pulpit, "read something of the *Koràn* to me." I said, "shall I read the *Koràn* to thee, since it has been sent to thee?" I mean, "thou art the most worthy to read the *Koràn*." He said, "I like to hear it from others." Then I read the chapter entitled *Women*,* till I came to this section: "Then what shall be the condition of the infidels, when I bring an evidence from each tribe against itself, and shall bring thee, O MUH'AMMED! a witness against these people?"† Then his highness said, "this is enough for thee now." Then I turned my face towards his highness, and saw his eyes shedding tears.' ANAS. 'A. G. S. To UBAI-IBN-CAB, "verily GOD hath ordered me to read the *Koràn* to thee." UBAI-IBN-CAB said, "did GOD mention my name to thee?" The Prophet said, "yes, he did." Again UBAI said, with astonishment, "was I actually mentioned by the creator of the universe?" The Prophet said, "yes, thou wast mentioned by GOD." Then both the eyes of UBAI-IBN-CAB shed tears. And in one tradition it is, that when the chapter commencing, "the unbelievers among those to whom the scriptures were given, and among the idolaters, did not stagger,"‡ was revealed, his highness said to UBAI-BIN-CAB, "verily GOD ordered me to repeat the abovementioned chapter to thee." UBAI said, "did GOD really mention my name? His highness said, "yes, he did." IBN OMER said, 'the Prophet has prohibited travelling with the *Koràn*; that is, that it should be carried towards the land of the enemies of reli-

The Prophet read the *Koràn* in a pleasing voice; and recommended an agreeable modulation to others.

The Prophet forbade carrying the *Koràn* on journeys,

* *Koràn*. Chap. 4. † Verse 40. ‡ *Koràn*. Chap. 98.

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gion." And in one tradition it is, "travel not with the *Koràn*; for verily I am not secure, but the enemies might take it, and treat it with contempt, and destroy it."

CHAp. II. PART I. where it might be lost, or treated with contempt.

Part Second.

ABÙ-SAÏD-AL-KHUDHRÌ. 'I was sitting amongst the decrepid and poor of the refugees, and verily some of them were covered by others, on account of their nakedness;* and a reader was reading the *Koràn* to us; when unexpectedly the Prophet came, and stood near us. Then the reader became silent, and the Prophet saluted us.† His highness said, "what were ye doing?" We said, "we were listening to the book of GOD." The Prophet said, "praise be to GOD, who has created people of my sect, with whom I have been ordered to sit." Then he sat in the middle of us, and made himself our equal, and was not discriminated from us. After that, he made a sign with his hand, saying, "sit ye this way, in a circle." Then the companions sat down in a ring, and his highness saw their faces, and said, "be joyful, O body of poor refugees! with perfect splendor on the day of resurrection: and ye will enter into paradise before the rich by half a day; and half a day of that world is five hundred years of this." BARA-IBN-AAZIB. 'A. G. S. "Ornament the *Koràn* with your sweet voice; because its impression is greater on the heart." SAD-IBN-UBADAH.‡ 'A. G. S. "There is no man who reads the *Koràn*, and afterwards forgets it, but will come before GOD on the day of

* That is, those that had not good clothes upon their bodies, were, on this account, sitting close to each other.

† From this it is known, that it is wrong to salute a reader of the *Koràn*. ABD-UL-HAK.

‡ Hispatronymic name is ABU THABIT; one of the *Sahábah* of the class of *Ansárs*. He was one of the twelve *Nakibs*, or captains, under the Prophet, and the chief of his own tribe. He carried the Prophet's standard on the day of the conquest of *Mecca*. He died at *Hawaràn*, in *Syria*, A. H. 15.

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resurrection, maimed."* ABDULLAH-BIN-AMER said, 'verily the messenger of GOD said, "that person has not known the meaning of the *Koràn*, nor considered in it, who has read it in less than three nights." UKBAH-BIN-AA'MIR. 'A. G. S. "The reader of the *Koràn*, with a loud voice, is like him who gives alms openly to the poor; and a reader of the *Koràn*, in a low tone of voice, is like a private giver of alms to the poor; and this is the most excellent and perfect in rewards." SUHAIB-RU'MI.† 'A. G. S. "That person has not put perfect faith in the *Koràn*, who has appropriated the prohibited as allowable; that is, what was unlawful and prohibited in the *Koràn;* has chosen it. LAITH-BIN-SAD‡ relates from AB'U-MULAICAH,|| and he from YALI-BIN-MAMLAK, that he asked OMM-SALMAH about the Prophet's reading of the *Koràn;* and she explained word by word." IBN-JURAIH relates from IBN ABI MULAICAH, and he from OMM-SALMAH, that she said, 'the Prophet used to read the words of the *Koràn* separately, and his highness would read, "praise be to GOD, the LORD of the universe;" and after stopping a little, would say, "the most compassionate and merciful." Then he would stop; then say, "the King of the day of judgment;"§ and in this way to the end of the chapter.'

The *Koràn* should not be read in a very loud voice.

The Prophet read the *Koràn* with distinct pauses between its sentences.

Part Third.

JABIR said, 'his highness came to us, when we were reading the *Koràn*, and there were *Aàrabis* and *Ajamis*,¶ among us. And the Prophet said,

* The term is *Ajdham*, maimed, having the limbs amputated; or according to others, whose limbs have dropped off from the leprosy or *Elephantiasis*. Some commentators understand it metaphorically, to signify, destitute of all that is good. ABD-UL-HAK.

† One of the *Sahábah*.

‡ One of the *Tábi'in*, a celebrated lawyer, and an *Imàm* of the *Egyptians*.

|| One of the *Tábi'in*, of respectable authority. He was judge of the city of *Mecca* in the time of ABDULLAH-BIN-AYU'Z.

§ *Koràn*. Chap. 1.

¶ Barbarians: all nations, not *Arabians*, are so called.

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"read the *Koràn*, then all is well."* Then he said, "crowds of men will quickly come, that will read the *Koràn* straight on, with good voices, like as an arrow is made straight; and they will ask its wages in this world, and will not look for the rewards of futurity."† HUD'HAIFAH-IBN-AL-YEM'AN. 'A. G. S. "Read the *Koràn* with the sweet voices of *Arabia*; and keep yourselves free from the sweet voices of lovers, and from the voices of the people of the two books: and it shall soon be that a multitude will come after me, which will read the *Koràn* in a tone of voice like singing and wailing; and the *Koràn* will not pass beyond their necks;‡ and their hearts will be thrown into strife from the love of the world, and also the hearts of those that are pleased with their voices." BAR'AA-BIN-ÂA'ZIB said, 'I heard the Prophet say, "ornament the *Koràn* by your voices; because a good voice increases the beauty of the *Koràn*." TA'Ü'S-YEMA'NÌ said, 'it was asked of the Prophet, "what man has the sweetest voice in reading the *Koràn*?" He said, "that person who, when you hear him reading the *Koràn*, you shall suppose, and imagine, fears, and is in awe of GOD;" and TALK§ was such a one in reading the *Koràn*; that is, an impression of awe appeared in his reading it.' ÂBÍDAH-AL-MULAICÌ, who was one of the companions of the Prophet, said, 'the Prophet said, "O people of the *Koràn!* do not make it a pillow; i. e. be not negligent of your duties to the *Koràn*, but read it in a *Sáát* of the day and night; and read it clearly, and with a good voice, and contemplate its sense, and consider what is in it; peradventure ye may be redeemed. Do not hasten in its worldly rewards; because verily there is a great reward for it in futurity."

That mode of reading the *Koràn* is the best, which convinces the hearers that the reader is impressed with the fear of GOD.

* He meant, thereby, "any way that either of you reads it, whether *Arab*, *A'ràbi*, or *Ajami*." The design of the Prophet, from this expression, was to remove trouble. ABD-UL-HAK.

† That is, they will sell the religion for the world. ABD-UL-HAK.

‡ That is, it will not go up, nor arrive at the place of approval. ABD-UL-HAK.

§ One of the *Tábi'in*.

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CHAP. III.--PART I.

IN EXPLANATION OF DIFFERENCES IN THE KORAN.

That mode of reading the Koràn is the best which convinces the hearer that the reader is impressed with the book.

There are various readings of the *Koràn*, all equally genuine.

OMER IBN-AL-KHÁTTÁB, said, "I heard HISHÁM-BIN-HACÌM-BIN-HIZÁM read the chapter entitled *Furkàn*,* in another manner than that which I read it, and the Prophet taught me that chapter; and when I read it as he taught it me, and he read it differently, I was near being angry with him: after that I waited till he had finished reading; then I threw my garment upon his neck, and pulled him, and brought him to the Prophet, and said, "O Prophet! verily I heard this man read the chapter *Furkàn*, in a different way from that which you taught me." And the Prophet said, "let HISHÁM go:" and he said to HISHÁM, "read the chapter." And he read it in the manner that he had done; and his highness said, "thus has this chapter descended." After that he said to me, "read it," which I did as I remembered. Here also, he said, "thus was this chapter sent down." And as we were confounded when he said of both, thus it was sent down, the Prophet said, "verily the

* *Koràn.* Chap. 25.

Koràn was sent down on seven dialects: then read what is easy and agreeable to you." Ibn Masu'od said, I heard a man read in one dialect, and the Prophet in a different one, and I brought the man to the Prophet, and informed him of the case. And I perceived displeasure in his highness' face on account of our disputation; and he said, "you are both good readers; then do not object to each other's reading; for verily those that were before you objected to one way of reading the *Koràn*, and they were ruined." Ubai Ibn Cab said, 'I was in the *Masjid*, and a man came in, performing his prayers; and read in a dialect which I had forbidden him; after that another man came in, and read in another dialect; and when we had finished prayers we all came to the Prophet; and I said, "this man has repeated in a dialect which I objected to, and another man came in and repeated in a different dialect." Then the Prophet ordered the two men to repeat over again; which they did, and his highness praised them both. Then a doubt arose in my mind on account of the Prophet's praising both readings; and I had not this doubt when I was in ignorance: and when the Prophet perceived it, he struck his hands upon my breast, and perspiration run from me, and I was in such a state, that you might say I saw God, from fear. And his highness said to me, "O Ubai-bin-Cab! intelligence was sent to me to read the *Koràn* in one dialect, and I was attentive to the court of God, and said, "make easy the reading of the *Koràn* to my sects." Then instructions were sent to me a second time, saying, "read the *Koràn* in two dialects." Then I turned myself to the court of God, saying, "make easy the reading of the *Koràn* to my sect." Then a voice was sent to me a third time, saying, "read the *Koràn* in seven dialects." Ibn-Abbas, 'A. S. "Gabriel taught me to read the *Koràn* in one dialect: then I turned to Gabriel, that he would petition at the court of God, that he would make easy the reading of the *Koràn* to my sect; then I was always asking that it might be made easy, and that Gabriel would

This was done to facilitate its use to the unlearned.

It was allowed to be read in seven dialects.

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cause it to be made so for me, till at last it came to seven dialects." IBN SHAH'AB* said, 'it reached me that those seven dialects are not more than one in the rules of religion, and are not at variance, either in the indication of things lawful or forbidden; that is, their sense is in all the same.'

Part Second.

UBAI IBN-CA'B, said, 'his highness met GABRIEL and said, "O GABRIEL! verily I have been sent to an unlettered sect, that has not learnt to read and write; some of them old women, and some old men; some boys, and some girls; some of them men that have never read any book." GABRIEL said, "O MUHA'MMED! verily the *Koràn* has been sent down in seven dialects." And in one tradition it is thus, that GABRIEL said, "there is not a dialect of those dialects, but is a curer of diseases which are in breasts, such as infidelity and ignorance; and every dialect is a sufficient proof of the truth of the Prophet." And in one tradition it is, that his highness said, "GABRIEL and MICHAEL came to me; and GABRIEL sat upon my right, and MICHAEL upon my left. And GABRIEL said, "read the *Koràn* in one dialect; and MICHAEL said to the Prophet, "ask GABRIEL for more; that is, say to him, let it be read in other dialects also; till at length it reached seven dialects; and every dialect is a curer of diseases, and a sufficient proof of the veracity of the prophecy." IMR'AN-BIN-HUS'AIN said, 'I passed by a story-teller, who was reading the *Koràn* and begging; and I said, "verily we, our families and properties, are all GOD's, and we are returners towards him," like as

This was done to facilitate its use to the unlearned.

* One of the *Tabi'in* of *Medinah*, named ZAHRI, celebrated for his knowledge of law, and of tradition. He died A. H. 124.

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is repeated in misfortune; you might say this reading of the *Koràn*, and begging upon it, was a misfortune that had overtaken the story-teller. After that, I said, that I heard the Prophet say, "he who reads the *Koràn* must beg of GOD by it, and ask his worldly and future wants of GOD; for verily it shall soon come to pass, that tribes will come that shall read the *Koràn* and beg of man by it."

Part Third.

It is forbidden to read the *Koràn* for pecuniary reward.

BURAIDAH-ASLAMÌ. 'A. G. S. "The person who reads the *Koràn* when asking meat of man, (i. e. shall constitute the *Koràn* as a means of obtaining worldy goods,) shall come, on the day of resurrection, with the face all of bone, without any flesh upon it." IBN-ÂBB'AS said, 'the Prophet did not know the division between two chapters, until the words, "in the name of the most compassionate and most merciful," came down to him. ÂLKIMAH said, 'we were in *Hems*; and IBN-MASÛ'UD repeated the chapter entitled JOSEPH;* and a man said "it was not sent down this way:" and IBN-MASÛ'UD said, "I swear by GOD, that really I repeated it in the time of the Prophet, and in his presence, and his highness said, "you have repeated it well." And while the man was speaking to IBN-MASÛ'UD, he perceived a smell of liquor from him; and said to him, "do you drink, and belie the book of GOD?" And IBN-MASÛ'UD struck him, as he merited, for drinking.'

ZAID-IBN-THA'BIT said, 'AB'U-BACR sent a person to me, and called me to him, at the time of the battle with the people of *Yemámah*;†

* *Koràn*. Chap. 12.

† This was the war against the false Prophet MUSAILAMAH, A. H. 12. See ABULFARAJ *Hist. Dynast.* p. 109. OCKLEY'S Hist. *Sarac.* Vol. I. p. 15. and for the history of the collecting of the scattered parts of the *Koràn*, *ibid.* p. 101.

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BOOK VIII.

and I went to him, and behold, Omer was with him; and Ab'u-Bacr said to me, Omer came to me and said, "verily a great many of the readers of the *Koràn* were slain on the day of the battle with the people of *Yemámah;* and really I am afraid, that if the slaughter should be great, much will go from the *Koràn;* because every person remembers something of it; and verily I see it adviseable for you to order the *Koràn* to be collected into one book." I said to Omer, "how can I do a thing which the Prophet has not done?" He said, "I swear by God, this collecting of the *Koràn* is the best way." And Omer used to be constantly returning to me and saying, "you must collect the *Koràn*," till at length God opened my breast so to do; and I saw what Omer had seen adviseable.' Zaid-Ibn-Tha'bit says, that 'Ab'u-Bacr said to me, "you are a young and sensible man, and I do not suspect you of forgetfulness, negligence or perfidy; and verily you used to write for the Prophet his instructions from above; then look for the *Koràn* in every place, and collect it." I said, "I swear by God, that if people had ordered me to carry a mountain about, from one place to another, it would not be heavier upon me than the order, which Ab'u-Bacr has given, for collecting the *Koràn*." I said to Ab'u-Bacr, "how do you do a thing which the Prophet of God did not?" He said, "by God, this collecting of the *Koràn* is a good act." And he used perpetually to return to me; until God opened my breast, on the thing which his breast, and Omer's, had been opened upon. Then I sought for the *Koràn*, from the leaves of the date, and white stones, and the breasts of people that remembered it; till I found the last part of the chapter entitled *Repentance*,* with Ab'u-Khuzaimah Ans'arì, and with no other person. Then these leaves were in the possession of Ab'u-Bacr, till God caused him to die; after which Omer had them, in his life time; after that, they remained with his daughter,

Ab'ubacr directs Zaid-ibn-Tha'bit to collect the scattered fragments of the *Koràn* into one volume.

This volume is committed to the care of Hafsah;

* *Koràn.* Chap. 9.

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HAFSAH; after that, OTHMAN compiled them into one book.' ANAS-IBN-MALIC relates, that HUDHAIFAH came to OTHMAN, and he had fought with the people of *Syria* in the conquest of *Armenia*; and had fought in *Adhurbaijan*, with the people of *Irak*, and he was shocked at the different ways of people reading the *Koran*. And HUDHAIFAH said to OTHMAN, "O OTHMAN! assist this sect, before they differ in the book of GOD, like as the *Jews* and *Christians* differ in their books." Then OTHMAN sent a person to HAFSAH, ordering her to send the leaves which she had; and saying, "I shall have a number of copies of them taken, and will then return them to you." And HAFSAH sent the leaves to OTHMAN. Then OTHMAN ordered ZAID-IBN-THABIT-ANSARI, and ABDULLAH-BIN-ZUBAIR, and SAID-IBN-AL-AAS, and ABDULLAH-IBN-AL-HARITH-BIN-HISHAM; and these were all of the *Koraish* tribe, except ZAID-IBN-THABIT; and OTHMAN said to the three *Koraishites*, "when you and ZAID-IBN-THABIT differ about any part of the dialect of the *Koran*, then do ye write it in the *Koraish* dialect; because it came not down in the language of any tribe but theirs; (and by the petition of his highness it was permitted to every person to read it in his own dialect; but OTHMAN, fearful of the difference which might arise amongst people, ordered all other dialects to be expunged from the *Koran* except the *Koraish*:) Then they did as OTHMAN had ordered; and when a number of copies had been taken, OTHMAN returned the leaves to HAFSAH. And OTHMAN sent a copy to every quarter of the countries of *Islam*; and ordered all other leaves of it to be burnt.' IBN-SHAHAB said, 'then KHARIJAH, son of ZAID-IBN-THABIT, informed me, saying, 'I did not find one section of the chapter entitled the *Confederates*,* when I was writing the *Koran*, which verily I heard from the Prophet; then I looked for it, and found it with KHUZAIMAH ANSARI, and entered it into the chapter *Confederates*.'

from whom OTHMAN receives it;

and, having taken several copies from it,

directs all other copies to be burned.

* *Koran*. Chap. 33.

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BOOK VIII.

IBN-ÂBB'AS said, "I said to ÔTHM'AN, "what possessed you, that you had the chapter entitled the *Spoils** written, and the chapter entitled the *declaration of immunity*,† and joined them, and did not have the words, "in the name of the most merciful GOD," written between; and so classed these chapters of the *spoils* and the *declaration of immunity* with the seven long chapters?"‡ He said, "a time used to come to the Prophet, when many chapters were sent down to him; and his highness was used, when any thing of a revelation came down to him, to call some persons who wrote the instructions; and he would say, "write these revelations in such and such a chapter;" and the chapter of the *spoils* was one of the first chapters that descended at *Medînah*; and in it is mention of the battle of *Bedr*;§ and the chapter entitled the *declaration of immunity* was one of the last of the *Koràn* in coming down. And the subject of the chapter of the *spoils* was like that of the *declaration of immunity*; and the Prophet died without having explained whether this chapter was a part of the other, or separate from it: on this account I had them put near each other, and did not have the words, "in the name of the most merciful GOD," written; and put these two chapters among the seven long chapters."

The 8th and 9th chapters of the *Koràn* are by some considered as one.

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* *Koràn*. Chap. 8. † Chap. 9.

‡ Regarding this dispute, see SALE, Vol. I. p. 237. note *a*.

§ See SALE Vol. I. p. 222, note *a*; and p. 226.

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Book the Ninth.

CHAP. I.---PART I.

ON SUPPLICATIONS TO GOD.

ABÙHURAIRAH. ' A. G. S. " There is a supplication approved for every Prophet; therefore every Prophet supplicated in the world, and met with its approval; and verily I conceal my supplication, for the purpose of asking grace for my sect on the day of resurrection. Then that person will meet with it who has died of my sect, without having associated any thing with GOD." AB'UHURAIRAH. ' A. G. S. " O LORD! verily I have entered into a covenant with thee, which shall never be broken; then I am only human, and sometimes am angry with people from my nature; therefore, any *Muslemàn* whom I may vex or abuse, curse or beat, then make all these a cause of mercy and of purification of his faults, and of approach to thee, on the day of resurrection." AB'UHURAIRAH. ' A. G. S. When any one of you shall supplicate, then he must not say, " O LORD!

The Prophet intercedes with GOD for the salvation of all his followers.

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BOOK IX.

Supplications to God to be made with confidence.

forgive me if it be thy will; O LORD! have mercy on me if it be thy will; O LORD! give me daily bread if it be thy will; I mean you must not supplicate in a doubtful manner; but with confidence: for verily GOD doeth what he willeth; there is no compulsion with him." AB'UHURAIRAH. 'A. G. S. When any one of you supplicates, then he must not say, "O LORD! forgive me if it be thy will;" but, he must be firm and confident in his supplication; because, verily GOD does not consider what he grants as great, therefore let him supplicate for much."

AB'UHURAIRAH. 'A. G. S. "GOD approves the supplication of a servant, so long as he does not ask a thing by which he would be an offender, or break off the connexion of kindred; and so long as he does not ask the immediate performance of his supplication." It was said, "O Prophet! what thing is that?" He said, "being in a hurry is by the supplicator's saying, verily I have supplicated, verily I have supplicated, and have not seen that my supplication is approved; then his hope shall be cut off, and he shall be forlorn, and abandon his supplication." AB'U DARD'AA. 'A. G. S. "The supplication of a *Muslemàn* for an absent brother is approved, and there is an angel appointed near the head of the supplicator; and whenever he supplicates a good for his brother, the angel says *Amen*, and says, "for thee is the like." JA'BIR. 'A. G. S. "Do not supplicate any thing bad for yourselves, nor for your children, nor your property; so that it may not fall in that hour, in which supplications are accepted, and GOD approves of them."

A man who prays must not betray impatience, if his request be not immediately granted.

Part Second.

NU'MÀN-BIN-BASHÌR. 'A. G. S. "To supplicate is worship." After that his highness repeated this verse, GOD said, "supplicate me,

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and I will approve."* AB'UHURAIRAH. 'A. G. S. "Supplication is the marrow of worship." AB'UHURAIRAH. 'A. G. S. "There is nothing better before GOD than supplication." SALM'AN-FA'RSI. 'A. G. S. "Nothing repels calamity but supplication; and age encreases not but in good." IBN-ÔMER. 'A. G. S. "Verily supplication is beneficial, in repelling a calamity which has descended, and which has not descended; then it is incumbent on you, O servants of GOD! to supplicate." JA'BIR. 'A. G. S. "There is no one that supplicates for any thing, but GOD gives it him; or with-holds from him a harm against which he shall have supplicated, so long as he does not supplicate a sin, or tearing asunder affinity." IBN-MASU'UD. 'A. G. S. "Supplicate GOD's munificence; because he loveth to be supplicated; and the best of worshippings is having hopes of redemption from calamity." AB'UHURAIRAH. 'A. G. S. "He who does not supplicate GOD, GOD is angry with." IBN-ÔMER. 'A. G. S. "He on whom the doors of supplication shall be opened, for him shall be opened the doors of favor and approval; neither was any thing supplicated of GOD, which he liked more than supplicating for health." AB'UHURAIRAH. 'A. G. S. "The person that shall be gladdened, by his supplications being accepted of in a severe disaster, must supplicate very much at other times." AB'UHURAIRAH. 'A. G. S. "Supplicate of GOD when ye are certain of its approval; and know that GOD accepts not the supplication of a negligent heart." MA'LIC-BIN-YES'AR.† 'A. G. S. "When ye supplicate GOD, do it on the palms of your hands, and not with the backs of them; and when ye have finished supplicating, then draw the palms of your hands over your faces." SALM'AN. 'A. G. S. "Verily your patron is ashamed before his servants, when they raise up their hands to him in supplications, to return them empty." ÔMER-IBN-AL-KHA'T'AB

The preferring of petitions to GOD is an acceptable act of adoration.

We must not pray for any thing sinful, or that tends to break off the affection that ought to unite relations.

* Then it is known that supplication is by the order of GOD: whatever is by his order, is worship.

† One of the *Sahábah*.

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said, 'the Prophet used, when he raised up both his hands in supplication, not to bring them down, until he touched his face with them."

Â'A'YESHAH said, 'the Prophet was fond of making supplications which tended to both worldly and future goods; and abandoned such as did not include both.' ABDULLAH-BIN-ÔMER. 'A. G. S. "Verily the quickest supplications for approval are those of the absent for the absent." ÔMER IBN-AL-KHA'T'T'AB said, 'I asked the Prophet's permission to perform the *Ômerah*;* and he permitted me, and said, "make us partners, O brother! in your supplications; and do not forget us at that time." Then his highness made use of an expression, which, if I got the whole world, it would not make me so glad." AB'UHURAIRAH. 'A. G. S. "There are three persons whose supplications are not denied; one of them a faster, the supplication of whom is not denied at the time of his breaking his fast; the second, a just king; the third, of the oppressed: and GOD lifts up the supplications of those who suffer under tyranny, upon the clouds; that is, he approves them; and the doors of the regions are opened for them: and GOD says to the oppressed, I swear by my might, verily I will assist you, although it may be henceforth." AB'UHURAIRAH. 'A. G. S. "There are three supplications approved, in the acceptance of which there is no doubt; one, the supplications of a father for his children, whether for good or ill; the second, the supplications of a traveller, either for himself or others; the third, the supplications of the oppressed."

GOD hears the prayers of those who fast, of a just king, of the oppressed,

of a father for his children, and of a traveller.

Part Third.

ANAS. 'A. G. S. "You must ask all your wants of GOD even to the thongs of your shoes, being broken (and in one tradition it is, even to the

* The visit to the sacred places at *Mecca*.

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salt for your pot.") ANAS said, 'the Prophet used to raise up both his hands in supplication, even so that whiteness of his arm-pits was seen.' SAHEL-BIN-SAD said, 'the Prophet used to raise up his hands, even with his shoulders, and supplicate.' SA'YIB-BIN-YEZÌD relates, from his father, who said, 'the Prophet used, when making supplication, to raise up both his hands, and touch his blessed face with them.' ACRIMAH relates from IBN-ABB'AS, who said, 'when supplicating it is worthy of you to raise up both your hands even with your shoulders, or near to them; and when asking forgiveness, it is worthy of you to make a sign with one finger; and in weeping, to hold out your arms at full length.' IBN-OMER said, 'verily your raising up your hands in the way which you do, is an innovation; for the Prophet never raised his higher than his breast.' UBAI-IBN-CAB said, 'the Prophet used, when remembering any one, to supplicate for him, to begin his supplication for himself, as he would say, "O LORD! pardon me and such a one." AB'U-SA'ÏD-KHUD'HRÌ. 'Verily the Prophet said, "there is no *Muslemàn* who may make a supplication, in which is no cause of fault, or cutting off the connexion of kindred, but GOD will give him one of these three, either he will hasten in the approval of his supplication, that is, gives it in this world; or he preserves his supplication, and hoards it for him, to give in futurity; or removes an ill from him." The companions said, "since we know that supplications are approved in one of these three ways, we will supplicate very much." The Prophet said, "the rewards of GOD are abundant; your great supplications lessen not his rewards." ABB'AS relates, from the Prophet, who said, "there are five supplications which are accepted; one, those of the oppressed, until GOD takes revenge on the oppressor; the second, those of one intending to make a pilgrimage, until he returns to his own house; the third, those of a combatant with infidels, until he finishes his holy war; the fourth, of a sick person, until restored to health; the fifth,

The Prophet used, in prayer, to raise his hands as high as his shoulders.

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BOOK IX. those of a *Muslemàn* for his absent brother." After that, his highness said, " the quickest of these supplications in approval, is that of a *Muslemàn* for his absent brother."



CHAP. II.---PART I.

IN EXPLANATION OF REMEMBERING GOD AND APPROACHING HIM.

ABÙHURAIRAH and AB'U-SA'ÏD-KHUDHRÌ. ' A. G. S. " No body of people sit, when remembering GOD, but they are surrounded by angels, which cover them with GOD's favor; and peace descends upon them, and GOD remembers them, in that assembly which is near him." AB'UHURAIRAH said, ' the Prophet was coming from *Mecca* to *Medínah*, and passed by a mountain called *Jumdàn** and he said, " go quick, this is *Jumdàn*, and *Medínah* is near." And goers alone went on before; they asked, " who are the goers alone, O Prophet?" He said, " they are men who have remembered GOD very much, and women who have done the same." AB'U-MU'SA-ASHARÌ. ' A. G. S. " The condition of that person who remembers GOD, and of that who does not, are like the living and the dead; the rememberer is as the living, and the other like the dead." AB'UHURAIRAH. ' A. G. S. GOD says, " I am near the hope of my servant who puts it in me; that is, I pardon his sins, when he asks for

A company met to celebrate the praises of GOD, is surrounded by guardian angels.

* Name of a mountain near *Medínah*.

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it; and approve of his repentance, when he repents and turns away from sins; and I accept, when he supplicates; and I am with him, and near him, when he remembers me; when he remembers me in private, I remember him in private, and give him his rewards; and, if he remembers me in a crowd, I remember him in one better than that." ABU'D'HAR GHAFFA'RI.

God rewards good actions tenfold; but inflicts punishment for evil deeds only equal to their magnitude, or forgives them.

'A. G. S. Almighty GOD says, "he who does one good act, for him are ten rewards; and I also give more to whomever I will; and he who does an ill, its retaliation is equal to it, or I forgive him; and he who seeks to approach me one span, I will seek to approach one cubit; and he who seeks to approach me one cubit, I will seek to approach him two fathoms; and he who walks towards me, I will run towards him; and he who comes before me with the earth full of sins, and does not associate any thing with me, I will come before him with a front of forgiveness like that." AB'U-HURAIRAH. 'A. G. S. GOD said, "Whoever considers as an enemy any one of my friends, verily I will denounce against him war and enmity; and whoever seeks to approach me by that which I have given as my divine commands, is most loved by me: and my servant is always seeking to approach me by *Sunnat;* so that I love him: therefore, when I hold him as a friend, I am his hearing by which he hears, and I am his sight by which he sees, and I am his hands by which he holds, and I am his feet by which he walks: if this servant supplicates me, verily I give unto him; and, if he seeks protection with me from harm and ills, I give him protection; and I do not hesitate about any thing in which I am the doer; like my hesitation in taking the soul of a *Mómin*, who dislikes death; and I dislike making him sad; but there is no remedy for him against death; that is, I (on account of the regard I have for my servant) hesitate about causing him to die, because he is displeased at death; but there is no remedy for it; he certainly must die." AB'UHURAIRAH. 'A. G. S. "Verily there are angels which move around houses for GOD,

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and seek for the rememberers of God; and when they find an assembly remembering God, they say to one another, "come ye, to that which ye were seeking." Then the angels cover the repeaters of God's name with wings, as far as the lowest region (called the region of the world.") The Prophet said, "when the angels go to the court of God, God asks them, (while knowing better than they) "what do my servants say and do?" Then the angels say, "they remember thee with purity, greatness, praise, and respect." And God says, "have they seen me?" The angels say, "no by God, they have not seen thee." Then God says, "what would their condition be if they had seen me?" The angels say, "if they had seen thee, they would be more strenuous in worshipping thee, and in holding thee mighty and glorious; and they would be more excessive in repeating thy immaculate attributes." God says, "then what do they ask?" The angels say, "paradise." Then God says, "have they seen paradise?" The angels say, "we swear by God they have not; that is, their belief in paradise is mysterious." Then God says, "what would their state have been had they seen paradise?" The angels say, "if they had seen paradise, they would be very ambitious for it: and would be excessive wishers of it, and very great desirers of it." God says, "what thing is it they seek protection from?" The angels say, "from hell fire." God says, "have they seen the fire?" The angels say, "no; if they had seen the fire, they would be greater runners from it." God says, "how would they have been, had they seen the fire?" The angels say, "if they had seen the fire, they would be greater runners from it, and would be greater fearers of it." Then God says, "I take ye as evidences; that verily I have pardoned them." One of the angels says, "there is a person amongst them who is not a remembrer of thee, and is only come on account of his own needs." God says, "verily it is not unfortunate for him to sit in such an assembly as this, al-

God examines the angels, regarding the conduct of mankind;

their requests,

and their deprecations.

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BOOK IX.

though he may have come on any other account." And in one tradition it is, that the Prophet said, 'verily there are angels which walk upon the earth for GOD, and seek for assemblies of repeaters of GOD's name; and when they meet with one in which GOD is remembered, they sit down with the rememberers, and hide one another with their wings; so that they fill the expanse between the earth and the lowest region. Then when the repeaters separate, the angels ascend up to the regions; and GOD asks them (although he knows their condition) "whence are ye come?" They say, "from thy servants which are on the earth; they make mention of thy purity, and greatness, with reverence and praise; supplicate and beg of thee." GOD says, "what do they beg of me?" The angels say, "paradise." GOD says, "did they see paradise?" They say, "no." GOD says, "what would their state have been had they seen paradise?" The angels say, "they would wish more for it." GOD says, "what do they seek protection from?" The angels say, "from thy fire and punishments." GOD says, "have they seen my fire." They say, "no." GOD says, "what would their condition have been had they seen it?" The angels say, "they would fear more. They ask thee forgiveness." GOD says, "verily I have pardoned them; and have given them the things they supplicated for; that is, paradise: and I have given them protection from what they sought; that is, the fire." The angels say, "O our patron! there is a servant amongst them, an offender, and of bad actions, who did not pass by them, but sat down without remembering thee." GOD says, "I have pardoned him also; because this is an assembly, the companion of which shall not be unfortunate."

The frequenting of the assemblies of the pious is a means of forgiveness even to the wicked.

HANDHALAH-IBN-AL-RUBAIYA-USAIDI* said, "ABUBACK came to me and said, "how are you? What state are you in? In the truth of faith;

* One of the *Sah'ábah*, denominated from USAID-IBN-AMER-BIN-TAMIM. He was one of the secretaries employed by the Prophet in writing down the revelations made to him. He died at an advanced age, in the beginning of MUAWIAH's reign.

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O HANDHALAH?" I said, "I am become an hypocrite." AB'UBACR said, "immaculate GOD! how do you ascribe hypocrisy to yourself?" I said, "we stay near the Prophet when he reminds us of hell and paradise, that you might say we see them with our eyes; and when we leave him, we mix with our wives and children, and are engaged in our fields and gardens." AB'UBACR said, "I swear by GOD, verily I myself am in these predicaments which you mention." And AB'UBACR went to the Prophet and said, "we are become hypocrites, O Prophet! that is, in all cases our internal does not accord with our external." The Prophet said, "what is this, and on what account do ye ascribe hypocrisy to yourselves?" We said, "O messenger of GOD! we stay near you when you remind us of hell and paradise, as if we saw them with our eyes; and when we leave you, we mix with our women and children, attend to our fields and gardens, and forget a great deal of what we remembered with you." The Prophet said, "I swear by him in whose mighty hands is my life, that if you were always to remain in the state in which you are when with me, and when remembering GOD, verily the angels would shake you by the hand upon your beds, and come before you and take you by the hand in your roads; that is, you would always meet with angels; but O HANDHALAH! be one *sáát* in remembering GOD, and the performance of his duties; and another in the performance of your duty to your family." This he repeated thrice.'

A man is not guilty of the crime of hypocrisy, although, when engaged in his necessary worldly pursuits, the ardent sentiments of piety, which he felt when listening to religious discourses, be somewhat cooled.

Part Second.

ABU-DARDAA. 'A. G. S. "Shall I not inform you of the best of your actions? Shall I not inform you of your purest actions before your king (i. e. GOD?) Shall I not inform you of your most exalted actions in your stations, and better for you than spending gold and silver?

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BOOK IX.

Shall I not inform you of an action which is better for you, than fighting with infidels, and cutting off their heads, and their cutting off yours?" The companions said, "yes, inform us." The Prophet said, "these actions are remembering GOD." ABDULLAH-BIN-BUSR* said, "an *Á'rábì* came to the Prophet and asked, "which is the best of men?" The Prophet said, "joy be to that person whose life is long, and actions good; I mean, this is the best of men." The *Á'rábì* said, "O Prophet! which is the best of actions, and the most rewarded?" He said, "the best of actions is this, that you separate from the world, and die whilst your tongue is moist in repeating the name of GOD." ANAS. 'A. G. S. "When you pass through the gardens of paradise, eat." The companions said, "what are the gardens of paradise?" The Prophet said, "the gardens of paradise are the circles of those who make mention of GOD." AB'U-HURAIRAH. 'A. G. S. "The person who sits in an assembly, and does not remember GOD, shame and loss will be for him on the day of resurrection; and he who falls upon his side in his place of sleep, and does not remember GOD therein, shame and loss will be on him from GOD on the resurrection; that is, in every situation, sitting, standing, asleep and awake, night and day, be employed in the remembrance of GOD: every time that passes without it will be a cause of shame and loss at the resurrection." AB'UHURAIRAH. 'A. G. S. "There is no assembly, which rises up from the place of sitting, without remembering GOD therein, but rises up like as from dead asses; and it will be a means of shame and loss to them." AB'UHURAIRAH. 'A. G. S. "No tribe sits in a place, in which they do not remember GOD, and send grace upon his Prophet, but will be ashamed, and lose, on the day of resurrection; and, if GOD wills, he will punish them; and, if he please, he will pardon them." OMM-HABÍBAH. 'A. G. S. "Every speech of man is a loss to him, not a gain; except

The most virtuous of all actions is to repeat the praises of GOD.

* One of the *Sahábah*. He died in *Syria*.

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ordering any one to obey the laws, or with-holding any one from that which is unlawful, or remembering God." IBN-OMER. "A. C. S." "Talk not much without remembering God, because verily it is a cause of hardness of heart; and verily the farthest man from God is the hard hearted."

THAWBAN said, "when this revelation came down, 'those who treasure up gold and silver, and do not expend them in the road of God, the gold and silver will be heated in hell fire, and their foreheads, sides and backs will be marked with them,' we were with the Prophet, in some of his journeys, and some of his highness' companions said, 'this revelation is come down in denunciation against gold and silver; would to God! that we knew what property is better than gold and silver, we would take it and lay it by.' Then his highness said, 'the best of property is a remembering tongue and grateful heart, and the wife of a *Muslemân*, who assists him in faith.'"

The merit of praising God and thanksgiving is more valuable than any kind of property.

Part Third.

ABU-SAID-KHUDHRI said, "MUAWIAH came to an assembly that was sitting in a circle in the *Masjid*, and said, 'what has caused you to sit here; and why do you do so?' They said, 'we are sitting remembering God.' He said, 'by God are you not sitting otherwise than in the remembrance of God?' They said, 'we swear by God nothing else has caused our sitting.' MUAWIAH said, 'beware, verily I did not take an oath from you, on account of suspecting you of falsehood, but expressly in imitation of the Prophet; for verily he came to a circle of his companions, and said, "what has caused you to sit here?" They said, "the remembrance of God, and we praise him for his shewing us the road to *Islâm*, and for his benefiting us by it." His highness said, "by God

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BOOK IX.

has nothing else caused your sitting?" They said, "by GOD we swear, nothing besides." The Prophet said, "beware! verily I did not take an oath from you on suspicion of falsehood; but GABRIEL came to me, and informed me, saying, "GOD honours his angels by you."

ABDULLAH-BIN-BUSR said, 'verily a man said, "O messenger of GOD! really the rules of *Islàm* are many upon me; then inform me a thing by which I may lay hold; I mean, inform me of an act by the doing of which I may obtain great rewards." His highness said, "let your tongue be always moist in the remembrance of GOD." AB'U-SA'ID-KHUDHRI said, 'verily the messenger of GOD was asked, "what servant is the best, and of highest station, near GOD, on the day of resurrection?" He said, "men and women, great rememberers of GOD." It was said, "O Prophet! are repeaters of GOD's name also better, and of higher degree, than the combatants in the cause of GOD?" He said, "a combatant, if he draws his sword against the infidels and polytheists, even until it be broken, and the combatant or his sword be smeared in blood, still surely the rememberer of GOD is better." IBN-ABB'AS. 'A. G. S. "The devil is a sitter upon the heart of man; therefore, when man remembers GOD, it separates the devil; and when he is negligent and remiss in the remembrance of GOD, he throws bad machinations into the heart of man." MA'LIC said, 'it reached me that the Prophet was wont to say, "a rememberer of GOD amongst the negligent, is like a fighter after the runners away; and a rememberer amongst the negligent, is as a green branch on a dry tree." And in one tradition it is thus: "a rememberer of GOD amongst the negligent, is like a green tree in the middle of dry ones; and the rememberer of GOD, in the centre of the negligent, is like a lamp in a dark house: to the rememberer of GOD amongst the negligent, GOD shews his sitting place on paradise; either when awake or asleep; and a rememberer of GOD amongst the negli-

The Prophet recommends the act of praising GOD, as the most important of all duties.

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gent, shall have his faults forgiven in number equal to men and beasts." MUA'DH-BIN-JABAL said, 'no servant has done any act, tending more to redeem him from the punishments of GOD than the remembering of GOD.' AB'UHURAIRAH. 'A. G. S. "Verily GOD says, I am with my servant when he remembers me; and his lips shake in repeating my name." ABDULLAH-BIN-OMER said, 'the Prophet would say, "there is a polish for every thing that takes rust; and the polish for the heart is the remembrance of GOD; and there is no act that redeems from GOD's punishments so much as the remembrance of him." The companions said, "is not fighting with the infidels also like this?" He said, "no, although he fight until his sword be broken."

Praising GOD is more meritorious than engaging in holy war.

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Book the Tenth.

CHAP. I.--PART I.

ON THE NAMES OF GOD.

ABÙHURAIRAH. ' A. G. S. " Verily there are ninety-nine names of GOD; whoever remembers them shall enter into paradise." And in one tradition they have added, " GOD is a unit, and likes unity."

Part Second.

ABÙHURAIRAH. A. G. S. " Verily there are ninety-nine names for GOD; and whoever counts them shall enter into paradise. He is ALLA'HO, that which there is no other; AL-RAH'M'AN-UL-RAHÍMO, the compassionate and merciful; AL-MALICO, the king; the dominions of both worlds are in his power and possession; AL-KUDU'SO, wholly pure and far from defect; AL-SAL'AM, that is, his nature is secure from defect; AL-MÓMINO the

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giver of asylum to the creation; AL-MUHAIMINO, the witness of servants' actions; AL-ÂZÍZO, the powerful and incomparable; AL-JABBÂRO, the benefactor of servants; AL-MUTACABBIRO, the mighty doer; AL-KHÂLIKO, AL-BÂRIO, AL-MUSAWWIRO, the fixer of quantity before creating, the creator, the giver of likeness; AL-GHAFFÂRO, the pardoner of servant's sins; AL-KAHHÂRO, the breaker of the backs of tyrants; AL-WAHHÂBO, the perpetual bestower, whose gifts are without end; AL-RAZZÂKO, the sender of daily bread to the creation; AL-FATTÂHO, the opener of the doors of mercy on his servants; AL-ÂLÍMO, the omniscient; AL-KÂBIDO, the straitener of daily bread on whom he wills, and the taker of souls; AL-BÂSITO, the opener of daily bread on whom he wills; AL-KHÂFIDO, the sinker of the infidels to the lowest earth: AL-RÂFIO, the raiser up of true believers to the highest paradise; AL-MUIZZO, the giver of greatness in the world to whom he wills; AL-MUDHILLO, the ruiner of whom he wills in the world. Now ruin is in avarice and ambition. It is related that two boys were playing together; one had dry bread, and the other had bread and meat: the first said to the second, "give me something to eat with my bread." The other said, "come, be my dog and I will." The boy agreed; and the other tied a string round his neck and led him along. FATAH MAUSALÌ saw it, and said, "if this boy had been content with his dry bread, he would not have become the dog of his friend." AL-SAMÍO, the hearer, not by the ear; AL-BASÍRO, the seer, not with the eye; AL-HACAMO, the orderer, amongst the creation in the expulsion of oppression; AL-ÂDLO, the just; AL-LATÍFO, the doer of good to the creation; AL-KHABÍRO, the knower; AL-HALÍMO, the clement; AL-ADHÍMO, the great; AL-GHAFÛRO, the great pardoner; AL-SHACÛRO, the giver of rewards to the grateful; AL-ÂLÍO, the most high; AL-CABÍRO, the LORD of greatness; AL-HAFÍDHO, the guardian of every thing in the universe; AL-MUKÍTO, the giver of strength; AL-HASÍBO, the taker of accounts of

Enumeration of the names of GOD.

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BOOK X. the creation on the day of resurrection; AL-JALÍLO, the glorious; AL-CARÍMO, the munificent, whose favours precede hope, and whoever has hope in him, does not turn away disappointed; AL-RAKÍBO, the keeper of watch; AL-MUJÍBO, the approver of supplications; AL-WA'SIÔ, the expander; AL-HACÍMO, the knower of the realities of things; AL-WADU'DO, the friend of true believers; AL-MAJÍDO, the lord of glory; AL-BA'ÏTHO, the raiser up of the dead from the graves, and awakener of the hearts of the lethargick from the sleep of lethargy and pride; AL-SHAHÍDO, the giver of witness, on the actions of servants on the day of resurrection; AL-HAKKO, the truth; AL-WACÍLO, the taker on himself the affairs of servants; AL-KAWÍYO, AL-MATÍNO, the strong and firm; AL-WALÍYO, the assister of true believers; AL-HAMÍDO, the praiser of his own nature; AL-MUH'SÍ, the counter; AL-MUBDÍO, AL-MUÍDO, the creator of new and causer of return; AL-MUHÍYO, AL-MUMÍTO, the causer of life and death; AL-HAIYO, the living one, who never dies nor declines; AL-KAIYU'MO, the maker alive of the creation; AL-WA'JIDO, the finder of all perfections; AL-MA'JIDO, the grand; AL-WA'HIDO, the one; AL-SAMADO, from the court of whom all desires are supplicated, and he in need of no one; AL-KA'DIRO, AL-MAKTADIRO, the LORD of power; AL-MUKADDIMO, AL-MAWAKHKHIRO, the bringer before, and after; AL-AWWALO, AL-ÁKHIRO, the first and the last; AL-DHA'HIRO, AL-BA'TINO, whose existence is clear, and realities hidden; AL-WA'LIO, the master of all; AL-MUTAA'LÍ the sublime of degree; AL-BARRO, the doer of good; AL-TAWWA'BO, the accepter of repentance; AL-MUNTAKIMO, the taker of revenge; AL-ÁFU'WO, the erazer of sins; AL-RAWU'FO, the benefiter; MA'LIC-UL-MULCI, the ruler of countries; D'HU'L-JALA'L-W'AL ICRA'M, the LORD of glory and greatness; AL-MUKSI'TO, the giver of justice; AL-JA'MÎO, the assembler of the creation; AL-GHANÍO, AL-MUGHNÍO, the independent, and the maker of independence; AL-MUA'TÍ, AL-MA'NÎO, the giver to whom he wills,

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and with-holder from whom he wills; AL-DA'RRO, AL-NA'FÎO, the creator of profit and loss; AL-NU'RO, the maker of light of the regions with stars, and giver of light to the earth with Prophets, friends of GOD, and sages; AL-HA'DÍ, the director; AL-BADÍÔ, the incomparable; AL-BA'KÍ, of eternal existence, AL-WA'RITHO, the heir; AL-RASHÍDO, the shewer of the straight road; AL-SABU'RO, the most patient in the punishment of sins." BURAIDAH said, 'his highness heard a man say, "O LORD! I ask from thee, by this means that thou art GOD, the only GOD, the eternal; all wants, all needs, shall return to thee; thou art neither begotten nor begetting; nor is there any one like unto thee." Then the Prophet said, "this servant has called on GOD by that name which is the greatest of all, that name which, being asked by, GOD grants; and when supplicated by, GOD accepts and approves." ANAS said, 'I was sitting with the Prophet in the *Masjid*, when a man was performing his prayers, and said, "O LORD! I supplicate thee, by the means, that for thee is all praise, there is no GOD but thee, the kind, and giver of benefits, the creator of the heavens and the earth; O LORD! of greatness and glory, O the living one! O the maker of life! I supplicate thee." Then the Prophet said, "this man has called on GOD by the greatest of all his names; a name which being called by, he approves, and gives when supplicated by." ASM'A-BINT-YEZÌD.* 'A. G. S. "The greatest of GOD's names is in these two revelations: your GOD is one, there is no GOD, but the compassionate and the merciful† GOD! there is no other GOD but he, the living one, the giver of life." SAD. 'A. G. S. When JONAS, the Prophet, supplicated whilst in the fish's belly, in these words: "there is no GOD but thee; verily I am of the unjust," no *Muslemàn* has supplicated for any thing with this supplication, but GOD has approved.'

Which of the names of GOD is most acceptable to him.

* One of the *Sahábiyàt*, of considerable celebrity, of the class of *Ansárs*. She was present at the battle of *Bermàc*, and slew nine of the infidels with a tent pole.

† AL-RAH'M'AN, AL-RAHÍM; marked by the three letters A. L. M.

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Part Third.

BURAIDAH said, 'I came with the Prophet, into the *Masjid*, at the time of evening prayer; and unexpectedly a man was repeating, in a loud voice: and I said, "O messenger of GOD! do you say, that this person acts the hypocrite?" The Prophet said, "no; but he is a *Muslemàn*, and returner to GOD." And the person was AB'U-MU'SA ASHARÌ. Then the Prophet stood up listening to his reading. After that, AB'U-MU'SA sat down, and supplicated in these words, "O LORD! I take thee to-witness that thou art GOD, the only one, and without need; thou art not the son of any one, nor is any one the son of thee, nor is there any one like unto thee." Then the Prophet said, "verily AB'U-MU'SA has supplicated GOD by a name, by which being supplicated, he grants; and accepts when asked." I said, "O messenger of GOD! may I inform AB'U-MU'SA of what I have heard from you?" He said, "yes, tell him." And I did so; and he said to me, "you are my brother and friend to-day, for having told me a saying of the Prophet's."

The Prophet approves the form in which AB'U MU'SA addressed the Almighty.

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CHAP. II.—PART I.

ON THE REWARDS OF TASBÍH, TAHMÍD, TAHLÍL AND TACBÍR.*

SAMURAH-BIN-JUNDUB. 'A. G. S. "The best words are four, *Subhàn allah, Alh'amdo-Lilláhi, La iláho ill-allahi; alláho Acber.*" (And in one tradition, 'the words which GOD likes best are four,' as above mentioned.) It is of no detriment to you beginning with whichever of those you like." AB'UHURAIRAH. 'A. G. S. "Verily, my repeating these four words, is more liked by me, than every thing which the sun has risen upon; I mean the world and whatever is in it." AB'UHURAIRAH. 'A. G. S. "Whoever says *Subh'án-allah* and *Bih'amdihi*, a hundred times in a day, his faults shall be silenced; though they be great as the waves of the sea." AB'UHURAIRAH. 'A. G. S. "Whoever says, morning and evening, *Subh'àn-alláh* and *Bih'amdihi* an hundred times, no one will bring a better deed than his on the day of resurrection; except one who shall have said like him, or added any thing to it." AB'UHURAIRAH. 'A. G. S. "There are two expressions, light upon the tongue, and heavy in the scale of

The professing of belief in GOD's unity, and praising his attributes, are the best of all actions.

* The words *Tasbíh* and *Tacbír* have been explained before. *Tah'mid* is praising repeatedly, and *Tahlíl* repeating the words *La iláho ill' Alláhi*, there is no GOD but GOD alone.

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BOOK X. actions; which are *Subh'àn-alláh* and *Bih'amdihi*, *Subh'án-alláh il ádhìm.*" SAD-BIN-AB'U-WAKK'AS' said, 'we were near his highness, and he said, "is it impossible, for one of you to obtain a thousand virtues every day?" Then one of the persons sitting with him asked, "how can any one of us gain a thousand virtues every day?" His highness said, "repeat *Subh'án-alláh* a hundred times, and then a thousand virtues shall be written for him, ten virtuous deeds for each repetition, or a thousand faults shall be put away from him." AB'U-D'HAR GHAFFA'RÌ said, 'the Prophet was asked, "what is the best word?" He said, "the best word is a word which GOD has chosen for his own angels; *Subh'án-alláh* and *Bih'amdihi*." JUWAIRÍYAH* said, 'verily, the Prophet went out from me, when he had performed morning prayer, and I was sitting in my place of prayer; after that he returned, at breakfast time, while I was still sitting at my place of prayer, and said, "are you always in the state in which I left you, I mean from daybreak till this time, which is breakfast time, are you still sitting remembering GOD?" I said, "yes." The Prophet said, "verily I repeated, after leaving you, four words thrice; and if they were weighed with any thing which you have said and repeated to-day, verily they would be equal: they are these words, "I remember thee, with purity and praise, to the number of thy creations; and in such a manner as shall be pleasing to thee, and by the weight of thy imperial throne, which is stupendous; and in number equal to thy words."

AB'UHURAIRAH. 'A. G. S. "The person who says, "there is no GOD but one, to whom there is no partner; for him is dominion and praise, and he is powerful over all things," a hundred times, there shall be rewards equal to the emancipating of ten slaves; and a hundred good acti-

* One of the Prophet's wives. She was the daughter of H'A'RITH-BIN ABÌ-D'AR'AR, who commanded the tribe *Beni-Mustalak* in the action which they fought against MUHA'MMED, A. H. 6. The enemy being defeated, this lady, whose name was BARRAH, was taken prisoner, and fell by lot to THA'BIT-IBN-KAIS. The Prophet paid her ransom, and married her. She died A. H. 56, aged 65. See ABULFEDA, p. 81 and p. 149.

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ons shall be written for him; and a hundred misdeeds shall be blotted out from him; and these words shall be an asylum for him from the devil and his wickedness; in that in which he shall have repeated them, unto the evening; nor will any one bring a better deed than this at the day of resurrection; except a man who has done more than he." Abu-Musa-al-Asharì said, 'we were with the Prophet on a journey, and some men stood up repeating *Alláho-Acber* aloud; and the Prophet said, "O men! be easy on yourselves, and do not distress yourselves by raising your voices; verily you do not repeat to one deaf or absent, but verily to one who heareth and seeth; and he is with you; and he to whom you pray is nearer to you than the neck of your camel." Abu Musa Asharì said, 'I was behind his highness, and said, "there is no power and strength except in God," to myself slowly; and he said, "O Abu Musa! shall I not shew you a road to a treasure of one of the treasures of paradise?" I said, "shew me, O messenger of God!" He said to repeat the words, "there is no power and strength except in God," is one of them.'

Prayers to God need not be put up in a loud voice.

Part Second.

Jábir. 'A. G. S. "He who says *Subhán-alláh-al-ázìm* and *Bih'amdihi*, fig-trees shall be planted for him in paradise." Al-zubair. 'A. G. S. "There is no morning in which servants rise, but a crier proclaims, *Subhán-al-Malic-al-kudùs*." Ja'bir. 'A. G. S. "The best remembrance is *La-iláho-ill'-alláhi*, and the best call is *Al-h'amdo-Lilláhi*." Abdullah-bin-Amer. 'A. G. S. "The praise of God is the head of gratitude; a servant has not shewn perfect gratitude to God who has not praised him." Ibn-Abb'as. 'A. G. S. "The first person that will be called and taken towards paradise on the day of resurrection, will be he who praises and

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BOOK X. is grateful to God; when pleased or displeased; that is, in all situations." Abu-Sa'id-al-Khudhri. A. G. s. "Moses said, O my patron! teach me in what terms to call on thee." God said, "say, O Moses! *La-iláho-ill'-alláhi.*" Then Moses said, "O my cherisher! every one of thy servants says this, and I wish for nothing but a thing particularly for me." God said, "O Moses! if the seven regions and their inhabitants, and the seven earths, were put into one scale, and *La-iláho-ill'-alláhi* in another; verily the scale in which these words are placed, would preponderate." Abu-Sa'id, and Abu-Hurairah. A. G. s. "The person who says *La-iláho-ill'-alláhi*, and *alláho-Akber*, his cherisher holds him as a teller of truth; and God says, "there is no God but me, and I am the most great." And when a servant says, "there is no God but God, one, to whom there is no partner," God says, "there is no God but me, I am one, there is no partner with me." And when a servant says *La-iláho ill'-illáhi; Lihu'l-Mulco-wa-lihu'l-Hamdo,*" God says, "there is no God but me; mine is dominion and praise." And when a servant says *La-iláho-ill'-alláhi La-Hawlo wa la Kuwwato-illa-B'illáhi,*" God says, "there is no God but me; and there is no power and strength except in me." And his highness used to say, "the person who repeats these words, in sickness, and dies in it, the fire of hell will not eat him." Sad-bin-ab'u-Wakkas said, 'I came with the Prophet to a woman; and she had date kernels near her, and was using them as a rosary: and the Prophet said, shall I not inform you, O woman! of a rosary easier for you than these kernels, and better than them? It is the repetition of these words: "immaculate God! in number equal to the things which thou hast created in the regions, and immaculate God! in number equal to the things which thou hast created in the earth; and immaculate God! in number equal to the things, which are between the heavens and the earth; and immaculate God! in number equal to the things which thou art the creator of;

Great excellence of declaring the unity of God.

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and the greatness of GOD, in number equal to the things which are in the regions and on earth: and say praise be to GOD, like that; and there is no GOD but God, like that; and there is no power or strength except in GOD, like that." ÔMER-BIN-SHOWAIB relates from his fore-fathers, that the Prophet said, "he who repeats *Subhàn allah* one hundred times in the morning and evening, shall be like a person having performed ten pilgrimages; and he who says *al-h'amdo Lilláhi*, a hundred times, morning and evening, shall be like the person who has mounted men upon a hundred horses in the road of GOD; and he who says *La-iláho-ill'-illáhi* a hundred times, morning and evening, shall be like one that has freed a hundred slaves of the children of ISRAEL; and he who says *Alláho-Acber* one hundred times, morning and evening, no one will produce on that a better deed, except one that has said the like, having added to it." ÂBDULLAH-BIN-ÂMER. 'A. G. S.' "Saying *Subhán-allah* is half the scale of actions; and saying *al-h'amdo L'illáhi* fills the scale; and *Lá-iláho ill'-illáhi* leaves no curtain between him and GOD, till he reaches him." ABU'HURAIRAH. 'A. G. S.' "No servant has said *Lá-iláho-ill'-illáhi*, with an unsullied heart, but the doors of the regions are opened for him, until he reaches the imperial throne; that is, GOD: so long as he abstains from great crimes." ABU-MASU'UD. 'A. G. S.' "I met ABRAHAM, in the night of my ascension; and he said, give my *Salàm* to your sect, and inform them that paradise and its earth is sweet and pure, and its water sweet and pleasant; its lands level, and without trees; and there is no verdure in it; and acquaint them that its trees are these words, *Subhàn-allah* and *al-h'amdo-L'illáhi*, and *Lá-iláho-ill'-alláhi; allâho-Acber;* that is, trees are planted there in rewards for men's actions; every word which is said of these words has a tree planted for it in paradise." YUSAIRAH (and she was one of the women, who accompanied the Prophet in his flight from *Mecca* to *Medínah*,) said, 'the Prophet said to us, "may ye, O

The Prophet explains the great merit of adoring the holiness of GOD,

of praising him,

of declaring his unity,

and his greatness.

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BOOK X.

assemblage of women! remember God with purity, and say *Subhân-al-Malic-al-kudús*, and count it upon your fingers; because verily a finger will be asked on the day of resurrection, what it obtained, and it will be made to speak: be not negligent, O women! in remembrance of God; if ye are, ye will be forgotten and disappointed of the mercy of God; I mean you will not meet with God's mercy."

Part Third.

The Prophet teaches an *Aárabi* forms of adoration,

SÂD-IBN-ABÙ-WAKKÀS said, "an *Aárábi* came to the Prophet, and said, "teach me something to say." His highness said, "say *Lá iláho-ill'alláhi*, one to whom there is no partner; great God, very much; and *Al-hámdo-L'illáhi*, very much; and *Subhán-allah Rabb-ul-Ââlamin*,* and *Lá hawlo-wá-lá-kúwwato illa B'illáh'il-Áli-il-Áxim*."† The *Aárábi* said, "these are for God, his praise and glory; then what is for me to supplicate with?" His highness said, say, "O LORD! forgive me, and have mercy upon me, and shew me the straight way, and give me sustenance and health." ANAS. 'The Prophet passed near a tree, whose leaves were dry; and he struck it with a stick which was in his hand; and its leaves fell, and were scattered: then the Prophet said, "verily saying *Al-hámdo Lillâhi*, and *La-iláho-ill'-alláhi* and *Alláho-acber*, throws down the faults of servants, like as drop the leaves of this tree." MAC-HÚL said, 'ABUHURAIRAH said, that the Prophet said to me, "say very much *La-hawlo-wa-la-Kúwwato illa B'illáhi*, because these words are one of the treasures of paradise; then he who repeats them, and *La Manjáa min-illáhi-illa-ilaihi*,‡ God opens for him seventy doors from

and of prayer.

God protects from evil those who confess him to be the only source of power, and the only refuge.

* O holy God! LORD of the worlds.
† There is no power or strength, but from God, the most high and very great.
‡ There is no refuge from God but with himself.

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harm, the least of which is poverty." AB'UHURAIRAH. 'A. G. S. "*La Háwlo-wa-La-kúwwato-illa-B'illáhi* is a medicine for ninety-nine pains, the easiest of which is melancholy." AB'UHURAIRAH. 'A. G. S. "Shall I not shew you the way to a word which came down from under the imperial throne? It is this: *La-h'awlo-wa-La-kuwwato illa B'illáhi;* and when a servant repeats it, GOD says, my servant has adored me, and resigned his work to me." IBN QMER. 'A. G. S. "*Subhán allah* is the adoration of the creation; and *Al-h'amdo Lilláhi* is a word of thanksgiving; and *Lailáho-ill' alláhi*, is a word of unity; and *Alláho-acber*, fills what is between the regions and the earth: when a servant says *La h'awlo-wa-la Kúwwato-illa-B'illáhi*, GOD says my servant has worshipped me, and resigned his work to me."

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CHAP. III.--PART I.

ON ASKING PARDON AND REPENTANCE.

The Prophet declares his frequent acts of repentance.

ABÙHURAIRAH. ' A. G. S. " I swear by GOD, that verily I ask pardon of GOD, and turn from sin towards him, more than seventy times daily." AGHARRO-AL-MUZANÌ.* ' A. G. S. " Verily, my heart is veiled with melancholy, and sadness for my sect; and verily I ask pardon of GOD one hundred times a day." AGHARRO MUZANÌ. ' A. G. S. " O men! repent and turn to GOD; for verily I repent towards him one hundred times a day." ABU'D'HAR GHAFFA'RÌ. ' A. G. S. " GOD said, O my servants! verily I have forbidden myself oppression, and have ordained that oppression amongst you be forbidden: then oppress not each other. O my servants! ye have all strayed except those to whom I have shewn the road; then ask me for directions, that I may shew you the way. O my servants! ye are all hungry, except those to whom I give food; then ask me for food, that I may give it unto you. O my servants! ye are all naked except him whom I clothe; then ask me for garments, that I may give them unto you. O my servants! verily you offend night

GOD directs his people to pray to him for all their wants.

* One of the *Sahábah* of *Kúfah*; of the *Arabian* tribe *Mazínah*.

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and day, and I pardon all; then ask me for forgiveness, that I may forgive you. O my servants! verily no detriment happens to you, until you sin; nor doth a benefit reach you, until you worship. O my servants! if the first and last of you, your men and *Genii*, were abstinent, it would increase nothing in my reign. O my servants! if the first and last of you, your men and *Genii*, were disobedient, and sinful, it would not lessen any thing of my reign. O my servants! if your first and your last, your men and *Genii*, were to stand on one plain, and supplicate, and ask me for whatever they wished, and I gave to every one his wish, this giving would not lessen what I have, except as a needle diminishes the water of the sea, when taken out of it. O my servants! there are none of your good or bad actions which I do not know; after which I give you their rewards; then he who gets a good reward must thank me; and he who gets a bad reward, must reproach himself."

God forgives a man who had committed many murders, on his shewing a disposition to repent.

ABU SA'ID KHUDHRI. A. G. s. There was a man of the children of ISRAEL, who killed ninety-nine people; after which he came out, asking if his repentance would be accepted; and having met a monk, he asked him, "is there acceptance for my repentance?" The monk said, "no." Then the man killed the monk, and stood asking people about the approval of his repentance. And a man said to him, "come to such a village, in which there is a sage who will open your difficulty." Then the signs of immediate death were upon him, and he tried to reach the village upon his breast, and died. Then the angels of mercy and punishment disputed about him; that is, the angels of mercy said "GOD will pardon him;" and the others, "GOD will punish him." Then GOD ordered the village, towards which the man had attempted to go, to be near to the corpse; and the village which he had fled from, to be far away from him. Then GOD said to the angels, "compute, and measure the distance between the two villages, relatively to the dead man; which of the two is nearest to him." And it

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BOOK X. was found that the village towards which he was going was nearer to him, by one span: and he was pardoned.

ABU HURAIRAH. ' A. G. S. " I swear by GOD, if you do not sin, verily GOD will take you; and verily a tribe that commits faults and then asks pardon, GOD forgives." ABU-MUSA. ' A. G. S. " Verily GOD expands the hands of his compassion in the night, that committers of faults in the day may repent; and expands the hands of mercy in the day, that committers of faults in the night may repent, until the sun shall rise in the west." AAYESHAH. ' A. G. S. " Verily, when a servant confesses his faults, and repents, and turns to the court of GOD, GOD approves of his repentance." ABU HURAIRAH. ' A. G. S. " He who shall repent before the sun rises in the west, GOD accepts his repentance." ANAS. ' A. G. S. " GOD is verily glad at the repentance of his servants, when they repent and turn to him; more than one of you, whose riding camel, having run away, and left him in a desart without food or water; he comes under a tree, and lays himself down under its shade, full of sorrow; having lost all hope of his camel; when, all at once, he beholds his camel, standing near him, and takes him by the rope; and then says, from excessive pleasure, O LORD! thou art my servant, and I am thy lord; having made a blunder from the excess of his joy."* ABU HURAIRAH. ' A. G. S. Verily, a servant committed a fault, and said, " O my patron! I have erred, then pardon me." And GOD says to the angels, " did my servant know that verily there is a defender for him, who pardons his faults, and punishes on account of them? I have pardoned him by this." After that the servant has been a long time without committing a fault; as long as GOD willed; and then offended another time, and said, " O my cherisher! I have offended, pardon it." And GOD says, " did my servant know, that there is a cherisher who forgives and punishes? I have pardoned

GOD is ready to forgive on repentance, till the sun rise in the west.

GOD rejoiceth greatly at the repentance of sinners.

GOD forgives those who repent,

* Comp. LUKE xv. 3—32.

him." Then he does not offend, as long as God wills; after which he commits a fault, and says, "O my patron! I have been guilty of a fault; forgive it." God says to the angels, "did my servant know that he had a defender who forgives and punishes? I have pardoned him: then tell my servant to commit faults as often as he likes, as long as he asks pardon."

CHAP. III. *Part* 1.

whatever may have been the number of their offences.

Jundub. ' A. G. S. "Verily a man said, "by God, God will not forgive such a one." And verily God said, "who is it that swears by me I will not pardon such a one? Verily I have pardoned him, and have made vain the actions of the liar." Shedd'ad-bin-Aws. ' A. G. S. This is the most excellent for you to say, in asking pardon, "O Lord! thou art my cherisher; there is no true God but thee; thou didst create me; and I am firm in the promise I made thee, to the utmost of my power; I seek protection with thee from the badness of my faults; I confess to thee, thy benefits to me, and the constant existence of my faults; then pardon me; for verily no person forgives faults but thee." His highness said, ' then any one that shall say these words in the day, when having sincerity and dependance in them, and dies in that day, before reaching the evening, is of the people of paradise; and whoever says them in the night, when knowing them as true, and dies before the morning, is of the people of paradise.'

Form of prayer for forgiveness of sins.

Part Second.

Anas. ' A. G. S. God said, "O children of Adam! verily, so long as ye supplicate me, to be pardoned, and for hope, I will forgive you every bad act, that may be on you; and I fear not. O children of Adam! if your faults reach the regions, and fill all their quarters, and you ask me for forgiveness, verily I pardon you; and I have no fear. O children of

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BOOK X. ADAM! verily, if you come before me with faults equal to the full of the earth; and then come before me without associating any thing with me, verily I will come before you with the earth full of pardon; that is, I will pardon any quantity of sins you commit." IBN-ABBAS relates, from the Prophet, that 'GOD said, "he who has known that I have the power to forgive him, I will pardon; and I have no fear, as long as he does not associate any thing with me." IBN-ABB'AS. 'A. G. S. "He who asks pardon continually, GOD releases from every constraint; and makes him a pleasure for every melancholy, and sends him sustenance, from that place which he neither supposed or had hope from." AB'U-BACR. 'A. G. S. "An incessant sinner, has not sinned, that has asked pardon; although he may have sinned seventy times a day; because asking pardon is their coverer." ANAS. 'A. G. S. "The most of the sons of ADAM are sinners, and the best of sinners are repenters." AB'UHURAIRAH. 'A. G. S. "Verily, when a true believer commits a fault, a black spot is created in his heart; therefore, if he repents, and asks pardon of GOD, the black spot is polished from his heart: and, if he increases his sinning, the black spot increases; so that it takes hold of the whole heart. Then this spot is a rust, which GOD has mentioned in the revelation, "their hearts became rusty from their works."

He that asks forgiveness for his sins is as if he had not sinned.

IBN-OMER. 'A. G. S. "Verily GOD accepts of the repentance of his servant, as long as his soul does not come into his throat."* AB'U-SA'ID-KHUD'HRI. 'A. G. S. Verily the devil said, "I swear by thy greatness, O cherisher! I always lead your servants astray, so long as the soul is in their bodies." Then GOD said, "I swear by my greatness, my might, and sublime eminence, I always forgive my servants, as long as they ask

Repentance is always accepted, unless the sinner be at the very point of death.

* In the original *Má lam yagharghar*; as long as the sound in the throat called the *dead rattle* has not taken place. Hence it is inferred, that repentance at the point of death is unavailing. But some learned men are of opinion, that repentance for sins, even at that time, is accepted, although for infidelity it is not. 'ABD-UL-HAK.

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pardon of me." SAFWAN-BIN-ASSAL. 'A. G. S. Verily GOD has made a door in the west, the breadth of which is seventy years' journey, for repentance; which will not be shut so long as the sun rises not in the west." MUAWIAH. 'A. G. S. "Flight from sin towards repentance shall not be cut off, until the sun rises in the west." ABUHURAIRAH. 'A. G. S. "Verily there were two men of the children of ISRAEL, who had a friendship for each other; one of them laboured in adoration, and the other was a sinner: and the adorer said to the sinner, "return from sinning." He said, "leave me to my cherisher." At length he found him committing a very great sin, and said, "return from sinning." The sinner said, "leave me to my cherisher; were you sent as a guard over me?" The adorer said, "I swear by GOD, he will not forgive your faults always, and will not bring you into paradise." Then GOD sent an angel to them, who took both their souls; and they were near GOD together; and GOD said to the sinner, "come into paradise;" and to the other, "can you prevent my compassion on my servant?" He said, "I cannot, O my defender!" GOD said to the angels, "carry him towards the fire."

GOD pardons a great sinner, who had expressed confidence in his mercy;

and condemns a religious man, who had presumed to set bounds to it.

ASMAA-BINT-YEZID said, 'I heard the Prophet repeating this revelation: "O my servants! those who injure themselves, from committing faults, shall not be hopeless of GOD's mercy; verily, GOD pardons all faults, and has no fear." ABUDHAR-GHAFFARI. 'A. G. S. GOD says, "O my servants! you have all strayed, except him to whom I shew the road; then ask of me the straight road, that I may shew it you: and all are poor, except him whom I have made rich; then ask from me, that I may give you daily bread; and you are all sinners, except him whom I save from sinning: then he who knows that I am the LORD of power on pardoning sins, then asks me for pardon, that I may forgive him; and I have no fear. Then if the whole of my servants be abstinent, they will not increase in my reign the wing of a gnat; and if all servants be sinners, it will not

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BOOK X.

The wealth of GOD is not diminished by his infinite bounty.

diminish in my reign the wing of a gnat; and if all my servants were assembled on one plain, and every man of you supplicated a thing to the utmost of his wishes, I would give him whatever he asked; this giving would not decrease any thing in my reign, but as much as the water of a river would be diminished, if one of you passed through that river and dipped a needle into it, after that took it up, with the quantity of water that would be upon it. Verily I am a giver, and a great giver; I do whatever I wish; my giving is a word, and my punishment a word; my order is not for a thing when I wish it, otherwise than my saying be, and it is." ANAS relates, that his highness repeated this revelation: "GOD is endowed with continence, and possessed of pardon." Then the Prophet explained the meaning of this revelation: "your cherisher said, I am worthy of those that abstain from my punishment: then he who fears me, and abstains from my punishment, it is fit for me to pardon him." IBN-OMER said, 'verily we counted the Prophet's saying in an assembly, "O LORD! pardon us and accept our repentance; verily thou art the approver of repentance, and pardoner," a hundred times.' BILL'AL-BIN-YES'AR relates from his forefathers, I heard the Prophet say, 'he who says, "I wish for GOD's forgiveness, that GOD besides whom there is no other GOD; he is alive, and the lives of others are from him," GOD shall pardon his faults, although he may have run away from fighting with infidels.'

Part Third.

ABUHURAIRAH. 'A. G. S. Verily, GOD most certainly exalts the degree of a virtuous servant in paradise; and the virtuous servant says, "O my patron! from whence is this exalted degree for me?" GOD says, "it is on account of your children asking pardon for you." ABDULLAH-

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BIN-ABBAS. 'A. G. S. "There is no dead in the grave, but is like a person over his head in water, and calls to somebody to take him by the hand; has hope that his father or mother will pray for him, or his brother or friend; then when the prayer reaches the dead, it is more loved by him than the world, and any thing in it; and verily GOD most certainly gives to the dead (on account of the prayers of the people of the earth) rewards like mountains; and verily the presents of the living to the dead, is asking forgiveness for them." ABDULLAH-BIN-BUSR. 'A. G. S. "Joy be to him, who has asked much pardon in the day and night." AAYESHAH relates, that his highness used to repeat this supplication: "O LORD! make me of those who are glad, when they do good, and when they do wrong, ask forgiveness."

GOD bestows blessings on the dead, on account of the prayers of the living.

HARITH-BIN-SUWAID* said, 'ABDULLAH-IBN-MASU'UD, related two traditions to me; one of them from the Prophet himself, and the other from himself; which is this: 'verily a *Mómin* sees his own faults, whether great or small like mountains, and sees himself, as if he were sitting under a hill, he fears its falling upon him: and verily, a wicked man sees his wickedness, like a fly that has passed over his nose, and he has driven it away." After that IBN MASU'UD said, 'I heard the Prophet of GOD say, "verily GOD is gladder at the repentance of his servant, a *Mómin*, than a man in a desart (which is a place of destruction) who had a riding camel with him, and on it his water and food, and the man lay down to sleep, and awoke when his camel had run away; and he sought him until oppressed with heat and thirst, and said, "I will return to the place in which I was, and go to sleep till I die:" then he laid his head upon his arm to die, and awoke, and unexpectedly saw his camel ready near him, with victuals and drink. Then GOD is happier than this man at finding his camel with his food and water." ALI-IBN-

A good man thinks his own faults great, and dreads their consequences; but a wicked man views his greatest crimes as trifles.

The great joy of GOD at the repentance of a sinner.

* One of the principal *Tábi'in* of *Cúfah*, and of high authority in tradition.

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ABU'T'A'LIB. 'A. G. S. "Verily GOD befriends a *Muslemàn* servant, who has sinned and repented." THAWB'AN. 'A. G. S. I would not value having the whole wealth of the world in the place of this revelation: "Say, O MUH'AMMED! O my servants! those who have oppressed their own souls shall not be hopeless of the mercy of GOD." A man said, "what is the condition of him who has associated any thing with GOD?" The Prophet remained silent; after that he said, "know that GOD forgives him also; but on repentance." This he repeated thrice. AB'UD'HAR GHAFFA'RÌ. 'A. G. S. "Verily GOD pardons his servant, as long as a veil is not between him and GOD's mercy." The companions said, "what is a veil, O Prophet?" He said, "it is this, that a servant dies whilst associating any thing with GOD." ABU'D'HAR GHAFFA'RÌ. 'A. G. S. "He who comes before GOD in futurity, not having associated any thing with him whilst in the world, and shall have sins like mountains upon him, GOD forgives them." ABDULLAH-BIN-MASU'UD. 'A. G. S. "A repenter of faults, is like him who has committed none."

Even the sin of polytheism will be forgiven on repentance.

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CHAP. IV.---PART I.

ON THE ABUNDANCE OF GOD'S MERCY.

ABUHURAIRAH. 'A. G. S. When God created the creation, he wrote a book, which is near him upon the imperial throne; and what is written in it is this: "verily my compassion overcomes my anger." Ab'uhurairah. 'A. G. S. "Verily for God are one hundred mercies; one of which he has sent down amongst man and the *Genii*, amongst quadrupeds and every moving thing upon the face of the earth: then by it they are kind to each other, and forgive one another; and by it the animals of the wilds are kind to their young; and God has reserved ninety-nine favors, by which he will be gracious to his servants, on the day of resurrection." Ab'uhurairah. 'A. G. S. "If a *Mómin* knew any thing of God's punishments, he would not hope for paradise: and if an infidel knew any thing of God's compassion, he would not be hopeless of his paradise, not one of them; that is, if true believers could imagine God's resentment, not one of them could hope for paradise, and if infidels look on his mercies they may not be hopeless of paradise." Ibn Masu'ud. 'A. G. S. "Paradise is nearer to one of you than the thongs

All God's mercies in this world, to men, Genii and animals, are to those which he will bestow at the resurrection, only as one to ninety-nine.

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BOOK X.

of your shoes; and hell is like it: that is, he who has done a good act, paradise is near to him, and he who has done a bad thing, hell is near unto him." ABUHURAIRAH. 'A. G. S. "A man said (who had never done a good act) to his family, (and in one tradition it is this, that a man injured himself, and sinned beyond bounds; and when dying said to his sons,) "when I am dead, burn me, and throw one half of my ashes into the river, and the other into the desert;" and said, "I swear by GOD, if he orders me to be punished, verily I shall be punished in a way in which no one of the creation ever was, or will be." Then, when the man died, his family or sons did as he ordered them: and GOD ordered the river, which collected every part of his ashes; and he ordered the desart, which collected every part of his ashes in it. After that, GOD said to the man, after giving him life; "what did you make this bequest for?" He said, "for fear of your punishment, O GOD! and you knew best my condition, which was full of sins." Then GOD pardoned him.' OMER IBN-AL-KHATTAB said, 'some captives were brought before the Prophet; and lo! one of the women's breasts were full of milk, in such a manner that they run in streams, when she was running about looking for her child: and when she found a child amongst the captives, she took it, with the lovingness of her own child, and pressed it to her breast, and gave it milk. Then the Prophet said, "do you suppose that this woman will cast her own child into the fire?" We said, "no." His highness said, "verily GOD is more compassionate on his servants, than this woman on her own child." ABUHURAIRAH. 'A. G. S. "The actions of no one of you ever redeem you, but redemption is on the compassion of GOD." The companions said (in the way of a question) "do you also, O Prophet! not get redemption from your own actions?" He said, "I also, unless that GOD covers me with his compassion; therefore let your actions be upright, and observe a medium, and act morning and evening, and something in the night, so that you may reach your desires."

GOD pardons a great sinner, after collecting his ashes from all the quarters into which they were scattered.

The mercy of GOD towards his creation, compared to the affection of a woman for her child.

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No man enters paradise by his own merits, but by the mercy of GOD.

JA'BIR. 'A. G. S. "The actions of no one of you bring you into paradise, nor free you from hell fire; neither do I enter into paradise, nor become free from hell, but by the compassion of GOD." AB'U-SA'ID-KHUDHRÌ. 'A. G. S. "When a man is brought to *Islàm*, and he performs it well, GOD covers all his former faults; after which he gets ten rewards for every good act, to seven hundred, and also more than that; whereas the reward of misdeeds is as one to one; unless GOD passes that over likewise." IBN ÂBB'AS. 'A. G. S. "Verily, GOD wrote the good acts and the bad ones; therefore, he who intends the good, and does not practice them, GOD writes them as perfect good; and, if he intends good, and puts it into practice, GOD writes for him, near himself, ten good acts to seven hundred, and also more than that; and he who intends evil, and has not done it, GOD writes perfect good for; but if he has intended bad, and done it, GOD writes one evil act for each."

Part Second.

ÚKBAH-BIN-ÂÁMIR. 'A. G. S. "Verily the condition of that person who does evil, and after that good deeds, is like the condition of a man with tight armour, which has vexed him; after that, has done a good deed, then the rings of the armour become open: after that, has done another good act, so that the armour falls from his body." AB'U-DARD'AA said, 'I heard the Prophet giving advice on the pulpit, and he said, "for him who fears GOD are two paradises." I said, in the way of question, "although he commits adultery and steals, O Prophet of GOD?" He said the same a second time; and I said a second time, "although he commits adultery and steals?" He repeated the same a third time, and I said a third time, "although he commits adultery and steals?" The

A man who fears GOD will obtain paradise, although he may have committed great crimes.

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BOOK X.

Prophet said, "yes, although you think it bad."* Aamir-al-Ra'm said, "while I was sitting near the Prophet, a man came before him with a carpet upon him, and a thing in his hand covered with the carpet; and he said, "O Prophet! I passed through a forest of trees, and heard the voices of the young of birds; and I took them, and put them into my carpet; and their mother came flying around my head, and I uncoverered the young, and the mother fell down upon them, then I wrapped them up in my carpet; and there are the young which I have." Then the Prophet said, "put them down," which I did, when their mother joined them: and the Prophet said, "do you wonder at the affection of the mother for her young? I swear by him who has sent me on truth, verily God is more affectionate to his servants, than the mother of these young to them. Return them into the place from whence you took them, and let their mother be with them." The man returned them.

God has greater love for his servants than a bird for her young.

Part Third.

Abdullah-ibn-Omer said, "we were with the Prophet, in some of his wars with the infidels, and he passed by a crowd, and said, "who are they?" They said, "we are *Muslemàns*." And a woman was lighting a fire under her pot; and she had a son with her, and when the fire burnt up, and got hot, she put her son away from it, that he might not be hurt by it. Then the woman came to the Prophet, and asked, "are you the Prophet of God?" He said, "yes, I am." And the woman said, ("may my father and mother be sacrificed for you!) is not God the most affectionate of the affectionate?" He said, "yes." The

* Literally, *even if the nose of* Abu-Dard'aa *should be rubbed in the dust*; that is, however much you may disapprove it.

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woman said, " is not God more affectionate to his servants than a mother to her child?" He said, " yes." The woman said, " a mother does not throw her child into the fire; then how can God throw his servants into fire?" Then the Prophet held down his head in tears; after that he raised it up towards the woman, and said, " verily God punishes those that refuse to confess his unity." THAWB'AN relates, from the Prophet, " verily a servant wishes for the satisfaction of God; then, on that account, God always says to GABRIEL, " verily such a servant of mine wishes to please me; know verily my compassion is upon him." And GABRIEL says, " God's compassion is upon such a servant;" and the bearers of the imperial throne say, " God's compassion is upon him," and all the angels that are around it, until all the people of the seven regions repeat the same. After that, compassion is brought down to the earth for him." USA'MAH-BIN-ZAID, relates from the Prophet, in the word of God, " after that I gave a book of laws, to those that were selected from my servants; then some of these servants injure their own souls, and some of them observe a medium in their actions, and some of them are swift in goodness." The Prophet said, " all of them are in paradise, agreeable to their difference in eminence and degree."

God punisheth those who deny his unity.

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CHAP. V.---PART I.

ON WHAT SHOULD BE SAID, IN THE MORNING, EVENING, AND TIME OF SLEEP.

The Prophet's form of evening,

ABDULLAH-BIN-MASÛÛD said, 'the Prophet used, in the evening, to say, "we have reached the night, and so have all other inhabitants of God's empire: praised be God; and there is no other God but God; one; to whom there is no partner; for him is dominion and praise, and he is powerful over all things: O Lord! I supplicate thee for the good of this night; and for every good that is in it; and I seek protection with thee, from the evils of this night, and from every evil that may be in it; O Lord! verily, I seek protection with thee from sickness, from age and pride; and from the contentions and calamities of the world, and from the punishments of the grave." And when the Prophet reached the morning, he would repeat the same; but in place of "we have reached the night," he said, "we have reached the morning." HUDHAIFAH said, 'when the Prophet went to his bed-chamber, at night, he would put his right hand under his cheek, and then would say, "O Lord! in thy name do I sleep and wake:" and when he awoke, he would say

and of morning prayer.

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" thanksgiving to GOD, who has awoke me after sleep, and towards him is the resurrection." AB'UHURAIRAH. ' A. G. S. " When any one of you goes to his bed to sleep, he must first dust it with the end of his garment; because he does not know what may have fallen upon it, in his absence; after that, let him say this prayer: " In thy name, O my patron! I have laid down my side; and in thy name, I raise it up: if thou take my soul, have mercy upon it, and if thou send it back, then guard it, even as thou guardest thy virtuous servants."*

BAR'AA-IBN-AA'ZIB said, ' the Prophet used, when he went to his bed, to sleep upon his right side; after that would say, " O LORD! I resigned my soul to thee, and turned to thee, and resigned my work to thee, and relied on thee, and sought protection in thee, on account of shewing my wish towards thee, and of fearing thee: there is no asylum or redemption from thy resentment but in thee: I believed in thy book, which thou didst send down, and Prophets which thou didst send; I mean, I believe in all the books and all the Prophets." And the Prophet said, " whoever repeats these words, and dies in the night in which he has repeated them, dies on the way of religion." (And in one tradition it is thus, that the Prophet said to a man, " O man! when you wish to go to sleep, then do your *Wa'dù*, the same as for prayers; after that, lie down upon your right side; and then repeat these words: and if you die in this night, you die on the way of *Islàm*, and if you rise in the morning, you will get much good.") ANAS said, ' verily the Prophet would say, when he came to his bed; " praise be to GOD, who has given us to eat, and to drink, and is sufficient for us; then there are a great many men who have no sponsors."

The Prophet, on going to rest, used to make profession of his faith.

* When man goes to sleep, he is like one who is dead: for the true GOD takes his soul, and either keeps it, and causes him to die, or sends it back, and causes him to live; therefore he prays, if thou hast guarded my soul and made me to die, forgive me; and if thou hast sent it back, and kept me alive, protect me, as thou guardest thy virtuous servants. ABD-UL-HAK.

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BOOK X.

Â'LÌ IBN AB'U'TA'LIB relates, that FA'TIMAH ZAHR'A came to the Prophet's house, complaining of a pain she felt in her hand, from turning round a grinding stone: and it reached her that some prisoners had come to the Prophet from the wars; and FA'TIMAH did not find the Prophet at home, and she mentioned her case to Â'A'YESHAH, saying, "tell it to his highness when he comes." Then, when the Prophet came home, Â'A'YESHAH informed him thereof: and when he heard it, Â'LÌ says, he came to us, when we had gone to our bed-chamber. Then we attempted to stand up, out of respect to his highness; and he said, "stay in your places." Then he sat himself down, between me and FA'TIMAH, so that I felt the coolness of his highness' foot upon my belly. Then the Prophet said, 'shall I not shew you a better road than that which you asked? When you go to your place of sleep, then say "immaculate GOD!" thirty-three times; and "all praise be to GOD," thirty-three times; and "great GOD," thirty-four times; then these words are better for you than the servant which you wished for.'

FA'TIMAH requests a slave of the Prophet,

who instead of that teaches her a form of evening prayer.

Part Second.

ABÙHURAIRAH said, 'when the Prophet rose in the morning, he would say, "O LORD! in thy name I have reached the morning; and in thy name have reached the evening, and in thy name do I live, and in thy name will I die; and to thee is return." And when he reached the evening, he would say, "O LORD! in thy name have I reached the evening, and in thy name have I reached the morning, and to thee is the rising from the dead." AB'UHURAIRAH said, that AB'U-BAGR said, I said, "O messenger of GOD! order me a prayer to say morning and evening." He said, say, "O GOD! the knower of the hidden and the open, the

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present and the absent, the creator of the regions and the earths, and the cherisher of every thing; the master and king of all; I give evidence that there is no GOD but thee; I seek protection with thee from the badness of myself, and from the badness of the devil." Say this, morning and evening, and at bed time.'

By adoration of GOD, morning & evening, a man is preserved from misfortune, during the ensuing day or night.

ÁB'AN* said, that he heard his father say, that the Prophet said, 'whoever shall, in the morning of every day, and in the evening of every day, say these words three times, "I have reached the morning and the evening, in the name of GOD, by which no detriment can happen in the regions or the earth; he is the hearer and the knower;" no loss or calamity will happen to him.' And ÁB'AN was seized with a paralytic stroke; and a man looked at him and said, "you related that whoever repeated these words every day would meet with no misfortune; and you repeated them; notwithstanding which this paralytic misfortune befel you." Then ÁB'AN said to the man, "what do you say? take heed; verily the tradition is as I related it to you; but I have not repeated it today; so that GOD's predestination should pass upon me." And in one tradition it is thus; "whoever says this thrice every evening, no sudden calamity will befal, until he reaches the morning; and whoever says them in the morning, no sudden calamity will reach unto the evening."

Forms of adoration used by the Prophet, at night,

ÁBDULLAH-IBN-MASU'UD said, 'verily the Prophet used to say at night, "we and all GOD's kingdom have reached the night; all praise is for GOD; there is no GOD besides GOD; he is one; there is no partner for him; for him is dominion and praise; and he is powerful over all things. O cherisher! I supplicate thee for the good of this night, and for the good after this night; and I seek protection with thee from the evils of this

* One of the *Tábi'in*, son of OTHMA'N-BIN-AFFA'N. He was with A'AYESHAH in the battle of the camel, and was the first person who took to flight on that occasion. He was leprous and deaf, and afterwards became paralytic. He died at *Medínah*, in the time of YEZID the son of ABDUL-MALIC.

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night, and the evils that may be after it. O LORD! defend me from indifference and the wickedness of infidelity." (And in one tradition it is thus: "O LORD! defend me from the wickedness of arrogance, and from the punishments of the fire and the grave.") And in the morning, he would say, "we have reached the morning," and the aforementioned words. There is a tradition, from some of the Prophet's daughters, that verily the Prophet used to teach us, and tell us to say in the morning, "*Subhàn allah wa bih'amdihi; La-h'awlo wa la Kuwwato illa B'illáhì;* what GOD willed was, and what he willed not, was not; I know that GOD has power over all things; verily his wisdom encompasseth all things." Then verily, whoever says these words, in the morning, shall be guarded from calamities unto the night; and whoever says them at night, shall be guarded until he reaches the morning." AB'U-AYA'SH.* 'A. G. S.

and in the morning.

To confess, in the morning, GOD's unity & supreme power, has the merit of ten virtuous actions; and blots out the guilt of ten crimes.

Whoever says, in the morning, "there is no GOD but GOD; one; to whom there is no partner; for him is dominion and praise; and he is powerful over all things;" rewards shall be for him, equal to those for emancipating a slave of the children of ISRAEL; and ten good acts shall be written for him, and ten misdeeds deducted from him; and he shall gain ten steps, and shall be protected from the wickedness of the devil, until night: and whoever shall repeat these words at night, shall get the aforementioned rewards until he rises in the morning." AB'U-AYA'SH says, that a man saw the Prophet in his sleep, and said, "O messenger of GOD! verily AB'U-AYA'SH relates from you so and so." The Prophet said, "he spoke true." HA'RITH-BIN-MUSLIM-TAMÍMÌ† relates, from his father, and he from the Prophet, that his highness told me a secret; and then said, "when you have finished sun-set prayers, and given the *Salàm*, then say (before speaking a word to any one) seven times, "O GOD! defend me from hell fire." Then verily, when you say this, and die in this

* One of the *Sah'ábah*, of the class of *Ans'árs*. His name was ZAID-BIN-SA'MIT.
† One of the *Tábi'in*.

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night, redemption from the fire shall be written for you; and when you have finished morning prayer, say these words seven times; and verily when you repeat them, and die in this day, redemption from the fire shall be written for you.' IBN-ÓMER said, 'the Prophet did not abandon these words morning and evening, "O GOD! I beg from thee safety from all calamities, in the world and futurity; O GOD! I pray to thee for safety in religion, and for my family and property; O GOD! conceal my vices and guard me from fear; O GOD! preserve me from before and behind, on my right side and my left; and guard me from above, that is, from calamities and punishments from all sides; and I seek protection in thy greatness, from perishing under myself; i. e. from sinking into the earth." ANAS. 'A. G. S. Whoever says, in the morning, "O GOD! I have reached the morning, when I take thee to witness, and the bearers of thy imperial throne, and all thine angels, and all thy creation; that verily thou art GOD; there is no GOD except thee alone; there is no partner for thee; and I take all these as witnesses, that MUH'AMMED is thy servant, and messenger;" GOD will forgive all his faults of that day; and if he repeats these words at night, GOD will forgive him any thing which may have been done by him in that night.' THAWB'AN. 'A. G. S. There is no *Muslemàn* who shall say these words thrice, morning and evening, "I am satisfied with GOD that he is the cherisher, and with *Islàm* which is the religion, and with MUH'AMMED, who is the Prophet;" but it will be indispensable on GOD to be pleased with him on the day of resurrection; that is, he will give him such rewards as will please him.' HUD'HAIFAH said, 'his highness used, when wishing to go to sleep, to put his hands under his head; and then say, "O GOD! defend me from thy punishments, in the day on which thou wilt assemble thy servants; I mean the day of rising from the dead." HAFS'AH said, 'verily, when the Prophet wished to sleep, he would put his right hand under his right

A *Muslemàn*, who repeats the confession of his faith, thrice every morning & evening, will certainly be saved.

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ALÌ-IBN-AB'U'TA'LIB said, 'verily the Prophet used to say, at sleeping time, "O LORD! verily I seek protection with thee, and with thy word, which is perfect and complete; and from the badness of the thing which is in thy choice; O God! remove far from me debt; and that thing by which I should be an offender; O GOD! thy army shall not be broken; and thou dost not act contrary to thy promise: I remember thee with purity and praise." AB'U-SA'ÏD-KHU'DHRÌ. 'A. G. S. Whoever shall say, when wishing to go to sleep, "I ask forgiveness of that GOD except whom there is no other," thrice; "he is alive and the keeper alive; and I repent to him;" GOD pardons his faults; although they be numerous as the waves of the sea, or in number equal to the sands of the desart, or in number equal to the leaves of the trees, or equal in number to the days of the world." SHEDD'AD-BIN-AWS: 'A. G. S. "There is no *Muslemàn* who shall repeat a chapter of the book of GOD at bed time, but GOD shall appoint an angel for him, and nothing disagreeable shall come near him, until he awakes."

Whoever confesses the unity of GOD, and prays for pardon of his sins, every night, will certainly be forgiven, however numerous they may be.

ABDULLAH-BIN-AMER. 'A. G. S. "There are two qualities, which being practised by any one, shall enter him into paradise; and know, they are small and easy; and it is easy for any to practise them. One of them is this, saying *Subhàn-allah*, ten times after every prayer; *al-h'amdo Lillàhi*, ten times; and *alláho-acber*, ten times." ABDULLAH says, 'verily I saw the Prophet counting these words on his hand, and he would say, then these words are one hundred and fifty with the tongue, in the day and night, and they are one thousand and five hundred in the scale of action, reckoning ten for one. And the second is this: when he goes to his bed-chamber, let him say *subhán-alláh* thirty-three times, and *al-h'amdo*

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Lilláhi thirty-three times, and *alláho-acber* thirty-four times; then that is one hundred on the tongue, and a thousand in the scales. Then which of you is it that commits two thousand five hundred vices in the day and night, so that these words may cover them? The companions said, "when repeating these words have so many rewards, why should we not say them?" The Prophet said, "the devil comes to one of you when at prayers, and says to him, "remember so and so," I mean the devil casts evil thoughts into the mind, till you have finished your prayers; and peradventure he forgets to repeat those words: and the devil comes to one of you in your bed-chamber, and is always making you sleep, and you have no opportunity to repeat these words." ÂBDULLAH-BIN-GHANM. 'A. G. S. Whoever says in the morning, "O GOD! whatever has reached me of thy benefits, and to thy creation, is from thee alone; there is no partner with thee in giving those benefits; then for thee is praise and thanksgiving;" verily has performed his gratitude for his day; and whoever says like this at night, verily has discharged his gratitude for his night.' AB'UHURAIRAH said, 'the Prophet would say, when he came to his bed, "O GOD! lord of the regions and the earth; and O LORD! of every thing; and O splitter of the grain and kernel!* and O sender down of the bible, evangelists and *Koràn;* I seek protection with thee from the evil of every evil doer in thy orders; thou art the first, and there is nothing before thee; and thou art the last, and there is nothing after thee; thou art clear, and there is nothing above thee; thou art concealed, and there is nothing more hidden: enable me to discharge debt, and enrich me from poverty." AB'U-AL-AZ'RAR-AL-ANMARÌ† said, 'verily the Prophet used, when he went to sleep at night, to say, "in the name of GOD, I have laid down my side: O LORD!

The devil diverts mankind from those prayers which would ensure their salvation.

* That is, O creator of sustenance!
† One of the *Sahábah*, an inhabitant of *Syria*.

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pardon my sins, and put the devil far from me; and give me the reward of my actions, and make me of the number of those near thee." IBN-ÂOMER said, 'verily the Prophet would say, when going to sleep, "thanks be to that GOD who has guarded me, given me food, and drink, and to him who has bestowed on me abundance of benefits; and thanks be to him who has given me great favours; thanks be to GOD in every state: O GOD! lord of every thing and master of every thing; and GOD of every thing; defend me from hell fire." BURAIDAH said, 'KHALID-BIN-WALÌD complained to the Prophet, and said, "I cannot sleep at night." And the Prophet said, 'when you go to your bed, say these words, "O GOD! lord of the seven regions, and of the things which the regions have cast shadow upon; O GOD! lord of the earths and of the things which the earths bear, and O GOD! lord of the devils, and the lord of those whom the devils lead astray; be a neighbour to me, and an asylum from the wickedness of thy creation; and be an asylum to me from their injuring me; thy neighbourhood is strong, and strong is he who is in thy asylum; and great is thy praise; there is no GOD besides thee, and no other GOD but thee."

The Prophet's form of thanksgiving at night.

Part Third.

ABÙ-MÂLIC-ASHÂRÌ. 'A. G. S. When any one of you rises in the morning, he must say, "we have reached the morning, and so has the creation of GOD, that GOD who is the cherisher of the universe; O LORD! I supplicate thee for the goodness of this day, and that the doors of good may be opened on me this day, and to aid me, and I supplicate thee for brightness of heart, and for increase of thy favors this day; and for the straight road, and to defend me from the evils which are in

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this day, and from the evils henceforth." After that, when night comes, let him repeat the like.'

'ABDUL-RAH'M'AN-BIN-ABU'BACRAH* said, 'I said to my father, O my father! I hear you say every morning, "O LORD! give health to my body, O LORD! give health in my hearing, O LORD give health in my sight; there is no GOD but thee," and this you repeat three times morning and evening. Then my father said, "O my son, I heard the Prophet supplicate in these words, and I love to act in the way of his highness." 'ABDULLAH-BIN-ABÌ-AWFÌ said, 'the Prophet used to say, in the morning, "we have reached the morning, and so has the creation of GOD; all praise is for GOD; perfect attributes are for him; and the created and creation is for him; and rule is for him; O LORD! make the beginning of this day good and peaceful, and the middle of it to arrive at our desires, and the latter part of it a redemption from the fire, O the most kind of the kind." 'ABDUL-RAH'M'AN-BIN-ABZ'A† said, 'the Prophet used to say, in the morning, "we have risen on the religion of *Islàm*, and on the word *Lá-iláho-ill'-alláhi*, and on the religion of our Prophet, who is MUH'AMMED; and on the religion of our father, who is ABRAHAM; who was an incliner from the false to the true, and was not of the polytheists."

The Prophet's morning prayer.

* One of the *Tábi'ín*, from whom many traditions have been received. His father was one of the *Sahábah*, of considerable celebrity. He was in *Táyef* when it was besieged by the Prophet, A. H. 8; and letting himself down from the fort, by the rope which was attached to the pulley of a well, came to the Prophet and embraced his religion. MUH AMMED called him ABU'-BACRAH, from *bacrah*, a pulley.

† He was one of the companions, and repeated prayers after the Prophet. He was governor of *Khorasàn* under ALI.

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CHAP. VI.--PART I.

IN EXPLANATION OF SUPPLICATIONS TO BE REPEATED IN PARTICULAR TIMES.

Prayers to be used *ante coitum,*

ABÙ-ÂBBÀS. 'A. G. S. If either of you wishes to have connexion with his wife, let him say, "in the name of GOD! O LORD! keep me far from the devil; and keep the devil far from my children." Then if a child shall be given, the devil can never do it any harm.' SULAIM'AN-BIN-ŚURAD said, 'two men abused each other, near the Prophet, and we were sitting with him; one of the two men abused the other in anger, verily his face was quite red; and the Prophet said, "verily I most certainly do know a word, which if he said, would remove his anger; it is this: "I seek protection with GOD from the cast out devil." And the companions said to the man, "do not you attend to what the Prophet of GOD says?". He said, "verily I am not mad."* AB'UHURAIRAH. 'A. G. S. When you hear the cock crow; then supplicate GOD for an increase of his beneficence; because the cock sees an angel, and crows at the sight. And when you hear an ass bray, seek protection with GOD from the devil, and

against anger,

on hearing a cock crow,

or an ass bray.

* They have said that it is probable the man was an hypocrite. ABD-UL-HAK.

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say, " I take protection with GOD from the cast out devil," because the ass has seen the devil.'

IBN-ÔMER said, 'verily the Prophet used (when mounted upon his camel to take a journey) to say, " *Allah-Acber*," thrice; after that he would say, " that GOD is pure who has made this camel obedient to me; for I had not the power myself of bringing him under my obedience; and verily I am a returner to my patron; O LORD! I ask thee in this journey for goodness and continence, and for actions by which you shall be pleased. O LORD! make this journey easy to me, and shorten for me the distance of this journey; O LORD! thou art a friend and companion in journey, and guardian of our families in our absence; O LORD! I seek protection with thee from the troubles of travelling; O LORD! I seek protection with thee from a sight which may be followed with melancholy and grief; and O LORD! defend me from meeting with, on my return, any thing injurious to my family and property." And when the Prophet returned from a journey, he would say these words; and add this to them, " we are returners, we are repenters, we are worshippers, we are praisers of GOD." ABDULLAH-BIN-SARJIS said, 'the Prophet used, when he travelled, to seek protection from the trouble of the journey, and badness of return, and from scarcity after abundance; and would seek protection from the supplications of the oppressed, and from seeing any thing bad in his family and property.' KHAWLAH-BINT HACÌM* said, 'I heard the messenger of GOD say, he who alights at his journey's end, and says, " I seek protection in the words of GOD, which are perfect, and complete; from the badness of the thing which GOD has created;" nothing hurtful will happen to him, till he marches from that place.' AB'UHURAIRAH said, 'a man came to the Prophet, and said, " O messenger of GOD! I have felt

The form of adoration and prayer used by the Prophet, at the commencement of a journey.

* One of the *Sah'ábiyát*, the wife of OTHMA'N-BIN-MA'TUU'N; a woman of eminent learning and virtue.

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much pain and distress from the bite of a scorpion last night." His highness said, 'beware, if you had repeated this supplication in the evening; "I seek protection in the words of GOD, which are perfect and complete, from the injury of things which GOD has created," the scorpion would not have bit you.' AB'UHURAIRAH said, 'when his highness was travelling, and it was day-break, he would say, "let the hearers hear our speaking the praise of GOD, and on the goodness of his benefits to us, so that they may follow us in speaking praise; O LORD! be our companion, and do us good; I say this whilst I am a seeker of protection with GOD from the fire." IBN-ÔMER said, 'the Prophet used (when returned from war pilgrimage, and *Úmrah*) to say thrice, upon every rising ground, *alláho-acber;* after that he would, say, *Lá-iláha-ill'-Alláho*, one; there is no partner with him, for him is dominion and praise, and he is powerful over all things: we are returners, we are repenters, we are adorers, we are worshippers, we are speakers of praise for GOD; GOD has verified his promise, in support of religion, and has assisted his servant, and has broken multitudes of infidels alone, although ten to one, they were defeated." ÂBDULLAH-BIN-ABÌ-AWFÌ said, 'the Prophet supplicated for evil on the polytheists, on the day of the battle of *Ah'zàb;** and said, "O GOD! the sender of the book, and the quick taker of accounts with thy servants: O LORD! give defeat to these bodies of infidels: O LORD! break them, and make their legs to tremble." ÂBDULLAH-BIN-BUSR said, 'the Prophet alighted near my father, and we approached him with victuals, and a bag of milk, and he ate: after that, dry dates were brought, and he ate of them; and he threw away the kernels, by putting them first upon his fore and middle fingers; after that drinking water was brought, and he drank of it; and my father said to his highness, (and took hold of the bridle of his beast) "supplicate GOD for us." And the Prophet said, "O LORD!

The Prophet's form of thanksgiving, on his return from an expedition.

* That is, of *Nations;* the same as that of the *Ditch.* See ABULFEDA, p. 73.

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increase what thou hast already given to these people; O LORD! pardon and have mercy upon them."

Part Second.

The Prophet's form of prayer at sight of the new moon.

TALHAH-BIN-UBAIDULLAH said, 'verily the Prophet used (when he saw the new moon) to say, "O LORD! make the new moon rise upon us, safe from calamities; and firm in faith, and pure in heart, and secure in *Islàm*. O new moon! our lord, and your lord, is GOD."

At sight of misfortunes, a man should give thanks to GOD, that he is exempt from them.

OMER-IBN-AL-KH'AT'T'AB and AB'UHURAIRAH. 'A. G. S. There is no man who has seen a person entangled in misfortune, and said, "thanks be to GOD, who has given me safety from that by which he has entangled thee, and has given me more than many whom he has created," but will be safe from that misfortune, let it be what it will.' OMER-IBN-AL-KHA'T'T'AB. 'A. G. S. He who goes into a bazar, and says, "there is no GOD but the one GOD, he hath no partner; his is the kingdom, to him be the praise; he bringeth to life and causeth to die; and he is the living one, who dieth not; in his hand is every thing good; and his power extendeth over all;"* GOD will write for him a million of good acts, and will blot out a million of faults, and exalt him a million steps, and will build a house for him in paradise." MU'AD'H-BIN-JABAL said, 'the Prophet heard a man supplicating, and saying, "O LORD! I ask thee for perfect benefits;" and the Prophet said, and asked the man, "what thing is the perfect benefit which you ask for?" He said, "this is a supplication by which I hope for good; and I know wholly that with GOD are perfect benefits, I ask for them." Then his highness said, "of the most perfect

* *La iláha ill' Alláho wah'adahu; la sharica lahù; lahu'l mulco, lahu'l hamdo; yuhí wa yumíto; wa húa h'aiyun la yamúto; biyediki al khairo, wa húa âla culli shaiyin kadírun.*

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of benefits is entering into paradise, and getting redemption from hell fire." And the Prophet heard a man say, "O master of greatness! O master of generosity!" And the Prophet said, "verily thy supplication is accepted; then ask for any thing you wish." And the Prophet heard another man saying, "O LORD! verily I ask thee for patience:" and the Prophet said, "the patience which you ask of GOD is like asking for calamity; because patience is for calamity; then ask health of GOD; that he may guard you from all calamities and mishaps." AB'UHURAIRAH. 'A. G. S. "Whoever sits in an assembly, and there talks much idly, and says, before standing up, "O GOD! thou art immaculate, and I praise thee, and give evidence that there is no GOD besides thee, I ask thee for pardon, and I repent to thee," he will be forgiven his faults, which have happened therein." ÂLÌ-IBN-AB'UT'A'LIB said, 'a horse was brought for me to ride upon, and I put my foot in the stirrup, and said, "in the name of GOD!" and when I sat upon his back, I said, "all praise to GOD!" After that I said, "thou art pure, O GOD! who hast made this horse obedient to me; for I had not the power of bringing him under my obedience; and verily, I am a returner towards my patron." Then I said, "all praise to GOD!" thrice; "great GOD!" thrice; and I said, I remember thee, O GOD! with purity; verily I have injured myself from neglect in adoration; then forgive me, because no one pardons faults but thee." After that I laughed, and it was said, "what has made you laugh?" I said, "I saw the Prophet do as I have done;" after which his highness laughed; and I said, "what did you laugh at, O messenger of GOD?" He said, 'on this account, that thy cherisher, verily is pleased and satisfied with his servant, when he says, "O LORD! pardon my faults:" GOD says, "the servant knows that no person forgives faults but me." Then the Prophet laughed at the word of GOD, and I in following him.' IBN-ÔMER said, 'when the Prophet gave any man permission to go away, he would

The Prophet disapproves a prayer for patience, & recommends to ask for health.

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take him by the hand, and would not quit it till the man let go his; and would say, "I commit to GOD's care your religion and property, and your last actions." ABDULLAH-BIN-YEZID-KHATMI* said, 'the Prophet used (when about to bid farewell to any army) to say, "I commit to the care of GOD your religion, your faith, and last actions." ANAS said, 'a man came to the Prophet, and said, "O messenger of GOD! verily I intend to take a journey; then give me a wallet: I mean, supplicate for me." Then the Prophet said, "may GOD make thee a wallet of abstinence; because it is a wallet for the last road." The man said, "supplicate more for me." He said, "GOD forgive your faults." The man said, ("may my father and mother be sacrificed for you, O Prophet of GOD!) supplicate more for me." The Prophet said, "may GOD grant thee attainment of good, wherever thou art."

The Prophet prays for a man about to undertake a journey.

ABU'HURAIRAH relates, that a man said, "O messenger of GOD! verily I wish to make a journey, then advise me." The Prophet said, 'be always abstinent, and always say, "*allâho acber*," when you get upon a high spot;' and when the man turned his back, the Prophet prayed for him, "O LORD! make the distance of his journey short, and make his journey easy to him." IBN-OMER said, 'when the Prophet travelled, he would say at night, "O earth! my LORD, and thy LORD, is GOD; I seek protection with GOD from thy harms; that is, from sinking into thee, and being bewildered in desarts; and I seek for protection from things that are fixed in thee, such as the *Genii*, and all animals; and I seek protection with GOD from tygers, black snakes, and every kind of snake and scorpion; and from the hurts of the inhabitants of towns; and from the devil and his race." ANAS said, 'the Prophet used to say, when at war with the infidels; "O LORD! thou art my arm and support; by thy power I

The Prophet's evening prayer on a journey.

* One of the *Sahábah*, of the class of *Ansárs*. At the age of seventeen he was present at the expedition to *Hudaibíyah*. A. H. 6.

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make a stratagem for the expulsion of the enemy; and by thy strength I attack the enemies of religion; and I fight by thy support." Abu-Musa said, 'verily, when the Prophet frightened a body of people, he would say, "O Lord! I throw your fear into their breasts, and take protection with you from their injuries." Omm-Salmah said, 'verily the Prophet used, when he came out of his house, to say, "in the name of God! I put my whole trust in him; O Lord! I take protection with thee from slipping, and straying, or oppressing any one; or any one oppressing me, or from acting an ignorant part with any person; or that any one should do so with me." Anas. 'A. G. S. "When a man comes out of his house, let him say, "in the name of God! and I put my whole trust in God; there is no power or strength but in God." At this time it shall be said for the man, "you have been shewn the straight road, and there is enough for you in all your undertakings; and you are guarded from all mishaps." Then the devil removes far from him; and another devil says to the one put away, "how will you overcome a man that has found the right road?"

The Prophet's prayer on coming out of his house.

Abu Malic Asharì. 'A. G. S. When a man comes into his house, let him say, "O God! I supplicate thee for a good entrance into this house, and for a good going out of it;" that is, that all may be well in going in and out of it; "in the name of God! I came in, and I have put my whole trust in my Lord, who is God." After that he must say *Salàm* to the people of the house." Abuhurairah said, 'the Prophet used, when a man married, to supplicate, and say, "God bless thee in increase; and God bless both in increase; and God give concord between ye." Omer-bin-Shuwaib relates from his ancestors, that the Prophet said, 'when any one of you marries, or buys a slave boy or girl, he must say, "O Lord! I pray thee for good in this boy or girl, and for good dispositions with which thou hast created them; I seek protection with thee from their badness, and from any thing bad which thou mayest have created in their

The form of prayer to be used on entering a house.

The Prophet's prayer for new married people.

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dispositions." And when any one of you buys a camel, he must take him by the hump on the back, and say the same as for a slave boy or girl. (And in one tradition about a slave boy or girl thus; "you must take the boy or girl by the hair of the forehead, and supplicate for blessings.") AB'U-BACRAH. 'A. G. S. The supplications of a person in sorrow are these, "O LORD! I hope for thy compassion; then do not leave me without it the twinkling of an eye, and make my condition good; there is no GOD but thee." AB'U-SA'ID KHU'DHRI said, 'a man said, "O messenger of GOD! debts and sorrows have pressed me." His highness said, "shall not I then teach you a saying, which when you say, GOD will take away your sorrow, and discharge your debts; I mean will cause your debts to be discharged?" The man said, 'teach me the words.' The Prophet said, 'say, morning and evening, "O LORD! defend me from melancholy and sorrow; and from incapability and laziness, and from stinginess and cowardice, and from being overcome with debt, and from being overcome by men, on account of debt." The man said, 'then I did what the Prophet ordered me; and GOD took away my sorrow, and discharged my debt. ALI-IBN-AB'U'TALIB said, 'a *Mucátab** came to me, and said, "verily I am unable to discharge the sum which I agreed for, then assist me; that is, give me something to give in exchange for my bond." I said, 'shall I not teach you some words which the Prophet taught me, which if you had a mountain of debt upon you, GOD would discharge it for you? They are these, "O LORD! supply me sufficiently with thy lawful things, against those which thou hast made unlawful; that is, give me lawful sustenance, and make me independent, by the increase of thy munificence, of every person beside thee."

Prayer of a person in sorrow.

Prayer of a person in debt.

* A person who enters into a written bond of servitude, for a certain sum, on condition of being emancipated on discharging the same.

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Part Third.

The Prophet's ejaculation, on taking his place in an assembly, or standing up to pray.

AÁYESHAH said, 'the Prophet used, when he sat in an assembly, or performed prayers, to speak a few words; and I asked his highness about the words: he said, they are these, "I remember thee, O GOD! with purity, and praise thee; there is no GOD but thee; I ask pardon of thee, and repent to thee;" and if words are uttered, for which are rewards, there will be a seal for them unto the day of resurrection; and if bad words are uttered, those words will be a cause of covering them." KUTA'DAH. 'It reached me, that the Prophet used to say (when he saw the new moon) thrice, "good new moon, shower of the right road:" and he would say thrice, "I believe in him who created thee;" and then would say, "thanks be to GOD, who ended such a moon, and brought such a one." IBN-MASU'UD. 'A. G. S. Whoever is in sorrow must say, "O LORD! I am thy servant, and the son of thy servant, and the son of thy handmaid, and I am in the hand of thy power; and the hair of my forehead is in the hand of thy power; thy orders pass on me; thy decree is just; I supplicate thee by every name which is for thee, by which thou hast called thyself, or which thou hast revealed, in thy own book, or which are especially appropriated to thee in the recess of secrecy; I supplicate thee, to make the *Koràn* a spring in my heart, and a cause of removing my sorrow:" and no servant shall ever repeat these words but GOD will take away his grief and sorrow; and give him rest in exchange for them.' JA'BIR said, 'we used, when going upon high ground, to say "*alláho acber*," and when we came down, to say, "*Subhàn-allah.*" ANAS, said, 'verily the messenger of GOD, would say, when any matter made him melancholy, "O thou actual liver! O keeper alive of the crea-

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tion! I complain to thy mercy and kindness." ABU-SAID-KHUDHRI said, 'I said, on the day of the battle of the ditch, "O messenger of GOD! is there any thing for me to say, in order to open my work? for verily our hearts are in our throats." He said, 'yes there is a thing for you to say, "O LORD! cover our vices and guard us from fear." Then GOD struck the faces of his enemies with a wind, which he sent, and broke their army with it.' BURAIDAH said, 'his highness used to say, when he came into a bazar, "I am come in, in the name of GOD; O LORD! I ask thee for the good of this bazar, and for the good of the thing which is in it; I seek protection with thee from the harms of this bazar, and the thing that is in it; O LORD! I seek protection with thee from losing any thing by buying or selling in this bazar."

Prayer ordered by the Prophet in case of danger from enemies.

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CHAP. VII.---PART I.

ON ASKING ASYLUM.

Forms of prayer for deliverance from calamity.

ABUHURAIRAH. A. C. S. "Seek protection with GOD, from the distresses of calamity, and from difficulties and hardships, and from a bad fate, and from the gladness of the enemies of religion in this world." ANAS said, 'the Prophet used to say, "O LORD! verily I seek protection with thee, from sorrow, from incapacity and laziness, from cowardice and greediness, and from a heavy load of debt; and from being overcome by debtors." AA'YESHAH said, 'the Prophet used to say, "O LORD! verily I seek protection with thee from laziness, decrepitude and debt; and from any thing by which I should err. O LORD! I seek protection with thee from the punishment of the fire, and from that thing which is a cause of it: O LORD! I seek protection with thee from the punishment of the grave, and from the thing causing it; and from the evils and contentions of riches; and harms of poverty; and from the wickedness of DAJJ'AL: O LORD! wash my sins with ice-water, and hail-water; and purify my heart, as is a white cloth, from dirt; and make the distance between me and faults far, as the east from the west." ZEID-IBN-ARKUM said, 'the Prophet would say, O LORD! verily I seek protection with thee, from incapacity and lazi-

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ness, from cowardice and greediness, and age, and the punishment of the grave: O LORD! give my soul continence and abstinence; and purify it; thou art the best purifier; thou art master of possession, and LORD of aid. O LORD! I seek protection with thee from useless knowledge, and a heart that fears not, and from an insatiable soul, and from a disapproved supplication."

ABDULLAH-IBN-OMER said, 'this was one of the number of the Prophet's supplications: "O LORD! I seek protection with thee, from the decline of the property which thou hast given me; and from the loss of the health which I have, and from the suddenness of thy reprimands, and from all thy displeasures." AA'YESHAH said, 'the Prophet used to say, "O LORD! I seek protection with thee, from the badness of the actions I have done, and from those I may do." IBN-ABB'AS. 'Verily the Prophet would say, "O LORD! for thee have I embraced *Islàm*, and believe in thee, and put my whole trust in thee, and turn myself unto thee and fight by thy aid.' O LORD! I ask protection in thy strength, that I may not be led astray: there is no GOD but thee, thou art alive, and dost not die, and *Genii* and men all die.'

The Prophet deprecates the loss of property and of health.

Part Second.

ABUHURAIRAH said, 'the Prophet would say, O LORD! I seek protection with thee, from four things; from useless knowledge, from a heart that fears not GOD, from a soul insatiable with the world, and from a supplication that shall not be heard." OMER-IBN-AL-KHAT'TAB said, 'the Prophet used to seek protection from five things; from cowardice, greediness, the badness of decrepitude, from bad thoughts falling into the breast, from the punishment of the grave,' ABUHURAIRAH.

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'Verily the Prophet would say, "O LORD! I seek protection with thee, from poverty, and from little good, and from being despicable, and from my oppressing or being oppressed." AB'UHURAIRAH. 'A. G. S. "O LORD! I seek protection with thee, from the enimity of the people of religion, and from hyprocrisy, and from bad dispositions." AB'UHURAIRAH. 'A. G. S. "O LORD! I seek protection with thee, from hunger, because it is a bad bed-fellow; and from perfidy, because verily it is a bad lining." ANAS. 'A. G. S. "O LORD! I seek protection with thee, from leprosy, and from *Elephantiasis*, and from madness." KUTBAH-BIN-MA'LIC.* 'A. G. S. "O LORD! verily I seek protection with thee, from bad propensities, and actions, and desires." SHUTAIR-BIN-SHACAL-BIN-HUMAID† relates from his father, who said, I said, "O Prophet! teach me a thing to seek protection by." He said, 'say "O LORD! I seek protection with thee, from hearing bad words, and from bad sights, and from a bad tongue, and from a bad heart, and from the badness of fornication." ABU 'L YASAR‡ said, 'verily the Prophet used to supplicate by this supplication, "O LORD! I seek protection with thee, from dying under a fallen wall, and from falling from a high place, and from being drowned in water, and burnt in fire, and from the devil's casting bad thoughts into me at the time of my death, and from my dying in thy road a retreater, and from my dying by the bite of a snake, scorpion, and such like."

The Prophet gives instruction how to pray against various misfortunes.

MU'A'DH. 'A. G. S. "Seek protection with GOD from ambition, leading to the way of loss in religion." A'A'YESHAH said, 'verily the Prophet looked towards us, and said, "O A'A'YESHAH! seek protection with GOD from the harm of the moon; because he is a caster of darkness when

* One of the *Sahábah*, of *Cúfah*.

† One of the *Tábi'in* of *Cúfah*. His father SHACAL-BIN-HUMAID was one of the *Sahábah*.

‡ One of the *Sahábah*, of the class of *Ansárs*. His name was CAB-BIN-AMER-AL-ASLAMI. He was present at the inauguration at *Akbah*, and at the battle of *Bedr*, in which he slew MUMBAH the son of HAJJ'AJ, and took prisoner ABB'AS the son of ABDUL-MUTALLAB uncle to the Prophet. See ABULFEDA, p. 59.

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eclipsed." Imr'an-bin-Hus'ain said, 'the Prophet said to my father, before he became a *Muslemàn*, "O Hus'ain! how many gods have you worshipped to-day?" He said, "seven; six gods in the earth, and one in the regions." The Prophet said, "then which of them is it you have hope from, and are in awe of?" Hus'ain said, "he who is in the regions." His highness said, "O Hus'ain! beware; verily if you were a *Muslemàn*, I would teach you two sayings, which would be advantageous to you." Imr'an says, 'then when my father became a *Muslemàn* he said, "O Prophet! teach me the two sayings which you promised." His highness said, 'say "O Lord! throw truth into my heart, and give me protection from the badness of my appetites." Omer-bin-Shuaib relates from his fathers, that 'verily the Prophet said, when any one of you is frightened in your sleep, he must say, "I seek protection in the words of God, which are perfect, from God's anger and punishment, and from the evils of God's servants, and from bad thoughts, which the devil throws into the heart, and from the presence of devils." Then, verily the devils can do no detriment to the speaker of these words.' Abdullah-bin-Omer used to teach these words, to those of riper years, of his children, or otherwise; and would write them on a piece of paper, and suspend it to his children's necks.' Anas. 'A. G. S. Whoever asks paradise of God thrice, paradise says, "O Lord! bring him into me;" and whoever seeks safety from hell, hell says, "O Lord! preserve him from the fire."

Prayer for veracity, & against evil desires.

Part Third.

Kàkàà* said, verily Cab-al-Ah'b'ar said, 'if it was not for some words which I say, verily the *Jews* would make me an ass.' And it was said

* The son of Hacam Muzanì; one of the *Tábïïn*.

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to him, "what are the words?" He said, 'these, "I seek protection with GOD, than whom there is nothing greater; and by the words of GOD, which no person can surpass, neither good nor bad; and I seek protection by the names of GOD, which are better than all names, those that I know and those that I do not know; I seek protection from the evils of the things which GOD has created, and scattered about, and brought into creation from nothing." MUSLIM BIN ABU'BACRAH said, 'my father used to say, after every prayer, "O LORD! verily I seek protection with thee, from infidelity, power and the punishments of the grave:" and I used to say these words; then my father said, "O my son! who did you take these from?" I said, "from you." He said, "verily the Prophet used to repeat them after prayers." ABU-SA'ID said, 'I heard the prophet say, "I seek protection with GOD, from infidelity and debt:" and a man said, "O messenger of GOD! do you compare infidelity with debt?" He said, "yes, because debt causes lying, and acting contrary to promise; and these are the characteristicks of infidels. And in one tradition we have this: "O LORD! verily I seek protection with thee from infidelity and poverty." A man said, in the way of question, "are infidelity and poverty made equal?" His highness said, "yes, they are equal; because poverty sometimes draws to infidelity."

The Prophet deprecates infidelity & debt.

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CHAP. VIII.---PART I.

IN EXPLANATION OF SUPPLICATIONS FOR ALL DESIRES AND WISHES.

ABÙ-MÚSÀ-AL-ASHÀRÌ, relates, that the Prophet supplicated by this supplication: "O LORD! pardon my faults, and the works which I may have done through ignorance; and forgive my lavishing away; and pardon my sins, which thou knowest better than me; O LORD! pardon me my inconsiderate speaking, and blundering; and forgive my wicked labours and intentions, and all these are my characteristicks: O LORD! pardon me the faults which I have done before, and shall do after, and those which I have discovered and concealed; and those which thou knowest better than me, thou art the first and the last, and powerful over every thing." ABU'HURAIRAH said, 'the Prophet would say, "O LORD! make my religion prosper, because it is a preventer of faults and punishments; and make the things of the world good for me, in which is my being; and make my latter end good, in which is my return, and make life a means of increase for me in every good, and make life a cause of deliverance for me from every evil." ABDULLAH-IBN-MASU'UD. 'A. G. S. "O LORD! I

The Prophet's prayer for pardon of all faults, wilful or otherwise.

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BOOK X. wish from thee the right road, and continence; and to refrain from all things prohibited; and I supplicate thee for riches; in property and mind." Âlì-Ibn-Abu'ta'lib. 'A. G. S. to me, say "O Lord! shew me the straight road, and make me a doer of straight actions; and remember in the meaning of asking the right road, conceive a straight road; and when asking for straightness of actions, remember the straightness of an arrow.'

Ab'u Ma'lic-al-Asjâ'ì relates from his fathers, 'when a man embraced *Islàm*, the Prophet would teach him the prayers, and then ordered him to supplicate in these words: "O Lord! pardon me, and have mercy on me, and shew me the straight road, and give me health, and daily bread." Anas said, 'this was a general supplication of the Prophet's, "O Lord! give me good, in the world and in futurity; and defend me from the punishment of the fire."

Part Second.

The Prophet's prayer for victory over his enemies.

Ibn Âbbàs said, 'his highness would supplicate, and say, "O Lord! aid me against my enemies, and aid not my enemies against me; and give me victory over my enemies, and give not my enemies victory over me; and send calamity to my enemies, and not to me; and shew me the straight road; make my going straight easy to me, and give me assistance over those that have oppressed me; O my patron! make me a thanks-giver to thee, and a repeater of thy name; and a fearer of thee, and a great obeyer of thee, and a great humbler of myself before thee; and a complainer and repenter to thee. O Lord! accept my repentance, and wash away my sins, and approve my supplication; and strengthen my proofs, and make my tongue true; and shew my heart the straight road; and draw away the blackness of my heart." Ab'u Bacr said,

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' the Prophet stood upon the pulpit, and then cried and said, " ask GOD remission of your sins, and safety from calamity; because, no one has been given (after faith in GOD, and his messenger) a better benefit than health." ANAS relates that ' a man came to the Prophet and said, " O Prophet! what supplication is most advantageous?" He said, " ask GOD safety from calamities, and to keep thee in safety from the vexation of man, and to give to man safety from thy disturbances; to give thee safety in the world and futurity." After that, the man came to his highness, the second day, and said, " O messenger of GOD! what is the best supplication?" He gave him the same answer as on the first day. After that, the man came on the third day, and asked the same question; and received the like answer; and his highness said, " when you are given safety in the world and futurity, verily you have found redemption." ABDULLAH-BIN-YEZID KHA'TMI relates, that ' his highness said, in his supplications, " O LORD! give me thy friendship, and the friendship of him that may be useful to me towards thee. O LORD! the thing which I liked thou hast given me; then make it a cause of my capability in that which I love. O LORD! the thing which thou hast drawn from me which I loved, make it not a preventative of the thing which you like."

The Prophet instructs a man regarding the petitions most proper to be put up to GOD.

IBN-OMER said, ' it was seldom that his highness stood up in an assembly, till he supplicated for his friends, in this supplication, " O LORD! apportion to us of thy fear, that which will be a partition between us and our sins. O LORD! give us, of thy obedience, that which will bring us to thy paradise; and give us of the truth, by which the misfortunes of the world shall be easy on us, and make us fortunate in our hearing and sight, our strength and capability, so long as thou keepest us alive; and constitute an heir of our race, and make us powerful to punish tyrants, and give us victory over those that abuse us, and make no misfortunes in our religion; and make not the world the greatest of our griefs; and do not make the world the end of

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our knowledge; and let not rulers be over us, that would have no mercy upon us." AB'UHURAIRAH said, 'the Prophet used to say, "O LORD! benefit me by that which thou hast taught me; and teach me what will benefit me, and increase my knowledge: thanks to GOD in every state: I seek protection with GOD, from the condition of the people of hell." OMER-IBN-AL-KHA'T'T'AB said, 'when instructions from above were sent down to the Prophet, a noise was heard from the side of his face, like the noise of bees; then instructions were sent down one day, and we stayed a *Sáát*; and the noise was removed; and his highness turned himself to the *Kiblah* and raised up both his hands, and said, "O LORD! increase our worldly and future benefits, and do not diminish them; and keep us high, not mean; and give us good of the world and futurity; and do not disappoint us; and give us strength to discharge religion, and allow not our enemies to overcome us; and make us satisfied with thee; that is, give us such that we may be satisfied with, and be pleased with us, that we may do such works as may be the cause of your pleasure." After that, his highness said, "ten revelations have been sent down to me; and whoever acts by them shall enter into paradise." After that the Prophet repeated the chapter commencing "Now are the true believers happy,"* till he completed ten verses of this chapter.'

A noise was heard when revelations descended to the Prophet.

Part Third.

OTHMÀN-BIN-HUNAIF,† said, 'verily a blind man came to the Prophet, and said, "pray GOD to cure me of blindness." His highness said, "if you wish it, I will supplicate; and, if you chuse, have patience; therefore your patience in your blindness is better for you, on account

* *Koràn.* Chap. 23.

† One of the *Sahábah*, of the class of *Ansárs*. He is reckoned among those of *Cúfah*.

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of future rewards; because its reward is paradise." The man said, "I wish for cure; then supplicate GOD." Then his highness ordered the man to perform *Wadú* properly, and to supplicate by this: "O LORD! verily I supplicate, and turn my face towards thee, by the means of thy Prophet, whose name is MUHAMMED, and thou didst send him for compassion to mankind: verily I have turned my face towards thee, on thy account, that he may order in my necessities; O LORD! then accept his supplication in my favor."

A form of prayer used by DAVID.

ABU-DARDAA. A. G. S. This was of the number of DAVID the Prophet's supplications: "O LORD! I wish for thy friendship, and for that of him whom thou considerest as a friend, and I wish for a deed to cause me to reach thy friendship. O LORD! make thy friendship more friendly to me than the friendship for myself, my property, and family, and than cold water to the thirsty." And ABU-DARDAA said, 'the Prophet used, when he mentioned DAVID, and when relating from him, to say, "DAVID was the greatest adorer of his time." ÂTAA-BIN-SAYIB relates, from his father, who said, 'I performed prayers with ÂMMAR-BIN-YASIR, and he was concise in supplicating; and some of those present said to ÂMMAR, "verily you have performed prayers quick, and abbreviated." He said, "this abbreviation and conciseness is not a means of loss to me; verily I supplicated, in these prayers, by supplications which I heard from the Prophet." Then, when ÂMMAR got up, my father followed him and asked him about the supplications; after that my father came, and informed people of it; it is this, "O LORD! I supplicate thee, by thy mysterious knowledge and thy power in creation, keep me alive as long as thou knowest it best for me; and give me death when thou judgest it best for me. O LORD! I supplicate thee for thy fear, externally and internally; and I supplicate thee for truth in pleasure and anger; and for a medium in riches and poverty, and for eternal benefit; and for a family which shall not be extinct, to the day of resurrection; and I supplicate

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thee for satisfaction with fate, and for rest after dying, and the delight of beholding thy face, and for desire to meet thee without its being detrimental to me: keep me alive without calamity: O LORD! adorn me with the ornament of *Imàn;* and make me a shower of the right road to others." OMM-SALMAH. 'Verily the Prophet would say, after morning prayer, "O LORD! I supplicate thee for profitable knowledge, and approved actions, and pure sustenance." ABUHURAIRAH said, 'I remember a supplication of his highness, which I shall not abandon, "O LORD! make me to be verily grateful for thy benefits, and to repeat thy name often, and follow thy advice, and guard thy admonition." ABDULLAH-BIN-AMER said, 'the Prophet would say, "O LORD! verily I supplicate thee for health of body, and for refraining from all things forbidden; and for integrity in the properties of man; and for good humour, and satisfaction with fate."

The Prophet instructs a sick man how to pray.

ANAS relates, that the Prophet visited a sick *Muslemàn*, who really was so very weak that his voice could not be heard; and the Prophet said to him, "did you supplicate any thing?" He said, 'yes, I repeated this, "O LORD! hasten in this world thy punishment which was prepared for me in futurity." The Prophet said, 'it is astonishing; you are not able to bear GOD's punishment; why did you not make this supplication? "O LORD! give me good in the world and in futurity, and defend me from the punishment of the fire." Then the man prayed to GOD in these words, and GOD gave him health.' HUDHAIFAH. 'A. G. S. "It is not worthy of a *Muslemàn* to make himself despicable." The compasions said, "how can *Muslemàns* make themselves despicable?" He said, "in this manner, coming before a calamity which he has not power to ward off." OMER-IBN-AL-KHATTAB said, 'his highness taught me, and said, say "O LORD! make my internal better than my external, and my external good; O LORD! I supplicate thee for this, that whatever you give to man, of family, property, and children, may be good; and that they stray not, nor lead others astray."

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Book the Eleventh.

CHAP. I.---PART I.

ON THE RITES OF PILGRIMAGE.

ABUHURAIRAH said, 'the Prophet advised us, and said, "O men! verily pilgrimage is a divine institution; then perform it." A man said, "shall we perform pilgrimage every year?" His highness was silent, until the man repeated his question thrice. Then his highness said, "if I had said yes, verily it would be divine every year, and verily you would not be able to do it." After that he said, "do not ask me why and wherefore a thing is, whose explanation I let alone; for those people that were before, were not destroyed but on account of their importunity, and on account of their opposing their own Prophet; then when I order you in any thing, do what you can, and when I forbid you a thing, quit it totally." AB'UHURAIRAH said, 'the Prophet was asked, "what act is most rewarded?" He said, "the best action is believing in GOD and his

The Prophet warns his followers against asking a reason for his precepts.

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messenger." It was said, " and after that, what is the best act?" He said, " fighting with infidels in the road of GOD." It was said, " after that, what is the best act?" He said, " an approvable pilgrimage."

Great merit of a pilgrimage to *Mecca*,

AB'UHURAIRAH. ' A. G. S. " He who makes a pilgrimage for GOD, and does not talk loosely, or act wickedly, shall return pure from faults, as on the day on which he was born." AB'UHURAIRAH. ' A. G. S. " One sacred visitation, to another, is a coverer of faults which occur between; and an approved pilgrimage has no other reward than paradise." IBN-ABB'AS. ' A. G. S. " Verily performing *Umrah** in *Ramdàn* is equal to making a pilgrimage in reward." IBN-ABBAS. ' Verily the Prophet met some horsemen in *Rawhàa*,† and said, " who are they?" They said, " we are *Muslemàns*." And they said, " who are you?" He said, " I am the Prophet of GOD." Then a woman brought a boy to the Prophet, and said, " is there reward for this boy, if he makes a pilgrimage?" He said, " yes, for him and for you who carry him." IBN-ABB'AS said, ' verily a woman of the tribe of *Khathám* said, " O messenger of GOD! is pilgrimage a divine institute on my father, who is weak and old; to such a degree that he cannot keep upon the camel? then shall I make a pilgrimage on his part?" He said, " yes, do it on his account." IBN-ABB'AS said, ' a man came to his highness and said, " verily my sister had made a vow to make a pilgrimage, and verily she died." Then the Prophet said, " if your sister had been in debt, would you have discharged it for her?" The man said, " yes." His highness said, " then discharge the debt of GOD; because it is most worthy to discharge."

and of *Umrah*.

It is incumbent on *Muslemàns* to perform pilgrimage for their parents or near relations, when unable to do it themselves.

IBN-ABB'AS. ' A. G. S. " A man must not retire with a strange woman, nor must a woman travel without having a *Mahram*‡ with her." And a

* *Umrah* is *Sunnat*, encompassing the *Cábah*, and going backwards and forwards between *Marwa* and *Safa*.

† A place three day's march from *Medinah*.

‡ A near relation, with whom it is unlawful to marry.

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man said, "O messenger of God! my name was written with a body of troops going to fight with infidels, and my wife is come out with a desire of making a pilgrimage; what shall I do? go to the wars or accompany my wife?" His highness said, "go and make a pilgrimage with your wife; because the companions are many; and there is no person with your wife but you." Á'A'YESHAH said, 'I asked the Prophet's permission to go and fight the infidels; he said, "your zeal, O woman! is pilgrimage; I mean, it is enough for women to go out for pilgrimage, and there is no necessity for them to go out to fight." AB'UHURAIRAH. 'A. G. S. "A woman must not travel a day and night without having a *Mahram* with her." IBN-ABB'AS said, the Prophet fixed upon *Dhu'l-Hulaifah** as the *Míkàt*† for the people of *Medínah;* and *Johfah*‡ for the people of *Syria;* and *Karn-al-Munázil*§ for the people of *Najd;* and for the people of *Yemen*, *Yelamlam*‖: then these places are for *Míkàt* for the people of the aforementioned provinces, and for those people that arrive at these places; thus, if the people of *Medínah* arrive on the *Syria* road, they must put on the *Ih'ràm* at *Johfah;* these places are *Míkàt* for those intending pilgrimage and *Umrah*. Then those of other places will tie on the *Ihràm* from their dwelling places, so as the inhabitants of *Mecca* tie on the *Ih'ràm* at *Mecca*." JA'BIR. 'A. G. S. "The *Míkàt* of the people of *Medínah* is *Dhu'l-Hulaifah*, and if they come by the *Syria* road, then it is *Johfah;* and the *Míkàt* of the people of *Irák* is *Dhat-Irk*, and the *Mikàt* of the people of *Najd*, *Karn;* and the *Míkàt* of the people of *Yemen* is *Yelamlam*." ANAS said, 'his highness performed four *Umrahs*, three of them were in the month of *Dhu'l Kâdah*, and one in the month

Places fixed for the commencement of pilgrimage.

* The name of a place within five or six *mils* of *Medínah*.

† A time and place appointed for any particular work. The term is here appropriated to the place where a pilgrim is to put on the sacred habit called *Ih'ràm*, from whence his pilgrimage is considered as properly commencing. See SALE's Prelim. Disc. p. 158.

‡ A place between *Medinah* and *Mecca*.

§ Name of a village near *Táyef*.

‖ Name of a village.

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of *Dhu'l Hajjah*, the days of pilgrimage. The first of the four *Umrahs* which his highness performed was from *Hudaibiah* in the month of *Dhu'l-Kádah*, and the second, in the following year; and also in *Dhu'l-Kâdah*; the third he performed by going from *Jiirránah** to *Mecca*, and distributed at *Jiirránah* the plunder of the victory of *Hunain*: and this *Umrah* was likewise in the month of *Dhu'l Kádah*: and the fourth *Umrah* which he performed with pilgrimage, was in the month of *Dhu'l Hajjah*." BAR'AA-IBN-AAZIB said, 'his highness did *Umrah* in *Dhu'l-Kâdah* twice, before performing pilgrimage.'

Part Second.

IBN-ABBAS. 'A. G. S. After the coming down of the divine institute of pilgrimage, "O men! verily GOD has ordained pilgrimage on you," AKRA-BIN-HABIS† stood up and said, "is pilgrimage of divine obligation for every year, O messenger of GOD?" He said, "if I say yes, verily it would make it divine in every year; and if it were so, you would not be able to do it; then pilgrimage is divine once in your life time; therefore any one that does it more, it is *Sunnat*." ALI-IBN-AB'U-T'A'LIB. 'A. G. S. "That person who is master of necessaries sufficient for himself in the road, and sufficient for his family and children during his absence, and is master of an animal to carry him to the house of GOD, and does not perform a pilgrimage, there is no difference between him and his dying an infidel, in the religion of the *Jew* or the *Christian*: and this denunciation is on account of that GOD says, "it is incumbent on man to make a pilgrimage to the *Cábah*, who is able to go there, and he who

Pilgrimage to *Mecca* once during life, is of divine obligation; oftener is *Sunnat*.

Conditions under which pilgrimage is indispensable.

* A village, one day's march from *Mecca*.

† One of the *S'ahábah* of the tribe of *Tamim*. He came to the Prophet among the ambassadors of that tribe, after the conquest of *Mecca*.

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disobeys, verily God is in no need of the creation, whether they go on pilgrimage or not." Ibn-Abbas. A. G. S. "There is no abandoning pilgrimage and marriage in *Islâm*; that is, a *Musleman* must not abandon making a pilgrimage and marriage." Ibn-Abbas. A. G. S. "Whoever wishes to make a pilgrimage, and is able to perform it, must be quick and court the opportunity as plunder." Ibn-Masu'ud. A. G. S. "Follow up the pilgrimage with the *Umrah*, or the *Umrah* by pilgrimage; because verily they put away poverty and faults, like as a forge removes the dross of iron, silver and gold: and there is no other reward for an approved pilgrimage but paradise."

Pilgrimage is incumbent on all adults who have property sufficient to defray the expense of travelling, & to maintain their families in their absence.

Ibn-Omer said, "a man came to the Prophet, and said, 'O messenger of God! what thing constitutes a divine pilgrimage, after having reached the age of puberty?' He said, 'being master of such necessaries, as shall be sufficient for his going, coming, and family, and for him to ride upon there and back.'" Ibn-Omer said, "a man asked the Prophet, 'what is a maker of pilgrimage, and what is his description?' He said, 'dishevelled hair and a dusty head; and unperfumed.' Then another man stood up and said, 'O messenger of God! which of the pilgrimage acts is best and of greatest reward?' He said, 'raising the voice in saying *Labbait* (i. e. I am ready to serve thee) and making the blood of sacrifices to flow.' Then another man stood up, and said, 'O messenger of God! what is the meaning of *Sabil*, which occurs in this revelation. He who has the means of *Sabil* towards God?' The Prophet said, 'necessaries, and a thing to ride upon.'" Abu-Razin-Ukaili* said, "I came to the Prophet, and said, 'O messenger of God! verily my father is of great age, and not able to perform pilgrimage and *Umrah*, on account of not having necessaries for

* One of the *Sukabah of Tayef.*

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the journey, neither is he able to ride." The Prophet said, "make a pilgrimage and do *Umrah* on the part of your father." IBN-ABBAS said, 'verily the Prophet heard a man say *Lebbaic* on the part of SHUBRUMAH; and prepare to perform pilgrimage for him. His highness said, "who is SHUBRUMAH?" A man said, "he is my brother." His highness said, "have you made a pilgrimage yourself?" He said, "I have not." The Prophet said, "make a pilgrimage for yourself, after that on the part of SHUBRUMAH." IBN-ABBAS said, 'the Prohpet has fixed *Akik** as *Mikát* for the people of the east.' AA'YESHAH said, 'verily the Prophet fixed *D'hàt Irk* for the people of *Iràk*.' OMM-SALMAH said, 'I heard the Prophet say, "whoever ties on the *Ihràm*, for pilgrimage, or *Umrah*, from the *Masjid-ul-Aksa*† towards the *Masjid Haram*,‡ shall be forgiven his past faults and his future."§

A man's first duty is to perform pilgrimage for himself; afterwards for his parents or near relations who are unable to go.

Part Third.

IBN-ABBAS said, 'the people of *Yemen* had come out for pilgrimage, and did not bring necessaries for themselves; and said, "we put our whole trust in GOD." And when they arrived at *Mecca*, they begged; and GOD sent down this revelation: "Carry necessaries, and abstain from begging; because abstinence is the best necessary for the last journey." AA'YESHAH said, 'I said, "O messenger of GOD! is there any holy war incumbent on women?" He said, "yes, there is one, in which there is no killing; it is pilgrimage and *Umrah*."¶ ABU-UMAMAH, A. C. S.,

Pilgrimage and *Umrah* for women are in place of the holy war for men.

* A village near to *D'hat Irk* mentioned above.
† *Jerusalem.*
‡ The *Cabah* at *Mecca.*
§ That is, all his faults, first and last, shall be pardoned, or paradise shall be secured to him. ABD-UL-HAK.
¶ That is, pilgrimage and *Umrah* to women is as fighting with infidels to men.

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whoever is not deterred from pilgrimage, by evident needs, such as want of necessaries and conveyance, or a tyrant king, or disease, and dies without making a pilgrimage, let him die a *Jew*, if he likes; or a *Christian*." AB'UHURAIRAH. 'A. G. S. "Makers of pilgrimages and performers of *Umrahs* are arrivers at the court of GOD: if they supplicate GOD, he will approve their supplications; and, if they ask GOD pardon for their faults, he forgives them." AB'UHURAIRAH said, 'I heard the Prophet say, "three persons are ambassadors of GOD; one, a fighter with infidels in the road of GOD; the second, a performer of pilgrimage; the third, a performer of *Umrah*." IBN-OMER. 'A. G. S. "When you see a pilgrim, *Salám* to him, and shake him by the hand; and tell him to ask pardon for you, before he enters into his own house; because his faults have been forgiven, and his supplications are approved." AB'UHURAIRAH. 'A. G. S. "Whoever comes out to make a pilgrimage, or perform *Umrah*, or fight with infidels, and dies in the road, GOD writes for him the rewards of a pilgrimage, of a performer of *Umrah*, and of a combatant with infidels."

The intercession of a pilgrim is accepted by GOD.

CHAP. II.---PART I.

ON TYING ON THE IHRÀM, AND REPEATING LEBBAIC.

The Prophet was perfumed before putting on the dress called *Ih'ràm.*

ÂÁYESHAH said, 'I used to perfume his highness for his *Ih'ràm*, before he tied it on; and for his coming out of *Ih'ràm*, before encompassing the *Câbah*, you might say that I saw the flashing of sweet scents on the top of his blessed head, while he was *Moh'rim;* I mean, the impression of perfume would remain upon his head after *Ih'ràm.*' IBN-ÔMER said, 'I heard the Prophet say, with a loud voice, "*Lebbaic!*" when he had clotted his hair, to prevent it from flying about him.' His highness said, "I stand up for thy service; there is no partner with thee; verily praise, benefits, and dominion are for thee. There is no partner with thee for worshipping." IBN-ÔMER says, 'his highness repeated no more than these words.' IBN-ÔMER said, 'his highnesss used (when he put his foot into the stirrup, and was mounted upon his camel) to say with a loud voice, "*Lebbaic*, I rise up in thy service, O patron! there is no partner with thee: verily praise, benefits and dominions are all for thee." AB'U-SA'ÏD-KHUD'HRÌ said, 'we came out with the Prophet, when we had solely intended to make a pil-

The Prophet's ejaculation on commencing a pilgrimage.

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grimage.' ANAS said, 'I was in the rear of AB'U-T'ALH'AH-ANS'ARI: and verily the companions had intended pilgrimage and *Umrah* both.' AA'YESHAH. 'We came out with the Prophet, in the year of the farewell pilgrimage, and some of us said *Lebbaic*, for *Umrah* merely; and some of us had tied on the *Ih'ràm*, for pilgrimage and *Umrah* both; and some of us had bound on the *Ih'ràm* for pilgrimage solely; and the Prophet had prepared himself solely for pilgrimage; those who had done it for *Umrah* only, came out of *Ih'ràm* after the performance of *Umrah*, before the days for pilgrimage; and those who had put on the *Ih'ràm* for pilgrimage solely, or did it for pilgrimage and *Umrah* both, did not come out of *Ihràm*, until the festival day came, which is the time of finishing the pilgrimage, and coming out of *Ih'ràm*.' IBN-OMER said, 'his highness did *Tamattú* in the farewell pilgrimage, from *Umrah* to pilgrimage.'*

Part Second.

ZAID-IBN-THÁBIT said, 'I saw the Prophet naked for his *Ih'ràm*, and he bathed.' IBN-OMER relates, that the Prophet clotted the hair of his head with *Ghisl*.† KHALL'AD-BIN-SA'YIB relates from his father, that 'the Prophet said, "GABRIEL came to me, and told me to order my friends to say *Lebbaic*, with a loud voice." SAHAL-IBN-SAD. 'A. G. S. "There is no *Muslemàn* who repeats *Lebbaic*, but those on his right and left sides repeat it, stones, trees and clods of earth, to the ends of the earth, on both sides." IBN-OMER said, 'the Prophet used to perform, for *Ih'ràm* at *Dhu'l-Hulaifah*, two *Racâts* of prayer; after that, when he mounted his camel, near the *Masjid* of *Dhu'l-Hulaifah* (which was built on the spot of

The Prophet bathed before putting on the *Ih'ràm*.

* That is, he began with *Umrah*, afterwards put on the *Ih'ràm* for pilgrimage. ABD-UL-HAK.

† A mucilaginous decoction of mallow and myrtle leaves.

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his highness' alighting) he raised his voice in these words; "my God! I am ready, I am ready to serve thee, and to exalt thy name; all good is in thy hands; towards thee is desire and the performance of duty." UMARAH-BIN-KHURAIMAH relates from his father, that 'the Prophet used, after finishing *Lebbaic*, to supplicate the satisfaction of God; and for paradise, and asked remission, by God's mercy, from hell fire.'

Part Third.

The Prophet reproves the polytheists for their Idolatry and hypocrisy.

JÁBIR relates, that 'when his highness wished to make a pilgrimage, he acquainted the people to come out; and they assembled; and when his highness arrived at *Bédàa*,* he tied on the *Ihràm*.' IBN-ÂBBAS said, 'when the polytheists said "*Lebbaic*, there is no partner with thee," the Prophet would say, "alas upon you! enough, enough; except the partners who are your property, although you consider them as your masters."† This they would say when encompassing the *Câbah*.'

* The name of a place.

† That is to say, idols, whom you make partners with God, and acknowledge as your lords and rulers, notwithstanding they are in fact your property. ABD-UL-HAK.

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CHAP. III.---PART I.

OF THE FAREWELL PILGRIMAGE.*

JÁBIR-BIN-ÂBDULLAH said, "verily the messenger of GOD tarried nine years at *Medínah*, and did not perform pilgrimage: after that it was proclaimed, in the tenth year, that his highness is a performer of pilgrimage; that is, has an intention to come out for pilgrimage: then a great many men came to *Medínah*; and we the companions came out with his highness, till we reached *Dhu'l-Hulaifah*; and ASM'AA-BINT-ÛMAISH, who was wife of AB'U-BACR, was brought to bed of MUHAMMED-BIN-AB'U-BACR; and ASM'AA sent a person to the Prophet, saying, "what am I to do, to tie on the *Ih'ràm* or not?" His highness said, "bathe and tie up the bloody place with a cloth, and tie on the *Ih'ràm*." Then the Prophet performed two *Racâts* of prayer, for *Ih'ràm*, in *Dhu'l Hulaifah*; where they built a *Masjid*; after that he mounted his camel, the name of which was *Káswà*,† until he carried his highness to *Bédàa*; when the Prophet raised his voice and said, "I stand up in thy service, O LORD! I stand up in thy

The Prophet performed his last pilgrimage after an interval of ten years.

* *Hajjat-ul-Wadáâ*, so called as being the last performed by the Prophet, who informed the people that he should die in this year. It was in the tenth year of the *Hajrat*. See ABULFEDA, p. 129.

† So called because the side of his ear was cut.

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service; there is no partner for thee; I stand up in thy service; verily praise and benefits are for thee, and dominion is for thee; there is no partner for thee." JA'BIR says, 'we had merely intended pilgrimage, and did not perform *Umrah* in pilgrimage months, so that when we came to the *Câbah* with his highness, he kissed the black stone; then encompassed the *Câbah* three times in a quick step, and walked round four times in a gentle pace; after that came to the stone in which is the impression of ABRAHAM's foot, and repeated this revelation: "take the station of ABRAHAM for a place of prayer."* Then his highness performed two *Racâts* of prayer, and stood behind ABRAHAM's station, keeping it between himself and the *Câbah*.' And in one tradition it is related, that his highness repeated in these two *Racâts*, the chapters entitled "the declaration of GOD's unity,"† and "say, O unbelievers:"‡ after that returned to the black stone, and kissed it; after that came out at the door of the *Câbah*, towards the mountain *Safa*; and when near it repeated this revelation: "verily *Safa* and *Marwah* are signs of GOD, which he has made for pilgrimage."§ The Prophet said, "I shall begin with the thing which GOD did:" then he begun by running to *Safa*, and went upon it till he saw the *Câbah*; fronted the *Kiblah*, and declared the unity of GOD, and repeated the *Tacbir*, and said, "There is no GOD but GOD alone, he hath no partner; his is the kingdom, to him is praise; and he hath power over all things; there is no GOD but GOD alone; he hath performed his promise, and hath aided his servant, and put to flight the hosts of infidels, by himself alone." And he supplicated in the middle of these words, and did this thrice; then came down from *Safa*, and went towards *Merwah*, another hill, and running till he began to ascend, then went slow, and did upon it as he had done upon *Safa*: and the running between *Safa* and *Merwah* is seven times; so that

The Prophet's mode of encompassing the *Câbah*.

The Prophet's form of adoration at *Safa*.

* *Korân*. Chap. 2, v. 126, SALE. V. I. p. 24. † *Korân*. Chap. 112.
‡ *Korân*. Chap. 109. § *Korân*. Chap. 2. v. 160. See SALE Vol. I. p. 28. note *w*.

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when his highness found himself at *Merwah* the seventh time, he said, "if it had been, that I had known before, what I knew afterwards, I would not have brought sacrifice, and would have done *Umrah* in lieu of pilgrimage; and would have come out of *Ihràm;* then any one of you not having sacrifice, must come out of *Ihràm;* and substitute *Umrah* for it." Then SURA'KAH-BIN-MA'LIC BIN-JUSHAM* stood up and said, "is this order for this year, or for always?" Then the Prophet put his fingers within each other, and said, "*Umrah* is come in pilgrimage time, and it is not as you said, but for always." Then ALÌ came, in the time of pilgrimage from *Yemen*, and brought many camels and bullocks, for his highness' sacrifice. And he said to ALÌ, "what did you say when you tied on the *Ihràm* for pilgrimage?" He said, 'I said, "O LORD! verily I have tied on the *Ihràm* for that which thy Prophet has done." His highness said, "verily I have a sacrifice with me, and cannot come out of *Ihràm;* therefore do not come out of *Ihràm.*" JA'BIR says that the whole of the camels which ALÌ brought from *Yemen*, together with those the Prophet brought with himself from *Medínah*, were one hundred. Then all the people came out of *Ihràm;* and they all cut short their hair, except the Prophet of GOD, and those who had sacrifices. And when it was the eighth day of *Dhu'l-Hajjah* (which is called *Tarwíah*)†

Those who had not beasts for sacrifice were allowed to substitute *Umrah* for the rites of pilgrimage.

* He was one of the *Koraish*, of the tribe *Madlej*, and one of those who pursued the Prophet on his flight from *Mecca*. When he had just overtaken the fugitives, MUH'AMMED called to him, and his horse fell instantly prostrate to the ground. SURA'KAH said, "O MUH'AMMED! pray GOD to preserve me, and I will desist from pursuing you." MUH'AMMED did so, but SURA'KAH no sooner found himself in safety, than he renewed the pursuit. The Prophet called to him again, and again his horse fell down. He then repeated his request to the Prophet, who prayed for him a second time; and added, "What will you think, O SURAKAH! when you shall put on the bracelets of CESR'A PERW'EZ?" This prophecy is said to have been fulfilled A. H. 15, when YEZDEGIRD, the last king of *Persia*, was defeated in a great battle, and his jewels fell into the hands of the *Muslemàns*. Among them were his bracelets, with a belt and crown, which had formerly belonged to *Khusrù* surnamed *Perwèz*. These were brought to the *Khalifah* OMER, who calling SURA'KAH, dressed him in these ornaments. ABULFEDA, p. 51. This same SURA'KAH was an eminent poet. He died A. H. 24.

† So called, either because the pilgrims give their camels water on that day; or because ABRAHAM on that day saw the vision directing the sacrifice of his son. ABD-UL-HAK.

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they turned themselves towards *Mina*;* and his highness rode towards *Mina*, and performed there the prayers of noon, and afternoon, sunset, evening and morning, and spent a night in *Mina*. After that, he stopped a little after the performance of morning prayer, until the sun rose; and ordered that a tent, which was made for him of hair, should be pitched in the valley *Numirah*, which is near the valley *Arfàt*. Then the Prophet went towards *Arfàt*; and the *Koraish* imagined that his highness would stop upon *Muzdalifah*, as the *Koraish* had used to do in the time of ignorance; when they did not go upon *Arfàt*. Then the Prophet went beyond *Muzdalifah*, until he reached *Arfàt*, and verily found a tent pitched for him in *Numirah*, and went down to it, until the declination of the sun; then ordered that *Kùswah*, his highness' camel, should be saddled; and he rode into the valley of *Numirah*, repeated the *Khu'tbah*, and said to the people, "know that all the customs of ignorance are abandoned, and those who committed murder before embracing *Islàm*, for them is no retaliation, and the interest on money contracted for in the time of ignorance is remitted; then abstain ye from GOD's punishment, and perform your duties to your wives. Verily I have left a thing with you, which, if you ardently seize, you will never stray, and that is the book of GOD: and you will be asked, on the day of resurrection, what I did with you; then what will ye say?" The companions said, "we will give evidence before GOD, that verily thy Prophet brought thy mission, and discharged thy orders, and gave us advice." Then the Prophet raised up the finger of evidence towards the regions, and inclined it towards the people, and said thrice, "O LORD! be witness." After that BILL'AL warned to prayers, and called aloud the *Tacbìr*; and his highness performed the prayer of noon-day and afternoon,

The Prophet's exhortation to the people in *Arfàt*.

* A valley so called, because when GABRIEL wished to leave ADAM, he told him to wish for whatever he wanted; and ADAM said, I wish for paradise. ABD-UL-HAK.

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and did nothing *Sunnat* between the two: after which he mounted his camel; till he came to the place of standing in *Arfàt*, and then turned his camel towards *Sukhràt*, near *Jabal Rah'mat*, and kept *Habl-ul-Mushàt* in his front; and turned his face to the *Kiblah*, and remained standing until the sun set, and took USA'MAH-BIN-ZAID up behind him, and returned from *Arfàt*, and went quick till he came to *Muzdalifah*;* and performed there the sun-set prayers, and added nothing *Sunnat* between them. After that, he lay down upon his side, and went to sleep, till day-break; then rose up and performed morning prayer; then mounted his camel; till he came to *Mushàr Haràm*.† Then his highness turned himself towards the *Kiblah* and supplicated GOD, saying "great GOD! and there is no GOD but GOD" and he mentioned GOD in unity, then remained standing there until the morning became light, then left *Muzdalifah* before sun-rise, and took up behind him FA'DL-BIN-ABB'AS, as he had done with USA'MAH-BIN-ZAID in *Arfàt*, till he came into the valley of *Muhassir*, which is between *Muzdalifah* and *Mina*. And he drove his camel on rather quick; and went the middle road, which is a different road from the first he went, till he came to *Jumrah*, which is under a tree; and he threw seven pebbles there, and repeating great GOD! upon each pebble; after that, his highness returned to the place of sacrifice, which is in *Mina*; and killed, with his own hands, sixty-three camels. After that, he gave camels to ALI, and he sacrificed the remainder, and ordered a little flesh to be taken from every camel, which was put into a kettle and dressed; and their highnesses ate of it, and drank of its soup. After which, the Prophet mounted his camel, and drove him quick towards the *Cábah*, and encompassed it: then performed noon-day prayer in *Mecca*. After that, he came to the sons of ABDUL-MUT'ALLAB, when they were giving people

His throwing of stones in *Jumrah*.

His sacrifice of camels.

* A place between *Arfàt* and *Mina*.
† The name of a place in *Muzdalifah*, which is called *Kuzah*.

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water from the well *Zemzem*, and his highness said, " O sons of Abdul-Mut'allab! draw water from *Zemzem*." And he said, " if it was not from my apprehension that this office would go from your hands, verily I would draw water from *Zemzem*." Then they gave his highness a bag of *Zemzem* water, and he drank of it.' Aa'yeshah said, ' we came out with his highness, in the farewell pilgrimage; some of us had tied on the *Ih'ràm* for *Umrah*, and some of us for pilgrimage; and when we arrived at *Mecca*, the Prophet of God said, " those that have tied on the *Ih'ràm* for *Umrah*, and have not sent sacrifices, must come out of *Ih'ràm*, and tie on the *Ih'ràm* for pilgrimage, in the pilgrimage days; and those that have tied on the *Ih'ràm* for *Umrah*, and sent sacrifices, must tie on the *Ih'ràm* for pilgrimage and *Umrah* both, and not come out of *Ih'ràm* till both be finished." Aa'yeshah said, ' then I became menstruous, and did not encompass the *Câbah* for *Umrah*, nor run between *Safa* and *Merwah*, and I remained menstrual until the day *Arfah* came; and I did not tie on the *Ih'ràm* except for *Umrah*; and the Prophet ordered me to open my hair and comb it; that is, to come out of *Ih'ràm*; and tie on for pilgrimage, and quit *Umrah*. Then I did that his highness ordered me; so that I performed my pilgrimage: and he sent with me my brother, whose name was Abdul-Rah'm'an; and he ordered me to perform an *Umrah* in lieu of the one which I lost on account of the menses; and ordered me to tie on the *Ih'ràm* for this *Umrah* at *Tanum*, a place four or six miles beyond *Mecca*.' Aa'yeshah said, ' then those people who had tied on the *Ih'ràm* for *Umrah* encompassed the *Câbah*, and ran between *Safa* and *Merwah*; after that came out of *Ih'ràm*; after that encompassed the *Câbah*, after returning from *Mina* on the day of sacrifice; but those people that had tied on the *Ih'ràm* for pilgrimage and *Umrah* both, only encompassed the *Câbah* once.' Abdullah-bin-Omer said, ' the messenger of God did *Ih'ràm* for *Umrah*, performed it, and then tied on the *Ih'ràm* for pilgri-

Regarding the pilgrimage and *Umrah* of a menstruous woman.

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mage; and the people did the like: and some of them had sacrifices, others not: and when his highness came into *Mecca*, he said, "whoever of you have sacrifices, let them not come out of *Ih'ràm* till they perform their pilgrimage; and those who have not sacrifices must encompass the *Câbah*, and run between *Safa* and *Merwah;* and shorten the hair of their heads, and come out of *Ih'ràm:* after that they must (when the pilgrimage days come) tie on the *Ih'ràm* for it, and send sacrifice: and he who has not a sacrifice must keep fast three days, the seventh, eighth and ninth; and keep fast seven days more, when he returns to his house." When his highness came to *Mecca*, and ordered his companions as before mentioned, he encompassed the *Câbah*, and kissed the black stone first of all; after that, encompassed the *Câbah* three times rather quick, and then four times slowly; after that was done, he performed two *Racâts* of prayer in ABRAHAM's place: then gave the *Salàm*, then finished prayers, and came to mount *Safa*, and ran seven times between it and *Merwah;* after that, did not come out of *Ih'ràm*, till he performed his pilgrimage, and sacrificed on the day of sacrifice in *Mina;* then came from it to *Mecca*, and encompassed the *Câbah*, and came out of *Ih'ràm*. And those who had sent sacrifices to *Mecca* did as the Prophet had done.' IBN-ÂBB'AS. 'A. G. S. "This is an *Ûmrah* by which we have benefited; then he who has not a sacrifice, must, after performing *Ûmrah*, come out of *Ih'ràm;* because verily, *Ûmrah* can be done in pilgrimage days, to the day of resurrection."

Rules to be observed by those who have not carried animals for sacrifice.

In this chapter there is no second part.

Part Third.

ÂÁYESHAH said, 'the Prophet come to *Mecca*, when four nights of *Dhu'l-Hajjah* had elapsed; and he came to me angry: I said, "who

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BOOK XI. has made you angry, O Prophet of God? May God bring him into the fire." His highness said, "do you not know that I ordered the people a matter, which they delay in performing? If I had known that their performing it would have been distressing to them, I would not have ordered it."



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CHAP. IV.---PART I.

IN EXPLANATION OF ENTERING INTO MECCA AND ENCOMPASSING THE CÂBAH.

NÂFÎ said, 'IBN-ÔMER would not come to *Mecca* without spending one night in *Dhìt'awa*,* and in the morning would perform prayers, and bathe there; and would enter *Mecca* in the day time; and would mention that the Prophet of GOD did so.' ÂAYESHAH said, 'verily whenever the Prophet came to *Mecca*, he would come from the side of *Dhit'awa*, and whenever he came out, he would come out from another quarter.' ÛRWAH-BIN-ZUBAIR relates that ÂAYESHAH said, 'verily the Prophet made a pilgrimage, and the first thing which he did, after entering *Mecca*, was his *Wadù;* then he encompassed the *Câbah*, and did not perform *Ûmrah*. After that, ABU-BAGR and ÔMER and ÔTHMAN did the same.' IBN-ÔMER said, 'the Prophet used (when he encompassed the *Câbah*, in pilgrimage or *Ûmrah*) to go quick three times, and slow four; then run between *Safa* and *Merwah*.' IBN-ÔMER said, 'the Prophet

The Prophet used always to enter *Mecca* on the side of *Dhit'awa*, & go out on the other side.

* The name of a place near *Mecca*.

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BOOK XI.

went quick three times from the black stone to the same again; and four times slow; and when he ran between *Safa* and *Merwah*, he would run in the drain also.' JA'BIR said, 'verily, whenever the Prophet came to *Mecca*, he would come to the black stone, and kiss it; after that would move away on his right, would encompass the *Câbah*, three times quickly, and four times slowly.' ZUBAIR-BIN-ÂRBÎ* said, 'a man asked IBN-ÂOMER about kissing the black stone; he said, "I saw the Prophet put his hand upon it and kiss it." IBN-ÂOMER said, 'I did not see his highness kiss any of the pillars of the *Câbah*, but two things; the *Yemânî* pillar† and the black stone.' IBN-ÂBB'AS said, 'the Prophet, in the farewell pilgrimage, encompassed the *Câbah* upon his camel, touching the black stone, with a stick which was in his hand, and then kissing it.' IBN-ÂBB'AS said, 'his highness encompassed the *Câbah* upon his camel, and whenever he arrived near the black stone, he would make a sign towards it, with the thing which he had in his hand, and would repeat the *Tacbîr*.' ÂA'YESHAH said, 'we came out with the Prophet, when we only intended pilgrimage; and when we arrived at *Sarif*,‡ my menses came on; and his highness entered *Mecca* whilst I wept on account of the occurrence of the menses, lest it might be a preventative to my performing the pilgrimage. Then his highness said, "perhaps you are menstruous:" I said, "yes." He said, "have no anxiety about it, because it is a thing which GOD has preordained on the daughters of ADAM. Then do, O ÂA'YESHAH! the things which pilgrims do, except encompassing the *Câbah*, until you become pure." AB'UHURAIRAH said, 'AB'U-BACR sent me in a pilgrimage, in which his highness had appointed him the chief, (before the farewell pilgrimage,) on the sacrifice day, amongst a body of

The Prophet used to kiss the *Yemânî* pillar & the black stone.

* One of the *Tâbi'în*.

† This was a pillar which belonged to the original structure of the *Câbah*, ascribed to ABRAHAM; and, on that account, it is held in higher reverence than any of the others.

‡ A place one day's journey from *Mecca*, where is the tomb of the Prophet's wife MAIMUNAH.

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CHAP. IV. *Part* 1.

people, in order that he might warn them, and take care of them, and to say "beware that no polytheist makes a pilgrimage after this year, and making pilgrimage shall be particularly for *Muslemàns*; nor must any one encompass the *Câbah* naked; for this custom was of the people of ignorance; and they would say, "we do not adore God in the clothes in which we commit faults."

Polytheists forbidden to visit *Mecca*.

No man to encompass the *Câbah* naked.

Part Second.

Discordant testimonies regarding the Prophet's lifting up his hands when he came in sight of the *Câbah*.

MUHÁJIR of *Mecca* said, 'a man asked JA'BIR, "do you raise up both your hands when you see the *Câbah?*" He said, "verily I performed pilgrimage with the Prophet of GOD, and we did not use to do it." AB'UHURAIRAH said, 'his highness turned himself to *Mecca*, and entered it, then went towards the black stone, and encompassed the *Câbah*; after that came to *Śafa*, and went upon it, to look at the *Câbah*; then raised up both his hands, remembered GOD as much as he wished, and supplicated.' IBN-ÂBB'AS said, 'verily the Prophet said, "encompassing the *Câbah* is like prayers in rewards; then the difference in it is this, that you speak to each other in encompassing the *Câbah*, which is not allowable during prayers: then he who talks in encompassing the *Câbah*, must speak good words." IBN-ÂBB'AS. 'A. G. S. "The black stone is come down from paradise; and, at the time of its descent, it was whiter than milk: and the sins of the children of ADAM have caused it to be black, by their touching it." IBN-ÂBB'AS. 'A. G. S. "I swear by GOD, verily GOD will suspend the black stone, on the day of resurrection, when it will have two eyes, by which it will see, and know all those who touched it, and kissed it; and it will have a tongue by which it will speak, and it will give evidence for all those that touched and kissed it on *Iman*."

The black stone came down from heaven, and was then white; but its colour has been changed by the contact of sinful mortals.

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BOOK XI. IBN-ÓMER said, 'I heard the Prophet of GOD say, "verily the black stone, and the one on which are the impressions of the feet of his highness ABRAHAM, are rubies of the kind of those of paradise: GOD has blotted out, and made their brightness imperceptible; and if he had not made their brightness imperceptible, verily every thing which is between the east and the west would be bright."

ÚBAID-BIN-ÚMAIR* relates from IBN ÓMER, who said, 'we went in an assemblage to the black stone, and the *Yemáni* pillar, (but I never saw any one of his highness' friends, beside myself, go to either of them accompanied by many others,) because I heard the Prophet say, "touching these two is a coverer of sins," and I heard his highness say, "whoever encompasseth this temple seven times, and attends to its rites and its rules; its rewards shall be like those for emancipating a slave;" and I heard the Prophet say, "whoever makes one step in encompassing the *Cábah*, and raises up another, GOD lessens his faults on that account, and writes a good act for him; I mean, he lessens faults for every step, and writes a good act for every one." ÁBDULLAH-BIN-SA'YIB said, 'I heard the Prophet of GOD say this supplication, between the black stone and the *Yemáni* pillar: "O LORD! give me good in the world and in futurity; and defend me from hell fire." SAFÍAH-BINT-SHIBAH† said, 'the daughter of AB'U-TAJR'AT informed me, saying, "I entered into *Mecca* with *Koraish* women, who were looking at the Prophet of GOD, who was running between *Safa* and *Merwah:* and I saw him swagger when running with his clothes shaking about, and I heard him say, run between *Safa* and *Merwah*, because GOD has ordained it on you." KUDÁMAH-BIN-ÁBDULLAH‡ said, 'I saw the Prophet working between *Safa* and *Merwah*, upon a camel; and there was no striking or driving people

Every step made in encircling the *Cábah* has the merit of a virtuous action.

The Prophet's manner of running between *Safa* & *Merwah*.

* One of the *Tábi'ín*, esteemed of high authority.
† One of the *Tábiyát* of good authority.
‡ One of the *Sahábah*, who embraced *Islám* at a very early period.

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away; nor saying "on one side, on one side." YA'LÌ-BIN-UMAIYAH* said, 'the Prophet encompassed the *Câbah* when he had thrown a green garment from under his right armpit over his left shoulder.' IBN-ABB'AS said, 'verily the messenger of GOD and his companions did *Umrah* from *Jîránah*, run quickly three times round the *Câbah*, keeping their garments under their armpits, and thrown over their left shoulders.' CHAP. IV. PART III.

Part Third.

IBN-OMER said, 'I did not abandon kissing the black stone and the *Yemánì* pillar, both in company and alone, from the time of my seeing the Prophet do it.' OMM-SALMAH said, 'I complained to the Prophet, that I had a sickness, and was not able to encompass the *Câbah* on foot: he said, "go in the rear of the people, mounted." Then I encompassed the *Câbah*, and the Prophet was saying prayers by the side of it, and repeated in his prayers the chapter commencing "by mount *Sînai* and the book which is written."† AA'BIS-BIN-RABÌAH‡ said, 'I saw OMER-IBN-AL-KH'ATT'AB kiss the black stone, and say, "verily I know that thou art a stone; thou dost no good or harm in the world; and if it was not that I saw the Prophet kiss thee, I would not kiss thee."§ AB'UHURAIRAH said, 'verily the Prophet said, GOD has appointed seventy angels over the *Yemánì* pillar; then any one that says, "O LORD! verily I ask pardon of thee, safety in the world and futurity; O LORD! give me good in the world and in futurity, and defend me from hell fire;" the angels

OMER declares his reason for kissing the black stone.

* One of the *Sah'ábah* and one of the leaders of the *Koraish*. He embraced *Islàm* on the conquest of *Mecca*. He was present at the expeditions to *Hunain*, *Táyef* and *Tabùc*. He was governor of *Nejràn* under OMER.

† *Koràn*. Ch. 52. See SALE Vol. 2. p. 398. note *a*.

‡ It is doubtful whether he was one of the *Sah'ábah* or of the *Tábî'ìn*; but the latter is the most prevalent opinion.

§ He said this in order that people might not worship it.

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BOOK XI.

Great efficacy of encircling the *Câbah*, with declaration of the unity, the purity and the power of God.

say *Amen*.' AB'UHURAIRAH. 'A. G. S. "Whoever encompasseth the *Cábah* seven times. and doth not speak, except these words; "immaculate GOD! praise be to GOD! there is no GOD but GOD; great GOD! and there is no power or strength but in GOD;" ten sins shall be blotted from him, and ten rewards shall be written for him: and whoever encompasseth the *Cábah*, and saith the before mentioned words, comes into the mercy of GOD at this time, like a person going into water, with his feet foremost.



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CHAP. V.---PART I.

ON STOPPING IN Â'RAFAH.

MUHAMMED-BIN-ABÙ BACR THAKAFÌ* said, I asked ANAS-BIN-MA'LIC (when we were both going, early in the morning, from *Mîna* to *Â'rafah*) "how were you, and what did you do in the day *Â'rafah*† with the Prophet?" He said, "whoever liked it, repeated *Talbîah*,‡ and was not forbidden; and those that liked it, would repeat the *Tacbîr*, which was not prevented." Â'A'YESHAH said, 'verily the Prophet said, "verily on the day *Â'rafah*, GOD redeems his servants from hell fire, more than on other days; and verily his compassion is close to them on this day; after that, GOD honors his servants in the presence of his angels, and says to them, what do these servants of mine want? I mean, if they wish mercy from me, they have it."

On the day *Arafah* GOD exercises his mercy more than on any other.

* One of the *Tábî'in*.
† The ninth day of *D'hu'l-Hajjah*, or that preceding the festival.
‡ That is, the supplication in which is *Lebbaic*.

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Part Second.

ÂMER-BIN-ÂBDULLAH-BIN-ŚAFRÀN* said, 'before the time of *Islàm*, every *Arabian* tribe had its appointed place for standing in *Árafah*, where they would stand, and the place of YEZÌD-BIN-SHAIB'AN† was in a place very far from that of the Prophet. Then YEZÌD-BIN-SHAIB'AN, and the people of his tribe, wished to represent to his highness, and request to stand nearer his place. Then his highness sent a companion, whose name was IBN-MIRBÂ, to them, telling them to stay where they were, and not to remove from their ancient standing place, which was bequeathed to them by their father ABRAHAM, the friend of GOD; and saying that all *Árafat* was allotted for the purpose of it; and there was no difference, in being near to, or distant from the station of the *Imàm*.' JA'BIR. 'A. G. S. "All *Árafat* is for standing in; and it is lawful to take any part of it for that purpose; and all *Mina* is for sacrificing; it is lawful to sacrifice in any part of it; and all *Muzdalifah* is for standing on; and all the *Mecca* roads are the same; that is, it is lawful to enter *Mecca* by any road."* KHA'LID-BIN-HAWD'HAH said, 'I saw the Prophet repeating the *Khut'bah* to the people, standing up in the stirrups of his camel, in the day of *Árafah*, in *Árafah*; and this was that all might hear, both far and near.' ÂMER-IBN-SHUAIB relates, from his ancestors, that 'verily the Prophet said, "the best of supplications is on the day *Árafah*; whether made in *Árafah* or elsewhere; and the best supplication, and remembrance of GOD which I made, and the Prophets before me, in the day *Árafah* is this: "there is no GOD but GOD alone; he hath no partner;

It is of no consequence in what part of *Arafat* a person stand up to pray; or in what part of *Mina* he offer up sacrifice.

The most efficacious prayers are put up on the day *Arafah*.

* One of the *Tábi'in* of the tribe *Koraish*.
† One of the *Sahábah*.

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his is the kingdom; to him be the praise; his power extendeth over all things." TALH'AH-BIN-UBAIDULLAH. 'A. G. S. "The devil is always angry at seeing the good works of man, and becomes contemptible and base in his own sight; and his anger is always greater on the day *Arafah:* and this is on no other account, than from seeing the mercy of GOD descend upon his servants; and from GOD's remission of their great crimes: and the devil's anger on the day of the battle of *Bedr*, which was the victorious day of the *Muslemàns*, was as on the day *Arafah*, or greater; because, verily, the devil saw GABRIEL, on the day of the battle of *Bedr*, putting the angels in order; and dressing their ranks, to fight with the infidels." JA'BIR. 'A. G. S. When it is the day *Arafah*, verily GOD brings down his compassion to the lowest region, and honours the angels by his servants; and says to the angels, "look at my servants, who are come into the court of my compassion, with dishevelled hair covered with dust; and raising up their voices in *Talbíah*, from long and distant roads, "I take you to witness, that verily I have pardoned them:" then the angels say, "O our patron! such a man and woman of this assembly have done so and so:" GOD says, "verily I have forgiven them." The Prophet said, "the redemption of servants from hell fire, is greater on this day than all days."

The devil betrays great anger and vexation on the day *Arafah*, as he did on the day of the battle of *Bedr*.

Part Third.

AÁYESHAH said, 'the *Koraish* and those that embraced their religion, in the time of ignorance, used to stop in *Muzdalifah;* and they used to be called the brave: and the rest of the *Arabians* would stand in *Arafat*. And when the *Islàm* religion came, GOD ordered his Prophet to come into *Arafat*, and stand there, after that to pass on. Then this is

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BOOK XI.

the meaning of the word of God: "pass on from thence, like other people." Ibn-Abbas-bin-Mirdas* relates, that the Prophet supplicated for the pardon of his sect, in the night of the day *Arafah;* and it was approved; and God said, "verily I most certainly have forgiven them all their faults, except their oppression on others; because I will punish oppression." His highness said, "O Lord! if thou wilt, give to the oppressed paradise, in atonement, and pardon the oppressor." Then his highness' supplication was not accepted in that night; and when the morning came in *Muzdalifah*, he supplicated again; and it was accepted; and all their crimes were forgiven." Ibn-Abbas says, 'then the Prophet laughed; and Abubacr and Omer said to him, "(may our fathers and mothers be sacrificed for you) verily we never saw you laugh before in *Muzdalifah;* then what has caused you to laugh? May God ever cause your teeth to laugh; that is, be glad and happy." His highness said, "verily when God's enemy, the devil, knew that verily God accepted my supplication, and pardoned my sect; he took up dust with both his hands, and threw it upon his head, and said, "alas! ruin!" Then it made me laugh, to see his impatience, complaints and lamentation.'

The Prophet, by intercession with God, obtains forgiveness for his followers.

He laughs at the devil's vexation.

* One of the *Sahábah*, who embraced *Islàm* a little before the conquest of *Mecca;* in which expedition he was present, with nine hundred followers. He was one of those who, even in the days of ignorance, had forbidden themselves the use of wine.

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CHAP. VI.---PART I.

IN EXPLANATION OF COMING OUT AND GOING FAST FROM ÂRAFAT.

HUSHÀM-BIN-ÛRWAH* relates from his father, who said, USA'MAH-BIN-ZAID was asked "how did the Prophet go in the farewell pilgrimage on his return from *Árafat?* He said, "his highness went quick; and when he found an opening he quickened his pace." IBN-ÂBB'AS says, 'I came out with his highness, on the day *Árafah*, and he heard in his rear the noise of beating and driving on camels, and people hastening on; and he made a sign to them with his whip, and said, "O men! may it be on you to go slowly and at your ease; because doing well and geting rewards in pilgrimage is not by driving on quick, being in a hurry and confusion, but it is by abandoning things prohibited." IBN-ÂBB'AS relates that USA'MAH-BIN-ZAID was riding behind his highness, from *Árafah* towards *Muzdalifah*; after that, he took up FAD'L-BIN-ABB'AS from *Muzdalifah* to *Mina:* then USA'MAH and FAD'L related, that the Prophet continued repeating the *Talbíah*, unto the time of throwing the pebbles.

The Prophet went with a quick pace on his return from *Arafat;*

yet directed the people to go at their ease.

IBN-ÛMER said, 'his highness said the sunset and evening prayers to-

* One of the *Tábi'in.* His father *Urwah* is mentioned at p. 177.

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BOOK XI.

gether, and for each repeated a separate *Tacbír*; although the *A'dhán* was for both; and he did not perform *Sunnat* between the two prayers, nor after them.' Abdullah-bin-Masu'ud said, 'I never saw the Prophet perform any prayer, unless at its time, excepting the two prayers of sunset and evening at *Muzdalifah*, and morning prayer at *Muzdalifah* he did perform before its time.' Ibn-Abb'as said, 'in the night of *Muzdalifah* his highness sent the weak of his family, and ordered them not to throw pebbles, till after sunrise; and I was one of the number.' Fa'dl Ibn-Abb'as said, 'I was mounted behind his highness, and he said to the people, in the night of *Arafah*, and morning of *Muzdalifah*, when they beat and drove on their camels at a great rate, "O people? go slow, and do not be in a hurry;" and his highness was keeping back his own camel from going fast, till he came into the valley *Mu'hassir;* and he said, "be it on ye, O men! to take up pebbles from this valley, like small potsherds, and throw them into *Jumarah.*" And Fa'dl-Ibn-Abb'as says, the Prophet would always repeat the *Talbíah*, till throwing the pebbles into *Jumarah.*' Ja'bir said, 'his highness was going slowly from *Muzdalifah*, and ordered the people to do the same; and he went quick in the valley *Mu'hassir*, and ordered the people to throw pebbles the size of small potsherds; and said to the companions, "perhaps I shall not see you after this year; then learn the rules of religion."

The Prophet prescribes the time and manner of throwing pebbles.

Part Second.

Muhammed-ibn-Kais ibn-Makhramah* said, 'the Prophet repeated the *Khut'bah* and said, "the people of ignorance used to set off from *Arafat* before sunset, and from *Muzdalifah* after sunrise; and verily we do not set off from *Arafat* till sunset, and we set off from *Muz-*

* One of the *Tábi'in*, of good authority.

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dalifah before sunrise; our ways are opposite to those of the worshippers of idols and the polytheists." IBN-ABBAS said, 'his highness sent us before, in the night of *Muzdalifah*, (who are boys of ABDUL MUTALLAB's family) mounted upon asses; and his highness patted us on the thigh with the palm of his hand, and said, "O my sons! do not throw the pebbles until the sun rises." AAYESHAH said, 'his highness sent OMM-SALMAH, in the night of the day of sacrifice; and she threw the pebbles before day-break; then passed away, and encompassed the *Cabah;* and this was on the night of her turn.' IBN-ABBAS said, 'let that person who has halted in *Mecca*, to perform *Umrah*, repeat the *Talbiah* until he kisses the black stone.'

The Prophet directs that the pebbles be not thrown till after sun rise.

Part Third.

YAKUB-BIN-AASIM-BIN-URWAH* relates, that URWAH heard SHARID† say, 'I went on with the Prophet from *Arafat*, till we reached *Muzdalifah*, he rode the whole of the way.' IBN-SHAHAB‡ said, 'SALIM-BIN ABDULLAH-BIN-OMER informed me, that HAJJAJ-BIN-YUSEF (who was a notorious tyrant) in the year in which he came down upon *Mecca* to fight ABDULLAH-BIN-ZUBAIR, on the part of ABDUL MALIC-BIN-MERWAN, and performed pilgrimage, asked ABDULLAH-BIN-OMER, "how am I to say prayers on the day *Arafah?*" And SALIM said to HAJJAJ, "if you wish to perform *Sunnat*, do it in the middle of the day."§ And ABDULLAH said, "SALIM spoke true; verily his highness' companions would use to join the prayers of noon and afternoon." Then I said to SALIM, "did the Prophet do so?" He said, "the companions did not do it, but in following the Prophet."

The Prophet used, on the day *Arafah*, to say the noon & afternoon prayers together.

* One of the *Tabiin*, of respectable authority.
† One of the *Sahabah*, of *Thakif*; or, according to others of *Hadramut*.
‡ One of the *Tabiin* of eminence. He is called ZAHRI.
§ That is, in the beginning of the sun's declination. ABD-UL-HAK.

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CHAP. VII.---PART I.

IN EXPLANATION OF THROWING THE PEBBLES.

The manner and time of the Prophet's throwing pebbles.

JÁBIR said, 'I saw the Prophet throwing pebbles, when mounted upon his camel, on the day of sacrifice; and he said, "learn the rites of pilgrimage; because verily, I do not know whether I shall make a pilgrimage after this or not." JA'BIR said, 'I saw his highness throw pebbles the size of small potsherds.' JA'BIR said, 'his highness threw pebbles, on the day of sacrifice, at breakfast time; but after the day of sacrifice, till three other days, he threw pebbles at the time of the sun's declining from the meridian.' ABDULLAH-BIN-MASU'UD said, 'I arrived at *Jamrah Cubrà*, which is on the side of *Masjid Khif*, and I placed the *Cábah* on my left, and *Mina* on my right, and I threw seven pebbles, and repeated the *Tacbìr* upon every one that I threw; and in this way did he throw pebbles to whom descended the chapter of the *Cow*; I mean, the Prophet of GOD.' JA'BIR. 'A. G. S. "The use of earthen balls for abstersion after natural evacuations, is with three; that is, an odd number; and in throwing pebbles in pilgrimage is likewise an odd number, seven, which

An odd number of pebbles should be thrown.

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are thrown; and running between *Śafa* and *Merwah* is also odd; that is, seven; and encompassing the *Câbah* is likewise odd."

Part Second.

KUDÁMAH BIN-ÁBDULLAH BIN-ÁMMÁR said, 'I saw the Prophet throw pebbles, on the day of sacrifice, in *Jamrah*,* when mounted upon a female camel, with a white face, and a red head; and there was no beating or driving people aside, nor saying, "on one side! get away!" ÁÁ'YESHAH said, 'the Prophet of GOD said, "throwing stones and running between *Śafa* and *Merwah* has not been ordained for any other purpose than to remember GOD." ÁÁ'YESHAH. 'We said, "O messenger of GOD! shall we not build a house to shade you, in *Mina?*" He said, "no, *Mina* is a place of coming down upon, and sitting in, of those that came there before."†

The Prophet threw the pebbles while mounted on his camel.

Part Third.

NÁFÍ said, 'verily IBN ÓMER used to halt a great deal near the two *Jamrahs*, and would say, "great GOD! immaculate GOD! and praise be to GOD!" and would supplicate GOD, and would not stop near *Jamrah Ákbah*,‡ after throwing the pebbles, neither in the sacrifice day or any other: and IBN ÓMER said, "thus did I see the Prophet."

* The act of throwing stones at *Mina* during the solemnities of the pilgrimage, is so called; also the three pillars at which the stones are thrown. It is threefold, the first, middle and latter *Jamrah*, or pelting. The practice is said to typify resistance to the devil, or driving him away. See SALE *Prel. Disc.* p. 160. POCOCK. *Sp. Hist. Ar.* p. 315.

† That is, *Mina* is not a place for any one in particular; it is a place of worship, and will be confined should buildings be erected. ABD-UL-HAK.

‡ The latter *Jamrah*; or the rearmost pillar.

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CHAP. VIII.---PART I.

IN EXPLANATION OF QUADRUPEDS TO BE SENT TO MECCA AS SACRIFICES.

The Prophet marks the camels destined for sacrifice.

IBN ÂBBÀS said, 'his highness performed noon-day prayer, when he came out for pilgrimage to *Dhu'l Hulaifah;* after that called for his female camel, to send her to *Mecca* to be immolated; and he threw a lance into the right side of the hump upon her back, and wiped the blood from it, and hung two strings of camel's hair on her neck, that she might be known as a sacrifice, and not be stolen, and that the poor might take her and eat her, in case of her being near dying in the road.' ÂA'YESHAH said, 'once his highness sent rams to be sacrificed at *Mecca*, and tied strings upon their necks.' JA'BIR said, 'his highness sacrificed a bullock, on the part of ÂA'YESHAH, on the day of sacrifice.' JA'BIR. 'His highness sacrificed a bullock, on the part of his wives, in his pilgrimage.' ÂA'YESHAH said, 'I twisted with my own hands the strings of the Prophet's camels, and he hung them upon their necks, and struck them with lances on the right side of their humps, and sent them to *Mecca* along with AB'U BAKR.' ÂA'YESHAH said, 'I twisted the strings of his highness' camels with coloured wool; after that he sent them, along with

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Ab'u Bacr, to *Mecca*.' Ab'u Huraira said, 'verily the Prophet saw a man driving a camel, and said to him, "mount." The man said, "this is a camel for sacrifice, how can I ride him?" The Prophet said, "mount." The man said, "how? this camel is for sacrifice." Again the Prophet said, "mount: alas upon thee! I order thee to mount, and thou makest excuses." Ab'u Zubair said, 'I heard Ja'bir-bin-Abdullah say, (when he was asked about riding upon a camel sent to *Mecca* for sacrifice) "I heard the Prophet of God say, ride him moderately; and this also when compelled." Ibn Abb'as said, 'his highness sent sixteen camels, by a man, to *Mecca;* and ordered him to watch them, and take care of them: and the man said, "O messenger of God! what shall I do with a camel that gets tired, from fatigue, or heaviness of load?" His highness said, "strike a lance into the right side of its hump, then colour with its blood the two strings which are round its neck: take them off, and place them along side of the camel; that passengers may know this is a sacrifice; that the poor may eat it, not the rich, for it is forbidden to them; and you must not eat of it as any one of your fellow travellers, whether poor or rich." Ja'bir said, 'we sacrificed with the Prophet (in the year of the battle of *Hudaibiyah*, when we had come for Omer, and the *Koraish* would not give us entrance into *Mecca*) a camel for seven people, and a bullock also for seven.' Ibn Omer said, 'verily I came near a man who had made his camel sit down, and was sacrificing it; and I said "make him stand up, and tie his left leg, as is the *Sunnat* of Muh'ammed; after that stab him." Ali-ibn-Ab'ut'alib said, 'the Prophet ordered me to be careful of the camels for sacrifice, and ordered me to give in alms their skins and saddles; and ordered me not give the slayer of the camel his wages from the flesh of it, and said, "I will pay him his wages myself." Ja'bir said, 'we did not use to eat of the flesh of our sacrifices more than three days; that is, in three

It is not unlawful to ride a camel destined for sacrifice.

The camel for sacrifice should be stabbed standing.

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BOOK XI.

days we divided it, and ate of it; and it was not lawful to keep it more than three days; then the Prophet gave us permission to eat, and make it our food more than three days; then we ate and kept it more than three days.'

Part Second.

IBN-ÂBBÂS relates, that his highness sent, in the year of the battle of *Hudaibiyah*, in his own sacrifices, a camel which had belonged to AB'U-JAHEL; and which had been got with the plunder on the day of the battle of *Bedr*; and it had a silver ring in its nose, at which the polytheists were much enraged, at seeing that it had fallen into the hands of the *Muslemâns* to be slaughtered.' NA'JÍAH-KHUZA'Ï* said, 'his highness delivered his sacrifices, and sent them to *Mecca* by me; and I said, "O messenger of GOD! what shall I do with a camel that gets tired?" He said, "stab it, after that dip its collar into its blood, and let it go, that the poor may eat it, except thee and thy fellow travellers." ABDULLAH-BIN-KURT.† 'A. G. S. "Verily the greatest days near GOD are, one, the day of sacrifice, and the second, the day of *kurr*.‡ And there were five or six camels brought to the Prophet for sacrifice; so that he might begin with which he chose; then he sacrificed them; and when the camels fell upon their sides, on the ground, and became cold, his highness spoke some words slowly, which I did not understand; and I asked a person who was standing close to him

A camel destined for sacrifice, if unable to proceed, is to be given up to the poor for food.

* One of the *Sahábah*, whose name was originally DALW'AN; which the Prophet changed to NA'JI'AH when he freed him from the *Koraish*. MUH'AMMED sent him to *Mecca*, in charge of his animals for sacrifice. He died at *Medinah*, in the time of MUAWIAH.

† One of the *Sahábah*, whose name was originally SHAIT'AN, which MUH'AMMED changed to ABDULLAH. He is reckoned among the people of *Syria*. He was governor of *Hems* on the part of AB'U UBAIDAH-BIN-JURA'H, and was slain A. H. 56, in the country of *Rùm*.

‡ The day after the sacrifice; so called from *karàr*, remaining, because of the people's resting in *Mina* on that day, after the fatigues of the pilgrimage.

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what he said; the person said that his highness said, "whoever wishes it may take a piece of this camel's flesh."

Part Third.

The flesh of victims not to be kept longer than three days.

SALMAH. 'A. G. S. "Whoever of you sacrifices, must not keep the meat in his house more than three days." SALMAH says, that when it was the next year, the companions said, must we do as we did last year? that is, not keep meat sacrificed more than three days? He said, "eat, and give others to eat, and lay some by; because verily there was in that year poverty and want amongst the people, and I wished to support them, and give them to eat; and this year want is removed; the orders of the past are also done away." NUBAISHAH.* 'A. G. S. "Verily I had prohibited you from keeping meat sacrificed above three days; in order that you might eat yourselves, and give to others; GOD has brought abundance to the indigent, therefore eat and lay by more than three days; and give to others; and hope for rewards from GOD; beware! verily these days are for eating, drinking and remembering GOD."

This precept abrogated.

* One of the *Sahábah*.

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CHAP. IX.---PART I.

ON SHAVING THE HAIR OF THE HEAD.

IBN-ÔMER said, his highness shaved his head in the farewell pilgrimage, and a body of his companions did the same, in following the Prophet of GOD; and some of the companions cut their hair short.' IBN-ÂBBAS told me that he cut his highness' hair with a pair of scissars.' IBN-ÔMER. The Prophet of GOD said, when coming out of *Ihrâm* in the farewell pilgrimage year, "O LORD! compassionate the shavers of their heads." The companions said, "supplicate for the shorteners of their hair also, O messenger of GOD!" his highness again supplicated for them; again the companions desired a supplication for the cutters of their hair; and this time his highness said, "O LORD! compassionate the shorteners." YAHIYAH-BIN-HUSAIN† relates, from his grandmother, whose name was OMM-AL-HUSAIN, that she heard his highness, in the farewell pilgrimage, supplicate for the shavers of their heads thrice, and for the shorteners of their hair once.' ANAS said, 'his highness came to *Mîna*, then to *Jamrah*, and threw pebbles into it; after that came to his place, in *Mina*, and stabbed his sacrifices; after that called a shaver, whose name was MUAM-

Pilgrims are to shave or cut short the hair of their heads.

† One of the *Tâbîïn*, esteemed of good authority.

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MIR-BIN-ABDULLAH, and told him to begin on the right side of his head; and the man shaved it; after that his highness called ABU TALHAH-ANSARI, and gave the hair to him; then turned the left side of his head to the shaver, and told him to shave it; and he shaved it, and the Prophet gave the hair to ABU-TALHAH, and said, "divide this amongst the people." Then one or two hairs came to the lot of each.' AAYESHAH said, 'I used to rub perfume upon the Prophet before he tied on the *Ihram;* and I rubbed that in which was musk, on the day of sacrifice, before he encompassed the *Cabah,* and after his shaving and dressing.' IBN OMER relates, that 'his highness came to *Mecca,* on the day of sacrifice, and encompassed the *Cabah*; after that returned to *Mina,* and performed noon-day prayer there.'

The hair of the Prophet's head, after shaving, distributed to the people.

Part Second.

ALI and AAYESHAH said, 'the Prophet prohibited a woman's shaving her head.' IBN-ABBAS. 'A. G. S. "There is no shaving of the head for women, but shortening the hair."

Women not to shave their heads.

This chapter has no third part.

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CHAP. X.--PART I.

ON COMPLETING THE AFOREGOING.

ABDULLAH-BIN-AMER-BIN-AAS said, 'verily the Prophet halted, and stood in a place in *Mina*, in the farewell pilgrimage, to cheer men who were asking him questions; and a man came to him and said, "I was not aware, and shaved my head before slaying a sacrifice." Then his highness said, "stay; there is no fear." Then another man came to his highness, and said, "I was not aware, and sacrificed before throwing pebbles." His highness said, "throw pebbles; there is no fear." And his highness was not interrogated about any thing begun with or followed by, that he did not say, "do it, there is no fear." IBN ABBAS said, 'his highness was asked, on the day of sacrifice in *Mina*, and he said, "there is no fear." Then a man asked his highness, and said, "I threw pebbles in the evening; now that its time is in the morning." He said, "there is no fear."

The Prophet allowed considerable latitude regarding the order of the pilgrimage.

Part Second.

ALI-IBN-ABUTALIB said, 'a man came to his highness, and said,

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" O messenger of GOD! I encompassed the *Cábah* before shaving my head." He said, " shave or shorten your hair; there is no fear." And another came, and said, " I slew the sacrifices before throwing the pebbles." He said, " throw pebbles, there is no fear."

Part Third.

USÁMAH-BIN-SHARÍC* said, ' I came out with his highness, an intender of pilgrimage; and men came near him; some of them saying this, " O messenger of GOD! we run between *Safa* and *Merwah* before having encompassed the *Cábah;*" and some said, " we delayed doing something in its time:" or " we did it before its time:" and the Prophet would say, " there is no fear nor fault, except upon a man who has hurt the reputation of a *Muslemàn* by backbiting and detraction."

* One of the *Sahábah*, who dwelt at *Cúfah;* from whence his traditions have been handed down to us.

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CHAP. XI.---PART I.

ON REPEATING THE KHUTBAH ON THE DAY OF SACRIFICE; AND ON THROWING PEBBLES ON THE THREE DAYS FOLLOWING IT, AND ON BIDDING ADIEU TO THE CÂBAH.

ABÙ-BACRAH said, ' his highness repeated the *Khutbah* to us, on the day of sacrifice, and said, " a year is twelve months as at the creation of them: there are four *Haràm* months; three of them succeed each other, *Dhu'l Kâdah*, *Dhu'l Hajjah*, *Mu'harrem*; and the fourth is *Rajeb*, and it is that month which is between the second *Jemàd* and *Shábán*. And his highness said, " what month is this?" We said, " GOD and his messenger know best."* Then the Prophet remained silent; so that we supposed his highness was near mentioning it by some other name than that by which it is well known: then his highness said,

The four *Haràm* months.

* It was customary with the companions to make this answer, out of respect to his highness, although they knew its answer themselves.

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" is not this month *Dhu'l Hajjah?*" We said, " yes, it is." His highness said, " what town is this?" We said, " GOD and his messenger know best." Then he remained silent, till we imagined he would mention it by some other name than that by which it is well known. His highness said, " is not this *Mecca?*" We said, " yes, this is the city of *Mecca.*" His highness said, " then what day is this?" We said, " GOD and his messenger know best." Then he remained silent, till we thought he was near about calling it by some other name than that by which it is well known. Then his highness said, " is not this the day of sacrifice?" We said, " yes, this is the day of sacrifice." His highness said, " then verily your blood, property and reputations are *Haràm* on you (or sacred;) I mean, it is unlawful to spill the blood of any person, or take the property of any one by force, or dishonour any body; like as your day being *Haràm* which is the day of sacrifice; and your city, which is *Mecca*, and your month, which is *Dhu'l Hajjah;* and it is near that you will come before your LORD; and your GOD will ask about your actions; beware that you stray not after my going from the world, nor oppress one another: beware! have I delivered the mission, and the orders of the law?" The companions said, " yes you have delivered them." His highness said, " O LORD! be witness that they have confessed my delivering the mission; so that they deny not or bring excuses on the day of resurrection; then let the present carry to the absent the rules of the religion, as they have heard them from me: then may they be, and may they remember them and understand them better than those who have heard them from me." WABARAH* said, ' I asked IBN-OMER, " when shall I throw pebbles?" and when he said, " when your *Imàm* throws pebbles, then do you;" again I asked him the same question: he said, " we were anxiously waiting for its time, and when the sun declined from

The Prophet's exhortation to his followers, on the day of sacrifice.

* One of the *Tábi'ín*; He delivers traditions from IBN-OMER and SA'ÏD-BIN-JUBAIR.

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the meridian, we threw the pebbles." SA'LIM relates, from IBN-ÔMER, that he used to throw pebbles into *Jamrah* with seven pebbles, and repeating the *Tacbîr* after every pebble; then would go forward till he got upon soft ground, when he would stand a long time opposite the *Kiblah* and supplicate, and raise up both his hands; after that would throw pebbles, between the two *Jamrâhs* seven pebbles, and would repeat the *Tacbir* whenever he threw a pebble; after that would take into the road, and move off on his left, until he got upon soft ground, when he would stand a long time fronting the *Kiblah;* after that would supplicate and raise up both his hands; after which would throw pebbles into *Jamrah Âkabah* from the hollow of the valley, and would repeat the *Tacbîr* whenever he threw a pebble; and would not stand near *Jamrah Âkabah;* after that would return and say, "this is the way I saw the Prophet of GOD do." IBN-ÔMER relates that ÂBB'AS, the Prophet's uncle, asked him permission to remain at night in *Mecca* in the *Mina* nights, for the purpose of serving out *Zemzem* water; and his highness came to the place of serving out the *Zemzem* water, and asked ÂBB'AS for water, and ÂBB'AS told his son, whose name was FA'DL, to go to his mother, and bring water from her for his highness. Then his highness said to ÂBB'AS, "give me *Zemzem* water to drink, and bring no other water into the house." Then FA'DL said, "O messenger of GOD! verily people put their hands into the *Zemzem* water." Again his highness said, "give me water; of what consequence is their putting their hands into it?" Then his highness drank *Zemzem* water, and the family of ÂBDUL MUT'ALLAB served it out to people, and attended in this employment. Then his highness said, "do this work, and labour at it, because ye are at a good act; I mean giving water is a good deed." After that, his highness said, "if it was not for fear that people would overcome you in drawing up water, on account of following me, and for fear that this employment

Particulars regarding the throwing of stones in *Mina*.

The family of ABDUL-MUT'ALLAB supplied the water of *Zemzem* to the people.

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would go from your hands, verily I would alight from my camel, and put the rope upon my shoulder, and draw up the water myself." ANAS said, 'verily the Prophet performed the prayers of noon, afternoon, sunset and evening; then slept in *Muh'as'sab;** and, after sleeping, mounted, and came to the *Câbah*, and encompassed the farewell circuit.' ABDULÂZÌZ-BIN-RUFAÎ† said, 'I asked ANAS, and said, "inform me of the things which you know, and remember, of the Prophet, where did he perform the noon-day prayer, the eighth day of *Dhu'l-Hajjah?*" He said, "in *Mina.*" I said to ANAS, "then where did he perform afternoon prayer, on the fourth day after sacrifice?" He said, "in *Abt'ah'.*" After that, ANAS said to me, "do as your prince does; I mean his highness did as I have explained, and do you do as your sultan does; and not contrary to him; for peradventure it might be hurtful." ÂA'YESHAH said, 'the alighting of his highness at *Abt'ah'* is not in way of adoration; and he did not alight there but for this; that his going from that place to *Medínah* was easy.' ÂA'YESHAH said, 'I tied on the *Ih'ràm* for *Úmrah* at *Tanâ'ïm*, then came into *Mecca*, and performed my *Úmrah:* and the Prophet expected me at *Abt'ah'*, where he had alighted, until I had finished: then he ordered the people to march towards *Medínah:* then he came out of *Abt'ah'*, and went to the *Câbah*, and encompassed it, before morning prayer; after that came out towards *Medínah.*' IBN ÂBB'AS said, 'when the people finished their pilgrimage, they would go towards their homes; and did not perform the farewell circuit: then the Prophet forbade their going away, till they had finished the farewell circuit, excepting a menstruous woman.' ÂA'YESHAH said, 'SAFÍAH became menstruous in the fourth night after the day of sacrifice; and she said, "I am preventing your return to *Medínah;* because I am menstruous; and have not encompassed

The Prophet, after finishing the rites of pilgrimage, halted in *Abt'ah*, because it was convenient to march from thence to *Medínah.*

* The word signifies any place abounding in gravel or small stones. It is here applied to a place near *Mecca*, towards *Mûallà;* called also *Abt'ah'* and *But'ih'à.*

† One of the *Tábi'ïn*, of the tribe of *Asad.* He lived at *Cúfah*, and heard traditions from IBN-ABB'AS and ANAS. He lived upwards of ninety years.

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BOOK XI. the *Câbah.*" Then the Prophet was astonished, and said, " did you encompass the *Câbah* on the day of sacrifice?" She said, " yes." His highness said, " then come out and march."

Part Second.

ÂMER-BIN-AHWAS said, 'I heard his highness say, in the farewell pilgrimage, " what is this?" They said, " it is the day of the great pilgrimage." He said, " then verily your blood, property and reputation are sacred, like as the being sacred this day of yours, this city of yours, and this month of yours: beware! that no one offender commits a fault, and oppressor oppression on another, and beware that no father commits a crime upon his own son, or a son upon his own father; take heed! verily the devil is most certainly hopeless of being worshipped at *Mecca;* but it is near, that there will be obedience for him in a thing, which you count trifling, in your actions; that is, you will commit faults, and think them trifling, and of no moment; and committing faults is obedience to the devil, because he is pleased with it." RAFÎ-BIN-ÂMER* said, 'I saw the Prophet giving advice to people at *Mina,* when mounted upon his female camel, (the ends of her hair were red, and the other part of it white) beyond breakfast time; and ÂLÌ was explaining it, making people attend and understand, and would carry to those that were far off what his highness said: and some of the men were standing, and some sitting.' IBN-ÂBBAS relates, that 'his highness did not go quick in encompassing the *Câbah,* in the farewell pilgrimage.' ÂA'YESHAH said, 'his highness said, " when any one of you has thrown pebbles into *Jamarah Âkabah,* then verily he has come out of *Ihrâm;* and every thing is allowable for him, except

The Prophet warns his followers against various offences.

ALÌ explained the Prophet's sayings to the people.

* One of the *Sahábah.*

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women; and after encompassing the *Câbah*, women will also be allowable." Âa'yeshah said, 'his highness set off towards *Mecca*, in the close of the day, to encompass the *Câbah*, after he had performed afternoon prayer in *Mina:* then he returned towards *Mina*, halted there, in the nights of the eleventh, twelfth and thirteenth, after the day of sacrifice; and he threw pebbles into *Jamarah*, when the sun declined; and threw seven pebbles into every *Jamarah;* and repeated the *Tacbîr* on every pebble; and would stand near the first and second *Jamarah*, after throwing the pebbles; and would make his standing long; and would weep in supplication; and would throw pebbles into the third *Jamarah;* but did not stand near it: would throw the pebbles, and go away." Ab'u'lbadd'ah'-bin Âa's'im* relates from his father, who said, 'his highness permitted the drivers of camels to remain in *Mina* during the night, and gave them permission to throw pebbles in the day of sacrifice; after that to join the throwing of two days pebbles, which follow the day of sacrifice, and to throw in one of these days."

The Prophet threw stones in *Mina*, for three days, after the day of sacrifice.

* One of the *Tábi'ín*, of respectable authority. His father was one of the *Sah'ábah*.

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CHAP. XII.---PART I.

IN EXPLANATION OF WHAT MOHRIMS ABSTAIN FROM; THAT IS, THE DOING OF WHICH IS UNLAWFUL.

ABDULLAH-BIN-OMER said, 'verily a man asked the Prophet, "what is lawful for a *Mohrim* to wear, and what not?" He said, "he may wear every thing but a shirt, and turban and trowsers and *burnus*;* and he must not wear boots, except he who cannot get shoes, and must cut his boots down below his heels; and must not wear any yellow clothes; nor a garment dyed with *Wars*."† IBN-ABB'AS said, 'I heard his highness giving advice; and he said, "when a *Muh'rim* cannot get shoes, let him wear boots; but cut them from under the heel; and when he cannot procure a cloth to fold round his waist, he may wear trowsers." YALI-BIN-UMAIYAH said, 'we were near his highness in *Jîiránah;* and unexpectedly an *Áárabì* came to him, dressed in clothes perfumed, in which saffron is put, and the man said, "O messenger of GOD! verily I have

The dress which may be worn by a *Muh'rim.*

* A dress worn in *Syria* which covers the head, neck and whole body, and is worn during rain. *Span. Albornoz*, a sort of upper garment, close before, with only a place for the head to come out, and a hood to it, made of a sort of stuff that turns off water, so that none goes through. BARETTI.

† A yellow plant, peculiar to *Arabia Felix*, used in dying. GOL.

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tied on the *Ih'ràm* for *Ùmrah*, when I had this garment upon me." His highness said, "wash three times the perfume that is upon your body from the garment; because the use of saffron is forbidden men; and with respect to the garment which you wear, take it off; after that, do in *Ùmrah* as in pilgrimage, except this, that you stand not in *Ârafat*." ÒTHM'AN. 'A. G. S. "A *Muh'rim* must not marry or betrothe." YEZÌD-IBN-AL-AS'AM* relates from MAIMU'NAH, that 'verily the Prophet married me when he was not a *Muh'rim*.' AB'U YU'B said, 'his highness would wash his blessed head while *Muh'rim*.' IBN-ÂBB'AS said, 'his highness was bled when *Muh'rim*.' ÒTHM'AN related from the Prophet, that 'when a man complains of his eyes; that is when they ache, while he is *Muh'rim*, he must apply aloes to them.' OMM-AL-HUS'AIN† said, 'I saw US'AMAH and BILL'AL, one of them holding the bridle of the Prophet's camel, and the other holding up his clothes, as a shade to the Prophet from the sun, until he had thrown pebbles into *Jamarah Âkabah*.' CÂB-BIN-ÛJRAH said, 'verily the Prophet of GOD passed by me in *Hudaibiyah*, before coming into *Mecca*, and I was a *Muhrim*, and was lighting a fire under a pot; and the lice were falling down my face; and the Prophet said, "do your lice trouble you?" I said, "yes." His highness said, "then if it is so, shave the hair off your head, and feed and divide six *Sáás* of wheat amongst six poor people, or keep fast three days, or slay a ram and give to the poor."

Saffron not to be used in *Ih'ràm*.

A man is not to marry while *Muh'rim*.

The Prophet was bled while *Muh'rim*.

Part Second.

IBN-ÔMER said, 'I heard the Prophet forbid women in *Ih'ràm* from wearing gloves and veils, and from wearing clothes coloured with *Wars*

Women in *Ih'ràm* not to wear gloves or veils.

* One of the *Tábi'in*; the nephew of MAIMU'NAH, from whom, and from AB'UHURAIRAH, he delivers traditions.

† One of the *Sah'ábiyàt*. She was present at the farewell pilgrimage.

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or saffron. But they may wear, after coming out of *Ih'rám*, whatever they like best, of the different kinds of garments; be they crimson or *Khuz** or long drawers, or shifts or boots, or gold and silver ornaments.' Âa'yeshah said, 'I and the other wives of the Prophet were in *Ih'ràm*, and cavalry passed by us; and when they came near us, and passed in our front, one of us dropt a cloth over her face; and when they had gone past, the cloth was put aside.' Ibn-Ômer said, 'verily the Prophet rubbed olive oil upon himself, when he was *Muh'rim*; but there was no scent put into it.'

The Prophet anointed with oil while *Muh'rim*, but without perfume.

Part Third.

Nâfî relates, that 'Ibn-Ômer was very cold, and he said to me, "throw a garment over me, O Na'fî! I feel myself very cold." Then I threw a *Burnus* over him. Then Ibn-Ômer said, "why do you throw a *Burnus* over me, when the Prophet has forbidden a *Muh'rim's* wearing it?" Âbdullah-bin-Ma'lic said, 'his highness was drawn blood, while *Muh'rim*, at *Lahí-al Jamal*,† from the middle of his head.' Anas said, 'the Prophet was bled on the back of his foot while *Muh'rim*, on account of a pain he felt there.' Ab'u-Rafî said, 'his highness married Maimu'nah when he had come out of *Ih'ràm*, and I was messenger between them.'

* A kind of cloth.
† The name of a village, between *Mecca* and *Medinah*.

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CHAP. XIII.---PART I.

IN EXPLANATION OF A MUHRIM'S ABSTAINING FROM HUNTING.

SA'B-BIN-JATHTHA'MAH* said, 'I brought for the Prophet a wild ass, which I had killed; and his highness was at *Abwà*;† and he returned it to me, and did not accept of it; and when he saw signs of displeasure in me, on account of his not accepting my present, he said, "verily I would not have returned it to you, but on account of my being *Muh'rim*." AB'U-KUTA'DAH relates, that 'I came out with his highness, in the sixth year of the *Hijrat*, and staid behind with some of my friends, and they were *Muh'rim*, but I was not: and they saw a wild ass before I did; then, when they saw it, and left it alone, without making any sign to me of it, I saw it and mounted my horse, and asked my friends to give my whip into my hands; and they refused doing it, on account of *Ih'ràm*. Then I alighted, and took up my whip, and attacked the wild ass, followed it up, and killed it. After that, I ate of it, and so did my friends likewise; and they were ashamed of it afterwards, saying, "why

The Prophet refused a present of game when in *Ih'ràm*.

* One of the *Sah'ábah*. He died in the reign of ABU'BACR.

† A village between *Mecca* and *Medinah*, where the tomb of MUH'AMMED's father is said to be.

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did we eat game in *Ih'ràm?*" And I had preserved a little of the meat; then when we came to the Prophet, and represented the state of the case; and asked him about the rules, whether it was right to eat it or not; his highness said, " have you got any part of it?" We said, " we have got a leg of it." Then the Prophet took it and ate it.' And in one tradition it is this, ' when we joined the Prophet, he said, " did any one of you order AB'U-KUTA'DAH to attack it, or point it out to him?" We said, " no." Then his highness said, " you did well in eating it; and eat what remains of its flesh." IBN-ÔMER. ' A. G. S. " There are five things which there is no fault in killing on sacred ground, although in *Ih'ràm;* one of them, a mouse; the second, a crow; the third, a kite; the fourth, a scorpion; the fifth, a mad dog." ÂA'YESHAH. ' A. G. S. " There are five bad animals, which may be killed, either within the boundaries of *Mecca*, or out of them; and a *Muh'rim* may kill them, or one not a *Muh'rim;* one, a snake; the second, a white and black crow, having white upon its back, and a mouse, and a biting dog, and a kite."

Yet he permitted it to others, provided they had no hand in killing it.

Destructive animals may be killed by a *Muh'rim.*

Part Second.

JÁBIR. ' A. G. S. " The meat of game is allowable to you in *Ih'ràm*, as long as you do not kill it; and it is not killed purposely for you: if the hunter should not be a *Muh'rim*, and gives the meat of game to you, there is no fear in eating that." AB'UHURAIRAH. ' A. G. S. " Locusts are of river game; I mean it is allowable to eat them without killing, as fishes are eaten without killing." AB'U-SA'ÏD KHUD'HRÌ said, ' the Prophet said, " let a *Muh'rim* kill a tearing animal, which attacks him." ÂBDUL-RAH'M'AN-BIN-AB'U-ÂMM'AR* said, I asked JA'BIR, " is a hyena game? I mean,

* One of the *Tábi'in* of *Mecca*, of the tribe *Koraish*.

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is it allowable, or not, for a *Muh'rim* to kill it?" He said, " a hyena is game." Then I asked, " is it eaten, and is it allowable to eat of it?" He said, " it is eaten." Then I said, " did you hear that from the Prophet?" He said, " yes I heard it from his highness." JA'BIR said, ' I asked the Prophet about the hyena, saying, " is it game, by killing of which a *Muh'rim* would commit a fault?" His highness said, " the hyena is game; and when a *Muh'rim* kills one he must give a ram for doing it." KHUZAIMAH-BIN-JAZI* said, ' I asked the Prophet about the hyena; he said, " does any one eat the hyena? I mean, it is not a thing for any one to eat." And I asked his highness about eating the wolf; he said, " does any good person eat of it?"

Part Third.

ABDUL-RAHMÀN-BIN-OTHMÀN said, ' we were with TALH'AH in *Ih'ràm*; and some birds ready dressed were brought, as a present to him; and he was asleep; and some of us ate of them, and others did not: and when TALH'AH awoke, he comformed with those that had eaten of them.' TALH'AH says, ' then we ate them with the Prophet; I mean, they had also brought a present of birds to the Prophet.'

* One of the *Sah'ábah*, of the tribe *Salim*. His patronymic appellation is AB'U ABDULLAH.

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CHAP. XIV.---PART I.

ON HINDERING ANY ONE FROM ÛMRAH OR PILGRIMAGE; AND IN EXPLANATION OF LOSS OF PILGRIMAGE.

IBN-ÂBBÀS said, 'the polytheists of *Mecca* forbade his highness entering it, and performing *Ûmrah*. Then he came out of *Ihràm*, and shaved his blessed head, and sacrificed the camels which he had along with him; so that he performed *Ûmrah* the next year.' ÂBDULLAH-BIN-ÔMER said, 'we came out with his highness, expressly for *Ûmrah*, and he alighted at *Hudaibiyah*, and the *Koraish* forbade his entrance into *Mecca*. Then the Prophet sacrificed the camels which he had along with him, and shaved the hair off his blessed head; and some of the companions shaved, and some shortened their hair.' MISWAR-BIN-MAKHRAMAH* said, 'his

Ceremonies to be observed by a pilgrim who is prevented from visiting *Mecca*.

* One of the *S'ah'ábah*. His patronymic appellations are AB'U-ABD-UL-RAH'M'AN-AL-ZAHRÌ-AL-KARASHÌ. He was the sister's son of ABD-UL-RAH'M'AN-BIN-AWF. He was born at *Mecca* A. H. 2, and went A. H. 8 to *Medinah*, where he was introduced to the Prophet, and received instructions from him. He remained at *Medinah* till the death of OTHM'AN, and then returned to *Mecca*, where he continued during the remainder of his life. On the death of MUAWIAH, he was of the party which rejected the authority of YEZÌD; and during the siege of *Mecca* A. H. 64, was slain by a stone from an engine, while he was at prayers in the enclosure of the *Câbah*. He was eminent for piety and knowledge of the law.

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highness performed sacrifice, before shaving his head, and ordered the companions also, to do the same.' IBN-ÔMER said, 'is not the *Sunnat* of the Prophet of GOD sufficient for you? And the *Sunnat* is this; if any one of you should be prevented from pilgrimage, let him encompass the *Cá-bah*, and run between *Safa* and *Merwah*; that is, perform *Umrah*; after that come out of *Ih'ràm*; so that he perform pilgrimage in the future year, and slay his sacrifices, or keep fast three days, if he has no sacrifices.' AA'YESHAH said, 'his highness came to DUBA'AH-BINT-ZUBAIR,* and he said, "perhaps you wish to make a pilgrimage." She said, "yes, I intend it; but by GOD, I feel myself indisposed; I mean, I feel such weakness in myself that I know not whether I shall have strength to complete it or not." Then his highness said to her, "tie on the *Ih'ràm* for pilgrimage and agree to say, O GOD! the place of my coming out of *Ihràm* is that place in which thou preventest me from making a pilgrimage."

Part Second.

IBN-ABBÀS said, 'the Prophet ordered the companions to change the sacrifices which they had stabbed, in the year of the battle of *Hudaibiyah* in the expiation *Umrah*.' HAJJ'AJ-BIN-AMER-AL-ANS'A'RÌ.† 'A. G. s. "Whoever shall have a broken leg, or be lame, must come out of *Ih'ràm*; and pilgrimage is incumbent upon him in the future year." ABDUL-RAH'M'AN-BIN-YAMAR DÍLAMÌ‡ said, 'I heard the Prophet say, "pilgrimage is *Arafat*: I mean, a pilgrimage is not obtained without stopping in *Arafat*; and whoever gets a standing in *Arafat*, in the night of *Muzdalifah*, which is the tenth night of *Dhu'l-Hajjah*, before the true

One with a broken leg, or lame, must give up his pilgrimage for that year.

* One of the *Sah'ábiyàt*, of the class of *Muhájirs*, and sister to the Prophet's aunt.
† One of the *Sah'ábah*, an inhabitant of *Medinah*.
‡ One of the *Sah'ábah*, who resided at *Cúfah*, but died in *Khorasàn*.

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day-break, he verily has obtained pilgrimage; and the *Mina* days are three, the eleventh, twelfth and thirteenth, which are likewise called *Tashrik* days; he must be in *Mina* these three days, and throw pebbles: then any one who hastens, and is there two days, and comes out in the latter part of the second day, there is no fault on him; and he who stays there, and is also there on the thirteenth day, there is no fault on him."

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CHAP. XV.---PART I.

*IN EXPLANATION OF THE HARAM OR SACRED BOUNDARY OF MECCA.**

IBN-ÂBBÀS. ‘A. ϖ. ϖ. on the day of the conquest of *Mecca*, “ when your *Imàm* calls you to fight with infidels, and to assist the *Muslemàns*, then obey his orders,” and his highness said, on the day of the conquest of *Mecca*, “ verily GOD prohibited doing some things there, on the day on which he created the regions and the earths: then this city is *Haram* on account of GOD's having made it so, unto the day of resurrection; verily it never was allowable for any one to fight in thy city before my time; and it was not allowable for me, except one *Sáát* of the day; its thorns must not be broken, nor its game molested, nor must any thing be taken up which has fallen upon sacred ground, unless any one does it to shew people, in order that its proprietor may get it, nor must its fresh grass be cut, nor even the dry.” Then ÂBBAS said, “ O mes-

The city of *Mecca* is sacred, and it was never allowed any one to fight there, except to the Prophet.

* A circuit or space round the city of *Mecca*, which is considered as sacred, and within which certain acts are unlawful which are lawful elsewhere. Some have said, that when ABRAHAM, the friend of GOD, placed the black stone, at the time of building the *Cábah*, its east, west, north and south quarters became bright; therefore the ground which was enlightened by the brightness of the stone, was *Haram*, and its boundaries have marks which are minars built on all its sides, except towards *Jaddah* and *Jírránah*. ABD-UL-HAK.

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BOOK XI.

senger of GOD! except the *Id'hkhir** in the order; because *Id'hkhir* is for blacksmiths, and of use for thatching people's habitations." When ABB'AS petitioned to have *Id'hkhir* excepted, his highness said, "except *Id'hkhir;* I mean, it is right to cut it." JA'BIR said, 'I heard the Prophet of GOD say, "it is not right for one of you to carry arms at *Mecca.*" ANAS said, 'his highness came into *Mecca*, on the day of taking it, and there was an iron helmet upon his blessed head, and when he took it off his head, a man came near him, and said that "IBN-KHAT'UL has apostatized from *Islám*, and has killed a man, and has suspended himself on the curtains of the *Câbah.*" Then his highness said, "kill him." JA'BIR relates, that 'his highness came into *Mecca*, on the day of taking it, without *Ih'ràm*, and he had a black turban upon his head.' AA'YESHAH. 'A. G. S. "An army will make an attempt to destroy the *Câbah*, in the latter end of time; and when it shall arrive at *Bedà* (which is between *Mecca* and *Medínah*) the first and last of them will sink into the earth." I said, "O messenger of GOD! how will they all go under the earth, when having their market people along with them, and those not of them; that is, such as may have no design on the destruction of the *Câbah?*" His highness said, "the first and last of them will be carried down; after that they will be raised up at the resurrection, agreeable to their intentions, and will be discriminated; then whosesoever intention was on *Islàm*, will go to paradise, and whosesoever intention was infidelity, will go to hell." AB'UHURAIRAH. 'A. G. S. "A person from *Ethiopia* will destroy the *Câbah*, the legs of whom will be small and slender." IBN-ABB'AS. 'A. G. S. "You may say that I see the destroyer of the *Câbah:* he is black, and walks wide, and in walking he goes with his toes in, and his heels out; he will dig up the *Câbah* stone, and when the *Câbah* is destroyed, it will be the resurrection."

It is forbid to carry arms at *Mecca.*

A prophecy of an army which will attempt to destroy the *Câbah*, and will be swallowed up by the earth.

* A broad leafed odoriferous grass.

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Part Second.

YÂLÎ-BIN-UMAIAH. ' A. G. s. " It is a sin to keep up grain to sell at a high price in *Mecca*." IBN-ÂBB'AS. ' A. G. s. of *Mecca*; " what an astonishing fine city thou art! and how do I love thee! If it was not for this, that my tribe have driven me out of thee, I would not dwell except in thee." ÂBDULLAH-BIN-ADÎ-BIN-HUMR'AA* said, ' I saw the Prophet standing upon *Hazwarah*† and he said to the venerable *Mecca*, " verily thou art the best of GOD's lands, and the most beloved by him: if it was not that I had been driven out from thee; I would not have left thee."

The Prophet's encomium of *Mecca*.

Part Third.

ÂBÙ-SHURAIH-ÂDWÎ‡ said ' I said to ÂMER-BIN-SA'ÎD-BIN-ÂA'S'§ when he was sending armies towards *Mecca*, to fight ÂBDULLAH-BIN-ZUBAIR, " permit me O prince! to relate to you a word which the Prophet said, the day following the conquest of *Mecca*; and both my ears heard it, and my heart hath remembered it; and I heard it in his presence, not behind a curtain, when his highness said the word he praised and glorified GOD; after that said, verily GOD has made *Mecca* sacred, and it is not man who has done it; therefore it is not right for him who has believed in GOD and the day of resurrection to spill blood there; nor is it lawful for him to cut a tree there: then if any one says the Prophet fought there,

* One of the *Sahábah* of *H'ijáz*.
† The name of a place in the neighbourhood of *Mecca*, near which is a *Masjid*.
‡ One of the *Sahábah*.
§ He was governor of *Medínah* on the part of ABD-UL-MALIC-BIN-MERWA'N.

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BOOK XI.

The Prophet was only allowed for one *Sáát* to violate the sanctuary of *Mecca* by shedding blood.

I will do so likewise; say to him that GOD permitted his Prophet, but does not permit you; and GOD only allowed his Prophet to fight there one *Sáát;* and verily, her honour is the same to day as it was yesterday; and let those who are present and have heard this order from me, carry it to those that are absent." ÂMER-IBN-SA'ÏD said to me; "I know this tradition better than you, O AB'U-SHURAIH'! that is, I also know that *Mecca* is sacred; but that does not protect offenders, who oppose the order of their prince, and sally out against him; nor does it give asylum to assassins, nor to those that rebel against the religion, or commit other sins, such as destroying the property of any one, and fly into sacred ground; the reward for it is not done away; I mean ÂBDULLAH-BIN-ZUBAIR disobeyed me, and if he comes out of sacred ground I will punish him there, and if not, I will kill him in *Haram.*" ÂB'U-AYY'ASH-BIN-RABÌAH.* 'A. G. S. "This sect is always safe in the world and futurity, so long as they respect *Mecca,* and when they lose respect for her; they are ruined."

* One of the *Sahábah,* of the tribe of *Makhzùm,* who embraced *Islàm* very early. He was the uterine brother of AB'U-JEHEL.

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CHAP. XVI.---PART I.

IN EXPLANATION OF MEDÍNAH HÁRAM.

ÀLI-IBN-ABÙTÁLIB, said, 'we did not write from his highness any thing but the *Koràn*, and what is upon this leaf; and the Prophet of GOD said, "*Medínah* is sacred from *Aïr* to *Thawr*;* then any one who shall innovate therein, or protect an innovator, on him is the curse of GOD, of his angels and of all men; nor shall his divine or *Sunnat* prayers be accepted: and whatever *Muslemàn* shall protect an infidel, and make a promise to him of safety, it is not right to break it: then any one that breaks a promise with a *Muslemàn*, on him is the curse of GOD, of his angels and all men; and whoever has entered into terms of friendship with others, without asking the permission of his friends, on him is the curse of GOD, of his angels and all men; neither will his divine or *Sunnat* worshippings be accepted." And in another tradition it is, "whoever shall claim a paternal relationship with any but his own father, on him is the curse of GOD, of his angels and all men; nor will his divine or *Sunnat* adorations be approved." SAD-BIN-AB'U-WAKK'AS. 'A. G. S. "Verily I have made

Boundaries of the sanctuary of *Medínah*.

Faith to be kept with infidels.

* The names of two hills at the boundaries of *Medínah*.

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BOOK XI.

sacred the trees and game, on the two stony plains of *Medínah*. *Medínah* is better for them, if they knew it; no one leaves it, from dislike to it, but GOD brings and exchanges a better person for him; nor doth any one bear patiently the hardships and hunger of *Medínah*, but I shall be an intercessor for his faults, and giver of evidence as to his obedience." AB'U-HURAIRAH said, 'people used, on seeing the first fruits, to bring them before the Prophet; and when he took them, he would repeat this supplication: "O LORD! increase our fruits, and give increase to us in our city; and increase and make abundant our sustenance. O LORD! verily ABRAHAM is thy servant, thy friend and thy Prophet; and verily I am thy servant and thy Prophet; verily ABRAHAM supplicated thee for *Mecca*, and I supplicate thee doubly for *Medínah*." After that, his highness would call his youngest children, and give them the fruit.'

The Prophet's benediction of the first fruits.

His prayers for *Medínah*.

AB'U-SA'ÏD KHUDHRÌ. 'A. G. S. "Verily ABRAHAM made the boundary of *Mecca*, and made it sacred; and verily I have made *Medínah* sacred, and the things between its two quarters, that blood shall not be spilt therein, or arms borne to fight with; nor shall the leaves of the trees be broken, unless for the food of quadrupeds." AA'MIR-BIN-SAD said, 'verily SAD was riding towards his own house, which was on the side of the valley *Akìk*;* and he found a slave cutting a tree, or breaking its leaves; and SAD took his clothes and arms; and when he returned to *Medínah*, the masters of the slave came to him, and desired him to return what he had taken from the slave. Then SAD said, "GOD defend me, that I should give back what the Prophet has given me, and made as plunder for me:" that is, his highness said, "whoever cuts a tree of *Medínah*, whatever he has with him, is as plunder to any one that takes it." So SAD refused returning the clothes and arms.' AA'YESHAH said, 'when his highness came to *Medínah*, AB'U-BACR and BILL'AL had

It is unlawful to shed blood at *Medínah*; & to cut the trees on its territory.

* Called also the sacred valley, and celebrated in *Arabian* poetry.

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fevers; and they came to the Prophet, and told him. Then his highness said, "O LORD! make us to love *Medínah* as we love *Mecca*, even more than that; and make the air of *Medínah* wholesome; and increase sustenance in *Medínah*, and carry away the *Medínah* fever to another place, and remove it to *Johfah*." ABDULLAH-BIN-OMER. 'A. G. S. "I saw, in a dream, a black woman with dishevelled hair: she came out of *Medínah*, till she alighted at a place the name of which is *Johfah*; then I explained this dream, that the fever and sickness of *Medínah* were carried to *Johfah*."

The Prophet's prayer for the sick of *Medínah*.

SU'FI'AN-BIN-AB'U-ZUHAIR* said, 'I heard the Prophet of GOD say, "*Yemen* will be conquered; then a body of people will come, which will walk slowly, and they will march with their people, and with those that will obey them; that is, with their people and families and followers; and *Medínah* is better for them, if they know it: and *Syria* will be conquered; then a tribe will come, walking slowly; and they will march, with their families, and with those that obey them; and *Medínah* is better for them, should they but know it: I mean, countries will be conquered in *Islàm*, and men will go out of *Medínah*, to seek for worldly necessaries and bread; and if they knew and understood the greatness and superiority of *Medínah*, they would find their residence there better for them." AB'U-HURAIRAH. 'A. G. S. "I was ordered to fly to a city which eats up other cities.† In ancient times the people called that city *Yathreb*; and its name now is *Medínah*; she puts away evil from man, like as the forges of blacksmiths the impurity of iron." JA'BIR-BIN-SAMURAH said, 'I heard the Prophet of GOD say, "verily GOD has made the name of *Medínah*, *Tábah* and *Taiyabah*."‡ JA'BIR-BIN-ABDULLAH said, 'verily an *Áárábì*

The Prophet foretells the conquest of *Yemen* and of *Syria*.

* One of the *S'ah'ábah*, an inhabitant of *Medínah*.

† That is, whoever resides therein will conquer all cities; and this was the property of *Medínah*; for the *Amálekites* came first, and conquered other nations; after them the *Jews* inhabited it, and conquered the *Amálekites*; after them, the assistants arrived, and conquered the *Jews*; after that, the Prophet of GOD, with the refugees, arrived, and were victorious.

‡ That is, good, excellent, or odoriferous.

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BOOK XI. made a confession to his highness, and the *Âârábì* got a fever at *Medínah*, and came to the Prophet, and said, " O MUH'AMMED! allow me to retract the confession which I made:" which the Prophet refused. After that, the *Âârábì* came to his highness, and mentioned the same: and the Prophet refused it. This happened three times; then the *Âârábì* went out; and the Prophet said, " *Medínah* is no otherwise than as a blacksmith's forge, which puts away evil, as the forge does the impurity of iron." AB'UHURAIRAH. ' A. G. S. " The resurrection will not be, until *Medínah* turns out the wicked that are in her, like as a blacksmith's forge purifies the badness of iron."

Medínah rejects every thing evil, as a forge does the dross of iron.

AB'UHURAIRAH. ' A. G. S. " There are angels guarding the roads of *Medínah;* on which account, neither plague nor DAJJ'AL can enter it." ANAS. ' A. G. S. " There is no town which DAJJ'AL will not soon enter, except *Mecca* and *Medínah:* there is no one of the *Medínah* roads which has not angels on it, drawn up in ranks, which guard it: then DAJJ'AL will come down upon salt-petre ground, which is out of *Medínah;* and *Medínah* will shake her inhabitants three times; when every infidel and hypocrite will come out to DAJJ'AL." SAD. ' A. G. S. " Let no one trouble the people of *Medínah;* he who doth, will quickly be destroyed, as salt is dissolved in water." ANAS relates, that ' when his highness arrived from a journey, he would look towards the walls of *Medínah*, and would drive his camel fast; and if he was riding upon any other beast, such as a horse or mule, he would gallop him, from his love of *Medínah.*' ANAS said, ' verily the Prophet's sight fell upon the mountain of *Oh'ud;* and he said, " this is a mountain which befriends me; and I love it; O LORD! verily ABRAHAM made *Mecca* sacred; and verily I make sacred the ground which is between the two strong plains of *Medínah.*"

Medínah guarded by angels.

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Part Second.

SULAIMÀN-BIN-ÂBDULLAH* said, 'I saw SÂD-BIN-AB'U-WAK-K'AS' take a man who was hunting within the sanctuary of *Medínah*, when the Prophet had prohibited fowling and hunting there; and SÂD took the man's clothes: and the masters of the man came and said, "give the man his clothes." Then SÂD said, "the Prophet has made sacred this boundary of *Medínah*, and has said, whoever takes any one hunting in this sanctuary, may take his clothes and arms: therefore I shall not give you back that which the Prophet has given to me; but, if you wish it, will give you its value." S'A'LIH' said, 'SÂD-IBN-AB'U-WAKKAS found some slaves of the people of *Medínah*, cutting some of the trees of *Medínah*; and he took their clothes and arms; and the masters of the slaves requested to have them returned: SÂD said, "I heard the Prophet forbid any of the *Medínah* trees being cut, and said, whoever cuts any thing from the *Medínah* trees, for the taker of such person are his clothes and arms." ZUBAIR. 'A. G. S. "The game and trees of *Wajj*† are sacred; and they have been made so for GOD." IBN-ÔMER. 'A. G. S. "Whoever can die in *Medínah* let him do so; because verily I will intercede for the person that dies in *Medínah*." AB'UHURAIRAH. 'A. G. S. "The last city of *Islàm* which will be destroyed at the resurrection, is *Medínah*; I mean all the world will be destroyed, and the splendid *Medínah* shall be inhabited; and after the destruction of all, this also, by the order of GOD, will be destroyed." JARÌR-BIN-ÂBDULLAH. 'A. G. S. "Verily GOD sent instructions to me, saying, whichever of these

Whoever hunts or fells trees within the sanctuary of *Medínah* forfeits his clothes and arms.

Advantage of dying at *Medínah*.

* One of the *Tábi'in*, of respectable authority.
† A sacred valley, near *Tâyef*.

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BOOK XI. three places you come down upon, that place is your *Hijrat;* one, *Medínah*; the second, *Bahrain*;* the third, *Kinnisrin.*"†

Part Third.

ABÙ-BACRAH. ' A. G. S. " The fear of DAJJ'AL will not enter *Medínah;* when DAJJ'AL shall alight out of *Medínah*, she will have seven doors; and two angels will sit at each door as guards." ANAS. ' A. G. S. " O LORD! make the glory of *Medínah* double that of *Mecca.*" There is a tradition, by a man who was of the children of KHA'T'T'AB, that the Prophet said, ' that person who shall visit me expressly, not by accident, shall be in my neighbourhood and protection on the day of resurrection; and he who resides in *Medínah*, and bears patiently its calamities, I shall be an evidence and intercessor of grace for him, on the day of resurrection; and whoever dies in one of the sacred cities, *Mecca* or *Medínah*, GOD will raise him up, on the day of resurrection, guarded from punishment." IBN-ÔMER. ' A. G. S. Whoever makes a pilgrimage, and visits my grave after my death, shall be as him who met and visited me in my life time." YAHY'A-BIN-SA'ÎD said, verily the Prophet was sitting, and a grave was digging in *Medínah*, and a man looked into it, and said, " the grave is a bad place of sleep for a *Mómin.*" The Prophet said, " you have spoken badly." The man said, " verily I did not allude to the evil of death for a *Mómin*, and had no other allusion than the praise of being killed in the road of GOD; that is, if a *Mómin* be killed in the road of GOD, it is better for him than dying upon his bed." Then the Prophet said, " dying in *Medínah* is better than being slain in the road

DAJJ'AL will be unable to hurt *Medínah.*

It is better to die at *Medínah* than to be slain in the sacred war.

* An island in the *Persian Gulf.*
† The name of a city in *Shám* or *Syria.*

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of GOD; and there is not any place upon the face of the earth more beloved by me, in which my grave should be, than *Medínah*." The Prophet said this thrice.' IBN-ÂBB'AS said, that ÔMER-IBN-AL-KHA'T'AB said, 'I heard his highness say, when he was in the valley *Akìk*, "an angel came to me to night, from my cherisher, and said, perform prayers in this valley; and say that the rewards of these prayers are equal to the rewards of *Ûmrah* and pilgrimage."

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BOOK II

CHAPTER VIII

SECTION I

Excellence of Charity

644. (a) By divine wisdom, one man is rolling in wealth while another is penniless. Why is this anomaly? It is partly due to the fact that man has to be tried either by the virtue of charity or by the sin of miserly habits. If all men would have been rich, the word 'charity' would have found no mention in the dictionary, and matters of the world would have stood at a stand still. The Holy Quran therefore says: And if Allah should give provision in abundance, they would certainly revolt in the earth but He sends it down according to a measure as He pleases (42 : 27 Q). In order, therefore, to bring the virtue of 'charity' into full play, to prevent revolution, and for smooth working of the worldy affairs economic inequality has been created. The present Bolshevik movement of Russia is thus a movement against nature and bound to fail. In order to minimise the evils of accumulation of wealth in one hand, the institution of charity has been recognised by all religions including Islam.

(b) *Method and regularity:* Islam, however, has given this institution a perfect, practical, methodical, regular, and organised shape. No religion other than Islam has recognised charity as one of its chief pillars. In Islam, it is the second of the five pillars on which the grand superstructure of this faith has been built up. It has been made compulsory—a binding tax upon the rich for the protection of the poor. The institution of charity has thus been made perfect in Islam with the perfection of all other ordinances.

(c) *Islamic Brotherhood:* In this brotherhood, the rich men enter with a condition that they shall distribute a portion of their wealth to the poor members in faith. 2½ p.c. of their net annual income shall be given away to the poor, the distressed and the needy. Thus the poorer members of this brotherhood enjoy a statutory benefit which is enjoyed

nowhere in the world and the attribute of virtue has been given a scope and at the same time economic inequalities have been minimised and the rich have not been deprived of the fruits of their labour.

(d) *Excellence of Charity* : Islam is not content merely by making charity compulsory on the rich. It has, however, promised great rewards for optional charities. The Prophet said that nothing is stronger in the earth—mountain, iron, fire, water and wind—than the son of Adam giving alms with his right hand concealing it from his left (8 : 17). Charity will be a shade for a believer on the Resurrection Day when there will be no shade (8 : 17). Charity appeases wrath of Allah and removes pangs of death—8 : 10. Wherever the Quran speaks of prayer, it also conjointly speaks of charity thereby showing that prayer prepares a man for the service of humanity. "And spend in the way of Allah." By no means shall you attain to righteousness until you spend out of what you love and whatever thing you spend, Allah surely knows it—3 : 91 Q. They ask you as to what they should spend. Say, whatever wealth you spend, it is for the orphans and the needy and the way-farer—2 : 215 Q. Woe to the praying ones .....and those who with hold acts of charities (107 : 4—7 Q)." The other verses dealing with excellence of charity have been given in 2 : 254 Q., 247 Q., 338 Q., 177 Q.

(e) *Wide meaning of Charity in Islam* : In Islam, charity has been given a very wide meaning. It means any benefit done to any person or animal either economic, spiritual, moral or consolatory. Every good is charity—8 : 2. Meeting with a brother Muslim with cheerful countenance is charity (8 : 4) as it is consolatory. To advise a man to do good and to desist from wrong is charity. To remove an injurious thing from the way is charity. In this kind of charity, the poor and the needy can also participate. It is nothing but sympathy and fellow feeling. Besides the compulsory charity by payment of zakat, Islam recognises optional charities by various denominations such as Infaq (spending benevolently), Ihsan (doing of good) and Sadka (charitable deed). These words connote charity in a broad sense Infaq has been discussed in note 649, and in the head-notes of 127, 173, 198, 262 and 165. Note 649 deals with modes of expense, 127 and 173 deal with rewards in spending for wife and family, 198 with charities to the poor and the needy, 262 with service to humanity, 165 with charity by manumission of slaves and 457 with charity by giving food to the hungry and drink to the thirsty. Taking care of orphans and management of their property is charity (note 195). Nursing and visiting

the sick are acts of charity (note 219). Besides Zakat and Fitra charities, all other benevolent expenses are optional.

(f) *Islam fixed occasions for charity.* At the time of two festival I'ds, charitable actions are compulsory on every Muslim possessing requisite qualifications (see note 675). Charity has been encouraged at the time of every calamity because charity removes an impending calamity (8 : 250 Q). If a Muslim fails to perform Zumma prayer through mistake, charity can partly compensate the sin—34 : 669.

(g) *Charity increases rather than decreases.* It is seen in nature that a seed of paddy, if sown in well-cultivated field, grows a number of sprouts wherefrom hundreds of paddy seeds come forth. What is true in vegetable kingdom is true also in moral kingdom. The Quran therefore says : The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears with a hundred grains in every ear. And Allah multiplies for whom He pleases (2 : 261 Q). Therefore the seed of charity sown and nurtured carefully may yield innumerable seeds of charity Are the following divine words false ? Allah does not bless usury and gives increase in charity (2: 276 Q.). The devil threatens you with poverty and enjoins you to be niggardly and Allah promises you forgiveness from Himself and abundance, and Allah is Ample-giving, Knowing (2: 268 Q.). And whatever you lay out at usury that it may increase in the property of men, it shall not increase with Allah ; and whatever you give in charity desiring Allah's pleasure, it is these (persons) that shall get manifold—30 : 39 Q.

(h) *Three classes of charitable persons.* (1) The highest philanthropic man is called Siddiq (greatly truthful). Besides paying Zakat prescribed for ordinary rich Muslims, he disposes of his entire possessions in charity absolutely relying on Allah and His Apostle. This was Hazrat Abu Bakr Siddiq who brought all his wealth to the Prophet for charity when he was ordered by him. When asked, he told in reply, 'Allah and His Apostle are sufficient for me !' Hazrat Omar brought half of his wealth at that time. (2) The second man is lower in position. He pays Zakat and also pays additional charities keeping for himself sufficient means of maintenance. They have a fixed portion of their income for charity (51: 19 Q.). (3) The third kind of man is he who pays only the compulsory Zakat and no other additional charities.

(i) *How to acquire high rewards in charity* : (1) To give it immediately on demand ; (2) to pay it intending to seek the pleasure

of Allah and not for show (2: 272 Q.); (3) to pay it secretly so that the left hand knows not what the right hand does; (4) not to give charity attended with harsh word, injury or reproach (2: 263 Q.); (5) to consider the thing given as quite insignificant; (6) to pay it from one's own hard-earned lawful savings (2 : 267 Q.); (7) to pay it to most deserving persons especially to pious learned men who are poor and do not beg as the Quran says : Alms for the poor who are confined in the way of Allah; they cannot go about in the land the ignorant man thinks them to be rich on account of abstaining (from begging). You can recognise them by their mark. They do not beg from men importunately (2 : 273 Q.); (8) to pay alms to those relatives who are poor and indigent (2: 123, 126); to pay alms of that thing which is most endearing. The Quran says : By no means, shall you attain to righteousness until you spend out of what you love (3 : 91 Q.) Alms to the poor is excellent form of charity—23 : 43. Charity from unlawful earnings is not accepted as the sources are tinged with illegality—17 : 301 W. Charity beyond ⅓rd of the property of a man having heirs is unlawful—24 : 342W., as such kind of charity leaves nothing for the maintenance of heirs. There are some kinds of charity called صدقة جارية *i. e.*, ever-running charity which continues to bring constant rewards till the charitable object subsists, such as the foundation of an educational institution, construction of a bridge, orphanage, mosque or compilation of a good religious book guiding the people to the straight path of Islam (1: 43). The position of such kind of charitable persons near Allah is to be greatly envied-37 : 5.

(j) *In charity* there is no distinction between Muslims and non-Muslims except in Zakat which cannot lawfully be made on non-Muslims. Besides Zakat, every other alms and charities may be given to men without discrimination. This is based upon a precept of the Holy Prophet who advised that alms should be bestowed upon the poor and the needy.

1. **Abu Hurairah** reported that the Ms. of Allah said : Who so spends two kinds of a thing out the things in the way of Allah, will be called from

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَنْفَقَ زَوْجَيْنِ مِنْ شَيْءٍ

References of Charity. Quran—2 : 261 to 276 : 3 : 91 ; 30 : 39 ; 51 : 19 ; 57 : 18 ; 70 : 25; 92 : 6. Hadis—1 : 2 ; 2 : 25, 36, 123, 124 ; 3 : 142, 65W. 88, 89 ; 4 : 99 ; 123 ; 7 : 1 ; 8 : 16, 17, 31, 39, 40, 64 ; 4 : 339 ; 18 : 1, 5 ; 23 : 64, 67 ; 25 : 78 ; 34 : 718.

the doors of Paradise ; and there are doors for Paradise: Whoever comes from those who pray will be called from the door of prayer, and whoever comes from soldiers of 'Zihad' will be called from the door of Zihad ; and whoever comes from persons of charity, will be called from the door of charity ; and whoever comes from men of fasting will be called from the door of *Rayyan*. **Abu Bakr** said that there might be no necessity for anybody who will be called from those doors. Will anybody be called from all those doors ? 'Yes', said he, 'and I hope that you will be one of them.

—*Agreed*

مِنَ الْأَشْيَاءِ فِي سَبِيلِ اللّٰهِ دُعِيَ مِنْ أَبْوَابِ الْجَنَّةِ وَلِلْجَنَّةِ أَبْوَابٌ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلٰوةِ دُعِيَ مِنْ بَابِ الصَّلٰوةِ وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ فَقَالَ أَبُو بَكْرٍ مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا قَالَ نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ (مُتَّفَقٌ عَلَيْهِ)

2. **Ja'ber and Huzaifah** reported that the Ms. of Allah said : Every good deed is charity.

—*Agreed*

عَنْ جَابِرٍ وَحُذَيْفَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَعْرُوفٍ صَدَقَةٌ (مُتَّفَقٌ عَلَيْهِ)

3. **Abu Zarr** reported that the Ms. of Allah said : You must not despise a (trifling) thing of good deed though you meet your brother (muslim) with a cheerful countenance

—*Muslim*

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلْقٍ (مُسْلِمٌ)

4. **Abu Musa al-Ash'ari** reported that the Ms. of Allah said : There is charity on every Muslim. They enquired : If he does not find (means)? He said : Let him work with his both hands thus doing benefit to himself and doing an act of charity. They enquired : If he is unable or does not do ? He said : Then let him assist the needy, the aggrieved. They said :

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ قَالُوا فَإِنْ لَمْ يَجِدْ قَالَ فَلْيَعْمَلْ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ قَالُوا فَإِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ قَالَ فَيُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ قَالُوا

If he cannot do it ? He said : Then he should enjoin on good. They enquired If he cannot do it ? He said : He should then withhold himself from evil-doing, for verily this is a charity for him. —*Agreed*

فَإِنْ لَّمْ يَفْعَلْهُ قَالَ فَيَأْمُرُ بِالْخَيْرِ قَالُوْا فَإِنْ لَّمْ يَفْعَلْهُ قَالَ فَيُمْسِكُ عَنِ الشَّرِّ فَإِنَّهُ لَهُ صَدَقَةٌ

(مُتَّفَقٌ عَلَيْهِ)

5 Abu Hurairah reported that the Ms of Allah said : On every joint of men, there is charity on every day in which the sun rises, and doing justice between two men is charity, and assisting a man (to ride) upon his beast that it may carry upon it, or lifting up his luggage towards it is charity, and a good word is charity and every step which he takes towards prayer is charity, and removing harmful things from the pathway is charity. —*Agreed*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيْهِ الشَّمْسُ يَعْدِلُ بَيْنَ الْاِثْنَيْنِ صَدَقَةٌ وَيُعِيْنُ الرَّجُلَ عَلٰى دَابَّتِهٖ فَيَحْمِلُ عَلَيْهَا اَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهٗ صَدَقَةٌ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خُطْوَةٍ يَخْطُوْهَا اِلَى الصَّلٰوةِ صَدَقَةٌ وَيُمِيْطُ الْاَذٰى عَنِ الطَّرِيْقِ صَدَقَةٌ

(مُتَّفَقٌ عَلَيْهِ)

6. Ayesha reported that the Ms. of Allah said : Every man of the children of Adam has been created on 360 joints. Whoever declares Allah to be the greatest, praises Allah, imputes power to Allah, glorifies Allah and begs pardon of Allah and removes from way of men either a stone or a thorn or a bone, or bids good and forbids evil, counts those 360 ; because he will certainly walk at that time after he has removed himself from the Fire. —*Muslim*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُلِقَ كُلُّ اِنْسَانٍ مِّنْ بَنِيْ اٰدَمَ عَلٰى سِتِّيْنَ وَثَلٰثُمِائَةِ مَفْصِلٍ فَمَنْ كَبَّرَ اللّٰهَ وَحَمِدَ اللّٰهَ وَهَلَّلَ اللّٰهَ وَسَبَّحَ اللّٰهَ وَاسْتَغْفَرَ اللّٰهَ وَعَزَلَ حَجَرًا عَنْ طَرِيْقِ النَّاسِ اَوْ شَوْكَةً اَوْ عَظْمًا اَوْ اَمَرَ بِمَعْرُوْفٍ اَوْ نَهٰى عَنْ مُّنْكَرٍ عَدَدَ تِلْكَ السِّتِّيْنَ وَالثَّلٰثِ مِائَةٍ فَاِنَّهٗ يَمْشِيْ يَوْمَئِذٍ وَّقَدْ زَحْزَحَ نَفْسَهٗ عَنِ النَّارِ - (مُسْلِمٌ)

عَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ بِكُلِّ تَسْبِيْحَةٍ صَدَقَةً وَكُلُّ تَكْبِيْرَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيْدَةٍ صَدَقَةٌ وَكُلُّ تَهْلِيْلَةٍ صَدَقَةٌ وَاَمْرٌ بِالْمَعْرُوْفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَفِيْ بُضْعِ اَحَدِكُمْ صَدَقَةٌ قَالُوْا يَا رَسُوْلَ اللّٰهِ اَيَاْتِيْ اَحَدُنَا شَهْوَتَهُ وَيَكُوْنُ لَهُ فِيْهَا اَجْرٌ قَالَ اَرَاَيْتُمْ لَوْ وَضَعَهَا فِيْ حَرَامٍ اَكَانَ عَلَيْهِ وِزْرٌ فَكَذٰلِكَ اِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ فِيْهَا اَجْرٌ (مُسْلِمٌ)

7. **Abu Zarr** reported that the Ms. of Allah said; Verily there is a charity in evey Tasbih, and there is a charity in every Takbir, and there is a charity in every Tahmid, and there is a charity in every Tahlil, [645] to enjoin on good is a charity, and to forbid evils is a charity, and sexual intercourse of any of you is a charity. They enquired: O prophet of Allah! does any one of us satisfy his sexual desire with reward therein for him? He asked: Inform me that if he puts it in an unlawful thing —will it be sin on him? Likewise, when he puts it in a lawful thing, there is a reward for him therein.

—*Muslim*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الصَّدَقَةُ اللِّقْحَةُ الصَّفِيُّ مِنْحَةً وَالشَّاةُ الصَّفِيُّ مِنْحَةً تَغْدُوْ بِاِنَاءٍ وَتَرُوْحُ بِاٰخَرَ (مُتَّفَقٌ عَلَيْهِ)

8. **Abu Hurirah** reported that the Ms. of Allah said: How good is the charity of a good milch she-camel as a gift and a good milch goat as a gift that give one cup of milk in tne morning and another in the evening! — *Agreed*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اعْبُدُوا الرَّحْمٰنَ وَاَطْعِمُوا الطَّعَامَ وَاَفْشُوا السَّلَامَ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ (اَلتِّرْمِذِيُّ وَابْنُ مَاجَهْ)

9 **Abdullah-b-Amr** reported that the Ms. of Allah said: Serve the Merciful, give food and spread peace; you will then enter paradise with peace.

—*Tirmizi, Ibn Majah.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى

10. **Anas** reported that the Ms. of Allah said: Verily charity appeases

645. Whoever recites the following shall remove hell—fire from himslf: Allh is Greatest; all praise is due to Allh; there is no God but Allh; glory be to Allah; I seek forgiveness from Allah. These are called Takbir, Tahmid, Tahlil, Tasbih and Tagfir respectively.

wrath of the Lord and removes pangs of death.[646]

—*Tirmizi.*

اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَ تَدْفَعُ مِيْتَةَ السُّوْءِ (التِّرْمِذِيُّ)

11. Sa'ad-b-Uba'dah reported that he enquired : O Ms. of Allah ! verily the mother of Sa'ad has died. So,which charity is the most excellent? He replied, "Water." Then he excavated a well and said : This is for the mother of Sa'ad. —*Abu Daud, Nisai.*

عَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ اُمَّ سَعْدٍ مَاتَتْ فَاَيُّ الصَّدَقَةِ اَفْضَلُ قَالَ الْمَاءُ فَحَفَرَ بِئْرًا وَ قَالَ هٰذِهٖ لِاُمِّ سَعْدٍ (اَبُوْ دَاوٗدَ وَ النَّسَائِيُّ)

12. Buhaisah from her father reported that he enquired : O Ms. of Allah ! what is the thing of which prohibition is not lawful ? "Water" replied he. He enquired : O prophet of Allah ! what is the thing of which prohibition is not lawful ? "Salt" replied he. He enquired : O prophet of Allah ! what is the thing of which prohibition is not lawful ? He replied : That you do good is better for you.—*Abu Daud.*

عَنْ بُهَيْسَةَ عَنْ اَبِيْهَا قَالَتْ قَالَ يَا رَسُوْلَ اللّٰهِ مَا الشَّيْءُ الَّذِيْ لَا يَحِلُّ مَنْعُهٗ قَالَ الْمَاءُ قَالَ يَا نَبِيَّ اللّٰهِ مَا الشَّيْءُ الَّذِيْ لَا يَحِلُّ مَنْعُهٗ قَالَ الْمِلْحُ قَالَ يَا نَبِيَّ اللّٰهِ مَا الشَّيْءُ الَّذِيْ لَا يَحِلُّ مَنْعُهٗ قَالَ اَنْ تَفْعَلَ الْخَيْرَ خَيْرٌ لَّكَ (اَبُوْ دَاوٗدَ)

13. Bara'a reported that the Ms. of Allah said: Whoso gives away a gift of milk, or silver, or guides to a lane, there is for him (reward) like emancipation of a neck.

—*Tirmizi.*

عَنِ الْبَرَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَنَحَ مِنْحَةَ لَبَنٍ اَوْ وَرِقٍ اَوْ هَدٰى زُقَاقًا كَانَ لَهٗ مِثْلُ عِتْقِ رَقَبَةٍ (التِّرْمِذِيُّ)

14. Abu Jorai-Jaber-b-Solaim reported: I came to Medina and saw a man whose opinion pepole obey. He does not say anything but to which they do not bow down. I enquired :

عَنْ اَبِيْ جُرَيٍّ جَابِرِ بْنِ سُلَيْمٍ قَالَ اَتَيْتُ الْمَدِيْنَةَ فَرَاَيْتُ رَجُلًا يَصْدُرُ النَّاسُ عَنْ رَاْيِهٖ لَا يَقُوْلُ شَيْئًا اِلَّا صَدَرُوْا

646. Charity appeases wrath of God just as water extinguishes fire or just as sun's rays remove darkness Pangs of death are very strong giving constant unbearable sufferings and sometimes death with disbelief. Charity gives an easy death and ensures faith for a believer at the time of his death.

Who is this (man)? They replied: He is the Ms. of Allah. I said twice: On thee peace, O prophet of Allah! He said: Don't say—on thee peace, on thee peace—a greeting of the dead. Say: Peace be on you! I enquired: Are you the Ms. of Allah? He replied: I am the Ms. of Allah; if you call him when any disaster overcomes you, he will (try to) remove it from you. If a year of famine overtakes you and then you call him, he will dispel it from you; when you are in a barren land or a desert and then your riding camel goes astray and you call him, he will return it to you. I said: Make covenant with me. He said: Never abuse any body. He said: Thereafter I rebuked neither a free man, nor a slave, nor a camel, nor a goat. He said: You must not hold in contempt any thing of good; that you talk with your brother (Muslim) extending your face towards him—that is surely a good act. And raise your trouser to half of leg. If you do not agree, than up to the ankles. Be careful of lengthening of trouser because it comes from boast, and verily Allah does not love boast. If a man rebukes you and back-bites you for what he knows about you, don't back-bite him for what you know about him, because it will then be the return of that on him. *Abu Daud.*

عَنْهُ قُلْتُ مَنْ هٰذَا قَالُوْا هٰذَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْتُ عَلَيْكَ السَّلَامُ يَا رَسُوْلَ اللّٰهِ مَرَّتَيْنِ قَالَ لَا تَقُلْ عَلَيْكَ السَّلَامُ عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَيِّتِ قُلِ السَّلَامُ عَلَيْكَ قُلْتَ اَنْتَ رَسُوْلُ اللّٰهِ فَقَالَ اَنَا رَسُوْلُ اللّٰهِ الَّذِيْ اِنْ اَصَابَكَ ضُرٌّ فَدَعَوْتَهُ كَشَفَهُ عَنْكَ وَ اِنْ اَصَابَكَ عَامُ سَنَةٍ فَدَعَوْتَهُ اَنْبَتَهَا لَكَ وَ اِذَا كُنْتَ بِاَرْضٍ قَفْرٍ اَوْ فَلَاةٍ فَضَلَّتْ رَاحِلَتُكَ فَدَعَوْتَهُ رَدَّهَا عَلَيْكَ قُلْتُ اعْهَدْ اِلَيَّ قَالَ لَا تَسُبَّنَّ اَحَدًا قَالَ فَمَا سَبَبْتُ بَعْدَهُ حُرًّا وَلَا عَبْدًا وَلَا بَعِيْرًا وَلَا شَاةً قَالَ وَلَا تَحْقِرَنَّ شَيْئًا مِّنَ الْمَعْرُوْفِ وَ اَنْ تُكَلِّمَ اَخَاكَ وَ اَنْتَ مُنْبَسِطٌ اِلَيْهِ وَجْهَكَ اِنَّ ذٰلِكَ مِنَ الْمَعْرُوْفِ وَ ارْفَعْ اِزَارَكَ اِلٰى نِصْفِ السَّاقِ فَاِنْ اَبَيْتَ فَاِلَى الْكَعْبَيْنِ وَ اِيَّاكَ وَ اِسْبَالَ الْاِزَارِ فَاِنَّهَا مِنَ الْمَخِيْلَةِ وَ اِنَّ اللّٰهَ لَا يُحِبُّ الْمَخِيْلَةَ وَ اِنِ امْرُؤٌ شَتَمَكَ وَ عَيَّرَكَ بِمَا يَعْلَمُ فِيْكَ فَلَا تُعَيِّرْهُ بِمَا يَعْلَمُ فِيْهِ فَاِنَّمَا وَبَالُ ذٰلِكَ عَلَيْهِ (اَبُوْ دَاوُدَ) *

15. Ayeshah reported that they sacrificed a goat and then the Ms. of Allah said: Is there any remainder therefrom? She said: Nothing

عَنْ عَائِشَةَ اَنَّهُمْ ذَبَحُوْا شَاةً فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ بَقِيَ مِنْهَا قَالَتْ

remains except its shoulder. He said: The whole of it remains except its shoulder. [647]

Tirmizi (correct).

مَا بَقِيَ مِنْهَا إِلَّا كَتِفُهَا قَالَ بَقِيَ كُلُّهَا غَيْرَ كَتِفِهَا — التِّرْمِذِيُّ (صَحِيحٌ)

16. Abdullah-b-Mas'ud—raising it (tradition)—reported: There are three whom Allah loves—a man who gets up at night to read the Book of Allah, and a man giving alms with his right hand which he conceals (I consider it that he said) from his left hand; and a man who was in a battalion. His companions were routed while he encountered the enemies. *Tirmizi.*

عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُودٍ يَرْفَعُهُ قَالَ ثَلٰثَةٌ يُحِبُّهُمُ اللّٰهُ رَجُلٌ قَامَ مِنَ اللَّيْلِ يَتْلُو كِتَابَ اللّٰهِ وَرَجُلٌ يَتَصَدَّقُ بِصَدَقَةٍ بِيَمِينِهِ يُخْفِيهَا (أُرَاهُ قَالَ) مِنْ شِمَالِهِ وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَانْهَزَمَ أَصْحَابُهُ فَاسْتَقْبَلَ الْعَدُوَّ (التِّرْمِذِيُّ)

17. Anas reported that the Ms. of Allah said: When Allah created the earth, it began to toss. So he created the mountains and ordered them to be (firm) upon it. Then they became firm. The angels marvelled at the strengh of the mountains and asked: O Lord! is there anything in Thy creation stronger than the mountains? He said: Yes, iron. They enquired: O Lord! is there anything in Thy creation which is stronger than iron? He said: Yes, fire. They asked: O Lord! is there anything in Thy creation stronger than fire? He said: Yes, water. Then they asked: O Lord! is there anything in Thy creation stronger than water? He said: Yes, wind. They asked: O

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَلَقَ اللّٰهُ الْأَرْضَ جَعَلَتْ تَمِيدُ فَخَلَقَ الْجِبَالَ فَقَالَ بِهَا عَلَيْهَا فَاسْتَقَرَّتْ فَعَجِبَتِ الْمَلَائِكَةُ مِنْ شِدَّةِ الْجِبَالِ فَقَالُوا يَارَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْجِبَالِ قَالَ نَعَمِ الْحَدِيدُ فَقَالُوا يَارَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْحَدِيدِ قَالَ نَعَمِ النَّارُ فَقَالُوا يَارَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ النَّارِ قَالَ نَعَمِ الْمَاءُ فَقَالُوا يَارَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْمَاءِ قَالَ نَعَمِ الرِّيحُ فَقَالُوا

647. The thing which is given to the people in charity shall remain for all time to come and the thing which is in house shall waste away. The Quran says: What is with you will perish and what is with Allah will remain.

يَارَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ اَشَدُّ مِنَ الرِّيحِ قَالَ نَعَمْ اِبْنُ اٰدَمَ تَصَدَّقَ صَدَقَةً بِيَمِينِهٖ يُخْفِيهَا مِنْ شِمَالِهِ التِّرْمِذِيُّ (غَرِيبٌ)

Lord ! is there anything in Thy creation stronger than wind ? He replied : yes, the son of Adam giving alms with his right hand concealing it from his left. *Tirmizi (Rare).*

عَنْ اَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ مُسْلِمٍ يُنْفِقُ مِنْ كُلِّ مَالٍ لَهٗ زَوْجَيْنِ فِي سَبِيلِ اللّٰهِ اِلَّا اسْتَقْبَلَتْهُ حَجَبَةُ الْجَنَّةِ كُلُّهُمْ يَدْعُوهُ اِلٰى مَا عِنْدَهٗ قُلْتُ وَكَيْفَ ذٰلِكَ قَالَ اِنْ كَانَتْ اِبِلًا فَبَعِيرَيْنِ وَاِنْ كَانَتْ بَقَرَةً فَبَقَرَتَيْنِ * (اَلنَّسَائِيُّ)

18. Abu Zarr reported that the Ms. of Allah said : There is no Muslim servant spending two kinds of each of his property in the way of Allah but the guards of paradise would not welcome him. Every one of them will call him towards what will be near him. I enquired : How will that be ? He said : If there be camels, then two camels ; and if there be cattle, then two cows. *—Nisai.*

عَنْ زَيْنَبَ امْرَاَةِ عَبْدِاللّٰهِ بْنِ مَسْعُودٍ قَالَتْ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقْنَ يَامَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ قَالَتْ فَرَجَعْتُ اِلٰى عَبْدِ اللّٰهِ فَقُلْتُ اِنَّكَ رَجُلٌ خَفِيفُ ذَاتِ الْيَدِ وَاِنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اَتَانَا بِالصَّدَقَةِ فَاْتِهٖ فَسْئَلْهُ فَاِنْ كَانَ ذٰلِكَ يَجْزِي عَنِّي وَاِلَّا صَرَفْتُهَا اِلٰى غَيْرِكُمْ قَالَتْ فَقَالَ لِي عَبْدُ اللّٰهِ بَلْ اِئْتِيهِ اَنْتِ فَانْطَلَقْتُ فَاِذَا امْرَاَةٌ مِنَ الْاَنْصَارِ بِبَابِ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

19. Jainab, wife of Abdullah-b-Mas'ud reported that the Ms. of Allah said : O congregation of women ! give alms though from your ornaments. She said : Then I returned to Abdullah and said : You are a man of little means and the Ms. of Allah has called for alms. So go to him and ask him. If that makes amends of me, (it is good) ; or else I shall spend it for others besides you. [648] She said : Abdullah said to me : Rather you go to him. Then I went when lo ! a woman of the Ansars was at the door of the prophet.

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648. The womam intended to spend for her poor husband and children instead of giving alms to strangers as sought by the Prophet. Prophet promised double rewards for charity towards relatives.

My need was her need. She said that gravity was then thrown over the Prophet. She said : Bilal came out to us and we said to him: Go to the Holy Prophet and inform him : Two women at the door are asking you : will charity from them upon their husbands and upon their orphan children in their laps suffice you ? And don't tell him who we are. Then Bilal went to the Prophet and asked him. The Prophet said : Who are they ? He said : A woman of the Ansars and Jainab. Then the prophet asked : Who among Jainabs ? He replied : Wife of Abdullah. The Holy Prophet said : There will be two rewards for them—the reward of relationship and the reward of charity.

—*Agreed.*

حَاجَتِي حَاجَتُهَا قَالَتْ وَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ أُلْقِيَتْ عَلَيْهِ الْمَهَابَةُ قَالَتْ فَخَرَجَ عَلَيْنَا بِلَالٌ فَقُلْنَا لَهُ ائْتِ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَخْبِرْهُ أَنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلَانِكَ أَتُجْزِي الصَّدَقَةُ عَنْهُمَا عَلَى أَزْوَاجِهِمَا وَعَلَى أَيْتَامٍ فِي حُجُورِهِمَا وَلَا تُخْبِرْهُ مَنْ نَحْنُ فَدَخَلَ بِلَالٌ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ فَقَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ هُمَا قَالَ امْرَأَةٌ مِنَ الْأَنْصَارِ وَزَيْنَبُ فَقَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَيُّ الزَّيَانِبِ قَالَ امْرَأَةُ عَبْدِ اللهِ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَهُمَا أَجْرَانِ أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ (مُتَّفَقٌ عَلَيْهِ) *

20. Ibn Abbas reported that the Ms. of Allah said : Should I not inform you about the best of men ?—a man holding the rein of his horse in the way of Allah. Should I not inform you about one with whom shelter is to be sought ?—a man keeping alone among his flock of sheep, paying the dues of Allah therefor. Should I not inform you about the worst of men ?—a man who is begged of in the name of Allah but who does not give for Him. —*Tirmizi, Nisai.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ رَجُلٌ مُمْسِكٌ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللهِ أَلَا أُخْبِرُكُمْ بِالَّذِي يَتْلُوهُ رَجُلٌ مُعْتَزِلٌ فِي غُنَيْمَةٍ لَهُ يُؤَدِّي حَقَّ اللهِ فِيهَا أَلَا أُخْبِرُكُمْ بِشَرِّ النَّاسِ رَجُلٌ يُسْأَلُ بِاللهِ وَلَا يُعْطِي بِهِ (التِّرْمِذِيُّ وَالنَّسَائِيُّ)

21. **Umme Buzaid** reported that the Messenger of Allah said : Return the beggar though with a cooked hoof.

Malek, Nisai.

عَنْ أُمِّ بُجَيْدٍ قَالَتْ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رُدُّوا السَّائِلَ وَلَوْ بِظِلْفٍ مُحْرَقٍ (مَالِكٌ وَالنَّسَائِيُّ)

22. **Ibn Omar** reported that the Messenger of Allah said: Whoso seeks shelter to you in the name of Allah, give him shelter ; and whoso beggs in the name of Allah, give him ; and whoso invites you, respond to him; and whoso does any good to you, then give him a return (good), and if you do not find what you will return to him, pray for him till you consider that you have given him a return (good).

Ahmad, Abu Daud, Nisai.

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَعَاذَ مِنْكُمْ بِاللهِ فَأَعِيذُوهُ وَمَنْ سَأَلَ بِاللهِ فَأَعْطُوهُ وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنْ قَدْ كَافَأْتُمُوهُ (أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ)

23. **Ja'ber** reported that the Messenger of Allah said: Nothing but paradise should be begged for the sake of Allah. *Abu Daud.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تُسْئَلُ بِوَجْهِ اللهِ إِلَّا الْجَنَّةَ (أَبُو دَاوُدَ)

23a. **Abu Hurairah** and **Hakim-b-Hejam** reported that the Messenger of Allah said : The best charity is what is given upon the back of contentment ; and begin first with those related to you. *Bukhari, Muslim.*

عَنْ أَبِي هُرَيْرَةَ وَحَكِيمِ ابْنِ حِزَامٍ قَالَا قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى وَابْدَأْ بِمَنْ تَعُولُ (الْبُخَارِيُّ وَمُسْلِمٌ)

246w. **Jaber** reported that the Messenger of Allah said : Whoso reclaims a dead land, there is for him a reward therein ; and what a peaceful man eats therefrom, it is for him a charity. *Darimi.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحْيَى أَرْضًا مَيْتَةً فَلَهُ فِيهَا أَجْرٌ وَمَا أَكَلَتِ الْعَافِيَةُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ (الدَّارِمِيُّ)

247w. **Marsad-b-Abdullah** reported: Some of the companions of the

عَنْ مَرْثَدِ بْنِ عَبْدِ اللهِ قَالَ حَدَّثَنِي

Holy Prophet informed me that he heard the Prophet say : Surely the shade of the believer on the Resurrection Day will be his charity.

Ahmad.

بَعْضُ أَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ ظِلَّ الْمُؤْمِنِ يَوْمَ الْقِيٰمَةِ صَدَقَتُهُ (أحمد)

248w. **Ibn Mas'ud** reported that the Messanger of Allah said : Whoso is open-handed in expenditure for his family on the Ashura' day, Allah will supply him ample provision throughout his whole year. [648a]

Razin, Baihaqi.

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ وَسَّعَ عَلَى عِيَالِهِ فِي النَّفَقَةِ يَوْمَ عَاشُوْرَاءَ وَسَّعَ اللّٰهُ عَلَيْهِ سَائِرَ سَنَتِهِ (رَزِيْنٌ وَ الْبَيْهَقِيُّ)

249w. **Abu Omamah** reported that Abu Zarr had enquired : O Prophet of Allah ! inform me about charity, what is it ? He replied : Multiplying rewards manifold and to Allah there is more. *Ahmad.*

عَنْ أَبِيْ أُمَامَةَ قَالَ قَالَ أَبُوْ ذَرٍّ يَا نَبِيَّ اللّٰهِ أَرَأَيْتَ الصَّدَقَةَ مَا هِيَ قَالَ أَضْعَافٌ مُضَاعَفَةٌ وَ عِنْدَ اللّٰهِ الْمَزِيْدُ (أحمد)

250w. **Ali** reported that the Messenger of Allah said : Hasten with your charity because disaster does not tread it. *Razin.*

عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَجِّلُوْا بِصَدَقَتِكُمْ فَإِنَّ لَا يَتَخَطَّاهَا الْبَلَاءُ (رَزِيْنٌ)

SECTION—2

649—Niggardliness and Expenditure.

(a) *Middle course is the best. Nifqa or Infaq*, in the language of Islamic law, signifies expense for those things which are necessary for the support of a life ; such as food, clothing and lodging. It therefore means expenditure or maintenance of oneself and family-members consisting of wives, children, servants and slaves. It may also mean expenditure for others who are in like wants. Expenditure beyond this is extravagance. The opposite attribute of extravagance is miserliness. The miser is not one who is not charitably disposed to others, but the miser is one who does not spend what is absolutely necessary

648a. That is the day on the 10th of Muharram It is on this day that Abraham was born and died Sufyan said that he examined the truth of this tradition and found it correct.

for him and his family. Such expenses vary in proportion to riches. There can be no fixed landmark of expense. Restraining of one's hand where expense is necessary means miserliness; and expense where restraint is necessary is extravagance. Therefore the two extremes—extravagance and miserliness are both bad in the eye of Islam and the middle course is the best. The Holy Quran says: The extravagants are the brothers of the devils (17 : 27 Q). Don't make your hand shackled to your neck, nor stretch it forth to the utmost of its stretching lest you should sit down, blamed, stripped off (17 : 29 Q). Those when they spend do not spend extravagantly nor are miserly, but they are standing between these two (Quran).

(b) *Miserliness condemned by Islam*: The Quran says: And don't think about those who are miserly with what Allah gave them out of His wealth that it is good for them, but it is bad for them. They will soon be punished with what they are miserly with on the Resurrection Day. The Holy Prophet said: There are two traits of character which do not unite in a believer—miserliness and bad conduct (1 : 48). The miser shall not enter Paradise (8 : 37). Behold! you are those who are called upon to spend in Allah's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul - 47 : 38 Q.

Prophet said: Fear niggardliness, because it destroyed those who were before you. It led them to the extent that they shed their bloods and knew unlawful things as lawful-4 : 14. The first evil act of the Muslims will be miserliness - 4 : 147 w. The Holy Prophet enquired: Shall I not inform you about inmates of Hell—every ignoble miserly proud man -4 : 227. The worst of what is in man is extreme miserliness and extreme cowardice—4 : 251.

(c) *Midicine to remove miserliness*: The diognosis of the disease of miserliness is love for wealth which again springs from two causes —greed for wordly things and greed for the corpus of the property itself. Therefore if these things can be destroyed by a mixtured medicine of knowledge and action, the disease may be cured. Knowledge consists in the fact that one must know the evil effects of miserliness and merits of charity. Action consists in spending wealth in the way of Allah. The mixture of these two things will remove the disease. The miserly man should ponder over the fact that the treasures of the world are in the control of Allah. If He pleases, He may turn all earth into mines of gold and silver thereby enriching the owner of the earth. The Quran says: Say, if you control the treasures of the mercy of my Lord, then you would withhold (them) from fear of spending, and man is niggardly (17 : 100Q).

The recollection of punishment for miserliness goes a great way towards removing this bad attribute. The Quran says : Those who are niggardly, and teach people to be niggardly, and hide what Allah has given them out of His grace, We have prepared for the unbelievers a painful chastisement (4 : 37 Q). And as for him who is niggardly and considers himself free from want (of Allah) and rejects the best, We will faciliate for him the difficult end, and his wealth will not avail him when he perishes—92: 8-11 Q.

(d) Prophet free from greed of wealth and his dislike for hoarding—8 : 24, 44, 253w, 254w 355w ; sin of debt is great—8 : 24 ; parables of the miser and charitable men—8 : 29, 256w ; enormous wealth in latter days—8 : 31 ; best charity—8 : 32 ; charitable man is near Allah, Paradise and men, while the miserly man is far off from them—8 : 34 ; charity at death—8 : 35 ; diplomat and hard hearted shall not enter Paradise—8 : 37 ; among prophet's wives, Jainab died first after prophet—8 : 39 ; charity to committers of crimes is lawful—8 : 40 ; limit to charity—8 : 41 ; worst man is one who refuses charity when begged—8 : 252w.

24. **Abu Hurairah** reported that the Messenger of Allah said: Had there been gold for me like the mount of Uhud, it would have pleased me that three nights should not pass over me with something with me therefrom except what I should keep in wait for debt. [650]. *Bukhari*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْكَانَ لِيْ مِثْلُ اُحُدٍ ذَهَبًا لَسَرَّنِيْ اَنْ لَّا يَمُرَّ عَلَيَّ ثَلٰثُ لَيَالٍ وَعِنْدِيْ مِنْهُ شَيْءٌ اِلَّا اَرْصَدَهُ لِدَيْنٍ * (اَلْبُخَارِيُّ)

25. **Same** reported that the Messenger of Allah said: There is no day wherein a servant gets up at morning but two angels do not come down. One of them says : O Allah ! give the liberal man success. Another says : O Allah ! give the miser destruction. *Agreed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيْهِ اِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُوْلُ اَحَدُهُمَا اَللّٰهُمَّ اَعْطِ مُنْفِقًا خَلَفًا وَيَقُوْلُ الْاٰخَرُ اَللّٰهُمَّ اَعْطِ مُمْسِكًا تَلَفًا (مُتَّفَقٌ عَلَيْهِ)

26. **Asma'**a reported that the Ms. of Allah said : Spend and don't count lest Allah counts for you, and don't

عَنْ اَسْمَاءَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْفِقِيْ وَلَا تُحْصِيْ

650. Debt is a more important duty than charity. Charity should not be given by a debtor who is willing to pay his debt. The Holy Prophet said that he would have given mountain-load of gold in charity if it would have come to his possession except something sufficient for payment of debt.

hoard up lest Allah withhold from you[651]. Spend what you can. *Agreed.*

فَيُحْصِيَ اللّٰهُ عَلَيْكَ وَلَا تُوعِي فَيُوعِيَ اللّٰهُ عَلَيْكَ ارْضَخِي مَا اسْتَطَعْتِ (مُتَّفَقٌ عَلَيْهِ)

27. **Abu Hurairah** reported that the Ms. of Allah said: The Almighty Allah says: O son of Adam! spend, you will then be spent for.[652] *Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّعَمْ قَالَ اللّٰهُ تَعَالٰى اَنْفِقْ يَا ابْنَ آدَمَ اُنْفِقْ عَلَيْكَ (مُتَّفَقٌ عَلَيْهِ)

28. **Abu Omamah** reported that the Ms. of Allah said: O son of Adam! that you spend wealth is good for you and that you withhold it is bad for you, and you should not be backbited for miserliness. And begin with those who are in your family. *Muslim.*

عَنْ اَبِي اُمَامَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا ابْنَ اٰدَمَ اِنَّ تَبْذُلَ الْفَضْلَ خَيْرٌ لَّكَ وَاِنْ تُمْسِكْهُ شَرٌّ لَّكَ وَلَا تُلَامُ عَلٰى كَفَافٍ وَابْدَءْ بِمَنْ تَعُولُ (مُسْلِمٌ)

29. **Abu Hurairah** reported that the Ms. of Allah said: The likeness of the miser and the charitable man is like the likeness of two men upon whom there are two helmets of iron which their hands tied

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ قَدِ اضْطُرَّتْ اَيْدِيهِمَا اِلٰى ثُدِيِّهِمَا

651. If you keep strict account of your charity, Allāh will also keep strict account of His gifts and wealth on you. This principle applies everywhere. Suppose a rich father gave his son some coins of silver and then asked for one of them. He did not return it fearing that it would fall short of purchasing sweets. His father laughed and said: How foolish is the boy! He does not understand where the money comes from. Had he returned it to him, he could have given him more, because a father, when thus pleased with his son, gives more. The case is true also in case of the Almighty Father in case of gifts to men.

652. You will be given wealth and rewards from the treasures of Allah in case you give away in charity, because a cistern which is vacated is usually filled up and that which remains filled up without consumption is not at all filled up. The Quran says: And whatever thing you spend, it will be given in exchange.

653. First of all, every man should provide the necessaries of the family members and then there is the question of charity in case of surplus. In such a case, gift to family members will bring greater rewards than gifts to the strangers.

وَتَرَاقِيَهُمَا فَجَعَلَ الْمُتَصَدِّقُ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ وَجَعَلَ الْبَخِيلُ كُلَّمَا هَمَّ بِصَدَقَةٍ قَلَصَتْ وَاَخَذَتْ كُلُّ حَلْقَةٍ بِمَكَانِهَا (مُتَّفَقٌ عَلَيْهِ)

up to their chests and throats. Whenever the charitable man gives alms, it loosens for him; and whenever the miser intends to give alms, it tightens up and overtakes every ring in its place.

Agreed.

عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لُعِنَ عَبْدُ الدِّينَارِ وَلُعِنَ عَبْدُ الدِّرْهَمِ (التِّرْمِذِيُّ)

30. **Abu Hurairah** reported from the Ms. of Allah who said: Cursed is the owner of gold and cursed is the owner of silver

Tirmizi.

عَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقُوا فَاِنَّهُ يَاْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلَا يَجِدُ مَنْ يَقْبَلُهَا يَقُولُ الرَّجُلُ لَوْ جِئْتَ بِهَا بِالْاَمْسِ لَقَبِلْتُهَا فَاَمَّا الْيَوْمَ فَلَا حَاجَةَ لِي بِهَا (مُتَّفَقٌ عَلَيْهِ)

31. **Haresah-b-Wahab** reported that the Ms. of Allah said: Give alms because there shall come a time over you in which a man will roam with his alms but will find no body fit to accept it. The man will say: Had you brought it yesterday, I could have accepted it. As for to-day, I have got no need of it.

Agreed.

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللّٰهِ اَيُّ الصَّدَقَةِ اَعْظَمُ اَجْرًا قَالَ اَنْ تَصَدَّقَ وَاَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَاْمُلُ الْغِنٰى وَلَا تُمْهِلُ حَتّٰى اِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا وَقَدْ كَانَ لِفُلَانٍ (مُتَّفَقٌ عَلَيْهِ)

32. **Abu Hurairah** reported that a man enquired: O Ms. of Allah! [654] which charity is the greatest in reward? He replied: Your charity while you are sound, greedy, fear poverty and hope for riches. Don't put off till when it reaches the throat you say: Such and such is for so and so, and such and such is for so and so, while it belonged to so and so. *Agreed.*

عَنْ اَبِي ذَرٍّ قَالَ اَتَيْتُ اِلَى النَّبِيِّ

33. **Abu Zarr** reported: I reached the Holy Prophet while

654. The greatest merit in reward lies in the charity which is given by a man when sound, poor and strong; because a diseased man or a man at death-bed has got no future fear of poverty as he is at death's door.

he was seated under the shade of the Ka'ba. When he saw me, he said : By the Lord of the Ka'ba ! they are the losers. I said : Sacrifice to thee be my father and mother ! who are they ? He said : They are those who increase properties except one who says : Such as this, such as this and such as this from his front and from his back and from his right and from his left ; and few are they. *Agreed.*

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ فَلَمَّا رَآنِي قَالَ هُمُ الْأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ فَقُلْتُ فِدَاكَ أَبِي وَأُمِّي مَنْ هُمْ قَالَ هُمُ الْأَكْثَرُونَ أَمْوَالًا إِلَّا مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَقَلِيلٌ مَا هُمْ (مُتَّفَقٌ عَلَيْهِ)

34. **Abu Hurairah** reported that the Ms. of Allah said : The generous man is near Allah, near Paradise, near men, far off from the fire ; and the miser is far off from Allah, far off from Paradise, far off from men ; near the fire, and the illiterate generous man is dearer to Allah than the worshipper who is miser. *Tirmizi.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّخِيُّ قَرِيبٌ مِنَ اللّٰهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ بَعِيدٌ مِنَ النَّارِ وَالْبَخِيلُ بَعِيدٌ مِنَ اللّٰهِ بَعِيدٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّاسِ قَرِيبٌ مِنَ النَّارِ وَلَجَاهِلٌ سَخِيٌّ أَحَبُّ إِلَى اللّٰهِ مِنْ عَابِدٍ بَخِيلٍ (التِّرْمِذِيُّ)

35. **Abu Darda'a** reported that the Ms. of Allah said : The likeness of one who gives alms at the time of his death, or emancipates (a captive) is like one who gives present when satisfied with food. **Ahmad, Nisai, Darimi, Tirmizi** (*Correct*).

عَنْ أَبِي دَرْدَاءَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الَّذِي يَتَصَدَّقُ عِنْدَ مَوْتِهِ أَوْ يُعْتِقُ كَالَّذِي يُهْدِي إِذَا شَبِعَ أَحْمَدُ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَالتِّرْمِذِيُّ (صَحِيحٌ)

36. **Abu Sayeed** reported that the Ms. of Allah said ; There are

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللّٰهِ

two traits which do not unite in a believer—miserliness and bad conduct. *Tirmizi.*

صلعم خصلتان لا تجتمعان فی مؤمن البخل و سوء الخلق (الترمذی)

37. **Abu Bakr Siddiq** reported that the Ms of Allah said : Neither the diplomat, nor the miser, nor the hard-hearted shall enter Paradise.[655] *Tirmizi.*

عن ابی بکر الصدیق قال قال رسول الله صلی الله علیه وسلم لا یدخل الجنة خب ولا بخیل ولا منان (الترمذی)

38. **Abu Saeed** reported that the Ms. of Allah said : A man's giving a dirham in charity in his life-time is better for him than his giving 100 dirhams in charity at the time of his death. *Abu Daud.*

عن ابی سعید قال قال رسول الله صلی الله علیه وسلم لان یتصدق المرء فی حیاته بدرهم خیر له من ان یتصدق بمائة عند موته (ابو داود)

39. **Ayesha** reported that some of the prophet's wives asked the Holy Prophet : Who among us will be the soonest in reaching you ? He replied : The longest of you in hand. So they took a rod with which they took measurement. And Sauda was the longest of them in hand. We came to know afterwards that the length of her hand meant alms-giving. It was Jainab who reached him earliest among us, and she used to love alms-giving (**Bukhari**). In a narration of Muslim she said that the Ms. of Allah said : The soonest of you who

عن عائشة ان بعض ازواج النبی صلی الله علیه وسلم قلن للنبی صلی الله علیه وسلم ایننا اسرع بک لحوقا قال اطولکن یدا فاخذوا قصبة یذرعونها و کانت سودة اطولهن یدا فعلمن بعد انما کان طول یدها الصدقة و کانت اسرعنا لحوقا به زینب و کانت تحب الصدقة (البخاری)

وفی روایة مسلم قالت قال رسول الله صلی الله علیه وسلم اسرعکن لحوقا

655. They will not enter Paradise except after punishment in Hell-fire.

will meet me is the longest of you in hand. She said: Then they (wives) were measuring who was longest in hand. She said: The longest of us was seen to be Jainab, because she used to work with her own hand and give alms.

بِي أَطْوَلُكُنَّ يَدًا قَالَتْ وَكَانَتْ يَتَطَاوَلْنَ أَيَّتُهُنَّ أَطْوَلُ يَدًا قَالَتْ فَكَانَتْ أَطْوَلَنَا يَدًا زَيْنَبُ لِأَنَّهَا كَانَتْ تَعْمَلُ بِيَدِهَا وَتَتَصَدَّقُ

40: **Abu Hurairah** reported that the Ms. of Allah narrated that a man said: I must give alms. So he came out with his alms and placed it in the hand of a thief. Then at dawn, they began to talk that alms were given last night to a thief. So he said: O Allah! all praise is for Thee over a thief, I shall surely give alms. Then he came out with alms and put it in the hand of a prostitute At dawn, they (people) began to talk that alms were given last night to a prostitute. So he said. O Allah! all praise is for Thee over a prostitute. I must give alms. So he came out with alms and placed it in the hand of a rich man. Then at dawn they began to talk that alms were given to a rich man So he said: O Allah! all praise is for Thee over a thief, and a prostitute and a rich man. So he was brought (to prophet) and it was said to him: As for your alms to a thief, most likely he will desist from his act of theft, and as for the fornicatress, most likely she will abstain from her fornication, and as for the rich man,

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَجُلٌ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ اللَّيْلَةَ عَلَى سَارِقٍ فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ عَلَى غَنِيٍّ قَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ وَزَانِيَةٍ وَغَنِيٍّ فَأُتِيَ فَقِيلَ لَهُ أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ وَأَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ

most likely he will take lesson and spend of what Allah has bestowed on him [656] *Agreed.*

زَنَاهَا وَ اَمَّا الْغَنِيُّ فَلَعَلَّهُ يَعْتَبِرُ فَيُنْفِقُ مِمَّا اَعْطَاهُ اللّٰهُ (مُتَّفَقٌ عَلَيْهِ)

41. Abu Hurairah reported from the Holy prophet who said : While a man was in a field of earth, he heard a voice in a cloud : Give water to the garden of so and so, then that cloud drew to a side and showered its water on a stony plain. Suddenly a drain from these drains flowed down that water, the entire of it, and then he began to follow the water, when lo ! he found a man standing in his garden changing the course of water with his instrument. He asked him : O Abdullah ! what is your name ? He said : So and so a name which he heard in the cloud. He asked him : O Abdullah ! why do you ask me my name ? He replied : Verily I heard a voice in cloud from which this water came saying : Give water to the garden of so and so of your name. What then will you do in it ? He said : When you utter this, I am certainly looking for what comes out therefrom so that I may give away its $\frac{1}{3}$rd, and I and my family may eat $\frac{1}{3}$rd, and return its $\frac{1}{3}$rd to it.

Muslim.

عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّعَمْ قَالَ بَيْنَا رَجُلٌ بِفَلَاةٍ مِّنَ الْاَرْضِ فَسَمِعَ صَوْتًا فِي سَحَابَةٍ اسْقِ حَدِيقَةَ فُلَانٍ فَتَنَحَّى ذٰلِكَ السَّحَابُ فَاَفْرَغَ مَاءَهُ فِي حَرَّةٍ فَاِذَا شَرْجَةٌ مِّنْ تِلْكَ الشِّرَاجِ قَدِ اسْتَوْعَبَتْ ذٰلِكَ الْمَاءَ كُلَّهُ فَتَتَبَّعَ الْمَاءَ فَاِذَا رَجُلٌ قَائِمٌ فِي حَدِيقَتِهِ يُحَوِّلُ الْمَاءَ بِمِسْحَاتِهِ فَقَالَ لَهُ يَا عَبْدَ اللّٰهِ مَا اسْمُكَ قَالَ فُلَانٌ بِالْاِسْمِ الَّذِي سَمِعَ فِي السَّحَابَةِ فَقَالَ لَهُ يَا عَبْدَ اللّٰهِ لِمَ تَسْاَلُنِي عَنِ اسْمِي فَقَالَ اِنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِي هٰذَا مَاؤُهُ يَقُولُ اسْقِ حَدِيقَةَ فُلَانٍ لِاسْمِكَ فَمَا تَصْنَعُ فِيهَا قَالَ اَمَّا اِذَا قُلْتَ هٰذَا فَاِنِّي اَنْظُرُ اِلٰى مَا يَخْرُجُ مِنْهَا فَاَتَصَدَّقُ بِثُلُثِهِ وَ اٰكُلُ اَنَا وَ عِيَالِي ثُلُثًا وَ اَرُدُّ فِيهَا ثُلُثَهُ (مُسْلِمٌ)

656. This shows that charity should be given without any discrimination and for lawful purpose so far as it is within one's knowledge As Allah sends rain without any discrimination for benefit of all classes of men beasts, animals etc., the generous man should not likewise have any distinction in charity. Need is the principle of charity and not distinction.

42. Abu Hurairah reported that he heard the Holy prophet say: Verily there were three (persons) of the Israilites—leprous, bald-headed and blind. Allah intended to examine them. So He sent to them an angel. He came to the leprous man and said: What thing is dearest to you? He said: Beautiful colour and beautiful skin, and that dirt which people dislike of me should go away from me. Then he rubbed him and the dirt vanished from him and a beautiful colour and a good skin were given to him. He asked: What property is dearest to you? He said: Camel (or he said: Cow. Ishaq was doubtful whether he was the leprous man or the bald-headed man. One of the two said—camel, and another said—cow). Then he was given a beautiful she camel. He said: May Allah bless you therein! Then he came to the bald-headed man and said: What thing is dearest to you? He said: Fine hair, and the dirty thing which is disliking to men should go away from me. Then he rubbed him and it went away and he was given fine hair He asked: What property is dearest to you (now)? He said: Cow. Then he was given a pregnant cow He said: May Allah bless you therein! Then he came to the blindman and asked: What thing is dearest to you? He said: It is that Allah should restore my eye-sight to me, so that I might see the people. He then

عَنْ اَبِي هُرَيْرَةَ اَنَّهُ سَمِعَ النَّبِيَّ صَلَّعَمَ
يَقُوْلُ اِنَّ ثَلٰثَةً مِّنْ بَنِيْ اِسْرَائِيْلَ اَبْرَصَ
وَاَقْرَعَ وَاَعْمٰى فَاَرَادَ اللّٰهُ اَنْ يَّبْتَلِيَهُمْ فَبَعَثَ
اِلَيْهِمْ مَلَكًا فَاَتَى الْاَبْرَصَ فَقَالَ اَيُّ شَيْءٍ
اَحَبُّ اِلَيْكَ قَالَ لَوْنٌ حَسَنٌ وَّجِلْدٌ حَسَنٌ
وَيَذْهَبُ عَنِّيْ الَّذِيْ قَدْ قَذِرَنِيَ
النَّاسُ فَمَسَحَهُ فَذَهَبَ عَنْهُ قَذَرُهُ وَ
اُعْطِيَ لَوْنًا حَسَنًا وَّجِلْدًا حَسَنًا قَالَ
فَاَيُّ الْمَالِ اَحَبُّ اِلَيْكَ قَالَ الْاِبِلُ
اَوْ قَالَ الْبَقَرُ شَكَّ اِسْحٰقُ اِلَّا اَنَّ الْاَبْرَصَ
اَوِ الْاَقْرَعَ قَالَ اَحَدُهُمَا الْاِبِلُ وَقَالَ
الْاٰخَرُ الْبَقَرُ فَاُعْطِيَ نَاقَةً عُشَرَاءَ فَقَالَ بَارَكَ
اللّٰهُ لَكَ فِيْهَا فَاَتَى الْاَقْرَعَ فَقَالَ اَيُّ
شَيْءٍ اَحَبُّ اِلَيْكَ قَالَ شَعْرٌ حَسَنٌ
وَيَذْهَبُ عَنِّيْ هٰذَا الَّذِيْ قَدْ قَذِرَنِيَ
النَّاسُ فَمَسَحَهُ فَذَهَبَ عَنْهُ
وَاُعْطِيَ شَعْرًا حَسَنًا قَالَ فَاَيُّ الْمَالِ
اَحَبُّ اِلَيْكَ قَالَ الْبَقَرُ فَاُعْطِيَ بَقَرَةً
حَامِلًا قَالَ بَارَكَ اللّٰهُ لَكَ فِيْهَا فَاَتَى
الْاَعْمٰى فَقَالَ اَيُّ شَيْءٍ اَحَبُّ اِلَيْكَ
قَالَ اَنْ يَّرُدَّ اللّٰهُ اِلَيَّ بَصَرِيْ فَاُبْصِرَ بِهِ

rubbed him and Allah returned his eye-sight to him. He (again) asked : What property is dearest to you ? He said : Sheep. Then he was given a goat capable of producing many young ones. These two gave birth and this produced (young ones). This valley is for camels and this valley is for cows and this valley is for sheep. Then he came to the leprous man in his form and appearance and said : (I am) a poor man ; my goods have been spoiled in my journey ; and so there is no (means of) reaching of mine to day (to my house) except with the help of Allah. Then I beg of you (of a camel) in the name of One who gave you the beautiful colour and fine skin and the property of camel, so that I may reach by it in my journey. He said : The duties are manifold. He said: Verily I know you as it were. Were you not a leprous man ? The people disliked you as being needy. Then Allah gave you wealth. He said : Verily I have got this vast property by inheritance from a great man. He said : If you are a liar, may Allah restore you to what you were! Then he came to the bald-headed man in his appearance He said to him what he had said to this man, and he refused him like what the former had refused him. He said : If you are a liar, may Allah take you back to what you were. Then he came to the blind man in his form and

النَّاسَ فَمَسَحَهُ فَرَدَّ اللّٰهُ إِلَيْهِ بَصَرَهُ
قَالَ فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ قَالَ
الْغَنَمُ فَأُعْطِيَ شَاةً وَالِدًا فَأَنْتَجَ هٰذَانِ
وَوَلَّدَ هٰذَا فَكَانَ لِهٰذَا وَادٍ مِّنَ الْإِبِلِ
وَلِهٰذَا وَادٍ مِّنَ الْبَقَرِ وَلِهٰذَا وَادٍ مِّنَ
الْغَنَمِ * ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ
وَهَيْأَتِهِ فَقَالَ رَجُلٌ مِسْكِينٌ قَدِ انْقَطَعَتْ
بِيَ الْحِبَالُ فِي سَفَرِي فَلَا بَلَاغَ لِيَ الْيَوْمَ
إِلَّا بِاللّٰهِ ثُمَّ بِكَ أَسْأَلُكَ بِالَّذِي أَعْطَاكَ
اللَّوْنَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ
بَعِيرًا أَتَبَلَّغُ بِهِ فِي سَفَرِي فَقَالَ الْحُقُوقُ
كَثِيرَةٌ فَقَالَ إِنِّي كَأَنِّي أَعْرِفُكَ أَلَمْ تَكُنْ
أَبْرَصَ يَقْذَرُكَ النَّاسُ فَقِيرًا فَأَعْطَاكَ
اللّٰهُ فَقَالَ إِنَّمَا وَرِثْتُ هٰذَا الْمَالَ كَابِرًا
عَنْ كَابِرٍ فَقَالَ إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ
اللّٰهُ إِلَى مَا كُنْتَ وَأَتَى الْأَقْرَعَ فِي
صُورَتِهِ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهٰذَا وَرَدَّ
عَلَيْهِ مِثْلَ مَا رَدَّ عَلَى هٰذَا فَقَالَ إِنْ
كُنْتَ كَاذِبًا فَصَيَّرَكَ اللّٰهُ إِلَى مَا كُنْتَ
وَأَتَى الْأَعْمَى فِي صُورَتِهِ وَهَيْأَتِهِ فَقَالَ

appearance. He said : A poor man and a traveller. My properties have been spoiled in my journey. So there is no (means of) reaching to-day except with the help of Allah. So I beg of you a goat in the name of One who returned you your eye-sight, so that I may reach (my destination) by its help in my journey. He said: Verily I was a blind man and then Allah returned my eye-sight to me. So take what you wish and leave what you wish. By Allah, I shall not put you in difficulty with anything to-day which you take for Allah. He said : Keep your property, verily you all have been tried. He is pleased with you and displeased with your two companions.

Agreed.

رَجُلٌ مِسْكِيْنٌ وَّابْنُ سَبِيْلٍ وَانْقَطَعَتْ بِيَ الْحِبَالُ فِيْ سَفَرِيْ فَلَا بَلَاغَ لِيَ الْيَوْمَ اِلَّا بِاللّٰهِ ثُمَّ بِكَ اَسْاَلُكَ بِالَّذِيْ رَدَّ عَلَيْكَ بَصَرَكَ شَاةً اَتَبَلَّغُ بِهَا فِيْ سَفَرِيْ فَقَالَ قَدْ كُنْتُ اَعْمٰى فَرَدَّ اللّٰهُ اِلَيَّ بَصَرِيْ فَخُذْ مَاشِئْتَ وَدَعْ مَا شِئْتَ فَوَاللّٰهِ لَا اَجْهَدُكَ الْيَوْمَ بِشَيْءٍ اَخَذْتَهٗ لِلّٰهِ فَقَالَ اَمْسِكْ مَالَكَ فَاِنَّمَا ابْتُلِيْتُمْ فَقَدْ رَضِيَ عَنْكَ وَسَخِطَ عَلٰى صَاحِبَيْكَ (مُتَّفَقٌ عَلَيْهِ) *

43. Umme-Bozaid reported : I enquired : O Ms. of Allah ! verily a poor man waits at my door till I am put to shame. I don't find in my house what I shall place in his hand. Then the Ms. of Allah said : Place in his hand even a cooked hoof.—**Ahmad, Abu Daud, Tirmizi.**

عَنْ اُمِّ بُجَيْدٍ قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّ الْمِسْكِيْنَ لَيَقِفُ عَلٰى بَابِيْ حَتّٰى اَسْتَحْيِيَهٗ فَلَا اَجِدُ فِيْ بَيْتِيْ مَا اَدْفَعُ فِيْ يَدِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ادْفَعِيْ فِيْ يَدِهٖ وَلَوْ ظِلْفًا مُحْرَقًا (اَحْمَدُ وَاَبُوْ دَاوٗدَ وَالتِّرْمِذِيُّ)

44. Oqbah-b-al-Hares reported : I said the after-noon prayer behind the Prophet at Medinah and then he uttered salam. Afterwards he suddenly got up and stepped over the necks of men towards one of the rooms of his wives The people got frightened owing to his hastiness. He then came out to them and noticed that they were wondered at his hastiness. He said : I remembered (to have kept) a piece of gold

عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ صَلَّيْتُ وَرَاءَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِيْنَةِ الْعَصْرَ فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا فَتَخَطّٰى رِقَابَ النَّاسِ اِلٰى بَعْضِ حُجَرِ نِسَائِهٖ فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهٖ فَخَرَجَ عَلَيْهِمْ فَرَاٰى اَنَّهُمْ قَدْ عَجِبُوْا مِنْ سُرْعَتِهٖ قَالَ ذَكَرْتُ شَيْئًا مِنْ تِبْرٍ

with me and I disliked that it might imprison me. So I ordered for its distribution. —*Bukhari.*

عِنْدَنَا فَكَرِهْتُ أَنْ يَحْبِسَنِي فَأَمَرْتُ بِقِسْمَتِهِ (الْبُخَارِيُّ)

251w. A slave of Osman reported : Umme Salamah was presented a piece of meat (and the Holy Prophet used to like meat); so she said to the maid : Keep it in the house so that the Holy Prophet may eat it Then she put it in a corner of the house. Then came a bagger and took his stand at the door and said: Give alms, may Allah grant abundance to you ! They said : May Allah grant abundance to you. The beggar went away. Then came the Prophet and said : O Umme Salamah ! have you got with you anything with which I should feed him ? 'Yes,' answered she. She said to the maid, 'Go and bring that meat to the Ms. of Allah. Then she went away, but did not find in the pot but a piece of white stone Then the Prophet said : Verily that is the meat turned into a white stone on account of the fact that you did not give it to the beggar.

—*Baihaqi*

عَنْ مَوْلَى لِعُثْمَانَ قَالَ أُهْدِيَ لِأُمِّ سَلَمَةَ بَضْعَةٌ مِنْ لَحْمٍ وَكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ اللَّحْمُ فَقَالَتْ لِلْخَادِمِ ضَعِيهِ فِي الْبَيْتِ لَعَلَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُهُ فَوَضَعَتْهُ فِي كُوَّةِ الْبَيْتِ وَجَاءَ سَائِلٌ فَقَامَ عَلَى الْبَابِ فَقَالَ تَصَدَّقُوا بَارَكَ اللّٰهُ فِيكُمْ فَقَالُوا بَارَكَ اللّٰهُ فِيكَ فَذَهَبَ السَّائِلُ فَدَخَلَ النَّبِيُّ صَلَّعَمَ فَقَالَ يَا أُمَّ سَلَمَةَ هَلْ عِنْدَكُمْ شَيْءٌ أَطْعِمُهُ فَقَالَتْ نَعَمْ قَالَتْ لِلْخَادِمِ اذْهَبِي فَأْتِي رَسُولَ اللّٰهِ صَلَّعَمَ بِذَلِكَ اللَّحْمِ فَذَهَبَتْ فَلَمْ تَجِدْ فِي الْكُوَّةِ إِلَّا قِطْعَةً مَرْوَةً فَقَالَ النَّبِيُّ صَلَّعَمَ فَإِنَّ ذَلِكَ اللَّحْمَ عَادَ مَرْوَةً لِمَا لَمْ نُعْطِهِ السَّائِلَ (الْبَيْهَقِيُّ)

252w. Ibn Abbas reported that the Holy Prophet said : Shall I not inform you about the worst of men in position ? 'Yes', it was replied. He said: One who is begged alms in the name of Allah but who does not give it. —*Ahmad*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّعَمَ أَلَا أُخْبِرُكُمْ بِشَرِّ النَّاسِ مَنْزِلًا قِيلَ نَعَمْ قَالَ الَّذِي يُسْأَلُ بِاللّٰهِ وَلَا يُعْطِي بِهِ — (أَحْمَدُ)

عَنْ اَبِی ذَرٍّ اَنَّهُ اسْتَاْذَنَ عَلٰی عُثْمَانَ فَاَذِنَ لَهُ وَبِیَدِهِ عَصَاهُ فَقَالَ عُثْمَانُ یَا كَعْبُ اِنَّ عَبْدَالرَّحْمٰنِ تُوُفِّیَ وَتَرَكَ مَالًا فَمَا تَرٰی فِیْهِ فَقَالَ اِنْ كَانَ یَصِلُ فِیْهِ حَقَّ اللّٰهِ فَلَا بَاْسَ عَلَیْهِ فَرَفَعَ اَبُوْ ذَرٍّ عَصَاهُ فَضَرَبَ كَعْبًا وَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ مَا اُحِبُّ لَوْ اَنَّ لِیْ هٰذَا الْجَبَلَ ذَهَبًا اُنْفِقُهُ وَیُتَقَبَّلُ مِنِّیْ اَدَّخِرُ خَلْفِیْ مِنْهُ سِتَّ اَوَاقٍ اَنْشُدُكَ بِاللّٰهِ یَا عُثْمَانُ اَسَمِعْتَهُ ثَلٰثَ مَرَّاتٍ قَالَ نَعَمْ (اَحْمَدُ)

253w. Abu Zarr reported that he sought permission of Osman, and so permission was given to him. And there was his stick in his hand. Osman said: O Ka'ab! verily Abdur Rahman has died and left property. What is your opinion about it? He said: If he used to pay therein the duty of Allah (Zakat), then no harm in it. Abu Zarr raised his stick and smote Ka'ab and said: I heard the Ms. of Allah say: I don't like that if there be this mountain (Uhud) for me full of gold that I should spend it and it be accepted from me, I should leave behind me six waqiahs therefrom. O Osman! I recite to you (this tradition) in the name of Allah. "Have you heard him thrice?" 'Yes', said he. *Ahmad.*

عَنْ عَائِشَةَ اَنَّهَا قَالَتْ كَانَ لِرَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ عِنْدِیْ فِیْ مَرَضِهِ سِتَّةُ دَنَانِیْرَ اَوْ سَبْعَةٌ فَاَمَرَنِیْ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَنْ اُفَرِّقَهَا فَشَغَلَنِیْ وَجَعُ نَبِیِّ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ ثُمَّ سَاَلَنِیْ عَنْهَا مَا فَعَلْتِ السِّتَّةَ اَوِالسَّبْعَةَ قَالَتْ لَا وَاللّٰهِ لَقَدْ كَانَ شَغَلَنِیْ وَجَعُكَ فَدَعَا بِهَا ثُمَّ وَضَعَهَا فِیْ كَفِّهِ فَقَالَ مَاظَنُّ نَبِیِّ اللّٰهِ لَوْ لَقِیَ اللّٰهَ عَزَّ وَجَلَّ وَهٰذِهِ عِنْدَهُ (اَحْمَدُ)

254w. Ayesha reported that she said: There were six or seven 'dinars' of the Ms. of Allah with me during his illness. The Ms. of Allah directed me to distribute them but the pain of the Prophet kept me engaged. Then he asked me about them: What have you done with the six or seven (dinars)? 'No', replied I, 'by Allah, your pain kept me engaged'. He then called for them and put them in his hand and said: What will be the conjecture about the Prophet of Allah if he met the Almighty and Glorious Allah while these were with him? *Ahmad.*

عَنْ اَبِیْ هُرَیْرَةَ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ دَخَلَ عَلٰی بِلَالٍ وَعِنْدَهُ صُبْرَةٌ مِنْ تَمْرٍ

255w. Abu Hurairah reported that the Ms. of Allah went to Bilal while there was a basket of dates before him. He said: What is this,

فَقَالَ مَا هٰذَا يَا بِلَالُ قَالَ شَيْءٌ ادَّخَرْتُهُ لِغَدٍ فَقَالَ اَمَا تَخْشٰى اَنْ تَرٰى لَهُ غَدًا بُخَارًا فِيْ نَارِ جَهَنَّمَ يَوْمَ الْقِيٰمَةِ اَنْفِقْ بِلَالُ وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ اِقْلَالًا (اَلْبَيْهَقِيُّ)

O Bilal ? He replied : Something which I hoarded up for the morrow. He said : Do you not fear to see for it flames of the fire of hell to-morrow on the Resurrection Day ? O Bilal ! spend and don't fear poverty from One possessing power. *Baihaqi*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّخَاءُ شَجَرَةٌ فِي الْجَنَّةِ فَمَنْ كَانَ سَخِيًّا اَخَذَ بِغُصْنٍ مِّنْهَا فَلَمْ يَتْرُكْهُ الْغُصْنُ حَتّٰى يُدْخِلَهُ الْجَنَّةَ وَالشُّحُّ شَجَرَةٌ فِي النَّارِ فَمَنْ كَانَ شَحِيْحًا اَخَذَ بِغُصْنٍ مِّنْهَا فَلَمْ يَتْرُكْهُ الْغُصْنُ حَتّٰى يُدْخِلَهُ النَّارَ (اَلْبَيْهَقِيُّ)

256w. Same reported that the Ms. of Allah said : Generosity is a tree in Paradise. Whoever is generous will catch a branch of it and the branch will not leave him till it will admit him in Paradise. And niggardliness is a tree in the Fire ; whoever is miser will catch a branch of it and the branch will not leave him till it will admit him in the Fire.

Baihaqi.

SECTION—3

657—Zakat (Compulsory Charity-Tax).

(a) **Zakat** literally means purification. Technically, it means a contribution of a portion of property for the use of the poor and the needy as a sanctification of the reminder of the property. The Zakat was made compulsory on 1st. Ramazan in the second year of the Heigra. "Keep up prayer and pay Zakat" is the constant theme of the Holy Quran. It also says : And those who hoard up gold and silver and do not spend in the way of Allah, give them news of severe chastisement (9 : 34 Q.). This means that if Zakat is paid out of hoarded wealh, there is no fear for the believers (8 : 72). Zakat used to be regularly collected at the time of the Holy Prophet, four rightly-guided Caliphs and some other kings. But it fell into disuse after that period. Original objects have long been discarded, and what was intended as a relief for the poor is now, even in the best regulated governments, carried to the exchequer of the princes.

(b) **Problems of the poor and stagnation of wealth solved by Zakat** : The present unrest and revolution in the world are

chiefly due to economic problems. There is, therefore, clash between capital and labour, money lenders and debtors, landlords and tenants. The trend of economic forces, even in these enlightened days of economic freedom leads to wide cleavage between capital and labour. Then again, the principle of monopoly and large production of commodities of other countries are evils in the history of economic life. In its naked form, it sets man against man, class against class opposing hostile interests and breaking the homogeneity of society. Again, accumulation of wealth in the hands of few capitalists who own machines, living and dead, is also for clashing interests. Therefore the Bolshevic movement of Russia had its birth against these capitalists. What is then the way for distribution of wealth ? Islam best solved the problem by the distribution of Zakat or compulsory distribution of wealth to those who are needy. It does not encourage extreme form of Bolshevic idea as it places all men, active and idle, illiterate and literate, fool and intelligent on an equal footing, nor does it encourage total concentration of wealth in the hands of few capitalists. It strikes a middle line, as the middle line is always the safest. By this Zakat, wealth is made to circulate and pass to those who are empty in hand

(c) **Zakat is a state institution** : Zakat is a contribution towards national fund for uplit of the nation and other humanitarian works. When the Holy Prophet assumed control of the Government, he made Zakat a state institution; and governors and officers used to collect Zakat and remit it to the Public Treasuries of the state. Hazrat Abu Bakr declared even war against those who refused to pay Zakat. If, however, there is nobody politic to realise Zakat, it must be paid to those as prescribed in the Holy Quran. If the Muslims would have regular and registered organisations in each town and village for collection of zakat and if they would have been managed by a managing committee, much of the problems of the community as a whole would have been solved, and Muslims would have found sufficient funds to combat with the heavy odds against Islam.

(d) **Nisab**. Zakat is an ordinance of Allah incumbent upon every person who is free, sane, adult and a Muslim provided he is possessed of such income amounting to nisab. The nisab consists of wealth of the value of Rs. 50 approximately, or gold of the value of about £ 2, or 200 dirhams, or $5\frac{1}{3}$ tolas in silver and 20 misqals or $7\frac{1}{2}$ tolas in case of gold. In other words, $\frac{1}{40}$th portion or $2\frac{1}{2}$ p.c. of hoarded wealth of nisab for full one year is payable as Zakat. Nisab is of two kinds—goods of increase and no increase. Objects of increase are of two kinds—real

and capable of measurement. Real things are animals that increase by the young ones. Things capable of measurement are things which are gold and silver etc. which do not by themselves increase but by their good use, a profit can be acquird. Things of no increase are buildings and personal effects. Things of increase are subjects of Zakat and things of no increase are exempted from Zakat. Zakat is not due from infants or mad man, mokatib, insolvent debtor ; from the necessaries of life such as dwelling houses, articles of clothing, household furnitures, cattles kept for immediate use or slaves employed as actual servants or armours and weapons and from uncertain property.

(e) **No Zakat is due** upon fewer than 5 camels, 30 kine or buffaloes, 40 goats or sheep. No Zakat is due upon horses, asses or mules, unless they are articles of commerce. No Zakat is due upon the young of goats, kine or camels which are under one year. In paying Zakat of these animals, substitution of the value of animals payable is lawful. Labouring cattle are exempted from Zakat An accidental destruction of the property induces an exemption from Zakat.

(f) **Zakat is due** upon all articles of merchandise of whatever description when the value amounts to a nisab either of gold or silver. If a nisab be complete in the beginning of the year and also at the end, Zakat does not drop on account of its having been defective at any time within that period.

(g) **Of mines discovered** in lands subject to tithe or tribute, it is subject to a zakat of $\frac{1}{5}$th according to Imam Abu Hanifa but not according to Imam Shafeyi. If, however, mines are discovered in one's own house or in private lands, no zakat is payable. Regarding buried treasure, a tithe is due upon it according to to the opinion of all the doctors. No impost is leviable in case of precious stones. This does not strictly fall under Zakat but it is simply a tax as one year has not elapsed after discover.y

(h) **Zakat upon fruits of the earth :**

Upon everything produced from the ground, there is due a tenth called 'Oshar' whether the soil be watered by the animal, overflow of great rivers, or by periodical rains excepting the articles of wood, bamboos and grass. This 'Ushar' and Zakat were the chief sources of revenue of the 'Baitul-Mal' or State Treasury. Half tithe is due upon the product of lands watered by artficial means. This is practically land-revenue and not strictly Zakat.

658—Persons to whom Zakat is to be paid :

(a) The objects of the disbursment of Zakat are of eight different descriptions (9: 60 Q). The Quran says : Alms are only for (1) the poor, (2) the needy, (3) the officials over them, (4) those whose hearts are made to incline (to truth), (5) the (reansoming of) captives, (6) those in debt, (7) in the way of Allah, (8) and the wayfarer.

Details: (1) Faqir (poor) is he who has got property, the whole of which amounts to somewhat less than a nisab. (2) Misqin (needy) is he who has got no property whatsoever (Hedayah). Some however hold the contrary view. (3) Officials over them means collectors of Zakat. (4) With regard to this class, the law has ceased to operate since the time of the Prophet, because he used to bestow Zakat upon them as a gratuity to prevent them from molesting the Muslims, and also to secure their occasional assistance, but when Allah gave strength to the faith, the occasion of bestowing this gratuity upon them no longer remained. All the doctors and Imams unite in this opinion (see Hedayah). (5) For manumission of slaves, Zakat can he paid. Mokatib is a covenanted slave upon whom Zakat is bestowed in order to enable him to procure his freedom. (6) Debtors entitled to Zakat are persons who do not possess property amounting to a nisab. (7) 'In the way of Allah', means 'jihad' for religion or missionary activities for Islam. (8) Way-farers mean travellers in want. In items 3, 4, 7 and 8, Zakat can be paid to these persons even though they posses property amounting to a nisab at home, because they are in want abroad, and because the Zakat collector works in realisation of Zakat at the loss of his profession.

(b) The following persons cannot lawfully accept Zakat. If it paid to them, the Zakat payer will not be considered free from liability of Zakat. (1) The Tribe of Hashim who was the great grandfather of the Holy Prophet. It consists of 5 persons and their descendants who could not and still their descendants cannot accept Zakat They are :—(i) Hazrat Ali and his descendants ; (ii) Hazrat Ja'far and his descendants ; (iii) Hazrat Aqil and his descendants; (iv) Hazrat Abbas and his descendants ; (v) Hares-b Abdul Muttaleb and his descendants. Their servants and slaves also cannot accept Zakat so long as they are in their service It is unlawful to pay Zakat (1) to polytheists whether they are bound by treaty or not, (2) to servants and slaves, (3) to rich men possesing nisab property, (4) to principal relations upwards such as father, mother, grandfather, grandmother how high soever ; (5) to sons and daughters and the issues high low soever ; (6) to husband and wife according to Imam Abu Hanifa, but

lawful in case of other two Imams; (7) for construction of a mosque, for burial purposes and expenses for the deceased. (8) Zakat of one city or village is not transferable to another city or village. It is necessary that the claimants of each city must be supported by that city, and that the duty towards neighbours is thus happily perfomed. There are some exceptions tothis rule ; for instance, if a poor relative lives abroad, Zakat may be sent to him.

other references of Zakat—Quran—9 : 60; 30 : 39; 2 : 276.
Hadis—1 : 64; 1 : 15w; 3 : 6; 4 : 136w; 7 : 191, 192; 34 : 20; 35 : 105.

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45 **Abu Abbas** reported that the Holy prophet sent Mu'az to Yemen saying : Certainly you will come across a people, the people of the book. Call them to bear witness that there is no God but Allah and that Muhammad is the Ms. of Allah. If they submit to that, teach them that verily Allah has made obligatory for them prayer for five times a day and a night. If they submit to that, teach them that verily Allah has made obligatory over them charity (Zakat) which will be taken from the rich among them and will be given to the poor among them. If they then obey that, it will be your duty to take care of their lawful properties; and fear the prayer of the oppressed because between it and Allah there is no screen 659 *Agreed.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا اِلَى الْيَمَنِ فَقَالَ اِنَّكَ تَاْتِيْ قَوْمًا اَهْلَ كِتَابٍ فَادْعُهُمْ اِلٰى شَهَادَةِ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ فَاِنْ هُمْ اَطَاعُوْا لِذٰلِكَ فَاَعْلِمْهُمْ اَنَّ اللّٰهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَاِنْهُمْ اَطَاعُوْا لِذٰلِكَ فَاَعْلِمْهُمْ اَنَّ اللّٰهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ اَغْنِيَائِهِمْ فَتُرَدُّ عَلٰى فُقَرَائِهِمْ فَاِنْ هُمْ اَطَاعُوْا لِذٰلِكَ فَاِيَّاكَ وَكَرَائِمَ اَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُوْمِ فَاِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللّٰهِ حِجَابٌ (مُتَّفَقٌ عَلَيْهِ)

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659 (i) Ibn Malek says that it appears from this tradition that to call the polythists towards Islam is binding upon all muslems (ii) There is no screen betwaen Allah and the pray r of the oppressed means that the prayer of an oppressed man immediatly accepted, and the oppressor is given some pusishment in some wayor other. (iii) The institution of Zakat has been introduced as the only means of saving the poor from dire wants and towards distribution of wealth from those who do not give to those who require.

46. **Abu Hurairah** reported that the Ms. of Allah said : There is no owner of gold and silver who does not pay their dues therefrom except that the plates of fire will be served for him when the Resurrection Day will come. He will be burnt thereon in the hell-fire ; and his side, fore-head and back will be cauterized therewith. Whenever they will be returned, they will be replaced for him on a day of which the measure will be 50,000 years, till he will be brought for judgment in the midst of men. Then his path will be shown to him either towards paradise or towards the fire. It was questioned : O Prophet of Allah ! (what) about camel ? He said : There is no owner of camels who does not give their dues therefrom (and of their dues, there is their milking on a day they come to drink water) except that when the Resurrection Day will come, he will be thrown upon his face in a spacious plain, as wide as possible. Not a single young one will be missing from them which will not tread upon him with its hoofs, and bite him with its mouths. Whenever the first of them will pass over him, the last of them will return to him on a day of which the length is 50,000 years, till he will be brought for judgment among men. Then his path will be shown to him either towards paradise or towards the fire. It was questioned : O Ms. of Allah ! as for cattle and sheep ? He replied : And there is no owner of

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ لَا يُؤَدِّيْ مِنْهَا حَقَّهَا اِلَّا اِذَا كَانَ يَوْمُ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ فَاُحْمِيَ عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَيُكْوٰى بِهَا جَنْبُهُ وَجَبِيْنُهُ وَظَهْرُهُ كُلَّمَا رُدَّتْ اُعِيْدَتْ لَهُ فِيْ يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِيْنَ اَلْفَ سَنَةٍ حَتّٰى يُقْضٰى بَيْنَ الْعِبَادِ فَيَرٰى سَبِيْلُهُ اِمَّا اِلَى الْجَنَّةِ وَاِمَّا اِلَى النَّارِ *

قِيْلَ يَا رَسُوْلَ اللّٰهِ فَالْاِبِلُ قَالَ وَلَا صَاحِبُ الْاِبِلِ لَا يُؤَدِّيْ مِنْهَا حَقَّهَا وَمِنْ حَقِّهَا حَلْبُهَا يَوْمَ وِرْدِهَا اِلَّا اِذَا كَانَ يَوْمُ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ اَوْفَرَ مَا كَانَتْ لَا يَفْقِدُ مِنْهَا فَصِيْلًا وَاحِدًا تَطَؤُهُ بِاَخْفَافِهَا وَتَعَضُّهُ بِاَفْوَاهِهَا كُلَّمَا مَرَّ عَلَيْهِ اُولَاهَا رُدَّ عَلَيْهِ اُخْرَاهَا فِيْ يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِيْنَ اَلْفَ سَنَةٍ حَتّٰى يُقْضٰى بَيْنَ الْعِبَادِ فَيَرٰى سَبِيْلُهُ اِمَّا اِلَى الْجَنَّةِ وَاِمَّا اِلَى النَّارِ *

قِيْلَ يَا رَسُوْلَ اللّٰهِ فَالْبَقَرُ وَالْغَنَمُ قَالَ وَلَا صَاحِبُ بَقَرٍ وَلَا غَنَمٍ لَا يُؤَدِّيْ

cattle and sheep who does not pay their dues therefrom except that when there will come the Resurrection Day, he will be thrown in a spacious plain wherefrom nothing can miss, wherein there will be no cattle of mutilated horn, nor without horn, nor of defective horn. They will knock him down with their horns, and tread upon him with their hoops. Whenever the first of them would pass by him, the last of them will be returned to him on a day of which the measure is 50,000 years, till he will be brought for judgment among men, Then his path will be shown either towards Paradise or towards the Fire. Is was questioned : O Ms. of Allah ! about horse ? He said : And horse is of three kinds : It is a burden for a man; and it is shield for a man ; and it is a reward for a man. As for that which is a burden for him, (it is in case of) a man who tied it up out of show and vanity and as signal against the people of Islam. It is a burden for him And as for that which is a shield for him, (it is in case of) a man who tied it up in the way of Allah and then did not forget the right of Allah regarding its backs and necks. It is a shield for him. And as for that which is a reward for him, (it is in case of) a man who tied it up in the way of Allah for the muslims in a meadow and a garden. It did not eat anything from that meadow or garden except that rewards equal to the numbers (of grass) it ate are written for him, and

مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمُ الْقِيٰمَةِ بُطِحَ
لَهَا بِقَاعٍ قَرْقَرٍ لَا يَفْقِدُ مِنْهَا شَيْئًا لَيْسَ
فِيهَا عَقْصَاءُ وَلَا جَلْحَاءُ وَلَا غَضْبَاءُ تَنْطَحُهُ
بِقُرُونِهَا وَتَطَأُهُ بِأَظْلَافِهَا كُلَّمَا مَرَّ عَلَيْهِ
أُولَاهَا رُدَّ عَلَيْهِ أُخْرَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ
خَمْسِينَ أَلْفَ سَنَةٍ حَتّٰى يُقْضٰى بَيْنَ
الْعِبَادِ فَيُرٰى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا
إِلَى النَّارِ *

قِيلَ يَا رَسُولَ اللّٰهِ فَالْخَيْلُ قَالَ
فَالْخَيْلُ ثَلٰثَةٌ هِيَ لِرَجُلٍ وِزْرٌ وَهِيَ لِرَجُلٍ
سِتْرٌ وَهِيَ لِرَجُلٍ أَجْرٌ فَأَمَّا الَّتِي هِيَ لَهُ
وِزْرٌ فَرَجُلٌ رَبَطَهَا رِيَاءً وَفَخْرًا وَلِوَاءً عَلٰى
أَهْلِ الْإِسْلَامِ فَهِيَ لَهُ وِزْرٌ وَأَمَّا الَّتِي هِيَ
لَهُ سِتْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللّٰهِ ثُمَّ
لَمْ يَنْسَ حَقَّ اللّٰهِ فِي ظُهُورِهَا وَلَا رِقَابِهَا
فَهِيَ لَهُ سِتْرٌ وَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ
فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللّٰهِ لِأَهْلِ
الْإِسْلَامِ فِي مَرْجٍ وَرَوْضَةٍ فَمَا أَكَلَتْ مِنْ
ذٰلِكَ الْمَرْجِ أَوِ الرَّوْضَةِ مِنْ شَيْءٍ إِلَّا
كُتِبَ لَهُ عَدَدَ مَا أَكَلَتْ حَسَنَاتٌ
وَكُتِبَ لَهُ عَدَدَ أَرْوَاثِهَا وَأَبْوَالِهَا

rewards equal to the number of its dungs and urines are written for him, and nor its foot rope is untied and then it gallops over one or two highlands, except that Allah writes for him rewards equal to the numbers of its steps and of its dungs ; nor does his master pass over a river with it and it drinks water therefrom though he does not wish to give it drink except that Allah writes for him rewards equal to the quantity (of water) it drinks. It was questioned : O Ms. of Allah ! about asses ? He said : Nothing was revealed to me about ass except this single collective verse : So whoever does good to the weight of an atom he will see it, and whoever does evil to the weight of an atom, he will see it.[660]

Muslim

حَسَنَاتٌ وَلَا تُقْطَعُ طِوَلُهَا فَاسْتَنَّتْ شَرَفًا
اَوْ شَرَفَيْنِ اِلَّا كَتَبَ اللّٰهُ لَهٗ عَدَدَ اٰثَارِهَا
وَاَرْوَاثِهَا حَسَنَاتٍ وَلَا مَرَّ بِهَا صَاحِبُهَا عَلٰى
نَهْرٍ فَشَرِبَتْ مِنْهُ وَلَا يُرِيْدُ اَنْ يَّسْقِيَهَا
اِلَّا كَتَبَ اللّٰهُ لَهٗ عَدَدَ مَا شَرِبَتْ حَسَنَاتٍ *
قِيْلَ يَا رَسُوْلَ اللّٰهِ فَالْحُمُرُ قَالَ مَا اَنْزَلَ
عَلَيَّ فِي الْحُمُرِ شَيْئًا اِلَّا هٰذِهِ الْاٰيَةَ الْفَاذَّةَ
الْجَامِعَةَ فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ
وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ — مسلم

47. **Same** reported that the Ms. of Allah said : Whomsoever Allah gives wealth but who does not pay its zakat, his wealth will be likened for him on the Resurrection day to a huge bald snake having two fangs for it. It will bite him round his

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ مَنْ اٰتَاهُ اللّٰهُ مَالًا فَلَمْ يُؤَدِّ زَكٰوتَهٗ مُثِّلَ
لَهٗ مَالُهٗ يَوْمَ الْقِيٰمَةِ شُجَاعًا اَقْرَعَ لَهٗ

660. The substance of the passage is this that the owner of every kind of property will be punished with that property if its Zakat or fixed charity-tax is not paid, or proper use is not made with that thing in the way of Allah and for the cause of Islam. If you possess gold and silver, you will be punished with those coins on the Resurrection Day if their Zakat is not paid. They will be burnt in hell-fire and will be put upon the limbs of the owner for a length of time which will extend to 50,000 years. If you possess camels and you do not give their Zakat or even give people of their milk when you take them to the watery places where people assemble and require milk, you will be treaded upon by them on the Resurrection Day one after the other for 50,000 years. If you possess cattle, sheep and goats, and you do not give the Zakat, they will one after another tread upon you in the next world most mercilessly and knock you down till 50,000 years. If you own horses and do not make proper use of them in the way of Allah, you will get similar punishment from them. There are 3 kinds of horses; (1) one which is engaged against Islam or right cause will be a cause of punishment to the owner ; (2) one which is engaged not against but for Islam, and is not actually engaged for Islam, will be a shield for the owner against punishment ; (3) and as for the one which is engaged in zihads or religions works, the owner will get rewards equal to the number of steps, urines, drinks and grasses it takes, even though the owner is unwilling to give it drink or grass. So it is a food for reflection. What a great stress has been laid on charity by the Prophet and how it was organised !

neck on the Resurrection day and then take hold of him with its two fangs meaning its two jaws. Afterwards it will say : I am your wealth, I am your hidden treasure. Then he recited : And let not those think who are niggardly, the verse.[661]

Bukhari.

زَبِيبَتَانِ يُطَوَّقُهُ يَوْمَ الْقِيٰمَةِ ثُمَّ يَأْخُذُ بِلِهْزِمَتَيْهِ يَعْنِي شِدْقَيْهِ ثُمَّ يَقُولُ أَنَا مَالُكَ أَنَا كَنْزُكَ ثُمَّ تَلَا وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ الْآيَةَ (اَلْبُخَارِي)

48. **Abu Zarr** reported from the Holy Prophet who said : There is no man who having got camels, or cattle, or sheep, does not still pay their dues except that he will be brought with them on the Resurrection day (with a form) as huge as possible ; and those that are fatter than him will kick him with their hoofs and knock him down with their horns. Whenever the last of them will pass by him, the first of them will be returned to him till he will be brought for judgment among men. *Agreed.*

عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَامِنْ رَجُلٍ يَكُونُ لَهُ إِبِلٌ أَوْ بَقَرٌ أَوْغَنَمٌ لَايُؤَدِّي حَقَّهَا إِلَّا أُتِيَ بِهَا يَوْمَ الْقِيٰمَةِ أَعْظَمَ مَايَكُونُ وَ أَسْمَنَهُ تَطَأُهُ بِأَخْفَافِهَا وَتَنْطَحُهُ بِقُرُونِهَا كُلَّمَا جَازَتْ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولَاهَا حَتّٰى يُقْضَى بَيْنَ النَّاسِ (مُتَّفَقٌ عَلَيْهِ)

49. **Abdullah-b-Abi Aufa** reported that whenever a people came to the Prophet with their zakat, he used to say : O Allah ! give blessing on the family of so and so. My father came to him with his zakat. He said : O Allah ! give blessing to the family of Abu Aufa. *Agreed.*

In a narration : Whenever a man came to the Prophet with his charity-tax, he used to say : O Allah ! bless him.

عَبْدِاللّٰهِ بْنِ أَبِي أَوْفَى قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ اللّٰهُمَّ صَلِّ عَلَى اٰلِ فُلَانٍ فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ اللّٰهُمَّ صَلِّ عَلَى اٰلِ أَبِي أَوْفَى مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ إِذَا أَتَى الرَّجُلُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِصَدَقَتِهِ قَالَ اللّٰهُمَّ صَلِّ عَلَيْهِ

50. **Abu Hurairah** reported that the Ms. of Allah sent Omar to collect zakat. It was said : Ibn Jamil [662], Khaled-b-Walid and Abbas refused (to pay). Then the

عَنْ أَبِي هُرَيْرَةَ قَالَ بَعَثَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُمَرَ عَلَى الصَّدَقَةِ فَقِيلَ مَنَعَ ابْنُ جَمِيلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَالْعَبَّاسُ

661. The full verse is as follows : And let not those think who are miserly with what Allah gave them from His gifts that it is good for them, rather it is worse for them. They shall have that whereof they were niggardly made to cleave to their necks on the Resurrection Day ; and Allah's is the heritage over the heavens and the earth : and Allah is aware of what you do (3 : 179 Q).

فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلَّا أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ اللهُ وَرَسُولُهُ وَأَمَّا خَالِدٌ فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا قَدْ احْتَبَسَ أَدْرَاعَهُ وَأَعْتُدَهُ فِي سَبِيلِ اللهِ وَأَمَّا الْعَبَّاسُ فَهِيَ عَلَيَّ وَمِثْلُهَا مَعَهَا ثُمَّ قَالَ يَا عُمَرُ أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ (مُتَّفَقٌ عَلَيْهِ)

Ms. of Allah said : Ibn Jamil did not refuse except that he was certainly poor and then Allah and His Messenger made him rich. As for Khaled, you have certainly oppressed him. He has dedicated his coats of mail and kept them ready in the way of Allah. As for Abbas, that is upon me, and the like of it is with it. Afterwards he said: O Omar! have you not come to learn that the uncle of a man is like his father?

Agreed.

عَنْ بَشِيرِ بْنِ الْخَصَاصِيَةِ قَالَ قُلْنَا إِنَّ أَهْلَ الصَّدَقَةِ يَعْتَدُونَ عَلَيْنَا أَفَنَكْتُمُ مِنْ أَمْوَالِنَا بِقَدْرِ مَا يَعْتَدُونَ قَالَ لَا (أَبُو دَاوُدَ)

51. **Bashir-b-Khasasiyyah** reported : We said : Verily the zakat collectors exceed limit regarding it. Shall we conceal something of our properties to the extent of what they realise in excess ? "No"; replied he.

Abu Daud.

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنِ اسْتَفَادَ مَالًا فَلَا زَكٰوةَ فِيهِ حَتّٰى يَحُولَ عَلَيْهِ الْحَوْلُ (التِّرْمِذِيُّ)

52. **Ibn Omar** reported that the Ms. of Allah said : Whoever acquires wealth, there is no zakat therein till a year passes over it.

Tirmizi.

عَنْ عَلِيٍّ أَنَّ الْعَبَّاسَ سَأَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي تَعْجِيلِ صَدَقَتِهِ قَبْلَ أَنْ تَحِلَّ فَرَخَّصَ لَهُ فِي ذٰلِكَ (أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَهَ وَالدَّارِمِيُّ)

53. **Ali** reported that Abbas asked the Prophet about advance payment of his zakat before a year passed. He gave him permission in that.[663]

Abu Daud, Tirmizi, Ibn Majah, Darimi

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662. Ibn Jamil was at first a hypocrite and a poor man. But when he became a true Muslim, he became rich owing to the prayer of the Prophet. Under the circumstances, it is nothing but infidelity to deny zakat. Hazrat Abbas was the uncle of the Prophet. Therefore Prophet honoured him and took the dues upon himself. The like of it is with it means an equal amount is also paid for zakat-dues of next year

663. Imam Shafeyi holds that a year must elapse over a thing before its zakat becomes due and binding, but Imam Abu Hanifa says that a year must elapse over the principal thing, and if something is added in the middle of the year to the principal thing, the zakat for the total falls due though one year did not pass over the thing in the middle of the year. This is also the view of Imam Malek.

54. **Abu Hurairah** reported : When the Holy Prophet was dead and Abu Bakr succeeded him, and those who returned to unbelief from desert Arabs[664] returned to unbelief, Omar-b-al Khattab said to Abu Bakr : How can you fight with the people while the Ms. of Allah said : I have been ordered to fight with the people till they utter : There is no deity but Allah. So whoso utters : There is no deity but Allah, his property and life are under my protection except for its tax, and its account is upon Allah. Abu Bakr said : by Allah, I shall surely fight against him who differentiates between prayer and Zakat, because Zakat is a duty on property. By Allah, if they refuse me to deliver young goats which they used to deliver to the Prophet of Allah, I will fight against them inspite of their refusal. Omar said : By Allah, he was not except that I saw that Allah expanded the chest of Abu Bakr for fighting. Then I recognised that it was the truth.

Agreed.

عَنْ اَبِیْ هُرَیْرَةَ قَالَ لَمَّا تُوُفِّیَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَاسْتُخْلِفَ اَبُوْ بَکْرٍ بَعْدَهٗ وَکَفَرَ مَنْ کَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ بْنُ الْخَطَّابِ لِاَبِیْ بَکْرٍ کَیْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اُمِرْتُ اَنْ اُقَاتِلَ النَّاسَ حَتّٰی یَقُوْلُوْا لَا اِلٰهَ اِلَّا اللّٰهُ فَمَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ عَصَمَ مِنِّیْ مَالَهٗ وَنَفْسَهٗ اِلَّا بِحَقِّهٖ وَحِسَابُهٗ عَلَی اللّٰهِ فَقَالَ اَبُوْبَکْرٍ وَاللّٰهِ لَاُقَاتِلَنَّ مَنْ فَرَّقَ بَیْنَ الصَّلٰوةِ وَالزَّکٰوةِ فَاِنَّ الزَّکٰوةَ حَقُّ الْمَالِ وَاللّٰهِ لَوْ مَنَعُوْنِیْ عَنَاقًا کَانُوْا یُؤَدُّوْنَهَا اِلٰی رَسُوْلِ اللّٰهِ صلعم لَقَاتَلْتُهُمْ عَلٰی مَنْعِهَا قَالَ عُمَرُ فَوَاللّٰهِ مَا هُوَ اِلَّا رَاَیْتُ اَنَّ اللّٰهَ شَرَحَ صَدْرَ اَبِیْ بَکْرٍ لِلْقِتَالِ فَعَرَفْتُ اَنَّهُ الْحَقُّ

مُتَّفَقٌ عَلَیْهِ

55. **Ibn Mas'ud** reported from the Prophet who said : There is no man who does not pay Zakat of his properties except that Allah will put round his neck huge serpents on the Resurrection Day. Then he read to us its corroboration from the Book

عَنِ ابْنِ مَسْعُوْدٍ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ مَا مِنْ رَجُلٍ لَا یُؤَدِّیْ زَکٰوةَ مَالِهٖ اِلَّا جَعَلَ اللّٰهُ یَوْمَ الْقِیٰمَةِ فِیْ عُنُقِهٖ شُجَاعًا ثُمَّ قَرَاَ عَلَیْنَا مِصْدَاقَهٗ

664. Those who returned to unbelief are the tribes of Gaftan and Banu Solaim. They did not pay zakat for which Abu Bakr termed them infidels.

of Allah : And let not those think who are miserly with what Allah bestowed on them of His bounty —the verse (3 : 179Q). —*Tirmizi, Nisai, Ibn Majah.*

مِنْ كِتٰبِ اللّٰهِ وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَا اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ الْاٰيَةَ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ

56. **Ayesha** reported : I heard the Ms. of Allah say : Zakat never mixes with a property but to destroy it. [665] *Shafeyi, Bukhari*

عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَا خَالَطَتِ الزَّكٰوةُ مَالًا قَطُّ اِلَّا اَهْلَكَتْهُ ـ اَلشَّافِعِيُّ وَالْبُخَارِيُّ

57. **Abu Hurairah** reported that the Ms. of Allah said : The treasure of any of you will become on the Resurrection Day a huge bald headed serpent from which its owner will flee away while it will be following him till it will bite him, his fingers. *Ahmad.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكُوْنُ كَنْزُ اَحَدِكُمْ يَوْمَ الْقِيٰمَةِ شُجَاعًا اَقْرَعَ يَفِرُّ مِنْهُ صَاحِبُهٗ وَهُوَ يَطْلُبُهٗ حَتّٰى يُلْقِمَهٗ اَصَابِعَهٗ - اَحْمَدُ

SECTION—4

666—Properties for Zakat

Things on which Zakat can be levied have been noted partly in note 657. The following is the scale of Zakat :—

	Property Numbers	Zakat to be paid
1. Camels	5 to 9	one goat
	10 to 14.....	2 goats
	15 to 19.....	3 „
	20 to 24.....	4 „
	25 to 35.....	5 „ or a young she-camel of one year.
	36 to 45..	one two year old she-camel

665. If Zakat is not regularly paid, it brings no increase in wealth. On the other hand, it goes towards destruction of wealth and properties. The Quran, therefore, says : Allah condemns usury and increases Zakat (2 : 276Q). Bukhari narrated this hadis in his history. Humaidi also narrated it. He said : If Zakat becomes binding on you, and you don't take it out, then the unlawful thing will destroy the lawful thing. Baihaqi narrated it in Shuabul I'man from Ahmad-b-Hanbal.

46 to 60..... one 3 year old she-camel
61 to 75..... one 4 year old she-camel
76 to 90..... two 2 year old she camels
91 to 120.. ... two 3 year old she camels (and after that, one she camel of the age of two years for every 40 camels or one of the age of three years for every fifty camels.)

2. Cattle ... every 30 — 1 yearling,
every 40 — 2 yearlings

3. Goats and sheep 40 to 120 — 1 goat or sheep
121 to 200 — 2 goats or two sheep
201 to 300 — 3 goats or 3 sheep

and after that, one for each hundred or part of hundred. The principle is that Zakat should be levied at the universal rate of $2\frac{1}{2}$ p.c. (4) In modern world, machines employed in industry, mills, and other things of such kind bare the burden of Zakat at the above rate.

57. **Abu Sayeed al Khodri** reported that the Ms. of Allah said : There is no Zakat in what is less than five 'wasaqs' of dates ; there is no Zakat in what is less than five 'wasaqs' of silver ; and there is no Zakat in what is less than five 'zaods' of camels. [667] *Agreed.*

عَنْ اَبِی سَعِیْدِنِ الْخُدْرِیِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَیْسَ فِیْمَا دُوْنَ خَمْسَةِ اَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ وَلَیْسَ فِیْمَا دُوْنَ خَمْسِ اَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ وَلَیْسَ فِیْمَا دُوْنَ خَمْسِ ذَوْدٍ مِنَ الْاِبِلِ صَدَقَةٌ (مُتَّفَقٌ عَلَیْهِ)

58. **Abu Hurairah** reported that the Ms. of Allah said : There is no Za'kat on a Muslim regarding his slaves, nor regarding his horse. In a narration, he said: There is no

عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَیْسَ عَلَی الْمُسْلِمِ صَدَقَةٌ فِیْ عَبْدِهٖ وَلَا فِیْ فَرَسِهٖ وَفِیْ رِوَایَةٍ قَالَ لَیْسَ

667. One 'wasaq' is equivalent to 60 sa'as ; each sa'a being 4 Indian seers. $\frac{1}{10}$ th of this quantity must be given towards Zakat ; and if less, the payment is not binding. This is the view of the three Imams'; but according to Imam Abu Hanifa, $\frac{1}{10}$ th of the gross produce, whether more or less than 5 wasaqs, must be given in Zakat. 5 'wasaqs' are equivalent to 18 mds $35\frac{1}{2}$ seers. Out of 200 dirhams, 5 dirhams are to be given as Zakat If there is less than 200 dirhams (or Rs 50 in our country), Zakat is not binding on him.

Zakat regarding his slaves except charity of I'd. [668] *Agreed.*

فِي عَبْدِهِ صَدَقَةٌ إِلَّا صَدَقَةُ الْفِطْرِ (مُتَّفَقٌ عَلَيْهِ)

59. **Anas** reported that Abu Bakr wrote this letter to him when he sent him to Bahrain : In the name of Allah, the Merciful, the compassionate, this is the compulsary Zakat which has been made obligatory by the Prophet upon the Muslims, and of which Allah ordered His Prophet. So whoever among the Muslims is demanded of it to its full, let it be cleared off; and whoever is demanded in excess of it, let it not be paid. In every 24 camels or less than that, a goat out of goats is prescribed for every five camel. When they reach 25 to 35, then therein a female young camel of full one year; when they reach 36 to 45, then therein a female young camel of two years; when they reach 46 to 60, then there is in it a female young camel of 3 years. When they reach 61 to 75, then there is in it one female young camel of full four years; when they reach 76 to 90, then there is therein two

عَنْ أَنَسٍ أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُ هٰذَا الْكِتَابَ لَمَّا وَجَّهَهُ إِلَى الْبَحْرَيْنِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ هٰذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللّٰهِ صلعم عَلَى الْمُسْلِمِينَ وَالَّتِي أَمَرَ اللّٰهُ بِهَا رَسُولَهُ صلعم فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِهَا وَمَنْ سُئِلَ فَوْقَهَا فَلَا يُعْطِ فِي أَرْبَعٍ وَعِشْرِينَ مِنَ الْإِبِلِ فَمَا دُونَهَا مِنَ الْغَنَمِ مِنْ كُلِّ خَمْسٍ شَاةٌ فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ إِلَى خَمْسٍ وَثَلَاثِينَ فَفِيهَا بِنْتُ مَخَاضٍ أُنْثَى فَإِذَا بَلَغَتْ سِتًّا وَثَلَاثِينَ إِلَى خَمْسٍ وَأَرْبَعِينَ فَفِيهَا بِنْتُ لَبُونٍ أُنْثَى وَإِذَا بَلَغَتْ سِتًّا وَأَرْبَعِينَ إِلَى سِتِّينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الْجَمَلِ فَإِذَا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إِلَى خَمْسٍ وَسَبْعِينَ فَفِيهَا جَذَعَةٌ فَإِذَا بَلَغَتْ سِتًّا وَسَبْعِينَ

668. If the horses and slaves are not kept for business, Zakat is not due from them but if they are kept for business, Zakat becomes compulsory on them. This is the view of the three Imams ; but according to Imam Abu Hanifa, if the horses are wild and are found in jungles, Zakat is due from them. This is however not the present rule. According to Fatwa Qazi Khan, Darre Mukhtar and Alamgiri, Zakat is not leviable from these wild horses also.

female young ones of camels of two years each; when they reach 91 to 120, then there is in it two female young ones of camels of full three years each. When they increase over 120, then for every forty, there is a female young one of camels of two years; and for every fifty, there is a female young one of three years. And whoever has got no camel except four, there is no Zakat there. in except what their owner wishes. When they reach five, there is therein a goat, and whoever has got to be paid the Zakat of female camel of four years, and he has got no such camel, but there is a female camel of three years, such latter camel shall be accepted from him, and he shall give therewith two goats, if it is easy for him, or 20 dirhams; and whoever has got to be paid the Zakat of female camel of three years and there is no such camel with him but there is a female camel of 4 years with him, such camel shall be accepted from him. The Zakat collector shall give him 20 dirhams or two goats; and whoever has got to pay the charity of a female camel of three years, and there is not with him except female young one of two years, such young one shall be accepted from him and he shall pay two goats and 20 dirhams; and whoever has got to pay the charity of the young camel of two years, and he has got with him a female camel of three years, such camel shall be accepted from him, and Zakat collector shall pay him 20 dirhams or two goats; and who-

إلى تسعين ففيها بنتا لبون فاذا بلغت
احدى و تسعين إلى عشرين و مائة
ففيها حقتان طروقتا الجمل فاذا زادت
على عشرين و مائة ففي كل اربعين
بنت لبون و في كل خمسين حقة
و من لم يكن معه الا اربع من الابل
فليس فيها صدقة الا ان يشاء ربها فاذا
بلغت خمسا ففيها شاة و من بلغت
عنده من الابل صدقة الجذعة و ليست
عنده جذعة و عنده حقة فانها تقبل منه
الحقة و يجعل معها شاتين ان استيسر
له او عشرين درهما و من بلغت عنده
صدقة الحقة و ليست عنده الحقة و
عنده الجذعة فانها تقبل منه الجذعة
يعطيه المصدق عشرين درهما او شاتين
و من بلغت عنده صدقة الحقة و ليست
عنده الا بنت لبون فانها تقبل منه بنت
لبون و يعطي شاتين او عشرين درهما
و من بلغت صدقته بنت لبون و عنده
حقة فانها تقبل منه الحقة و يعطيه
المصدق عشرين درهما او شاتين و من

ever has got to pay the charity of the female young one of two years and there is no such camel with him, but there is the female young one of one year with him, such camel shall be accepted from him and he shall pay therewith 20 dirhams or two goats; and whoever has got to pay the charity of the female young one of one year old, and then it is not with him, but there is the female young one of two years with him, such latter camel shall be accepted from him, and the collector shall pay him 20 dirhams or two goats; if he has no such camel of two years with him and in full, but there is with him the male young one of 2 years, such camel shall be accepted from him, when there is nothing with him. And regarding the charity of goats in their graze, when they are 40 to 120, there is one goat, and when they exceed 120 to 200, there are two goats regaring that, and when they increase from 200 to 300, there are therein three goats; and when they increase to 300, there is one goat for every 100; when the grazing sheep of a man is less than 40 goats by one, there is no Zakat for them except as their owner wishes; and you should not take out for Zakat old ones and those who have got defect in eye and buck-goats except what the collector wishes; the scattered ones should not be collected together, nor the flock should be disbanded out of fear of charity. And what belongs to two co-sharers shall be returned to them in equal

بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ وَلَيْسَتْ عِنْدَهُ وَ
عِنْدَهُ بِنْتُ مَخَاضٍ فَانَّهَا تُقْبَلُ مِنْهُ
بِنْتُ مَخَاضٍ وَيُعْطِي مَعَهَا عِشْرِينَ دِرْهَمًا
اَوْ شَاتَيْنِ وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ
مَخَاضٍ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ
لَبُونٍ فَانَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيهِ الْمُصَدِّقُ
عِشْرِينَ دِرْهَمًا اَوْ شَاتَيْنِ فَانْ لَمْ يَكُنْ عِنْدَهُ
بِنْتُ مَخَاضٍ عَلَى وَجْهِهَا وَعِنْدَهُ ابْنُ
لَبُونٍ فَانَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ *
وَفِي صَدَقَةِ الْغَنَمِ فِي سَائِمَتِهَا اِذَا كَانَتْ
اَرْبَعِينَ اِلَى عِشْرِينَ وَمِائَةٍ شَاةٌ فَاِذَا
زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ اِلَى مِائَتَيْنِ
فَفِيهَا شَاتَانِ فَاِذَا زَادَتْ عَلَى مِائَتَيْنِ اِلَى
ثَلَثِ مِائَةٍ فَفِيهَا ثَلَثُ شِيَاهٍ فَاِذَا زَادَتْ
عَلَى ثَلَثِ مِائَةٍ فَفِي كُلِّ مِائَةٍ شَاةٌ فَاِذَا
كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ اَرْبَعِينَ
شَاةً وَاحِدَةً فَلَيْسَ فِيهَا صَدَقَةٌ اِلَّا اَنْ يَشَاءَ
رَبُّهَا وَلَا تُخْرِجُ فِي الصَّدَقَةِ هَرِمَةً وَلَا
ذَاتَ عَوَارٍ وَلَا تَيْسًا اِلَّا مَا شَاءَ الْمُصَدِّقُ وَلَا
يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلَا يُفَرَّقُ بَيْنَ
مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ وَمَا كَانَ مِنْ
خَلِيطَيْنِ فَانَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ

shares. And regarding silver, there is $\frac{1}{4}$th of oshar, and if there is nothing but 190 dirhams, there is nothing for them (Zakat) except as their owner wishes. *Bukhari*

وَ فِي الرِّقَةِ رُبُعُ الْعُشْرِ فَإِنْ لَمْ تَكُنْ إِلَّا تِسْعِينَ وَ مِائَةً فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا — (الْبُخَارِي)

60. **Abdullah-b-Omar** reported from the Prophet who said : There is $\frac{1}{10}$ th in what is watered by clouds or fountains or in a fertile land. And there is half of $\frac{1}{10}$th in what is watered by camels.[669] *Bukhari*

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ فِيمَا سَقَتِ السَّمَاءُ وَ الْعُيُونُ أَوْ كَانَ عَثَرِيًّا الْعُشْرُ وَ مَا سُقِيَ بِالنَّضْحِ نِصْفُ الْعُشْرِ (الْبُخَارِي)

61 **Abu Hurairah** reported that the Ms. of Allah said : Animals, their wounds are exempted, and well is exempted, and mines are exempted, and there is $\frac{1}{5}$th in the buried treasure.[670] *Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ الْعَجْمَاءُ جَرْحُهَا جُبَارٌ وَ الْبِئْرُ جُبَارٌ وَ الْمَعْدِنُ جُبَارٌ وَ فِي الرِّكَازِ الْخُمُسُ (مُتَّفَقٌ عَلَيْهِ)

62. **Ali** reported that the Ms. of Allah said : I have indeed made remisssion of horses and asses (from Zakat) ; so take Zakat of silver, one dirham from every forty dirhams There is no Zakat in 190 dirhams. When they reach 200 (dirhams), then there are 5 dirhams therein.

Tirmizi, Abu Daud

عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَدْ عَفَوْتُ عَنِ الْخَيْلِ وَ الرَّقِيقِ فَهَاتُوا صَدَقَةَ الرِّقَةِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ وَ لَيْسَ فِي تِسْعِينَ وَ مِائَةٍ شَيْءٌ فَإِذَا بَلَغَتْ مِائَتَيْنِ فَفِيهَا خَمْسَةُ دَرَاهِمَ (التِّرْمِذِي وَ أَبُو دَاوُدَ)

669. There is $\frac{1}{10}$th of the produce to be given as Zakat if the land is watered by natural means such as rain water; but if it is watered by artificial means the tax is $\frac{1}{20}$th of the produce.

670 The meaning of this tradition is that there are three kinds of death or wound or injuries for which there is no criminal offence. If a man dies or is injured by animals, the owner of the animals is not liable; but if the injury is received by him at night, the owner is liable as he should have tied them up at night. Similarly, if a driver is engaged for driving animal and if the driver is injured the owner is liable, as a good driver should have been appointed. Well is exempted means that the owner of the well is exempted from liability in case a man engaged by him works in well and recieves injuries. Similar is the meaning of "Mines are exempted." Rukaj is a hidden treasure found by a man. Zakat of of this kind of property is to be given.

63. **Ali** reported: Zohair said: I take it from the Prophet who said: Bring ¼th of Oshar; there is one dirham for every 40 dirhams and there is nothing on you till it completes 200 dirhams. So when it comes up to 200 dirhams, there are 5 dirhams therein; and what is in excess is upon that (proportionate) account. And in goats, there is one goat in every forty up to 120; if they increase by one, then up to 200, two she goats (of one year); if they increase, then up to 300, 3 goats of one year; if they increase over 300, then for every one hundred one she goat; if you have no more than 39, there is nothing on you regarding them. And about cows, in every thirty there is one calf of one year, and in every forty, there is one calf of full two years, and there is nothing for the cattle engaged in labour.[671] *Abu Daud.*

عَنْ عَلِيٍّ قَالَ زُهَيْرٌ احْسِبُهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَالَ هَاتُوا رُبُعَ الْعُشْرِ مِنْ كُلِّ اَرْبَعِينَ دِرْهَمًا دِرْهَمٌ وَلَيْسَ عَلَيْكُمْ شَيْءٌ حَتّٰى تَتِمَّ مِائَتَيْ دِرْهَمٍ فَاِذَا كَانَتْ مِائَتَيْ دِرْهَمٍ فَفِيهَا خَمْسَةُ دَرَاهِمَ فَمَا زَادَ فَعَلٰى حِسَابِ ذٰلِكَ وَفِي الْغَنَمِ فِي كُلِّ اَرْبَعِينَ شَاةٌ شَاةٌ اِلٰى عِشْرِينَ وَمِائَةٍ فَاِذَا زَادَتْ وَاحِدَةً فَشَاتَانِ اِلٰى مِائَتَيْنِ فَاِنْ زَادَتْ فَثَلٰثُ شِيَاهٍ اِلٰى ثَلٰثِ مِائَةٍ فَاِذَا زَادَتْ عَلٰى ثَلٰثِ مِائَةٍ فَفِي كُلِّ مِائَةٍ شَاةٌ فَاِنْ لَمْ تَكُنِ اِلَّا تِسْعٌ وَثَلٰثُونَ فَلَيْسَ عَلَيْكَ فِيهَا شَيْءٌ وَفِي الْبَقَرِ فِي كُلِّ ثَلٰثِينَ تَبِيعٌ وَفِي الْاَرْبَعِينَ مُسِنَّةٌ وَلَيْسَ عَلَى الْعَوَامِلِ شَيْءٌ (اَبُو دَاوُدَ)

64. **Mu'az** reported that when the Prophet sent him to Yemen, he ordered him to take one yearling of male or female for every thirty cattle and one cow of 2 years old for every 40 cattle. *Abu Daud, Tirmizi, Nisai.*

عَنْ مُعَاذٍ اَنَّ النَّبِيَّ صَلَّعم لَمَّا وَجَّهَهُ اِلَى الْيَمَنِ اَمَرَهُ اَنْ يَاْخُذَ مِنَ الْبَقَرِ مِنْ كُلِّ ثَلٰثِينَ تَبِيعًا اَوْ تَبِيعَةً وَمِنْ كُلِّ اَرْبَعِينَ مُسِنَّةً (اَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ)

65. **Abu Sayeed al-Khodri**

عَنْ اَبِي سَعِيدِ نِ الْخُدْرِيِّ اَنَّ النَّبِيَّ

671. This is addressed to Zakat collectors. They were instructed to give one portion to the owner out of three portions of dates If it is divided into 3 portions, it shall be divided into four portions—one of them belonging to the owner. The whole was due; but out of compassion, ⅓rd or ¼th was ordered to be given up This is in connection with the Jews of Khaiber This is not applied in case of the Muslims.

reported that the Holy Prophet said : There is no Zakat for seeds or dates till they come up to 5 'wasaqs'. *Nisai.*

صلعم قَالَ لَيْسَ فِي حَبٍّ وَّ لَا تَمْرٍ صَدَقَةٌ حَتّٰى يَبْلُغَ خَمْسَةَ اَوْسُقٍ (اَلنَّسَائِيُّ)

66. **Attab-b-Osaid** reported that the Prophet said : In Zakat of grapes, they shall be appraised as dates are appraised and then their Zakat shall be paid after being dried up, as Zakat of fresh dates are paid after being dried up. *Tirmizi, Abu Daud.*

عَنْ عَتَّابِ بْنِ اُسَيْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي زَكٰوةِ الْكَرْمِ اِنَّهَا تُخْرَصُ كَمَا تُخْرَصُ النَّخْلُ ثُمَّ تُؤَدّٰى زَكٰوتُهُ زَبِيْبًا كَمَا تُؤَدّٰى زَكٰوةُ النَّخْلِ تَمْرًا (اَلتِّرْمِذِيُّ وَ اَبُوْ دَاوٗدَ)

67. **Sahal-b-Abi Hatmah** reported that the Prophet used to say : When you appraise dates, take (them) and give up $\frac{1}{3}$rd ; if you do not give up $\frac{1}{3}$rd, then give up $\frac{1}{4}$th.

Tirmizi, Abu Daud, Nisai.

عَنْ سَهْلِ بْنِ اَبِيْ حَثْمَةَ حَدَّثَ اَنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ يَقُوْلُ اِذَا خَرَصْتُمْ فَخُذُوْا وَ دَعُوا الثُّلُثَ فَاِنْ لَّمْ تَدَعُوا الثُّلُثَ فَدَعُوا الرُّبُعَ (اَلتِّرْمِذِيُّ وَ اَبُوْ دَاوٗدَ اَلنَّسَائِيُّ)

68. **Ayesha** reported that the Holy Prophet sent Abdullah-b-Rawwahah to the Jews to appraise dates on trees when they are fresh before they are eatable. *Abu Daud.*

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَبْعَثُ عَبْدَ اللّٰهِ بْنَ رَوَاحَةَ اِلٰى يَهُوْدَ فَيَخْرُصُ النَّخْلَ حِيْنَ يَطِيْبُ قَبْلَ اَنْ يُّؤْكَلَ مِنْهُ (اَبُوْ دَاوٗدَ)

69. **Abu Omar** reported that the Ms. of Allah said about (Zakat of) honey : For every ten leather bottles, one bottle.[672] *Tirmizi.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْعَسَلِ فِيْ كُلِّ عَشَرَةِ اَزْقٍّ زِقٌّ (اَلتِّرْمِذِيُّ)

70. **Jainab, wife of Abdullah** reported : The Ms. of Allah addressed us and said : O assembly of women !

عَنْ زَيْنَبَ اِمْرَاَةِ عَبْدِاللّٰهِ قَالَتْ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

672. Iman Shafeyi holds that there is no Zakat upon honey, but Imam Abu Hanifa says otherwise in view of this tradition.

give Zakat although it be from your ornaments, because you will form the majority of the dwellers of hell on the Resurrection Day. [673] *Tirmizi.*

فَقَالَ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ فَإِنَّكُنَّ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ (التِّرْمِذِيُّ)

71. **Amr-b-Shuaib** reported from his father from his grand father who said that two women came to the Holy Prophet with two bangles of gold in their hands. He asked them : Have you paid its Zakat? 'No', replied they. The Holy Prophet then asked them : Do you both like that Allah will dress you with bangles out of the bangles of the fire ? 'No', replied they. He said : Then pay its Zakat. *Tirmizi.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ امْرَأَتَيْنِ أَتَتَا رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِي أَيْدِيهِمَا سِوَارَانِ مِنْ ذَهَبٍ فَقَالَ لَهُمَا تُؤَدِّيَانِ زَكٰوتَهُ قَالَتَا لَا فَقَالَ لَهُمَا رَسُولُ اللّٰهِ صلعم أَتُحِبَّانِ أَنْ يُسَوِّرَكُمَا اللّٰهُ بِسِوَارَيْنِ مِنْ نَارٍ قَالَتَا لَا قَالَ فَأَدِّيَا زَكٰوتَهُ (التِّرْمِذِيُّ)

72. **Umme-Salamah** reported : I used to put on 'wazh' of gold. So I enquired : O Ms. of Allah ! is it a hoarded treasure? [674] He said : What has reached us is that its Zakat should be paid. Its Zakat was paid and so it is not a hoarded treasure.

Malek, Abu Daud.

عَنْ أُمِّ سَلَمَةَ قَالَتْ كُنْتُ أَلْبَسُ أَوْضَاحًا مِنْ ذَهَبٍ فَقُلْتُ يَا رَسُولَ اللّٰهِ أَكَنْزٌ هُوَ فَقَالَ مَا بَلَغَ أَنْ تُؤَدَّى زَكٰوتُهُ فَزُكِّيَ فَلَيْسَ بِكَنْزٍ (مَالِكٌ وَأَبُو دَاوُدَ)

73. **Samorah-b-Jundab** reported : The Ms. of Allah used to direct us to collect Zakat from that which we counted as merchandise. *Abu Daud.*

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُنَا أَنْ نُخْرِجَ الصَّدَقَةَ مِنَ الَّذِي نَعُدُّ لِلْبَيْعِ (أَبُو دَاوُدَ)

74. **Rabiah-b-Abi Abdur Rahman** reported from more than one that

عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ عَنْ

673 Imams Malek and Ahmad hold that Zakat is binding upon ornaments which are unlawful for use, and it is not to be levied from ornaments lawful for use. Imams Abu Hanifa and Shafeyi stand on the tradition upon a general order of payment of Zakat on ornaments.

674. This refers to the Quranic verse—"Those who hoard up gold and silver, and donot spend in the way of Allah, give them news of severe chastisement—9 : 34Q. If Zakat is paid out of hoarded treasure, it is no longer considered as hoarded.

غير واحد ان رسول الله صلى الله عليه وسلم اقطع لبلال بن الحارث المزني معادن القبلية وهي ناحية الفرع فتلك المعادن لا تؤخذ منها الا الزكوة الى اليوم (ابو داود)

the Ms. of Allah granted free the mines of Qabaliyyah and that is by the side of furh to Bilal-b-Hares al Mujni. So, (as for) those mines, nothing but Zakat is levied from them up to this day. *Abu Daud.*

عن موسى بن طلحة قال عندنا كتاب معاذ ابن جبل عن النبي صلعم انه قال انما امره ان ياخذ الصدقة من الحنطة والشعير والزبيب والتمر شرح السنة (مرسل)

258w. **Musa-b-Talha** reported : We had with us a letter of Mu'az-b-Jabal from the Holy Prophet. He (Prophet) said : Verily he ordered him to take Zakat from wheat, barley, raisins and dates. *Sharh-i-Sunnat* (*Defective*)

عن علي ان النبي صلى الله عليه وسلم قال ليس في الخضراوات صدقة ولا في العرايا صدقة ولا في اقل من خمسة اوسق صدقة ولا في العوامل صدقة ولا في الجبهة صدقة قال الصقر الجبهة الخيل البغال والعبيد (الدارقطني)

259w. **Ali** reported that the Ms. of Allah said : There is no Zakat in vegetables, nor there is Zakat in cultivated plants, nor there is Zakat in less than five 'wasaqs', nor there is Zakat in animals of labour, nor there is Zakat in Zabha. (Saqar said: Zabha is horse, mule and servants.)

Darqutni

عن طاؤس ان معاذ بن جبل اتي بوقص البقر فقال لم يامرني فيه النبي صلى الله عليه وسلم بشيء (الدارقطني والشافعي)

260w. **Taus** reported that some cows were brought before Muaz-b-Jabal. He said : The Prophet did not direct me to levy anything therein. 674a *Darqutni, Shafyi*

674a. Imam Shafeyi said that wasq as used here means a number that does not reach nisab.

SECTION—5

675—Charity of Fitr

(a) **Sadka Fitr** means alms bestowed upon the poor on the occassion of I'd festival after the month of Ramazan. It is imcumbent upon every Muslim possessing of property to the amount of a nisab clear of incumbrance. Imam Shafeyi, however, maintained that it is incumbent upon every person who possesses property to the value of about one days subsistance of himself and his family. It is, however, not held to be consistent with the true precept of the Holy Prophet. It is Farz upon all mankind of both sexes to pay I'd-charity and also on behalf of their infant children and servants and slaves. It is not Farz upon a man to pay these charity on behalf of wife or adult members of the family including sons and daughters, but it is quite lawful as optional benovolence. Fitr was made binding in the second year of the Heigra.

(b) **Proportion of I'd charity,** and the articles in which it may be discharged. The measure of I'd charity in wheat, flower, bran and dried friuts is half Sa'a; and in dates or barley, one Sa'a (8: 80). Imam Shafeyi holds that the measure in all the above articles is one Sa'a (8: 76). But in all cases, value of the measure must be ascertained to give laxity to the above rule. In some country, it can be given in staple food crops such as rice or bread. It is also lawful to pay the equivalent price, because price satisfies the various wants of the poor and the needy. One Sa'a is equivalant to 112 ounces, nearly 3 to 4 seers. In India, it generelly comes to between 3 as. to 4 as. per head. Like Zakat, Fitr Charity was an organised institution, but it fell afterwards into disuse.

(c) **Time of commencement** of the obligation of I'd charity and its end. It commences with the early dawn of the I'd day, and ends before the I'd prayer commences. It may, however, be paid after prayer or any subsequent day provided the persons to whom it would be paid be kept ascertained in mind. If any son or daughter is born to the family before the early dawn, Fitr becomes compulsory on the guardians to be paid on behalf of the newly born child. Imam Shafeyi maintains that it commences with the sun-set of the last day of Ramazan. It is mustahab (laudable) to pay I'd charity befor one proceeds to the I'd place for the festival prayer. This is with this view

that this charity might relieve the wants of the poor and thereby enable them to enjoy the festival. It may be paid on the previous day of the festival.

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75. **Ibn Omar** reported that the Ms. of Allah made obligatory the charity of 'Fitr'—one sa'a of dates or one sa'a of wheat upon the slave and the free, male and female, young and old from among the Muslims. He directed its payment before the people go out for the prayer. *Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَكٰوةَ الْفِطْرِ صَاعًا مِّنْ تَمْرٍ اَوْ صَاعًا مِّنْ شَعِيْرٍ عَلَى الْعَبْدِ وَالْحُرِّ وَالذَّكَرِ وَالْاُنْثٰى وَالصَّغِيْرِ وَالْكَبِيْرِ مِنَ الْمُسْلِمِيْنَ وَاَمَرَ بِهَا اَنْ تُؤَدّٰى قَبْلَ خُرُوْجِ النَّاسِ اِلَى الصَّلٰوةِ (مُتَّفَقٌ عَلَيْهِ)

76. **Abu Sayed al-Khodri** reported: We used to levy charity of Fitr —one sa'a from food-crops or one sa'a from wheat, or one sa'a from dates, or one sa'a from 'cheese', or one sa'a from raisins. *Agreed.*

عَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ كُنَّا نُخْرِجُ زَكٰوةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ اَوْ صَاعًا مِّنْ شَعِيْرٍ اَوْ صَاعًا مِّنْ تَمْرٍ اَوْ صَاعًا مِنْ اَقِطٍ اَوْ صَاعًا مِّنْ زَبِيْبٍ (مُتَّفَقٌ عَلَيْهِ)

77. **Ibn Abbas** reported that he said in the last of Ramazan : Take out alms of your fast. The Ms. of Allah made this charity compulsory : One sa'a from dates, or barley or half a sa'a from flour upon every free man or slave, male or female, young or old. *Abu Daud, Nisai.*

عَنِ ابْنِ عَبَّاسٍ قَالَ فِيْ اٰخِرِ رَمَضَانَ اَخْرِجُوْا صَدَقَةَ صَوْمِكُمْ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذِهِ الصَّدَقَةَ صَاعًا مِّنْ تَمْرٍ اَوْ شَعِيْرٍ اَوْ نِصْفَ صَاعٍ مِّنْ قَمْحٍ عَلٰى كُلِّ حُرٍّ اَوْ مَمْلُوْكٍ ذَكَرٍ اَوْ اُنْثٰى صَغِيْرٍ اَوْ كَبِيْرٍ (اَبُوْ دَاوٗدَ وَالنَّسَائِيُّ)

78. **Same** reported that the Ms of Allah made charity of Fitr compulsory as a purification of fast from vile discourse and vain talks and as food to the poor. *Abu Daud.*

عَنْهُ قَالَ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَكٰوةَ الْفِطْرِ طُهْرَةً لِّلصِّيَامِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِّلْمَسَاكِيْنِ (اَبُوْ دَاوٗدَ)

79. **Amr-b-Shu'aib** reported from his father from his grandfather who said that the Prophet sent a proclaimer in the lanes of

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُنَادِيًا فِيْ

Mecca (to proclaim): Beware! verily charity of Fitr is binding upon every Muslim, male or female, free man or slave, young or old, for two 'mads' of flour, or equal to it or one sa'a from food-crops.[676] *Tirmizi.*

فَجَاجِ مَكَّةَ اَلَا اِنَّ صَدَقَةَ الْفِطْرِ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ ذَكَرٍ اَوْ اُنْثٰى حُرٍّ اَوْ عَبْدٍ صَغِيْرٍ اَوْ كَبِيْرٍ مُدَّانِ مِنْ قَمْحٍ اَوْ سِوَاهُ اَوْ صَاعٌ مِّنْ طَعَامٍ (اَلتِّرْمِذِيُّ)

80. **Abdullah-b-Sa'labah** (or Sa'labah-b-Abdullah) reported from his father that the Ms. of Allah said: One sa'a from barley or wheat from every two—young or old, free man or slave, male or female. As for your wealthy man, Allah will purify him; and as for your poor man, Allah will return to him more than what He gave him. *Abu Daud.*

عَنْ عَبْدِ اللّٰهِ بْنِ ثَعْلَبَةَ اَوْ ثَعْلَبَةَ بْنِ عَبْدِ اللّٰهِ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَاعٌ مِنْ بُرٍّ اَوْ قَمْحٍ عَنْ كُلِّ اثْنَيْنِ صَغِيْرٍ اَوْ كَبِيْرٍ حُرٍّ اَوْ عَبْدٍ ذَكَرٍ اَوْ اُنْثٰى اَمَّا غَنِيُّكُمْ فَيُزَكِّيْهِ اللّٰهُ وَ اَمَّا فَقِيْرُكُمْ فَيَرُدُّ عَلَيْهِ اَكْثَرَ مِمَّا اَعْطَاهُ (اَبُوْ دَاوٗدَ)

SECTION—6

Persons entitled to Zakat

The persons who are entitled to receive Zakat have been written in previous note No. 658. For fear of repetition, it has been omitted here.

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81. **Anas** reported that the Holy Prophet passed by a date on the way and said: Had I not had feared that it belonged to Zakat,

عَنْ اَنَسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِتَمْرَةٍ فِي الطَّرِيْقِ فَقَالَ لَوْلَا اَنِّيْ اَخَافُ

676. It appears from this that out of principal food-crops of each country, Fitr charity can be given. It is not confined within barley, wheat and other things. Too literal meaning of religious doctrines makes a religion dead, and there remains no enthusiasm for it. This is also the case with Islam. The spirit of its doctrines has been given a go-by. The true object of Fitr charity is to help the poor and the needy, so that they may join in the festival with the rich in equal spirit. If it is rendered by the gift of rice, pice or any other thing equal to the quantity prescribed, it will be sufficient.

I would have devoured it.[677] *Agreed.*

أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكَلْتُهَا (مُتَّفَقٌ عَلَيْهِ)

82. **Abu Hurairah** reported that Hasan-b-Ali took a date out of the dates of Zakat and put it in his mouth. To throw it off, the Prophet, said : Vomit, vomit,' He said : Do you not know that we do not devour Zakat ?[678] *Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ أَخَذَ الْحَسَنُ ابْنُ عَلِيٍّ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كِخْ كِخْ لِيَطْرَحَهَا ثُمَّ قَالَ أَمَا شَعَرْتَ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ (مُتَّفَقٌ عَلَيْهِ)

83. **Abdul-Mottalib-b-Rabiah** reported that the Ms. of Allah said : Surely these Zakats—they are indeed the impurities of men, and they are not lawful for Muhammad, nor for the family of Muhammad. *Muslim.*

عَنْ عَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ هٰذِهِ الصَّدَقَاتِ إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ وَإِنَّهَا لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِآلِ مُحَمَّدٍ (مُسْلِمٌ)

84. **Abu Hurairah** reported that whenever any food was brought to the Holy Prophet, he used to enquire about it : Is it a present or charity ? If it was said—charity, he would say to his followers : Eat. He did not eat; and if it was said—present, he stroke it with his hand and ate with them. *Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِطَعَامٍ سَأَلَ عَنْهُ أَهَدِيَّةٌ أَمْ صَدَقَةٌ فَإِنْ قِيلَ صَدَقَةٌ قَالَ لِأَصْحَابِهِ كُلُوا وَلَمْ يَأْكُلْ وَإِنْ قِيلَ هَدِيَّةٌ ضَرَبَ بِيَدِهِ فَأَكَلَ مَعَهُمْ (مُتَّفَقٌ عَلَيْهِ)

85. **Ayesha** reported that there were three injunctions about Barirah. One of the injunctions was that she was set free and then

عَنْ عَائِشَةَ قَالَتْ كَانَ فِي بَرِيرَةَ ثَلَاثُ سُنَنٍ إِحْدَى السُّنَنِ أَنَّهَا عَتَقَتْ فَخُيِّرَتْ فِي

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677. It appears from this that it was unlawful for the Prophet to enjoy Zakat property, as it is a refuge of property just as dirt is a refuge of man. It is seen that Zakat was not therefore a source of income to the Prophet himself but to the Estate for protection of the poor and defence of state Indeed, Zakat, Oshar and Fai were the main sources of income of the Muslim estate. It is also deduced from this that it is lawful to take a thing of small value if found in the way and if its owner is not easily found.

678. It is evident from this that Zakat was not lawful to the Prophet and his descendants though poor, and that it is the duty of parents and guardians to prevent their wards and sons from doing things opposed to Shariat, such as wearing silk or gold etc.

she chose (to remain with) her husband. The Ms. of Allah said : Mastery is for one who emancipates. The Ms. of Allah entered while the kettle was boiling with meat. Then loaf and lentils from the lentils of the house were brought to him. He said : Have I not seen kettle wherein there was meat? 'Yes' said they 'but that is meat given as Zakat to Barirah, and you cannot eat Zakat. He said : That is Zakat to her but present to us. *Agreed.*

زَوْجِهَا وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْوَلَاءُ لِمَنْ اَعْتَقَ وَدَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْبُرْمَةُ تَفُوْرُ بِلَحْمٍ فَقُرِّبَ اِلَيْهِ خُبْزٌ وَاُدْمٌ مِنْ اُدْمِ الْبَيْتِ فَقَالَ اَلَمْ اَرَ الْبُرْمَةَ فِيْهَا لَحْمٌ قَالُوْا بَلٰى وَلٰكِنْ ذٰلِكَ لَحْمٌ تُصُدِّقَ بِهٖ عَلٰى بَرِيْرَةَ وَاَنْتَ لَا تَاْكُلُ الصَّدَقَةَ قَالَ هُوَ عَلَيْهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ (مُتَّفَقٌ عَلَيْهِ)

86. **Abu Hurairah** reported that the Ms. of Allah said : The penniless is not he who turns round men, and whom a morsel or two and a date or two turns back, but the penniless is he who does not find wealth to make him free from want, nor does he disclose so as to invoke charity upon him, nor does he stand up and beg of men.. *Agreed*

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمِسْكِيْنُ الَّذِىْ يَطُوْفُ عَلَى النَّاسِ تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ وَلٰكِنَّ الْمِسْكِيْنَ الَّذِىْ لَا يَجِدُ غِنًى يُغْنِيْهِ وَلَا يُفْطَنُ بِهٖ فَيُتَصَدَّقُ عَلَيْهِ وَلَا يَقُوْمُ فَيَسْاَلُ النَّاسَ (مُتَّفَقٌ عَلَيْهِ)

87. **Abu Rafe'** reported that the Ms. of Allah sent a man of Banu Makhzum to levy Zakat. He said to Abu Rafe :[679] Come with me ; so that you may get something of it (Zakat). "No" said he, till it (Zakat) was brought to the Prophet. Then he asked him and went to the Prophet and begged of him. He said : Verily

عَنْ اَبِىْ رَافِعٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا مِّنْ بَنِىْ مَخْزُوْمٍ عَلَى الصَّدَقَةِ فَقَالَ لِاَبِىْ رَافِعٍ اصْحَبْنِىْ كَيْمَا تُصِيْبَ مِنْهَا فَقَالَ لَا حَتّٰى اٰتِىَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَسْاَلَهٗ فَانْطَلَقَ اِلَى النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ

679. Abu Rafe' was the freed man of the Holy Prophet who prohibited him from accepting Zakat. It appears from this that it is unlawful even for the slaves of Banu Hashim to accept Zakat though they may be deserving of charity. The same rule governs both the masters and the slaves.

وَسَلَّمَ فَسَأَلَهُ فَقَالَ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لَنَا وَإِنَّ مَوَالِيَ الْقَوْمِ مِنْ أَنْفُسِهِمْ. (التِّرْمِذِيُّ وَأَبُو دَاوُدَ)

Zakat is not lawful for us and verily the freed slaves of a people are from themselves.

Tirmizi, Abu Daud,

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ (التِّرْمِذِيُّ وَ أَبُوْدَاوُد وَ الدَّارِمِيُّ وَ أَحْمَدُ وَ النَّسَائِيُّ وَ ابْنُ مَاجَةَ عَنْ أَبِي هُرَيْرَةَ

88. **Abdullah-b-Amr** reported that the Messenger of Allah said : Zakat is not lawful for the rich, nor for one possessing health and strength. [680]

Tirmizi, Abu Daud, Darimi, Ahmad, Nisai and Ibn Majah from Abu Hurairah.

عَنْ عُبَيْدِ اللهِ بْنِ عَدِيِّ بْنِ الْخِيَارِ قَالَ أَخْبَرَنِي رَجُلَانِ أَنَّهُمَا أَتَيَا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي حَجَّةِ الْوَدَاعِ وَهُوَ يَقْسِمُ الصَّدَقَةَ فَسَأَلَاهُ مِنْهَا فَرَفَعَ فِينَا النَّظَرَ وَخَفَضَهُ فَرَآنَا جَلْدَيْنِ فَقَالَ إِنْ شِئْتُمَا أَعْطَيْتُكُمَا وَلَا حَظَّ فِيهَا لِغَنِيٍّ وَلَا لِقَوِيٍّ مُكْتَسِبٍ (أَبُو دَاوُدَ وَ النَّسَائِيُّ)

89. **Obaidullah-b-Adi-b-Khiyar** reported : about two men, that they came to the Prophet while he was in the Farewell Pilgrimage and while he was distributing Zakat. They both begged him therefrom. He raised up his look towards us and then lowered it, and found us robust. So he said: If you like, I shall give you; but there is no share therein for the rich, nor for the able-bodied capable of earning.

Abu Daud, Nisai.

عَنْ عَطَاءِ بْنِ يَسَارٍ مُرْسَلًا قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ إِلَّا لِخَمْسَةٍ لِغَازٍ فِي سَبِيلِ اللهِ أَوْ لِعَامِلٍ عَلَيْهَا أَوْ لِغَارِمٍ أَوْ لِرَجُلٍ اشْتَرَاهَا بِمَالِهِ أَوْ لِرَجُلٍ كَانَ لَهُ جَارٌ مِسْكِينٌ فَتُصُدِّقَ عَلَى

90. **Ata'a-b-Yasar** reported a defective tradition saying that the Ms. of Allah said : Charity is not lawful for the rich but for five persons (1) for a warrior in the way of Allah, (2) or for its collector,(3) or for a debtor, (4) or for a man who purchased it with his property, (5) or for a man who has got a poor neighbour and so charity is

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680. The rich are of three kinds ; (1) those on whom Zakat is Farz or compulsory ; (2) those who cannot receive Zakat, and on whom charity of fast-breaking is binding ; (3) those for whom it is unlawful to beg. It appears from this tradition that it is unlawful for those who are stout and strong and able to earn to receive Zakat. This is the view of Imam Shafeyi ; but Imam Abu Hanifa says that this tradition has been abrogated and that the Holy Prophet used to pay Zakat to poor refugees who were able-bodied.

given to the poor man and the poor man gives it as present to the rich man.[681]

Malek, Abu Daud

الْمِسْكِيْنَ فَاَهْدَى الْمِسْكِيْنُ لِلْغَنِيِّ

(مَالِكٌ وَ اَبُوْ دَاوُدَ)

91. **Ziyad b-al-Hares Sodayi** reported : I came to the Prophet and took oath of allegiance to him. He narrated a long tradition. Then a man came to him and said : Give me something of Zakat. The Ms. of Allah said to him : Allah was not pleased with the order of the Prophet or of those beside him about charities till He passed order thereabouts. It is that He divided it into eight divisions. If you then come within those divisions, I shall give you. *Abu Daud.*

عَنْ زِيَادِ بْنِ الْحَارِثِ الصُّدَائِيِّ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ فَبَايَعْتُهُ فَذَكَرَ حَدِيْثًا طَوِيْلًا فَاَتَاهُ رَجُلٌ فَقَالَ اَعْطِنِيْ مِنَ الصَّدَقَةِ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ اِنَّ اللّٰهَ لَمْ يَرْضَ بِحُكْمِ نَبِيٍّ وَلَا غَيْرِهٖ فِي الصَّدَقَاتِ حَتّٰى حَكَمَ فِيْهَا هُوَ فَجَزَّاَهَا ثَمَانِيَةَ اَجْزَاءٍ فَاِنْ كُنْتَ مِنْ تِلْكَ الْاَجْزَاءِ اَعْطَيْتُكَ

(اَبُوْ دَاوُدَ)

92. **Zaid-b-Aslam** reported that Omar-b-al-Khattab drank milk which pleased him. He asked one who had given him drink: Wherefrom is this milk ? He informed him that he went to a well which he named when lo ! there were camels from the camels of Zakat. They were then drinking water. They took milk from them. I put it in my bag of water and so it is this. Omar then entered his hand (into his throat) and took out the drink (by vomitting).[682]

Malek, Baihaqi.

عَنْ زَيْدِ بْنِ اَسْلَمَ قَالَ شَرِبَ عُمَرُ بْنُ الْخَطَّابِ لَبَنًا فَاَعْجَبَهُ فَسَاَلَ الَّذِيْ سَقَاهُ مِنْ اَيْنَ هٰذَا اللَّبَنُ فَاَخْبَرَهُ اَنَّهُ وَرَدَ عَلٰى مَاءٍ قَدْ سَمَّاهُ فَاِذَا نَعَمٌ مِنْ نَعَمِ الصَّدَقَةِ وَ هُمْ يَسْقُوْنَ فَحَلَبُوْا مِنْ اَلْبَانِهَا فَجَعَلَتْهُ فِيْ سِقَائِيْ فَهُوَ هٰذَا فَاَدْخَلَ عُمَرُ يَدَهُ فَاسْتَقَاءَ

(مَالِكٌ وَ الْبَيْهَقِيُّ)

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681. There are five rich men for whom Zakat is lawful. The debtor whose property is not sufficient to liquidate the debt can receive charity. Regarding the rich Gazi, Imam Shafeyi holds that it is lawful to give him Zakat, while Imam Abu Hanifa differs from him on the authority of some traditions.

682. This is by way of too much piety on the part of Hazrat Omar. But to enjoy a gift from third person who receives Zakat is lawful (8 : 85).

SECTION 7

683—Irrevocable Charity.

Charity or gift once given can not be revoked. Charity or gift is not valid unless attended with seisin as it is gratutious, neither is alms lawful where it consists of an undivided part of a thing capable of division. Retraction of alms is unlawful, because the object of alms is merit in the sight of Allah and that has been obtained by alms. If alms is bestowed upon a rich man, it cannot be revoked for the same reason. Gifts, however, may be revoked in some cases dealt with under the chapter of gift in note 966. In order to safeguard revocation, the secular law is that none can validly give in charity the whole of his property except to the extent of one-third. The remainder of the property is necessary for the maintenance of his family consisting of wife, children and servants. The Holy Prophet once instructed one of his companions to make such kind of charity (see Hedayah).

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93. **Omar-b-Khattab** reported : I let out a horse for riding in the way of Allah, but then he reduced that which was with him lean and thin. I intended to purchase it and thought that he would sell it with cheap price. I then asked the Prophet who said: Don't buy it and don't take back your charity, even though he gives you a *dirham* in exchange, because he who takes back his charity is like a dog who takes back his vomitted thing. In another narration: Don't take back your charity, because he who takes back his charity is like one who takes back his vomitted thing.[684]

Agreed.

عَنْ عُمَرَ بْنِ خَطَّابٍ قَالَ حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللّٰهِ فَاَضَاعَهُ الَّذِي كَانَ عِنْدَهُ فَاَرَدْتُ اَنْ اَشْتَرِيَهُ وَظَنَنْتُ اَنَّهُ يَبِيعُهُ بِرُخْصٍ فَسَاَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَشْتَرِهِ وَلَا تَعُدْ فِي صَدَقَتِكَ وَاِنْ اَعْطَاكَهُ بِدِرْهَمٍ فَاِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ وَفِي رِوَايَةٍ لَا تَعُدْ فِي صَدَقَتِكَ فَاِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْعَائِدِ فِي قَيْئِهِ (مُتَّفَقٌ عَلَيْهِ)

684. Some say on the basis of this tradition that even to buy a gifted thing from the donee is unlawful, but the majority of the learned men hold it to be Makruh-Tanjihi (not commendable thing) but not unlawful.

94. **Boraidah** reported : I was seated near the Prophet when a woman came to him and said : O Ms. of Allah ! I have certainly given a slave-girl to my mother in charity, but she (mother) died. He said : Your reward has become obligatory, and heritage has returned her to you. She said : O Ms. of Allah ! there was fasting of a month due from her. Shall I fast for her ? He said : Fast for her. She said : She did never make pilgrimage. Shall I make pilgrimage for her ? 'Yes', said he, 'make pilgrimage for her'.[685] *Muslim.*

عَنْ بُرَيْدَةَ قَالَ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذْ أَتَتْهُ امْرَأَةٌ فَقَالَتْ يَا رَسُوْلَ اللهِ إِنِّي تَصَدَّقْتُ عَلَى أُمِّي بِجَارِيَةٍ وَإِنَّهَا مَاتَتْ قَالَ وَجَبَ أَجْرُكِ وَرَدَّهَا عَلَيْكِ الْمِيْرَاثُ قَالَتْ يَا رَسُوْلَ اللهِ إِنَّهُ كَانَ عَلَيْهَا صَوْمُ شَهْرٍ أَفَأَصُوْمُ عَنْهَا قَالَ صُوْمِي عَنْهَا قَالَتْ إِنَّهَا لَمْ تَحُجَّ قَطُّ أَفَأَحُجُّ عَنْهَا قَالَ نَعَمْ حُجِّي عَنْهَا - (مُسْلِمٌ)

SECTION 8

686—Zakat Collector

Collectors of Zakat in the Islamic Regime were just like collectors of revenue of the present time. They were paid from the Baitul-Mal or Public Treasury from the item of Zakat. They were, therefore, public servants, and as such commanded public respect. These public servants received nothing from the public as bribe or presents, because by virtue of their position, presents came to them in order to arrest their favour and consequently of remission of Zakat-tax. Zakat payment was complete when the collector was satisfied in his honest demand from the debtor.

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95. **Jarir-b-Abdullah** reported that the Ms. of Allah said: When the Zakat collector comes to you, let him come out from you while he is pleased with you.[687] *Muslim.*

عَنْ جَرِيْرِ بْنِ عَبْدِ اللهِ قَالَ قَالَ رَسُوْلُ اللهِ صلعم إِذَا أَتَاكُمُ الْمُصَدِّقُ فَلْيَصْدُرْ عَنْكُمْ وَهُوَ عَنْكُمْ رَاضٍ - (مُسْلِمٌ)

685. It is held by majority of learned theologians that a Muslim is not allowed to keep fast for another, but he is allowed to make pilgrimage for another.

687. Pay full dues, so that the collector may return pleased .

96. **Abu Humaid-as-Sayidi** reported: The Prophet appointed a man of Azd tribe called Ibnul Lutbiyyah as a Zakat-collector. When he returned (to Medina), he said : This is for you (Muslims) and these are presents to me. Then the Holy Prophet delivered sermon, praised Allah and eulogised Him and said : As for what is next, surely I have appointed some men among you in some affairs of which I am a deputy to Allah. One of them comes and says : This is for you and this is a present given to me. Why then does he not sit down in the house of his father or in the house of his mother and then see whether he is given presents or not ? By Him in whose hand there stands my life, nobody will take anything out of it but he will not be brought on the Resurrection Day carrying it on his shoulder. If he had any mule, there will be braying ; if he had a cow for him there will be bellowing for him; or a goat, he will make like voice. Then he raised up his hands, till we saw the whiteness of his two armpits. Then he said : O Allah ! have I communicated ? O Allah ! have I communicated ? [688]

عَنْ اَبِي حُمَيْدِ نِ السَّاعِدِيِّ قَالَ اسْتَعْمَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِّنَ الْاَزْدِ يُقَالُ لَهٗ ابْنُ اللُّتْبِيَّةِ عَلَى الصَّدَقَةِ فَلَمَّا قَدِمَ قَالَ هٰذَا لَكُمْ وَهٰذَا اُهْدِيَ لِيْ فَخَطَبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اَمَّا بَعْدُ فَاِنِّيْ اَسْتَعْمِلُ رِجَالًا مِّنْكُمْ عَلٰى اُمُوْرٍ مِّمَّا وَلَّانِيَ اللّٰهُ فَيَاْتِيْ اَحَدُهُمْ فَيَقُوْلُ هٰذَا لَكُمْ وَهٰذِهٖ هَدِيَّةٌ اُهْدِيَتْ لِيْ فَهَلَّا جَلَسَ فِيْ بَيْتِ اَبِيْهِ اَوْ بَيْتِ اُمِّهٖ فَيَنْظُرَ اَيُهْدٰى لَهٗ اَمْ لَا وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا يَاْخُذُ اَحَدٌ مِّنْهُ شَيْئًا اِلَّا جَاءَ بِهٖ يَوْمَ الْقِيٰمَةِ يَحْمِلُهٗ عَلٰى رَقَبَتِهٖ اِنْ كَانَ بَعِيْرًا لَّهٗ رُغَاءٌ اَوْ بَقَرًا لَّهٗ خُوَارٌ اَوْ شَاةً تَيْعَرُ ثُمَّ رَفَعَ يَدَيْهِ حَتّٰى رَاَيْنَا عُفْرَةَ اِبْطَيْهِ ثُمَّ قَالَ اَللّٰهُمَّ هَلْ بَلَّغْتُ اَللّٰهُمَّ هَلْ بَلَّغْتُ ۔ (مُتَّفَقٌ عَلَيْهِ)

Agreed

97. **Jaber-b-Atik** reported that the Ms. of Allah said: There will soon come to you small groups (of Zakat-collectors) who will not be liked. When they come to you, welcome them and leave them between them and between what they seek (Zakat). If they are just, they are so for

عَنْ جَابِرِ بْنِ عَتِيْكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَيَاْتِيْكُمْ رَكْبٌ مُّبْغَضُوْنَ فَاِذَا جَاءُوْكُمْ فَرَحِّبُوْا بِهِمْ وَخَلُّوْا بَيْنَهُمْ وَبَيْنَ مَا يَبْتَغُوْنَ فَاِنْ عَدَلُوْا فَلِاَنْفُسِهِمْ وَاِنْ ظَلَمُوْا فَعَلَيْهِمْ

688. The collectors have been warned in this tradition and strictly prohibited from taking even presents from people, not to speak of illegal gratifications ; because by virtue of their positions as collectors, people will like to make presents for favour to be shown to them.

وارضوهم فان تمام زكوتكم رضاهم وليدعوا لكم

(ابو داود)

themselves, and if they oppress they are so against themselves. Please them, because the perfection of your Zakat is in their pleasure and let them pray for you. *Abu Daud.*

عن جرير بن عبد الله قال جاء ناس

يعني من الاعراب الى رسول الله صلى

الله عليه وسلم فقالوا ان ناسا من المصدقين

يأتونا فيظلمونا فقال ارضوا مصدقيكم قالوا يا

رسول الله وان ظلمونا قال ارضوا مصدقيكم

وان ظلمتم (ابو داود)

98. **Jarir-b-Abdullah** reported that some men—meaning desert Arabs—came to the Prophet and said: Some of the Zakat-collectors come to us and oppress us. He said: Please your Zakat-collectors. They enquired: O Ms. of Allah, even if they oppress us? He replied: Please your Zakat-collectors even though you are oppressed. *Abu Daud.*

عن رافع بن خديج قال قال رسول الله

صلعم العامل على الصدقة بالحق كالغازي

في سبيل الله حتى يرجع الى بيته

(ابوداود والترمذي)

99. **Rafe'-b-Khadij** reported that the Holy Prophet said: The Zakat-collector who is just is like the warrior (gazi) in the way of Allah till he returns to his house. *Abu Daud, Tirmizi*

عن عمرو بن شعيب عن ابيه عن

جده عن النبي صلى الله عليه وسلم قال

لا جلب ولا جنب ولا تؤخذ صدقاتهم الا

في دورهم (ابو داود)

100. **Amr-b-Shu'aib** reported from his father from his grandfather who said that the Ms. of Allah said: There's no shilly-shallying (in Zakat payment), and their Zakat shall not be levied except in their houses.[689] *Abu Daud.*

عن انس قال قال رسول الله صلى الله

عليه وسلم المعتدي في الصدقة كمانعها.

(ابو داود والترمذي)

101. **Anas** reported that the Ms. of Allah said: The collector who levies excess Zakat is like one who denies it. *Abu Daud, Tirmizi.*

689. "There's no shilly-shallying" means that the collector should not be forced to go to search for the payer when there is the flock of sheep or cattle and that the collector should not put up his camp at a remote place. Collection should be made from door to door by the collectors and the payers should not be forced to come to the head-quarters of the collector for payment.

CHAPTER IX

SECTION I

690—Diseases and Treatment

(*a*) *Medicine is in accordance with God's law*: There are some persons who absolutely rely on Allah and do not take any kind of medicine for treatment of their diseases on the following grounds—(1) when there is the fixed time of death, medicines will be of no use; (2) when there are rewards in diseases, cure should not be hastened; (3) when there is expiation of sins in diseases and disasters, their continuation is a blessing. The answer to these grounds are that these conceptions against medicines at thetime of diseases are opposed to God's laws which are nothing but natural laws of the universe. Had the order been against medicine, the Holy Prophet, the greatest of those who rely upon God, would not have taken medicines. The rule is that a natural law must operate and there is no changing of such law (17 : 77Q). Nature is not at all arbitrary. It is cosmos but not chaos. In other words, if a man feels the pangs of hunger, he must take the medicine of food in order to counteract it; if he feels thirsty, he must take the medicine of water. Similarly, if he is bitten by a poisonous snake, something must be taken in order to counteract the effect of poison on system. The Holy Prophet himself cured a snake-bitten man by giving him salt and hot water to drink (9 : 264w). 'Mutawakkel' or one who relies absolutely upon God cannot give up food and drink. It is not also in keeping with the wishes of God. On the contrary, if one believes in the efficacy of God's law, he believes in Allah. If he disbelieves it, he disbelieves in Allah. Allah's power is manifested in the created things. To take fullest advantage of these created things is to recognise Allah's power. There is another ground for taking medicine. Diseases and disasters are injurious things. Therefore, a pious man must remove these injurious things by the counteracting forces of good (i.e. medicines) given by Allah. As heat is removed by cold, and cold by heat, so also forces of good like medicine remove forces of bad. The Holy Prophet used to pray: O Allah! give me good of this world and good of the Next as well. The medicines should also be taken by a 'Mutawakkil' (God-relying man) in order to gain health which is essentially necessary for *'abadat'* (divine service).

(*b*) '*For every disease, there is a medicine*' is the message of the H ly Prophet of A-abia. There is, therefore, no incurable disease in the world. What was thought incurable some years back, has become curable by lapse of years in recent times, and what was thought incurable some 500 years ago, became curable sometimes after that. There will come a time when the diseases, now taken as incurable, will prove curable in like manner, thereby proving the truth of the message of the Ms. of Allah.

(*c*) '*There is no contagious disease*' is another message of the Holy Prophet. He means by contagious disease any disease which is caught by touch or air. The Prophet, however, declared that there are some wide-spread and infectious diseases which are known by the general name of Ta'un (cholera, small-pox, plague). These diseases generally spread rapidly, not by touch but on account of the rapid spread of germs in the infected house or locality. In this sense, cholera stands on the same footing with small-pox and other diseases of such virulent type except in the degree of spread of germs. The Holy Prophet prohibited men of the infected places to go out of their localities to other localities and men of the outside localities from coming to the infected localities (3 : 44). This proves that germs of some diseases rapidly spread and are dangerously poisonous like some special poisonous reptiles. If there is any disease which is caught by touch or air, the question remains to be solved—by whose touch did the first man catch the the disease (9 : 64) ? 'Flee away from leprosy' said the Prophet in the above sense (9 : 63) See notes 302 and 252 for causes or wide spread pestilence and epidemics.

(*d*) *Best modes of treatment.* Broadly speaking, the best modes of treatment are four—Hizamat, Lodud, Saut and Mash'ye (6 ; 41). Hizamat is cupping. Lodud is a medicine used through mouth ; Saut is a medicine used through nose and Mash'ye is a medicine for purgation of bowels. Cupping has been very much recommended by the Holy Prophet, and he himself took cupping regularly in every month. Cupping is specially useful in cases of rheumatism and headache and other pains of general nature It is also useful in blood-pressure. It is the easiest, cheapest and the most useful method of treatment. If it is regularly taken as prescribed in the Hadis, there would remain no general complaint of the body.

(*e*) *Enchantments and charms.* These are unlawful if inconsistent with the Quran and Hadis. In other words, if there is any word in an enchantment which smacks of polytheism or contains names of idols or partners with Allah, it is disallowed. If, however, the verses of the Quran or supplications in some form or other, or names of Allah are recited, they are allowed. Enchantment is specially necessary in case of diseases caused by bad and inauspicious look of men and ginn and in bites of snakes and other poisonous reptiles and animals. Some enchantments have been prescribed in the following traditions :— (9 : 51, 52, 53, 55, 56, 58, 59, 61).

(*f*) *Impure medicines* : The following things even for medicinal purposes are unlawful—filth, semen of men, stool, urine etc. (9 : 26) Unlawful animals such as swine and unlawful things such as wine are, however, lawful to be taken when pressed by extreme necessity of saving life. Speaking of unlawful food, the Holy Quran says : Whoever is compelled by hunger not inclining wilfully to sin, then surely Allah is Forgiving, Merciful (5 : 3 Q.)

(*g*) The Arabs gave a tremendous impetus to the science of medicine. They invented chemical pharmacy and founded dispensaries. They were the first to establish regular hospitals. Abbucasis (Abdul Kalaf-b-Abbas) was not only a physician but a surgeon of the first rank. Avicenna (Ibn Sina) was a great astronomer and physician. His great works are the Canoon and Arjuza, the works of medical knowledge. It is stated that at Bagdad alone, there were 380 medical men. It is to be inferred from this the great number of physicians in the prosperous cities of Cardova, Sevile and Cairo.

(*i*) *Honey* is a cure for many diseases. The holy Quran says about honey : There comes from within it a drink of many colours in which there is healing for men—16 : 69 Q. Therefore the thing which has been recommended by the Quran must be taken as useful. Honey has the property of heat. So a man of hot temper should not take it, as in that case there will be further heat in his system. The rule is that one thing is destroyed by its opposite. Heat destroys cold and vice-versa. If a man gets cold and cough he must remain in warm cloth. Similar is the use of honey. The Holy Prophet said that honey, if used thrice in a month in the morning, will save a man from many diseases.

(*ii*) *Black-seed is also a cure for some general diseases—9 : 7. It has the property of making things dry and contracted. Therefore it is specially useful in cases of women just after child-birth, and in cold and cough.*

(*iii*) *Costus of sea* : It is white substance of sea. It is a panacea for all diseases of general type. It has got the property of dryness like the black-seed. It is specially useful in pleurisy. Olive oil is also useful in case of pleurisy (9 : 22).

(*IV*) *Henna* cures some diseases such as wounds, cuts, bruises and other pains, as henna has got soothing and cooling effect. (9 : 26, 28)

(*V*) *Dates*: The Holy Prophet said: Whoever takes seven best dates in the morning, neither poison nor insomnia will injure him that day—11 : 48. Dates are antidotes and cure may diseases—11 : 49, 63. They destroy poison.

(*VI*) Fever is nothing but heat. So the law of opposite will apply. In other words, heat is destroyed by cold. Therefore cold things such as bath has been recommended (9 : 12, 61). Recently doctors advice that water and ice should be used. In special cases of fever such as typhoid fever, nothing is so useful as cold bath from head to foot. This proves the truth of the Holy Prophet's word. In cases of cold, cough, paralysis and other diseases arising out of cold, heat or hot things should be applied:

(*h*) *Operation*: Operation is lawful in case of wounds, cuts and other pains or diseases which require operations according to expert men of medical science (9 : 5). The Holy Prophet himself operated some of his companions in cases of bullet or arrow wounds.

(*i*) *Stomach*: Stomach is the most important place of body for health. It is, as it were, the fountain of health. If the stomach is healthy, the veins connecting with it carry healthy and pure blood throughout the body; and if the stomach is unsound, the veins carry diseases. Hence special care should be taken of stomach, and clearance of bowels.

(*j*) *Nursing patients.* How to nurse and how to get rewards by nursing have been fully discussed in note 219. Complete rest and diet mostly desired by patients should be given. Prayer for the sick should be made and blessing from him be taken, because blessing of a sick man is mostly accepted. Along with the use of medicines, prayer for recovery of the patient shall be sincerely offered as "more things are wrought by prayer than this world dreams of." The following prayer has been recommended: O Lord of men! remove this trouble. O Thou Healer! heal. There is no cure execpt Thy cure, such a cure as will leave no disease (3 : 43). The man who nurses is felicitated by angels from heaven. They say: Happy are you! happy are you!—3 : 50

1. **Abu Hurairah** reported that the Msesenger of Allah said: Allah sent no disease for which He sent no cure. [691].

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَنْزَلَ اللّٰهُ دَاءً اِلَّا اَنْزَلَ لَهٗ شِفَاءً

Bukhari (البخاري)

691. There is a solemn declaration of the Holy Prophet that there is medicine for every disease in the world. There is everything in this

عن جابر قال رسول الله صلى الله عليه و سلم لكل داء دواء فاذا اصيب دواء الداء برء باذن الله (مسلم)

2 Ja'ber reported that the Messenger of Allah said : For every disease, there is a medicine. So when the medicine is applied to the disease, he becomes cured by permission of Allah. [692]. *Muslim.*

عن ابن عباس قال قال رسول الله صلى الله عليه و سلم الشفاء في ثلث في شرطة محجم او شربة عسل او كية بنار و انا انهى امتي عن الكي (البخاري)

3 Abn Abbas reported that the Messenger of Allah said : Cure is in three things—in the incision of a cupper [693] or in the drink of honey or in the cauterization with fire. And I have forbidden my people from cauterization. *Bukhari.*

عن جابر قال رمي ابي يوم الاحزاب على اكحله فكواه رسول الله صلعم - (مسلم)

4 Jaber reported that Ubay was struck by an arrow in the battle of the Allies on his arm-vein. The Ms. of Allah cauterized him. *Muslim.*

عنه قال رمي سعد بن معاذ في اكحله فحسمه النبي صلى الله عليه و سلم بيده

5 Same reported that Sa'ad-b-Muaz was struck by an arrow on his arm-vein. The Prophet then operated it with

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world for cure of diseases. It is only our want of knowledge or ignorance in the properties of things or in harmonious proportion of things that we can't apply a particular thing to a particular disease There is no ground to hold that there is no medicine for a particular disease.

692. Two things are necessary for the cure of a disease, medicine and Allah's wish Muslims should entertain an idea that medicines and Allah's wish should combine to bring a cure. To use medicine in case of disease is commendable (Mustahab). If a man dose not use medicine, he is just like one who refuses food if it comes to him at the time of hunger,

693. Cupping is most useful in blood-pressure, rheumatism, head-ache, pain and other diseases, because most of the common diseases spring from defect in blood, want of free circulation of blood or congestion in blood in particular parts of the body. If injurious blood or injurious juice or sweat of the body is taken out by means of cupping, great many diseases are cured But it is to be regretted that this important mode of treatment is out of use in modern times. Honey is admittedly a most potent factor in curing diseases of various kinds. Its property of cure has even been guaranteed by the Holy Quran (16 : 69 Q.) Qai means cauterization. In other words, this is the extraordinary form of treatment when wounds, cuts and bruises are not cured by ordinary means. This takes the place of surgery in modern times.

a scissor with his own hand. Afterwards it got swollen. So he operated it for the second time.[694] *Muslim*

بمشقص ثم ورمت فحسمه الثانية - (مسلم)

6. **Ja'ber** reported that he Messenger of Allah sent a physician for Obai-b-Ka'ab. He took out a vein from him (by operation) and then cauterized him over it. *Muslim.*

عن جابر قال بعث رسول الله صلى الله عليه و سلم الى ابي بن كعب طبيبا فقطع منه عرقا ثم كواه عليه - (مسلم)

7. **Abu Hurairah** reported that he heard the Messenger of Allah say : There is cure in black seed[695] for every disease except death. *Agreed*

عن ابي هريرة انه سمع رسول الله صلى الله عليه و سلم يقول في الحبة السوداء شفاء من كل داء الا السام - (متفق عليه)

8. **Abu Sayeed al-Khodri** reported that a man came to the Holy Prophet and said : Verily my brother has got looseness of bowels. The Messenger of Allah said : Give him honey. So he gave him honey.[696] Afterwards he came and said : I gave him honey but it did not increase but motions. He directed him three times. Then he came for the fourth time. He said : Give him honey to drink. He said : I gave him to drink, but it did not increase but motions. Then the Ms. of Allah said : Allah has spoken the truth and the belly of your brother has proved false. He gave him drink and then he recovered. *Agreed.*

عن ابي سعيد الخدري قال جاء رجل الى النبي صلى الله عليه و سلم فقال ان اخي استطلق بطنه فقال رسول الله صلعم اسقه عسلا فسقاه ثم جاء فقال سقيته فلم يزده الا استطلاقا فقال له ثلاث مرات ثم جاء الرابعة فقال اسقه عسلا فقال لقد سقيته فلم يزده الا استطلاقا فقال رسول الله صلعم صدق الله و كذب بطن اخيك فسقاه فبرأ (متفق عليه)

694. Surgery and operation in case of wounds and cuts are allowed by this tradition.

695. Black seed called in Bengali '*Kalazira*' is taken by women generally after child-birth. It is a general medicine for all diseases, and special medicine for cold and cough and such kind of diseases, because it has the property of making everything dry. The law of opposite will apply-cold is cured by heat and vice-versa. Ibn Shihab explained Sa'am as death and black seed as Shaonij.

696. Looseness of bowels is due to indigestion, and indigestion means too much hard things in belly which are incapable of being used by bowels. Honey takes out the indigested things by purgation and gives digestive power to bowels.

9. **Anas** reported that the Messenger of Allah said : The best of what you treat with is cupping and maritime costus.[697]

Agreed.

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اَمْثَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَ الْقُسْطُ الْبَحْرِيُّ (مُتَّفَقٌ عَلَيْهِ)

10. **Anas** reported that the Messenger of Allah said : Give no trouble to your children by introducing hand into their throat for throat diseases, you should take to costus. *Agreed.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تُعَذِّبُوْا صِبْيَانَكُمْ بِالْغَمْزِ مِنَ الْعُذْرَةِ وَ عَلَيْكُمْ بِالْقُسْطِ (مُتَّفَقٌ عَلَيْهِ)

11. **Umme-Qais** reported that the Messenger of Allah said : Give no trouble to your children with this treatment. You should take to this Indian costus, because therein there are seven cures ; one of them is pleurisy arising out of throat-disease which then gives rise to pleurisy. *Agreed.*

عَنْ اُمِّ قَيْسٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ عَلَى مَا تَدْغَرْنَ اَوْلَادَكُنَّ بِهٰذَا الْعَلَاقِ عَلَيْكُنَّ بِهٰذَا الْعُوْدِ الْهِنْدِيِّ فَاِنَّ فِيْهِ سَبْعَةَ اَشْفِيَةٍ مِنْهَا ذَاتُ الْجَنْبِ يُسْعَطُ مِنَ الْعُذْرَةِ وَ يُلَدُّ مِنْ ذَاتِ الْجَنْبِ - (مُتَّفَقٌ عَلَيْهِ)

12 **Ayesha and Rafe-b-Khadiz** reported from the Prophet who said : Fever comes from smoke of hell. So make it cold with water.[698]

Agreed.

عَنْ عَائِشَةَ وَرَافِعِ بْنِ خَدِيْجٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ الْحُمّٰى مِنْ فَيْحِ جَهَنَّمَ فَاَبْرِدُوْهَا بِالْمَاءِ - (مُتَّفَقٌ عَلَيْهِ)

13. **Anas** reported that the Prophet permitted enchantment from bad look, snake-bites and small pustules.[699]

Muslim.

عَنْ اَنَسٍ قَالَ رَخَّصَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ فِى الرُّقْيَةِ مِنَ الْعَيْنِ وَ الْحُمَةِ وَ النَّمْلَةِ (مُسْلِمٌ)

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697. *Costus of sea :* It makes menstrual blood flow, secrets urine, removes poisonous things in system and excites sexual passion. Its drink kills worms of belly Bath with its water is of some use to sleeplessness.

698. As cold is removed by heat in accordance with the law of opposites, so also the heat of fever can be removed by cold water in the form of washing of head and other limbs of the body. Of course, sudden heat and sudden cold may bring injury. Therefore fever can not be suddenly removed but by slow degrees.

699. Enchantment by Quranic verses and with the names of Allah

14. **Ayesha** reported that the Holy Prophet gave direction that we should use charms from (bad) look.[700] *Agreed.*

عَنْ عَائِشَةَ قَالَتْ اَمَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنْ نَسْتَرْقِيَ مِنَ الْعَيْنِ - (مُتَّفَقٌ عَلَيْهِ)

15. **Umme Salama** reported that the Holy Prophet saw a girl in her house who had yellow-colour meaning jaundice in her face. He said : Seek enchantment for her, because there is surely (bad) look with her. *Agreed.*

عَنْ اُمِّ سَلَمَةَ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَاَى فِيْ بَيْتِهَا جَارِيَةً فِيْ وَجْهِهَا سَفْعَةٌ تَعْنِيْ صُفْرَةً فَقَالَ اسْتَرْقُوْا لَهَا فَاِنَّ بِهَا نَظْرَةً - (مُتَّفَقٌ عَلَيْهِ)

16. **Ja'ber** reported that the Messenger of Allah prohibited charms. So the family of Amr-b-Hajam came and said : O Ms. of Allah ! he was a charmer to us, healing us therewith from snake-bites, but you prohibited charms. They submitted it to him and then he said : I don't find any fault in it. Whoever among you is capable of doing benefit to his brother, let him do him benefit. *Muslim.*

عَنْ جَابِرٍ قَالَ نَهَى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الرُّقٰى فَجَاءَ اٰلُ عَمْرِو بْنِ حَزْمٍ فَقَالُوْا يَا رَسُوْلَ اللهِ اِنَّهٗ كَانَتْ عِنْدَنَا رُقْيَةٌ نَرْقِيْ بِهَا مِنَ الْعَقْرَبِ وَاَنْتَ نَهَيْتَ عَنِ الرُّقٰى فَعَرَضُوْهَا عَلَيْهِ فَقَالَ مَا اَرٰى بِهَا بَاْسًا مَنِ اسْتَطَاعَ مِنْكُمْ اَنْ يَنْفَعَ اَخَاهُ فَلْيَنْفَعْهُ - (مُسْلِمٌ)

17. **Auf-b-Malek** Al-Ash'jayi reported : We used to use charms in the days of Ignorance. So we enquired : O Ms. of Allah ! how do you consider about it ? He replied : Present your charmers to me. There's no harm in charm, so long as there is no polytheism in it.[701] *Muslim.*

عَنْ عَوْفِ بْنِ مَالِكِ نِ الْاَشْجَعِيِّ قَالَ كُنَّا نَرْقِيْ فِي الْجَاهِلِيَّةِ فَقُلْنَا يَا رَسُوْلَ اللهِ كَيْفَ تَرٰى فِيْ ذٰلِكَ فَقَالَ اعْرِضُوْا عَلَيَّ رُقَاكُمْ لَا بَاْسَ بِالرُّقٰى مَا لَمْ يَكُنْ فِيْهِ شِرْكٌ (مُسْلِمٌ)

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is allowed in all kinds of diseases, but it is more useful in these three cases : (1) diseases which spring f rom evil look of men and ginn, (2) diseases from snake and poisonous animals, and (3) namlah.

700. It is seen how charms are wonderfully useful in snakbites. Even doctors cannot successfully cure such cases with the advanced science of medicine.

701. The best kind of charm that can be made is with the verses of the Quran ; and among the verses, charm by the first chapter 'Fatehah' (1 : 1 Q), the last two chapters, (113, 114 Q), Ayatul Kursi (2 : 255 Q) and those verses which deal with refuge to Allah and those verses and names

18. **Ibn Abbas** reported from the Holy Prophet who said : (Bad) look is true. Had there been anything which could have preceded pre-measurment, it would have been (bad) look ; and when you want to wash, then wash.[702] *Muslim.*

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ وَ اِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوْا (مُسْلِمٌ)

19. **Osamah-b-Sharik** reported that they enquired : O Ms. of Allah! shall we not use medicine? 'Yes' replied he,'O servants of Allah, use medicine because surely Allah did not create any disease but for which He has not created cure except one disease —old age, *Abu Daud, Tirmizi, Ahmad.*

عَنْ اُسَامَةَ بْنِ شَرِيْكٍ قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ اَنَتَدَاوٰى قَالَ نَعَمْ يَا عِبَادَ اللّٰهِ تَدَاوَوْا فَاِنَّ اللّٰهَ لَمْ يَضَعْ دَاءً اِلَّا وَضَعَ لَهٗ شِفَاءً غَيْرَ دَاءٍ وَاحِدٍ الْهَرَمُ - (اَحْمَدُ وَ التِّرْمِذِيُّ وَ اَبُوْ دَاوٗدَ)

20. **Okbah-b-A'mer** reported that the Ms. of Allah said : Don't force your sick men to take food, because Allah will give them food and drink.[703]

Ibn Majah, Tirmizi (Rare).

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُكْرِهُوْا مَرْضٰكُمْ عَلَى الطَّعَامِ فَاِنَّ اللّٰهَ يُطْعِمُهُمْ وَ يَسْقِيْهِمْ - اِبْنُ مَاجَةَ وَالتِّرْمِذِيُّ (غَرِيْبٌ)

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of Allah which were recommended by the Prophet in Hadis, is the best. The following verses of the Quran dealing with cures are also the well-known charms for recovery. It is narrated from Sheikh Abdul Qasam Qushairi that his son was seriously ill. Nothing could cure it. One night he dreamed the Prophet who said that the verses dealing with cure in the Quran might heal the disease of his son. He did accordingly and his son was cured. (Mawaheb Laduniah). The verses of cure are six and they are the following in respect of order—9 : 15 ; 10 : 57 ; 16 : 69 ; 17 : 82 ; 26 : 80 ; 41 : 44.

وَ يَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ - وَ شِفَآءٌ لِّمَا فِي الصُّدُوْرِ - يَخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَآءٌ لِّلنَّاسِ - نُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّ رَحْمَةٌ لِّلْمُؤْمِنِيْنَ - وَ اِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ - قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّ شِفَآءٌ -

702. It was the practice of the pre-Islamic Arabs that the object of bad look would have been washed with water. Prophet allowed it as lawful.

703. Allah will give him food and drink means as follows Food and drink are necessary for maintenance of the body in normal circumstances when body requires them. In case of health, food and drink should not

21. **Anas** reported that the Holy Prophet cautrized As'ad-b-Jorarah of thorn.

Tirmizi (Rare .

عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَوٰى اَسْعَدَ بْنَ زُرَارَةَ مِنَ الشَّوْكَةِ - التِّرْمِذِيُّ (غَرِيبٌ)

22. **Zaid-b-Arqam** reported : The Ms. of Allah enjoined us to treat pleurisy with costus of the sea and olive oil.

Tirmizi.

عَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَتَدَاوٰى مِنْ ذَاتِ الْجَنْبِ بِالْقُسْطِ الْبَحْرِيِّ وَ الزَّيْتِ (التِّرْمِذِيُّ)

23. **Same** reported : The Ms. of Allah used to recommend olive oil and 'wars' (yellow grass) for pleurisy.

Tirmizi.

عَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَذْعَتُ الزَّيْتَ وَ الْوَرْسَ مِنْ ذَاتِ الْجَنْبِ (التِّرْمِذِيُّ)

24. **Asma-bn-Omais** reported that the Prophet asked her with what thing she made motion of stools. She said : With shobram.[704]. He said : Hot, hot. She said : Afterwards I made motion of stool with sana. Then the Prophet said : Had there been anything which would have been a cure for death, it would have been in sana.

Ibn Majah, Tirmizi,

(Approved, Rare).

عَنْ اَسْمَاءَ بِنْتِ عُمَيْسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَاَلَهَا بِمَا تَسْتَمْشِيْنَ قَالَتْ بِالشَّبْرَمِ قَالَ حَارٌّ حَارٌّ قَالَتْ ثُمَّ اسْتَمْشَيْتُ بِالسَّنَا فَقَالَ النَّبِيُّ صَلَّعَمْ لَوْ كَانَ شَيْئًا كَانَ فِيْهِ الشِّفَاءُ مِنَ الْمَوْتِ لَكَانَ فِي السَّنَا -

اِبْنُ مَاجَةَ وَ التِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

25. **Abu Darda'a** reported that the Ms. of Allah said : Verily Allah sent diseases and medicines and created medicine for every disease So take medicine but do not be treated with unlawful things.[705]

Abu Daud.

عَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ اَنْزَلَ الدَّاءَ وَ الدَّوَاءَ وَ جَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوَوْا وَلَا تَدَاوَوْا بِحَرَامٍ (اَبُوْ دَاوٗدَ)

be taken if they are not wanted by body If they are taken by undue request of another as in a feast, it will be injurious to body. Therefore in illness, when the body does not want food, it should not be admitted to him forcibly because forcible feeding will make him injury. Allah will sustain his body during such unwillingness even without food and drink or with something which will save the purpose of feeding.

704. Shobram is a kind of grass having properties of purgation Some say it is a hew of seed-water boiled with seed and is taken for purgation.

705. Unlawful things are wine, pork and other things. Medicines of these things are unlawful for use.

26. **Abu Hurrairah** reported that the Ms. of Allah forbade use of impure medicines.[706]

Ahmad, Abu Daud, Tirmizi, Ibn Majah,

عَنْ اَبِيْ هُرَيْرَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الدَّوَاءِ الْخَبِيْثِ -

(اَحْمَدُ وَاَبُوْ دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

27. **'Salama'**, a maid of the Holy Prophet reported that there was none who complained to the Prophet about his headache except that he said, "Get cupping", and about pain in his legs except that he said : Anoint them with henna.[707] *Abu Daud.*

عَنْ سَلْمٰى خَادِمَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ مَا كَانَ اَحَدٌ يَشْتَكِيْ اِلٰى رَسُوْلِ اللّٰهِ صلعم وَجَعًا فِيْ رَاْسِهٖ اِلَّا قَالَ احْتَجِمْ وَلَا وَجَعًا فِيْ رِجْلَيْهِ اِلَّا قَالَ اخْتَضِبْهُمَا - (اَبُوْدَاؤُدَ)

28. **Same** reported : There was no cut or bruise of the Holy Prophet except that he ordered me to apply henna thereon.

Tirmizi.

عَنْهَا قَالَتْ مَا كَانَ يَكُوْنُ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرْحَةٌ وَلَا نَكْبَةٌ اِلَّا اَمَرَنِيْ اَنْ اَضَعَ عَلَيْهَا الْحِنَّاءَ - (التِّرْمِذِيُّ)

29. **Abu Kabsha al-Anmari** reported that the Ms. of Allah used to take cupping over the vertex of his head and between his two shoulders, and he used to say : Whoever takes out this blood will not be injured if he does not take treatment for anything with anything.

Abu Daud, Ibn Majah.

عَنْ اَبِيْ الْكَبْشَةِ الْاَنْمَارِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَحْتَجِمُ عَلٰى هَامَتِهٖ وَبَيْنَ كَتِفَيْهِ وَهُوَ يَقُوْلُ مَنْ اَهْرَاقَ مِنْ هٰذِهِ الدِّمَاءِ فَلَا يَضُرُّهُ اَنْ لَّا يَتَدَاوٰى بِشَيْءٍ لِشَيْءٍ - (اَبُوْدَاؤُدَ وَابْنُ مَاجَةَ)

30. **Jaber** reported that the Holy Prophet used to get cupping on his hip-bone on account of rheumatism which affected him. *Abu Daud.*

عَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِحْتَجَمَ عَلٰى وَرِكِهٖ مِنْ وَثْيٍ كَانَ بِهٖ - (اَبُوْدَاؤُدَ)

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706. Impure medicines are those that are uncongenial to nature, such as dungs, wines, semen, filth etc.

707. The most useful medicine of headache is cupping, because cupping purifies the impurities of head and thus helps for circulation of pure blood. It appears from this that 'mehdi-leaves' or henna-leaves are cures for pain in legs ; and henna-leaves have also cooling effect.

31. **Ibn Mas'ud** reported that the Ms. of Allah talked of the night wherein he was taken to heaven. He did not pass any place of the angels but they did not tell him : Tell your people to get cupping.
Ibn Majah, Tirmizi
(Approved, Rare)

عَنِ ابْنِ مَسْعُودٍ قَالَ حَدَّثَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ لَيْلَةِ أُسْرِيَ بِهِ أَنَّهُ لَمْ يَمُرَّ عَلَى مَلَإٍ مِنَ الْمَلٰئِكَةِ إِلَّا أَمَرُوهُ مُرْ أُمَّتَكَ بِالْحِجَامَةِ ـ
ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

32. **Anas** reported that the Ms. of Allah used to take cupping in the shoulder and in the place between two ears.
Abu Daud, Tirmizi, Ibn Majah.

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَحْتَجِمُ فِي الْأَخْدَعَيْنِ وَالْكَاهِلِ ـ
(أَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

33. **Abdur Rahman-b-Osman** reported that a physician asked the Holy Prophet about frog being used in a medicine. The Prophet prohibited him from killing it.
Abu Daud

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عُثْمَانَ أَنَّ طَبِيبًا سَأَلَ النَّبِيَّ صلعم عَنْ ضِفْدَعٍ يَجْعَلُهَا فِي دَوَاءٍ فَنَهَاهُ النَّبِيُّ صلعم عَنْ قَتْلِهَا (أَبُوْدَاوُدَ) ـ

34. **Abu Hurairah** reported from the Ms. of Allah who said : Whoever gets cupping on the 17th, 19th, or 21st. day, that will be cure for every disease. *Abu Daud.*

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنِ احْتَجَمَ لِسَبْعَ عَشْرَةَ وَتِسْعَ عَشْرَةَ وَإِحْدَى وَعِشْرِينَ كَانَ شِفَاءً مِنْ كُلِّ دَاءٍ ـ (أَبُوْدَاوُدَ)

35. **Kabshah**, daughter of Abu Bakr reported that her father used to prevent his family members from getting cupping on Tuesday and reported from the Ms. of Allah that Tuesday is the day of blood and there is an hour therein when blood does not stop. *Abu Daud.*

عَنْ كَبْشَةَ بِنْتِ أَبِي بَكْرٍ أَنَّ أَبَاهَا كَانَ يَنْهَى أَهْلَهُ عَنِ الْحِجَامَةِ يَوْمَ الثُّلٰثَاءِ وَيَزْعُمُ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ يَوْمَ الثُّلٰثَاءِ يَوْمُ الدَّمِ وَفِيهِ سَاعَةٌ لَا يَرْقَأُ ـ
(أَبُوْدَاوُدَ)

36. **Juhri** reported a defective tradition from the Prophet who said : Whoever gets cupping on Wednesday or Saturday

عَنِ الزُّهْرِيِّ مُرْسَلًا عَنِ النَّبِيِّ صلعم مَنِ احْتَجَمَ يَوْمَ الْأَرْبِعَاءِ أَوْ يَوْمَ السَّبْتِ فَأَصَابَهُ

and then gets pain, he must not blame other than himself. *Ahmad, Abu Daud.*

وضع فلا يلومن الا نفسه - (احمد و ابو داود)

37. **Jainab**, wife of Abdullah-b-Mas'ud reported that Abdullah found a thread in my neck and said : What is this ? I replied : Thread in which charms have been recited for me.[708] Then he took and cut it and afterwards said : You are wives of Abdullah free from polytheism. I heard the Ms. of Allah say: Verily charms, amulets and witchcraft amount to polytheism. I enquired : Why do you say like this ? My eyes were giving me trouble and I was following a certain Jew. When he recited charms over it, they became cool. Abdullah said : That is surely the work of the devil who was pricking them with his own hand, but when 'charms' were recited, he withheld from it. It would suffice you if you said what the Holy Prophet used to say : O Lord of men ! remove this trouble ; and heal, O Thou Healer. There is no cure except Thy cure, a cure which does not leave any ailment. *Abu Daud.*

عَنْ زَيْنَبَ امْرَاةِ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ اَنَّ عَبْدَ اللّٰهِ رَاٰى فِيْ عُنُقِيْ خَيْطًا فَقَالَ مَا هٰذَا فَقُلْتُ خَيْطٌ رُقِّيَ لِيْ فِيْهِ قَالَتْ فَاَخَذَهٗ فَقَطَعَهٗ ثُمَّ قَالَ اَنْتُمْ اٰلُ عَبْدِ اللّٰهِ لَاَغْنِيَاءُ عَنِ الشِّرْكِ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ الرُّقٰى وَ التَّمَائِمَ وَ التِّوَلَةَ شِرْكٌ قُلْتُ لِمَ تَقُوْلُ هٰكَذَا لَقَدْ كَانَتْ عَيْنِيْ تَقْذِفُ وَكُنْتُ اَخْتَلِفُ اِلٰى فُلَانٍ الْيَهُوْدِيِّ فَاِذَا رَقَاهَا سَكَنَتْ فَقَالَ عَبْدُ اللّٰهِ اِنَّمَا ذٰلِكَ عَمَلُ الشَّيْطَانِ كَانَ يَنْخَسُهَا بِيَدِهٖ فَاِذَا رُقِيَ كَفَّ عَنْهَا اِنَّمَا كَانَ يَكْفِيْكِ اَنْ تَقُوْلِيْ كَمَا كَانَ رَسُوْلُ اللّٰهِ صَلَّعَمَ يَقُوْلُ اَذْهِبِ الْبَاْسَ رَبَّ النَّاسِ وَ اشْفِ اَنْتَ الشَّافِيْ لَا شِفَاءَ اِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا - (اَبُوْ دَاوُدَ)

38. **Abdullah-b-Omar** reported : I heard the Ms. of Allah say: I don't care for what I do whether I drink Tiryaq, or hung up amulet on my neck, or recite poetry from my ownself. [709]. *Abu Daud.*

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَا اُبَالِيْ مَا اَتَيْتُ اَنَا شَرِبْتُ تِرْيَاقًا اَوْ تَعَلَّقْتُ تَمِيْمَةً اَوْ قُلْتُ الشِّعْرَ مِنْ قِبَلِ نَفْسِيْ - (اَبُوْ دَاوُدَ)

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708. This is a charm peculier to pre-Islamic Arabs. In those charms, the names of idols and devils were taken.

709 I shall be one of those who do not care anything or guard themselves from unlawful things, provided I take wine, or hung up amulet or recite poetry. In other words, these things are bad. Tiryaq is a kind of food consisting of meat of snakes and wine. Amulets are not prohibited but amulets of the days of Ignorance have been prohibited. Good poetry also is not prohibited (See note 797.)

39. **Mugira-b-Shu'ba** reported that the Holy Prophet said: Whoever cauterizes or seeks charm has indeed become free from reliance.[710]

—*Ahmad, Tirmizi, Ibn Majah.*

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اكْتَوٰى اَوِ اسْتَرْقٰى فَقَدْ بَرِئَ مِنَ التَّوَكُّلِ -

(اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

40. **Isa-b-Hamzah** reported: I went to Abdullah-b-Okaim who had erysipelas. I said: Should you not hung up an amulet? He said: We seek refuge to Allah from that. The Messenger of Allah said: Whoever hungs up anything is entrusted to it. —*Abu Daud.*

عَنْ عِيسَى ابْنِ حَمْزَةَ قَالَ دَخَلْتُ عَلٰى عَبْدِ اللّٰهِ بْنِ عُكَيْمٍ وَبِهِ حُمْرَةٌ فَقُلْتُ اَلَا تُعَلِّقُ تَمِيمَةً فَقَالَ نَعُوذُ بِاللّٰهِ مِنْ ذٰلِكَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّقَ شَيْئًا وُكِلَ اِلَيْهِ -

(اَبُوْدَاوُدَ)

41. **Imran-b-Hussain** reported that the Messenger of Allah said: There is no charm except for evil look and bites (of poisonous animals).

—*Ahmad, Abu Daud, Tirmizi, Ibn Majah* from Boraidah.

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا رُقْيَةَ اِلَّا مِنْ عَيْنٍ اَوْ حُمَةٍ -

(اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ عَنْ بُرَيْدَةَ)

42. **Anas** reported that the Messenger of Allah said: There is no charm except for evil look or bites (of poisonous animals) or blood. —*Abu Daud.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا رُقْيَةَ اِلَّا مِنْ عَيْنٍ اَوْ حُمَةٍ اَوْ دَمٍ -

(اَبُوْ دَاوُدَ)

43. **As'ma-bn-Omais** reported that she enquired: O Messenger of Allah! as for the sons of Ja'far, verily evil look hastens to them. Shall we seek charm for them? 'Yes' replied he, 'because if there is anything which preceded pre-measurement, it is surely (evil) look.'

—*Ahmad, Tirmizi, Ibn Majah.*

عَنْ اَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ يَا رَسُولَ اللّٰهِ اِنَّ وَلَدَ جَعْفَرٍ تُسْرِعُ اِلَيْهِمُ الْعَيْنُ اَفَاسْتَرْقِي لَهُمْ قَالَ نَعَمْ فَاِنَّهُ لَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ لَسَبَقَتْهُ الْعَيْنُ -

(اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

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710. These charms and cauterizations are allowed and lawful, but they are not good for man of absolute reliance on Allah.

44. **Shefa-bn-Abdullah** reported that the Messenger of Allah entered while I was near Hafsa. He said : Do you not teach her this charm for small pustules as you taught her writing ? —*Abu Daud*

عَنِ الشِّفَاءِ بِنْتِ عَبْدِ اللّٰهِ قَالَتْ دَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ اَنَا عِنْدَ حَفْصَةَ فَقَالَ اَلَا تُعَلِّمِيْنَ هٰذِهِ رُقْيَةَ النَّمْلَةِ كَمَا عَلَّمْتِهَا الْكِتَابَةَ - (اَبُوْ دَاوُدَ)

45. **Abu Sayeed al-Khodri** reported that the Messenger of Allah used to seek refuge from ginn and (evil) look of man till the Refuging verses (113 Q., 114 Q.,) were revealed. When they came down, he had recourse to them and gave up what is besides them —*Ibn Majah, Tirmizi* (*Approved, Rare*).

عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنَ الْجَانِّ وَ عَيْنِ الْاِنْسَانِ حَتّٰى نَزَلَتْ الْمُعَوِّذَتَانِ فَلَمَّا نَزَلَتْ اَخَذَ بِهِمَا وَ تَرَكَ مَا سِوَاهُمَا - اِبْنُ مَاجَةَ وَ التِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

46. **Ayesha** reported : The Messenger of Allah said to me : Were the strangers seen among you ? I enquired : Who are the strangers ? He said : Those in whom ginn take part.[711] —*Abu Daud.*

عَنْ عَائِشَةَ قَالَتْ قَالَ لِيْ رَسُوْلُ اللّٰهِ صلعم هَلْ رُئِيَ فِيْكُمُ الْمُغْرِبُوْنَ قُلْتُ وَمَا الْمُغْرِبُوْنَ قَالَ الَّذِيْنَ يَشْتَرِكُوْنَ فِيْهِمُ الْجِنُّ (اَبُوْدَاوُدَ)

47. **Osman-b-Abdullah-b-Maohab** reported : My wife sent me to Umme-Salamah with a cup of water, and when evil look or something afflicted a man, he used to send a cup to her. She took out some hairs of the Prophet which he used to keep in a cup of gold. She mixed

عَنْ عُثْمَانَ بْنِ عَبْدِ اللّٰهِ بْنِ مَوْهَبٍ قَالَ اَرْسَلَنِيْ اَهْلِيْ اِلٰى اُمِّ سَلَمَةَ بِقَدَحٍ مِّنْ مَاءٍ وَ كَانَ اِذَا اَصَابَ الْاِنْسَانَ عَيْنٌ اَوْ شَيْءٌ بَعَثَ اِلَيْهَا مِخْضَبَهٗ فَاَخْرَجَتْ مِنْ شَعْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ كَانَتْ تُمْسِكُهٗ فِيْ جُلْجُلٍ مِّنْ

711. This means that ginn take part in copulation. If the name of Allah is not taken before copulation, the devil engages with the husband in copulation with his wife Every Muslim should therefore recite the following before copulation with his wife. —In the name of Allah, O Allah ! protect us from the devil and drive away the devil from what Thou provideth us. Thus the name of Allah should be taken in every affair of a Muslim. Indeed it is his necklace round his neck in which there are strings of various kinds of praises of Allah.

them for him (with water) and he drank therefrom. I peeped into the cup and saw some red hairs.

—*Bukhari.*

فضة فخضخضته له فشرب منه فاطلعت في الجلجل فرايت شعرات حمراء -

(البخاري)

48. **Abu Hurairah** reported that some of the companions of the Messenger of Allah asked the Messenger of Allah whether truffles are small-poxes of the earth. The Messenger of Allah said : Truffles are from Manna and their water is a cure for eye-diseases, and dry dates are from paradise and they are cure for poison. Abu Hurairah said : Then I took truffles three or five or seven and squeezed them and put their water in a bottle and applied it to my maid-servant who was short-sighted. Then she got cured.

Tirmizi (*Approved*).

عن ابي هريرة ان ناسا من اصحاب رسول الله صلى الله عليه وسلم قالوا لرسول الله صلعم الكمأة جدرى الارض فقال رسول الله صلعم الكمأة من المن و ماءها شفاء للعين و العجوة من الجنة و هي شفاء من السم قال ابو هريرة فاخذت ثلثة اكمؤ او خمسا او سبعا فعصرتهن و جعلت ماء هن في قارورة و كحلت به جارية لي عمشاء فبرأت الترمذي (حسن)

49. **Abu Hurairah** reported that the Ms. of Allah said : Whoever drinks honey for three mornings in every month, great calamities will not afflict him.

—*Ibn Majah.*

عن ابو هريرة قال قال رسول الله صلعم من لعق العسل ثلث غدوات في كل شهر لم يصبه عظيم من البلاء - (ابن ماجة)

50. **Abdullah-b-Mas'ud** reported that the Ms. of Allah said : You should take to two cures-honey and the Quran.[712]

—*Ibn Majah, Baihaqi.*

عن عبد الله بن مسعود قال قال رسول الله صلعم عليكم بالشفائين العسل و القران -

(ابن ماجة و البيهقي)

51. **Nafe'** reported that Ibn Omar said : O Nafe !

عن نافع قال قال ابن عمر يا نافع ينبع

712. The Quran says about honey — Therein there is cure for men (16 : 69 Q). Regarding the Quran, there is the verse : It is a guide and a cure for what is in chests (41 : 44 Q). It appears therefore that honey is a medicine for cures of bodily diseases and the Quran is a medicine for cures for diseases of the soul. Indeed the Quran wrought wonderful temporal and spiritual transformation of the Arabs.

there is pressure of blood in me, so call for me a cupper, and choose a youth, and don't choose an old man or a boy. Ibn Omar said : I heard the Messenger of Allah say : Cupping over sleeve is best, and that increases knowledge and increases memory and increases the retentive power of a hafiz. So whoever gets cupping, (take it) on Tuesday in the name of Allah, and avoid cupping on Friday and Saturday and Sunday, and take cupping on Monday and Tuesday and avoid cupping on Wednesday because that is a day on which Jacob was afflicted with disease, and plague or pox does not break out but on Wednesday or Wednesday night.—*Ibn Majah.*

بِي الدَّمُ فَائْتِنِي بِحَجَّامٍ وَاجْعَلْهُ شَابًّا وَلَا تَجْعَلْهُ شَيْخًا وَلَا صَبِيًّا قَالَ ابْنُ عُمَرَ سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْحِجَامَةُ عَلَى الرِّيقِ أَمْثَلُ وَهِيَ تَزِيدُ فِي الْعَقْلِ وَتَزِيدُ فِي الْحِفْظِ وَتَزِيدُ الْحَافِظَ حِفْظًا فَمَنْ كَانَ مُحْتَجِمًا فَيَوْمَ الْخَمِيسِ عَلَى اسْمِ اللّٰهِ وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الْجُمُعَةِ وَيَوْمَ السَّبْتِ وَيَوْمَ الْأَحَدِ وَاحْتَجِمُوا يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الثُّلَاثَاءِ وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الْأَرْبِعَاءِ فَإِنَّهُ الْيَوْمُ الَّذِي أُصِيبَ بِهِ أَيُّوبُ فِي الْبَلَاءِ وَمَا يَبْدُو جُذَامٌ وَلَا بَرَصٌ إِلَّا فِي يَوْمِ الْأَرْبِعَاءِ أَوْ لَيْلَةِ الْأَرْبِعَاءِ

(اِبْنُ مَاجَةَ)

52. **Ayesha** reported that when a man complained of any illness to us, the apostle of Allah used to pass his right hand over him and then say : Take away the trouble, O Lord of men ! and heal, O Thou Healer. There is no cure except Thy cure—a cure which does not leave any ailment. —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللّٰهِ صلعم إِذَا اشْتَكَى مِنَّا إِنْسَانٌ مَسَحَهُ بِيَمِينِهِ ثُمَّ قَالَ اِذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا -

(مُتَّفَقٌ عَلَيْهِ)

53. **Ayesha** reported that when a man complained of something to him, or any cut or wound afflicted him, the Prophet said with his finger : In the name of Allah, saturation of our earth with the spitting of some of us that it may cure our diseases with permission of our Lord. —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ كَانَ إِذَا اشْتَكَى الْإِنْسَانُ الشَّيْءَ مِنْهُ أَوْ كَانَتْ بِهِ قَرْحَةٌ أَوْ جَرْحٌ قَالَ النَّبِيُّ صلعم بِأُصْبُعِهِ بِسْمِ اللّٰهِ تُرْبَةُ أَرْضِنَا بِرِيقَةِ بَعْضِنَا لِيُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا (مُتَّفَقٌ عَلَيْهِ)

54. **Same** reported that when the Holy Prophet complained of any illness, he used to puff breath on himself with the Refuging verses (113, 114Q.) and passed his hand over him. When he complained of pain whereof he died, I used to puff breath on him with the refuging verses with which he used to puff breath, and to rub the hand of the Prophet. *Agreed upon it.* In a narration of Muslim, she said : Whenever any of his family member fell ill, he used to puff breath with the refuging verses.

عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا شْتَكَى نَفَثَ عَلٰى نَفْسِهٖ بِالْمُعَوِّذَاتِ وَمَسَحَ عَنْهُ بِيَدِهٖ فَلَمَّا اشْتَكٰى وَجَعَهُ الَّذِيْ تُوُفِّيَ فِيْهِ كُنْتُ اَنْفِثُ عَلَيْهِ بِالْمُعَوِّذَاتِ الَّتِيْ كَانَ يَنْفِثُ وَاَمْسَحُ بِيَدِ النَّبِيِّ صلعم مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَتْ كَانَ اِذَا مَرِضَ اَحَدٌ مِّنْ اَهْلِ بَيْتِهٖ نَفَثَ عَلَيْهِ بِالْمُعَوِّذَاتِ .

55. **Osman-b-Abil-As** reported that he complained to the Holy Prophet of pain which he felt in his body. The Ms. of Allah said to him : Place your hand over that which feels pain from your body and say thrice—In the name of Allah, and say seven times—I seek refuge to Grace of Allah and His power from the evils of what I find and fear. He said : I did it. Then Allah removed what was with me.

—*Muslim.*

عَنْ عُثْمَانَ بْنِ اَبِي الْعَاصِ اَنَّهٗ شَكٰى اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَعًا يَجِدُهٗ فِيْ جَسَدِهٖ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صلعم ضَعْ يَدَكَ عَلَى الَّذِيْ يَاَلَمُ مِنْ جَسَدِكَ وَقُلْ بِسْمِ اللّٰهِ ثَلٰثًا وَقُلْ سَبْعَ مَرَّاتٍ اَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَاُحَاذِرُ قَالَ فَفَعَلْتُ فَاَذْهَبَ اللّٰهُ مَا كَانَ بِيْ (مُسْلِمٌ)

56. **Abu Sayeed-al-Khodri** reported that Gabriel came to the Prophet and said : O Muhammad ! you have complained of illness ! 'Yes' said he. He said : In the name of Allah, I charm you from everything which may give you trouble from the evils of every soul or malicious eye. May Allah cure you ; in the name of Allah, I enchant you.

—*Muslim.*

عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ اَنَّ جِبْرَئِيْلَ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ اشْتَكَيْتَ فَقَالَ نَعَمْ قَالَ بِسْمِ اللّٰهِ اَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ مِنْ شَرِّ كُلِّ نَفْسٍ اَوْ عَيْنِ حَاسِدٍ اَللّٰهُ يَشْفِيْكَ بِسْمِ اللّٰهِ اَرْقِيْكَ - (مُسْلِمٌ)

57. **Ibn Abbas** reported that the Holy Prophet used

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ

to bind amulet to Hasan and Hossain (saying): I seek for you refuge with the perfect words of Allah from the evils of every devil and poisonous animal and from every accusing look. He used to say: Surely your father (Abraham) used to see refuge therewith for Ismail and Isaac. —*Bukhari.*

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ أُعِيذُكُمَا بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ شَرِّ كُلِّ شَيْطَانٍ وَّهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ وَيَقُولُ إِنَّ أَبَاكُمَا كَانَ يُعَوِّذُ بِهَا إِسْمٰعِيلَ وَإِسْحٰقَ -

(الْبُخَارِيُّ)

58. **Same** reported that the Holy Prophet was teaching them in case of fever and pain of every kind to say: In the name of the Great Allah, I seek refuge to the Almighty Allah from the evils of every vein that gushes forth blood and from the evils of the heat of fire. —*Tirmizi* (*Rare*).

عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ مِنَ الْحُمّٰى وَمِنَ الْأَوْجَاعِ كُلِّهَا أَنْ يَقُولُوا بِسْمِ اللّٰهِ الْكَبِيرِ أَعُوذُ بِاللّٰهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ -

التِّرْمِذِيُّ (غَرِيبٌ)

59. **Abu Darda'a** reported: I heard the Ms. of Allah say: Whoever of you complains of anything, or his brother complains to him, let him say: O our Lord Allah who is in heaven! holy is Thy name! Thy affair is in heaven and earth! As Thou showeth mercy in heaven, show Thy mercy in the earth. Forgive us of our sins and our faults. Thou art the Lord of the pious. Send down mercy from Thy mercy, and healing from Thy healing upon this pain that it may be cured. —*Abu Daud.*

عَنْ أَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنِ اشْتَكٰى مِنْكُمْ شَيْئًا أَوِ اشْتَكَاهُ أَخٌ لَهُ فَلْيَقُلْ رَبُّنَا اللّٰهُ الَّذِي فِي السَّمَاءِ تُقُدِّسَ اِسْمُكَ أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ كَمَا رَحْمَتُكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ اِغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا أَنْتَ رَبُّ الطَّيِّبِينَ أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلٰى هٰذَا الْوَجَعِ فَيَبْرَأُ -

(أَبُو دَاوُدَ)

60. **Abdullah-b-Amr** reported that the Ms. of Allah said:

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ

When a man comes to visit a sick man, let him say : O Allah ! cure Thy servant and give it to Thy enemy or let it walk for Thee for funeral prayer.

—*Abu Daud.*

61. **Saoban** reported that the Ms. of Allah said : When any of you is attacked with fever (and fever is a fleak of hell-fire), extinguish it from him with water ; let him bathe in a flowing river, and let him stand in front of its current and say, "In the name of Allah, O Allah, cure Thy servant and prove Thy Messenger true,"[713] after the morning prayer before the rising of the sun, and let him take three dives for three days. If he does not recover with three dives, then five, and if he does not recover with five, then seven, if he does not recover with seven, then nine, because it cannot exceed nine with the permission of Allah—Glorious and Exalted.

—*Tirmizi.*

261w. **Ibn Abbas** reported that the Holy Prophet used to like cupping very much on the 17th, 19th, and 21st. day.

—*Sharhi-Sunnat*

262w. **Juhri** reported (a defective tradition) that the Ms. of Allah said : Whoever gets cupping or besmears on

اللّٰهِ صلعم إِذَا جَاءَ الرَّجُلُ يَعُودُ مَرِيضًا فَلْيَقُلْ
اللّٰهُمَّ اشْفِ عَبْدَكَ يَنْكَأْ لَكَ عَدُوًّا أَوْ يَمْشِي
لَكَ إِلَى جَنَازَةٍ - (أَبُو دَاوُدَ)

عَنْ ثَوْبَانَ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ قَالَ إِذَا أَصَابَ أَحَدَكُمُ الْحُمَّى فَإِنَّ
الْحُمَّى قِطْعَةٌ مِنَ النَّارِ فَلْيُطْفِئْهَا عَنْهُ بِالْمَاءِ
فَلْيَسْتَنْقِعْ فِي نَهَرٍ جَارٍ يَسْتَقْبِلُ جَرْيَهُ فَيَقُولُ
بِسْمِ اللّٰهِ اللّٰهُمَّ اشْفِ عَبْدَكَ وَصَدِّقْ رَسُولَكَ
بَعْدَ صَلٰوةِ الصُّبْحِ قَبْلَ طُلُوعِ الشَّمْسِ وَلْيَنْغَمِسْ
فِيهِ ثَلٰثَ غَمَسَاتٍ ثَلٰثَةَ أَيَّامٍ فَإِنْ لَمْ يَبْرَأْ فِي
ثَلٰثٍ فَخَمْسٍ فَإِنْ لَمْ يَبْرَأْ فِي خَمْسٍ
فَسَبْعٍ فَإِنْ لَمْ يَبْرَأْ فِي سَبْعٍ فَتِسْعٍ فَإِنَّهَا لَا تَكَادُ
تُجَاوِزُ تِسْعًا بِإِذْنِ اللّٰهِ عَزَّ وَجَلَّ -
(التِّرْمِذِيُّ)

عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ كَانَ يَسْتَحِبُّ الْحِجَامَةَ لِسَبْعَ عَشْرَةَ وَ
تِسْعَ عَشْرَةَ وَإِحْدٰى وَعِشْرِينَ - (شَرْحُ السُّنَّةِ)

عَنْ زُهْرِيٍّ مُرْسَلًا قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ احْتَجَمَ أَوِ ادَّهَنَ يَوْمَ السَّبْتِ

713. This is an exceptional mode of treatment in some cases of special fever such as typhoid. But general wash of head, hands and feet in cases of ordinary fever is useful as we see daily around us.

Saturday or Wednesday he must not blame except himself about leprosy. —*Sharhi-Sunnat.*

263w. **Abu Hurairah** reported that the Ms. of Allah said : The stomach is the fountain of body and the veins are connected with it. So when the stomach is sound, the veins come out with healh ; and when the stomach is unsound, the veins come out with illness.—*Baihaqi.*

264w. **Ali** reported that when he (Prophet) was praying at a night, he placed his hand on earth and a snake bit it. The Messenger of Allah stroke it with his shoe and killed it. When he turned away he said : May Allah curse the snakes ! They do not leave a man praying and not praying, or a prophet or no prophet. Afterwards he called for salt and water and mixed them in a pot. Afterwards he began to pour it over his fingers where it had bitten him, rub it and seek refuge with the two refuging verses.

—*Baihaqi.*

265w. **Abu Kabshatul-Anmari** reported that the Ms. of Allah took cupping over the vertex of his head on account of the poisoned mutton. Ma'mar said : I got cupping like that without having poison in my vertex of head. Then the excellence of retentive power went from me, till I was taught the opening of the Book in prayer.

—*Razin.*

أَوِ الْأَرْبِعَاءِ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ فِي الْوَضَحِ -
(شَرْحُ السُّنَّةِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمِعْدَةُ حَوْضُ الْبَدَنِ وَالْعُرُوقُ إِلَيْهَا وَارِدَةٌ فَإِذَا صَحَّتِ الْمِعْدَةُ صَدَرَ الْعُرُوقُ بِالصِّحَّةِ وَإِذَا فَسَدَتِ الْمِعْدَةُ صَدَرَتِ الْعُرُوقُ بِالسَّقَمِ -
(اَلْبَيْهَقِي)

عَنْ عَلِيٍّ قَالَ بَيْنَا رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ يُصَلِّي فَوَضَعَ يَدَهُ عَلَى الْأَرْضِ فَلَدَغَتْهُ عَقْرَبٌ فَذَارَ لَهَا رَسُولُ اللّٰهِ صلعم بِنَعْلِهِ فَقَتَلَهَا فَلَمَّا انْصَرَفَ قَالَ لَعَنَ اللّٰهُ الْعَقْرَبَ مَا تَدَعُ مُصَلِّيًا وَلَا غَيْرَهُ أَوْ نَبِيًّا وَغَيْرَهُ ثُمَّ دَعَا بِمِلْحٍ وَمَاءٍ فَجَعَلَهُ فِي إِنَاءٍ ثُمَّ جَعَلَ يَصُبُّهُ عَلَى إِصْبَعِهِ حَيْثُ لَدَغَتْهُ وَيَمْسَحُهَا وَيَعُوذُهَا بِالْمُعَوِّذَتَيْنِ
(اَلْبَيْهَقِي)

عَنْ أَبِي كَبْشَةَ الْأَنْمَارِيِّ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ عَلَى هَامَتِهِ مِنَ الشَّاةِ الْمَسْمُومَةِ قَالَ مَعْمَرٌ فَاحْتَجَمْتُ أَنَا مِنْ غَيْرِ سُمٍّ كَذٰلِكَ فِي يَافُوخِي فَذَهَبَ حُسْنُ الْحِفْظِ عَنِّي حَتّٰى كُنْتُ السَّقَنَ فَاتِحَةَ الْكِتَابِ فِي الصَّلٰوةِ -
(رَزِين)

266w. **Ma'qal-b-Yasar** reported that the Messenger of Allah said : Cupping on Tuesday on the 17th of the month is a medicine for diseases of the year. *Harb-b-Ismail, Razin.*

عَنْ مَعْقَلَ بْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْحِجَامَةُ يَوْمَ الثُّلٰثَاءِ لِسَبْعَ عَشْرَةَ مِنَ الشَّهْرِ دَوَاءٌ لِدَاءِ السَّنَةِ (حَرْبُ ابْنِ اِسْمٰعِيْلَ رَزِيْنٌ)

SECTION 2.

714. Omens and Superstitious beliefs.

Bad omens and superstitious beliefs are unlawful and were greatly condemned by the Holy Prophet. The pre-Islamic Arabs were a greatly superstitious people, but the Holy Prophet abolished all these beliefs and ideas, and established pure monotheism in the peninsula of Arabia. A people engrossed in grossest idolatry and superstitions were turned suddenly into a band of angels as if by the touch of a magic wand. It is unlawful to take bad omens from the sound of animals and from knockings of doors (9 : 68) and to believe in the existence of ghosts (9 : 66). Belief in bad omen amounts to polytheism (9 : 69). Had there been any bad omen, it would have been in houses, horses and women which are the objects of taste for men. The following are some of the superstitions of the pre-Islamic Arabs that were abolished by the Prophet.

(a) Hamah and Safar explained in note 716.

(b) Belief in noa as cause of rain explained in note 717.

(c) When a pre-Islamic Arab cherished an intention to get an object and was unable to get it, he would not enter into his house by the front door, but enter it by the back door and continue in doing so for a year. There is a reference to this in the Quran : "but righteousness is this that one should guard against evil and go into the houses by their doors." (2 : 189 Q).

(d) When a pre-Islamic Arab desired to make a journey or to take a wife, or to engage in a warfare, or to undertake other important tasks, he used to draw out arrows, on one of which was written "My Lord has commanded me'; on another 'My Lord has forbidden me' while a third arrow was blank. The Quran speaks of such suprestitions : And what was sacrificed on stones set up (for idols) and that you divide by the arrows, that is a transgression (5 : 3 Q).

(e) The pre-Islamic Arabs used to set free certain animals in honour of their idols believing that they would get prosperity by such liberation. The Quran speaks of such practice : Allah has not ordained (the making of) a Bahirah or a Saibah or a Hami (5 : 103 Q). Bahirah is a she-camel having her ear slit. Saibah signifies any beast which having brought forth females at 10 successive births was set at liberty to pasture where she liked and was not used for riding, nor was her milk taken. Wasilah means a she-goat which brought forth twins. Hami is a stallion-camel that was considered unlawful for riding or being used as a beast of burden.

(f) The Arabs had faith in the existence of evil spirits whom they would conjure up in solitary places. To these spirits, they attributed certain kinds of diseases. They said that the Queen Sheba's mother was a ginn and the father of Alexander was a ginn. Those who believed in a life after death would tie a camel at a tomb and starve it to death thinking that the deceased would mount on its back on the Day of Resurrection.

(g) They believed in sooth-sayers and fortune-tellers and had implicit faith in their utterances.

(h) It was a superstitious belief of the Arabs that whenever they would be going out intending a work, they used to take omen by sending birds to fly. If it flew by the right side it was a good omen, if by the left side it was a bad omen.

(i) The Arabs used to attribute particular supernatural powers to their respective idols which were stationed within the Holy Ka'ba. They thought that the Almighty God entrusted the discharge of the various functions of the universe to different gods and goddesses and idols. Therefore they invoked blessings of idols, specially of those that were stationed in the Holy Ka'ba. There were 360 idols within this ancient shrine belonging to different tribes. The Prophet broke these idols to pieces and abolished idolatry attendant with superstitious beliefs from the soil of Arabia within the short period of 22 years and planted in its place the doctrine of pure monotheism. Is it not the mightiest miracle the world ever witnessed up to this day ? *

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62. **Abu Hurairah** reported: I heard the Ms. of Allah say : There is no bad omen and the best of it is good omen. They

عَنْ اَبِیْ هُرَیْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا طِيَرَةَ وَخَيْرُهَا

* . References. 4 : 164; 6 : 83; 9 : 13, 14, 15, 18, 42, 43, 45, 46, 57;

enquired : What is good omen? He replied: The good talk which one of you hears.[715]

—*Agreed.*

الْفَأْلُ قَالُوا وَمَا الْفَأْلُ قَالَ الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ - (مُتَّفَقٌ عَلَيْهِ)

63. **Same** reported that the Messenger of Allah said : There is no contagious disease, no bad omen, no 'hamah' and no 'safar'. And flee away from leprosy as you flee away from tiger.[716]

—*Bukhari.*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا عَدْوَى وَلَا طِيَرَةَ وَلَا هَامَةَ وَلَا صَفَرَ وَفِرَّ مِنَ الْمَجْذُومِ كَمَا تَفِرُّ مِنَ الْأَسَدِ (اَلْبُخَارِيُّ)

64. **Same** reported that the Messenger of Allah said : There is no contagious disease, no hamah and no safar. A desert Arab asked : O Messenger of Allah what is the matter with the camel which remains in sand as if it is a deer (in soundness). Then a camel afflicted with scab mixes with it and affects it also with scab. Then the Prophet said: Who did then contaminate the first ?

—*Bukhari*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا عَدْوَى وَلَا هَامَةَ وَلَا صَفَرَ فَقَالَ أَعْرَابِيٌّ يَا رَسُولَ اللّٰهِ فَمَا بَالُ الْإِبِلِ تَكُونُ فِي الرَّمْلِ فَكَأَنَّهَا الظِّبَاءُ فَيُخَالِطُهَا الْبَعِيرُ الْأَجْرَبُ فَيُجْرِبُهَا فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَنْ أَعْدَى الْأَوَّلَ (اَلْبُخَارِيُّ)

65. **Same** reported: There is no contagious disease, no

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ

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715. Superstitious belief or omen is disallowed in Islam. If it would have been lawful a good omen would have been lawful, because it cheers up the mind and helps towards the onward progress of actions.

716. No disease is caught by touch, but there are epidemics prevailing widely in a locality. None should go out of the locality in which such diseases are prevalent and none from outside should come within it, (3 : 44). Hamah is the name of an animal or bird. The Pre-Islamic Arabs believed that the soul of a man who was killed by another takes the form of a bird and cries over the grave of the dead man saying "Give me drink, give me drink (of blood). It remained crying for days and nights till the blood of the dead man was avenged by men of his family and tribe. The Prophet abolished this superstitious belief. 'Safar' is also a superstitious belief which the Prophet abolished like the former one. The Pre-Islamic Arabs believed that after the month of Muharrum calamities and disasters befell on men. Some say that they believed that there are worms in belly which bite men and produce jaundice.

hamah, no noa and no safar.[717]

—*Muslim.*

عَلَيْهِ وَسَلَّمَ لَا عَدْوَى وَلَا هَامَةَ وَلَا نَوْءَ وَلَا صَفَرَ (مُسْلِمٌ)

66. **Jaber** reported : I heard the Messenger of Allah say : There is no contagious disease, no safar and no ghost.[718] —*Muslim*

عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَاعَدْوَى وَلَا صَفَرَ وَلَاغُوْلَ (مُسْلِمٌ)

67. **Amr-b-Sharid** reported from his father who said : There was a man having leprosy in the deputation of 'Saqif' tribe. The Prophet sent (a man) to him (saying). Certainly we have taken oath of fealty to you, so return. —*Muslim.*

عَنْ عَمْرِو بْنِ الشَّرِيْدِ عَنْ اَبِيْهِ قَالَ كَانَ فِيْ وَفْدِ ثَقِيْفٍ رَجُلٌ مَجْذُوْمٌ فَاَرْسَلَ اِلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّا قَدْ بَايَعْنَاكَ فَارْجِعْ - (مُسْلِمٌ)

68. **Qatni-b-Qabisah** reported from his father that the Prophet said : (To take bad omen from) sounds of animals, and knocking of doors at night, and omens are acts of the devils.[719] —*Abu Daud.*

عَنْ قَطَنِ بْنِ قَبِيْصَةَ عَنْ اَبِيْهِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعِيَافَةُ وَالطَّرْقُ وَالطِّيَرَةُ مِنَ الْجِبْتِ - (اَبُوْ دَاوُدَ)

69. **Abdullah-b-Mas'ud** reported from the Holy Prophet : Taking bad omen is polytheism. (He repeated it thrice). And there is nothing for us, but Allah removes it by virtue of resignation. *Tirmizi, Abu Daud.*

عَنْ عَبْدِ اللّٰهِ اِبْنِ مَسْعُوْدٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الطِّيَرَةُ شِرْكٌ قَالَهُ ثَلٰثًا وَمَا مِنَّا اِلَّا وَلٰكِنَّ اللّٰهَ يُذْهِبُهُ بِالتَّوَكُّلِ (اَبُوْ دَاوُدَ وَالتِّرْمِذِيُّ)

717. Noa means setting down of one star and rising of another star. The Pre-Islamic Arabs believed that owing to this change of stars, rain falls down. The Holy Prophet abolished this belief and said that rain is not dependent on change of stars or moon but it is owing to the decree of Lord Therefor the Almighty Allah is to be praised for rain and not stars

718. Ghost is a kind of ginn and devils. The pre-Islamic Arabs believed that these kinds of ginn and devils called ghosts take sometimes form of men and women and lead men astray to wrong path and thus destroy them. The Holy Prophet abolished this superstitious belief of ghosts though, he told, there is existence of ginn.

719. The Holy Prophet abolished the superstitious beliefs in sounds of animals like lizards, crows, brays of ass etc. Evil omen used to be taken also from knockings of doors at night. These beliefs still prevail mostly in India.

70. **Jaber** reported that the Messenger of Allah caught hold of the hand of a man having leprosy and placed it (hand) in a plate (to take food) with him and said: Take food with firm belief in Allah and resignation to Him. *Ibn Majah.*

عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَذَ بِيَدِ مَجْذُوْمٍ فَوَضَعَهَا مَعَهُ فِي الْقَصْعَةِ وَقَالَ كُلْ ثِقَةً بِاللّٰهِ وَتَوَكُّلًا عَلَيْهِ - ابْنُ مَاجَةَ

71. **Sa'ad-b-Malek** reported from the Messenger of Allah who said: There is no hama, no bad omen, and no contagious disease. If there is any bad omen in anything, then it is in house, horse and woman.[720] *Abu Daud*

عَنْ سَعْدِ بْنِ مَالِكٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّعَمَ قَالَ لَا هَامَةَ وَلَا عَدْوٰى وَلَا طِيَرَةَ وَاِنْ تَكُنِ الطِّيَرَةُ فِي شَيْءٍ فَفِي الدَّارِ وَالْفَرَسِ وَالْمَرْاَةِ (اَبُوْدَاوُدَ)

72. **Anas** reported that it used to make the Prophet wonder to hear whenever he went out on a necessity: O Guide! O Successful! *Tirmizi.*

عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعْجِبُهُ اِذَا خَرَجَ لِحَاجَةٍ اَنْ يَسْمَعَ يَا رَاشِدُ يَا نَجِيْحُ اَلتِّرْمِذِيُّ -

73. **Buraidah** reported that the Prophet did not take bad omen from anything. When he sent a governor, he asked his name. When his name pleased him, he became glad with him and its good news was noticed in his face. When his name was not agreeable, that disliking of his was manifested in his face. When he entered any village, he asked its name. If its name pleased him, he became glad with that and its good news was seen in his face, and if its name was disliking to him, that disliking of his was seen in his face.[721] *Abu Daud.*

عَنْ بُرَيْدَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَتَطَيَّرُ مِنْ شَيْءٍ فَاِذَا بَعَثَ عَامِلًا سَاَلَ عَنِ اسْمِهِ فَاِذَا اَعْجَبَهُ اسْمُهُ فَرِحَ بِهِ وَرُئِيَ بِشْرُ ذٰلِكَ فِيْ وَجْهِهِ وَاِنْ كَرِهَ اسْمَهُ رُئِيَ كَرَاهِيَةُ ذٰلِكَ فِيْ وَجْهِهِ وَاِذَا دَخَلَ قَرْيَةً سَاَلَ عَنِ اسْمِهَا فَاِنْ اَعْجَبَهُ اسْمُهَا فَرِحَ بِذٰلِكَ وَرُئِيَ بِشْرُ ذٰلِكَ فِيْ وَجْهِهِ وَاِنْ كَرِهَ اسْمَهَا رُئِيَ كَرَاهِيَةُ ذٰلِكَ فِيْ وَجْهِهِ - (اَبُوْدَاوُدَ)

720. Prophet said: Bad luck is in 3 things—horse, woman and house. The meaning is that there is no omen in anything. Had it been existent, these objects which people love dearly would have been subjects of bad omen.

721. It appears from this that people should give better names to

74. **Anas** reported that a man asked : O Ms. of Allah, we were in a house where we were many in number and our wealth increased. Afterwards we shifted to a house wherein our member became less (by death) and our wealth diminished. The Prophet replied : Leave it as not agreeable.[722] *Abu Daud.*

عن انس قال قال رجل يا رسول الله انا كنا في دار كثر فيها عددنا و اموالنا فتحو لنا الى دار قل فيها عددنا و اموالنا فقال ذروها ذميمة (ابوداؤد)

75. **Yabya-b-Abdullah** reported : He who heard from Farwah-b-Musaik informed me that he was saying : I asked : O Messenger of Allah, there is a land close to us called Abyan, and that is the land of our getting good crops and heritage, but its plague is serious. He said : Leave it from yourself, because to go near (it) is to court destruction.

Abu Daud.

عن يحيى بن عبد الله قال اخبرني من سمع فروة بن مسيك يقول قلت يا رسول الله عندنا ارض يقال لها ابين وهي ارض ريفنا وميرتنا وان وباءها شديد فقال دعها عنك فان من القرف التلف (ابوداؤد)

76. **Urwah-b-A'mer** reported that a bad omen was narrated to the Ms. of Allah. He said : The best of this is good omen but it does not upset a Muslim. When any of you sees what he dislikes, let him say : O Allah, nothing but Thou bringeth good and nothing but Thou removeth evil. And there is no power and no strength except through Allah.

Abu Daud (*Defective*).

عن عروة بن عامر قال ذكرت الطيرة عند رسول الله صلى الله عليه وسلم فقال احسنها الفال ولا ترد مسلما فاذا رأى احدكم ما يكره فليقل اللهم لا ياتي بالحسنات الا انت ولا يدفع السيئات الا انت ولا حول ولا قوة الا بالله (ابوداؤد مرسلا)

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their sons and daughters. If bad names are given, they excite dislike in men.

722. This is not on account of superstitious belief, but owing to sanitary and hygienic point of view. This may be due also to this fact that by change of residence the man would be free from his polytheistic belief.

76 (a). **Jaber** reported that the Messenger of Allah was asked about charms. He said : It is from the actions of the devil. *Abu Daud.*

عَنْ جَابِرٍ قَالَ سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ النُّشْرَةِ فَقَالَ هُوَ مِنْ عَمَلِ الشَّيْطَانِ (اَبُوْدَاؤُدَ)

267w. **Ibn Abbas** reported that the Messenger of Allah used to take good omen and not bad omen, and he used to like good name. *Sharhi-Sunnat.*

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَتَفَاءَلُ وَلَا يَتَطَيَّرُ وَكَانَ يُحِبُّ الْاِسْمَ الْحَسَنَ (شَرْحُ السُّنَّةِ)

SECTION 3.

723. Fore-telling

Foretelling is to tell news of the future. The foretellers claim to possess knowledge of the future, while in fact none knows its knowledge except the Most High. Foretelling is haram (unlawful), and he who goes to a sooth-sayer is also cursed. Both the seeker and the sought are transgressors. The Holy Prophet said that the devils catch words from the discussions of the angels and then inform them to men after mixing thousand lies therewith. In this way, some sayings come out to be true, and in most cases false. Secondly the sooth-sayers used to utter such words as conveyed double meanings. The Quran says : Except him who snatches off but once, then there follows him a brightly shining flame (37 : 10 Q). It is not the word of a poet, nor the word of a sooth-sayer. It is a revelation from the Lord of the worlds (69 : 42 Q.) ; or have they (knowledge of) the unseen, so that they write down (68 : 47 Q) ? He who comes to a fortune-teller and asks any question to him of the future, his prayers for 40 days will not be accepted—9 : 80. Some branch of learning in astrology is sorcery which is unlawful—9 : 268w. In pre-Islamic Arabia, Banu Mariyah-b-Kalb and Banu Murrah-b-Hammam were noted for this branch of learning. The Pre-Isamic Arabs used to consult the sooth sayers in their important businesses, and their position was high in their estimation. For this reason, the Holy Prophet was termed by them a sooth-sayer or a poet. Urwah-b-Huzaim, Toraifah, Zubrah, Fatemah Kharhamiyah and others were noted sooth-sayers.

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77. **Mu'wayiah** reported : I asked : O Messenger of Allah !

عَنْ مُعَاوِيَةَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اُمُوْرًا

there are affairs which we used to do in the Days of Ignorance. We used to come to the fore-tellers. He said · Don't come to the fore-tellers. I said : We used to take bad omen. He said : That is a thing which any of you finds within yourself ; so let it not prevent you. I asked : And there are men from us who write letters. He said : There was a prophet (Daniel) from among the Prophets who used to write letters. So whoever agreed with his letter, that was (lawful.) *Muslim.*

كُنَّا نَصْنَعُهَا فِي الْجَاهِلِيَّةِ كُنَّا نَاْتِي الْكُهَّانَ قَالَ فَلَا تَاْتُوا الْكُهَّانَ قُلْتُ كُنَّا نَتَطَيَّرُ قَالَ ذٰلِكَ شَيْءٌ يَجِدُهُ اَحَدُكُمْ فِي نَفْسِهِ فَلَا يَصُدَّنَّكُمْ قُلْتُ وَمِنَّا رِجَالٌ يَخُطُّونَ قَالَ كَانَ نَبِيٌّ مِّنَ الْاَنْبِيَاءِ يَخُطُّ فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ ـ (مُسْلِمٌ)

78. **Ayesha** reported that some men asked the Messenger of Allah about fore-tellers. The Prophet told them that they are in nothing. They asked : O Messenger of Allah, they sometimes talk about a thing which comes out to be true. The Messenger of Allah said : These words are true words which the genii forthwith catch and they throw them into the ears of his friend like the throwing of the cock and then mix therewith more than hundred lies. *Agreed.*

عَنْ عَائِشَةَ قَالَتْ سَاَلَ اُنَاسٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْكُهَّانِ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صلعم اِنَّهُمْ لَيْسُوا بِشَيْءٍ قَالُوا يَا رَسُوْلَ اللّٰهِ فَاِنَّهُمْ يُحَدِّثُوْنَ اَحْيَانًا بِالشَّيْءِ يَكُوْنُ حَقًّا فَقَالَ رَسُوْلُ اللّٰهِ صلعم تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطَفُهَا الْجِنِّيُّ فَيَقُرُّهَا فِي اُذُنِ وَلِيِّهِ قَرَّ الدَّجَاجَةِ فَيَخْلِطُوْنَ فِيْهَا اَكْثَرَ مِنْ مِّائَةِ كَذْبَةٍ (مُتَّفَقٌ عَلَيْهِ)

79. **Sama** reported : I heard the Messenger of Allah say : Verily the angels come down in anan (and that is rain-cloud) and talk of affairs which were decreed in heaven. The devils then steal hearing and hear it and then communicate it to the fore-tellers. They tell hundred lies therewith from themselves. *Bukhari.*

عَنْهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ الْمَلٰئِكَةَ تَنْزِلُ فِي الْعَنَانِ وَهُوَ السَّحَابُ فَتَذْكُرُ الْاَمْرَ قُضِيَ فِي السَّمَاءِ فَتَسْتَرِقُ الشَّيَاطِيْنُ السَّمْعَ فَتَسْمَعُهُ فَتُوْحِيْهِ اِلَى الْكُهَّانِ فَيَكْذِبُوْنَ مَعَهَا مِائَةَ كَذْبَةٍ مِنْ عِنْدِ اَنْفُسِهِمْ (اَلْبُخَارِيُّ)

80. **Hafsah** reported that the Ms. of Allah said : Whoever

عَنْ حَفْصَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى

comes to fortune-tellers, and ask him about something, his prayer is not accepted for forty nights. —*Muslim.*

81. **Zaid-b-Khalid Johani** reported that the Prophet prayed with us the morning prayer at Hudaibiyyah upon the shade of cloud which prevailed at night. When it went away, he came to men and said : Do you know what your Lord said ? They said : Allah and His Messenger know best. He said that He : A believer and an unbeliever in Myself among My servants get up at dawn. As for one who says— We have got rain on account of grace of Allah and His mercy— that is a believer in Me and disbeliever in stars. And as for one who says : We have got rain owing to change of such and such orbit, that is an unbeliever in Me and a believer in stars. —*Agreed.*

82. **Abu Hurairah** reported from the Messenger of Allah who said : Allah does not send down blessing from heaven except that a party of men turn disbelievers about it. Allah sends down rain, but they say : (It is) owing to such and such star. —*Muslim.*

83. **Ibn Abbas** reported that the Messenger of Allah said : Whoever learns astrology

اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَتَى عَرَّافًا فَسَاَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلٰوةٌ اَرْبَعِيْنَ لَيْلَةً (مُسْلِمٌ)

عَنْ زَيْدِ بْنِ خَالِدِ نِ الْجُهَنِّيِّ قَالَ صَلّٰى لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةَ الصُّبْحِ بِالْحُدَيْبِيَةِ عَلٰى اِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ فَلَمَّا انْصَرَفَ اَقْبَلَ عَلَى النَّاسِ فَقَالَ هَلْ تَدْرُوْنَ مَاذَا قَالَ رَبُّكُمْ قَالُوْا اَللّٰهُ وَ رَسُوْلُهٗ اَعْلَمُ قَالَ قَالَ اَصْبَحَ مِنْ عِبَادِىْ مُؤْمِنٌ بِىْ وَ كَافِرٌ فَاَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللّٰهِ وَ رَحْمَتِهٖ فَذَالِكَ مُؤْمِنٌ بِىْ وَكَافِرٌ بِالْكَوْكَبِ وَ اَمَّا مَنْ قَالَ مُطِرْنَا بِنَوْءِ كَذَا وَ كَذَا فَذَالِكَ كَافِرٌ بِىْ وَ مُؤْمِنٌ بِالْكَوْكَبِ

(مُتَّفَقٌ عَلَيْهِ)

عَنْ اَبِىْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا اَنْزَلَ اللّٰهُ مِنَ السَّمَاءِ مِنْ بَرَكَةٍ اِلَّا اَصْبَحَ فَرِيْقٌ مِنَ النَّاسِ بِهَا كَافِرِيْنَ يُنْزِلُ اللّٰهُ الْغَيْثَ فَيَقُوْلُوْنَ بِكَوْكَبِ كَذَا وَكَذَا - (مُسْلِمٌ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اقْتَبَسَ عِلْمًا مِنَ النُّجُوْمِ

learns a branch of sorcery, he adds what he adds.

—*Ahmad, Abu Daud, Ibn Majah.*

84. **Abu Hurairah** reported that the Messenger of Allah said : Whoever comes to a foreteller and believes him in what he says or comes to a menstruating woman (for intercourse) or comes to a woman from her back he has indeed become displeased with what was revealed upon Muhammad. *Abu Daud, Ahmad.*

85. **Abu Hurairah** reported that the Prophet said : When Allah decrees an affair in heaven, the angels strike their wings by way of submission to His order as if it is a chain upon a white stone. When dread goes out of their hearts, they say what your Lord did say. They say to him about what Allah has said. He is the Most High, the Almighty. Those who steal hearing hear them, and the stealers of hearing—some of them remain thus above others. (Sufyan describes (their fear) with his hand. He turned them and made openings between his fingers). Then he hears the words and throws them to one below him. Then another throws them to him who is below him till he throws them upon the tongue of a sorcerer or a sooth-sayer. And many a time, light catches hold (of the word) before he throws them, and many a time

اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ زَادَ مَا زَادَ -

(اَحْمَدُ وَاَبُوْ دَاوُدَ وَ ابْنُ مَاجَةَ) -

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَتَى كَاهِنًا فَصَدَّقَهٗ بِمَا يَقُوْلُ اَوْاَتَى امْرَاَتَهٗ حَائِضًا اَوْ اَتَى امْرَاَتَهٗ فِيْ دُبُرِهَا فَقَدْ بَرِئَ مِمَّا اُنْزِلَ عَلٰى مُحَمَّدٍ -

(اَحْمَدُ وَ اَبُوْ دَاوُدَ)

عَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا قَضَى اللّٰهُ الْاَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلٰئِكَةُ بِاَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهٖ كَاَنَّهٗ سِلْسِلَةٌ عَلٰى صَفْوَانٍ فَاِذَا فُزِّعَ عَنْ قُلُوْبِهِمْ قَالُوْا مَاذَا قَالَ رَبُّكُمْ قَالُوْا لِلَّذِيْ قَالَ الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيْرُ فَيَسْمَعُهَا مُسْتَرِقُوا السَّمْعِ وَ مُسْتَرِقُوا السَّمْعِ هٰكَذَا بَعْضُهٗ فَوْقَ بَعْضٍ وَ وَصَفَ سُفْيَانُ بِكَفِّهٖ فَحَرَّفَهَا وَ بَدَّدَ بَيْنَ اَصَابِعِهٖ فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيْهَا اِلٰى مَنْ تَحْتَهٗ ثُمَّ يُلْقِيْهَا الْاٰخَرُ اِلٰى مَنْ تَحْتَهٗ حَتّٰى يُلْقُوْهَا عَلٰى لِسَانِ السَّاحِرِ اَوِ الْكَاهِنِ فَرُبَّمَا اَدْرَكَ الشِّهَابُ قَبْلَ اَنْ يُلْقِيَهَا وَ رُبَّمَا اَلْقَاهَا قَبْلَ اَنْ يُدْرِكَهٗ فَيَكْذِبُ مَعَهَا

مِائَةَ كَذِبَةٍ فَيُقَالُ أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ - (البخاري)

he throws them before it catches him. Then he sets up hundred lies with them, and it is questioned : Has he not said so to us on such and such a day ? Then that word which was heard from heaven is corroborated.

—Bukhari.

عَنِ ابْنِ عَبَّاسٍ قَالَ أَخْبَرَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صلعم مِنَ الْأَنْصَارِ أَنَّهُمْ بَيْنَمَا هُمْ جُلُوسٌ لَيْلَةً مَعَ رَسُولِ اللّٰهِ صلعم رُمِيَ بِنَجْمٍ وَاسْتَنَارَ فَقَالَ لَهُمْ رَسُولُ اللّٰهِ صلعم مَا كُنْتُمْ تَقُولُونَ فِي الْجَاهِلِيَّةِ إِذَا رُمِيَ بِمِثْلِ هٰذَا قَالُوا اللّٰهُ وَرَسُولُهُ أَعْلَمُ كُنَّا نَقُولُ وُلِدَ اللَّيْلَةَ رَجُلٌ عَظِيمٌ وَمَاتَ رَجُلٌ عَظِيمٌ فَقَالَ رَسُولُ اللّٰهِ صلعم فَإِنَّهَا لَا يُرْمَى بِهَا لِمَوْتِ أَحَدٍ وَلَا لِحَيٰوتِهِ وَلٰكِنْ رَبُّنَا تَبَارَكَ اسْمُهُ إِذَا قَضَى أَمْرًا سَبَّحَ حَمَلَةُ الْعَرْشِ ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَهُمْ حَتّٰى يَبْلُغَ التَّسْبِيحُ أَهْلَ هٰذِهِ السَّمَاءِ الدُّنْيَا ثُمَّ قَالَ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ مَاذَا قَالَ رَبُّكُمْ فَيُخْبِرُونَهُمْ مَا قَالَ فَيَسْتَخْبِرُ بَعْضُ أَهْلِ السَّمٰوٰتِ بَعْضًا حَتّٰى يَبْلُغَ هٰذِهِ السَّمَاءَ الدُّنْيَا فَيَخْطَفُ الْجِنُّ السَّمْعَ فَيَقْذِفُونَ إِلٰى أَوْلِيَائِهِمْ وَيَرْمُونَ فَمَا جَاءُوا بِهِ عَلٰى وَجْهِهِ فَهُوَ حَقٌّ وَلٰكِنَّهُمْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ (مسلم)

86. **Ibn Abbas** reported : A man of the Ansar-companions of the Prophet informed me that while they were sitting one night with the Prophet, a star was shot and it became brightened. Then the Messenger of Allah asked them : What did you say in Days of Ignorance when shot is thrown like this ? They replied : Allah and His Apostle know best. We used to say : In this night, a great man is born and a great man has died. The Prophet said : Surely it is not shot for death of anybody, nor for his birth, but when our Lord whose name is Blessed, decrees an affair, the bearers of the Throne read 'tasbih', and then the dwellers of heaven who are next to them read 'tasbih' (glorification of Allah) till the 'tasbih' reaches the dwellers of the nearest heaven. Then those who are next to the bearers of the Throne ask the bearers of the Throne : What did your Lord say ? They then inform them what He said. Some of the dwellers of heavens seek information from others till it reaches the nearest heaven. Then ginn catch hold of the hearing and throw it to their friends and shot is thrown (at them). What they bring exactly as it is is truth, but they invent lies therein and add.

—Muslim.

87. **Qatadah** reported that the Almighty Allah created these stars for three (things). He made them as adornment of the sky and as shots for the devils and as signs to be guided therewith. Whoever attributes things other than these, is indeed wrong and destroys his fortune and takes trouble for what he does not know. —*Bukhari*

عن قتادة قال خلق الله تعالى هذه النجوم لثلث جعلها زينة للسماء ورجوما للشياطين وعلامات يهتدى بها فمن تاول فيها لغير ذلك اخطأ واضاع نصيبه وتكلف مالا يعلم - (البخارى)

88. **Abu Sayeed** reported that the Messenger of Allah said : Had Allah withheld rain from His servants for five years, and then He sent it, a section of men would have become unbelievers by saying—we have been drenched by a station of moon. —*Nisai*

عن ابى سعيد قال قال رسول الله صلى الله عليه وسلم لو امسك الله القطر عن عباده خمس سنين ثم ارسله لاصبحت طائفة من الناس كافرين يقولون سقينا بنوء المجدح (النسائى)

268w. **Ibn Abbas** reported that the Messenger of Allah said: Whoever acquires a branch of the science of astrology for a purpose other than that for which Allah mentioned, has indeed acquired a branch of sorcery. An astrologer is a sooth-sayer and a sooth-sayer is a sorcerer and a sorcerer is an unbeliever. —*Razin.*

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم من اقتبس بابا من علم النجوم لغير ما ذكر الله فقد اقتبس شعبة من السحر المنجم كاهن والكاهن ساحر والساحر كافر (رزين)

SECTION 4

724—Dream

Dream is quite a mystery to us. It proves that even when a man is dead, he may be punished or given enjoyment according as he acted during his life-time. It is generally seen that when a particular

thing captures the mind of a man at a particular time, it is seen in dream in various aspects. Similarly what a man does in his life's span, will appear in his death in the form of joys or punishments. It reminds us also that Resurrection of men is a truth. Just as a man rises from joy or punishment at the time of dream in sleep, he will similarly rise for the Judgment day after punishment or joy in the grave in whatever form it is given. Man feels relief from troubles or horrors of dream as soon as he gets up from sleep. Imagine his horror if he does not rise up from sleep as long as the world remains. Similar will be the punishment just after death until the Resurrection.

Prophecy, along with the prophets, was abolished. At present, there is only correct dream to know the truth of the past, present and future. Correct dreams cannot but emanate from the truthful and pious men. Therefore in majority of cases, pious men's words come out to be true. The devil cannot present itself to pious men. He fears them as he fears the throwing of a gun or arrow from heaven. When a man sees the Holy Prophet in dream, it is correct because the devil cannot take his form. If dream is favourable, it should be disclosed to nobody except to dear ones, and if unfavourable it shall never be disclosed to anybody. If unfavourable things are dreamt, everybody shall turn to another side thrice and seek refuge to Allah. Correct dream is seen mostly in the latter part of the night. There are 3 kinds of dreams—dictation of soul, dictation from Allah and the angels, and dictation from the devil.

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89. **Abu Hurairah** reported that the Messenger of Allah said: There is nothing remaining of prophet-hood except good news. They enquired : And what are good news ? He said : Good dream.[725] *Bukhari.*

عَنْ اَبِی هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَمْ یَبْقَ مِنَ النُّبُوَّةِ اِلَّا الْمُبَشِّرَاتُ قَالُوْا وَمَا الْمُبَشِّرَاتُ قَالَ الرُّؤْیَا الصَّالِحَةُ (اَلْبُخَارِیُّ)

90. **Anas** reported that the Messenger of Allah said : The good dream[726] is one por

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ الرُّؤْیَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ

725. Malek added with a narration of Ata-b-yasar اَوْ یَرَاهَا الرَّجُلُ الْمُسْلِمُ اَوْ تُرٰی لَهٗ (which a Muslim sees and which is shown to him).

726. Good dream cannot but come from good source. *i.e.* from the angels, and bad dream comes from the whisperings of devils in the minds of the people. These good dreams generally are correct.

tion out of 46 portions of prophet-hood.[727] —*Agreed.*

وَأَرْبَعِينَ جُزْءٌ مِنَ النُّبُوَّةِ (متفق عليه)

91. **Abu Hurairah** reported that the Prophet said : Whoever has seen me in dream, he has indeed seen me because the devil cannot take my figure.[728] *Agreed.*

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ فِي صُورَتِي (متفق عليه)

92. **Abu Qatadah** reported that the Messenger of Allah said : Whoever has seen me, he has indeed seen the truth. *Agreed.*

عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ رَآنِي فَقَدْ رَأَى الْحَقَّ (متفق عليه)

93. **Abu Hurairah** reported that the Messenger of Allah said : Whoever saw me in dream, he will soon see me awake and the devil cannot imitate my form.[729] *Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ رَآنِي فِي الْمَنَامِ فَسَيَرَانِي فِي الْيَقَظَةِ وَلَا يَتَمَثَّلُ الشَّيْطَانُ بِي (متفق عليه)

94. **Abu Qatadah** reported that the Messenger of Allah said : Good dream is from Allah, and false dream from the devil. So whenever any of you sees what he likes, he should not disclose it except to him whom he loves, and when he sees what he dislikes, let him seek refuge to Allah from its evil and from the evil of the devil, and let him turn aside thrice. Let him not disclose it to anybody, as it will never injure him.[730] *Agreed.*

عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرُّؤْيَا الصَّالِحَةُ مِنَ اللّٰهِ وَالْحُلُمُ مِنَ الشَّيْطَانِ فَإِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلَا يُحَدِّثْ بِهِ إِلَّا مَنْ يُحِبُّ وَإِذَا رَأَى مَا يَكْرَهُ فَلْيَتَعَوَّذْ بِاللّٰهِ مِنْ شَرِّهَا وَمِنْ شَرِّ الشَّيْطَانِ وَلْيَتْفُلْ ثَلَاثًا وَلَا يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ (متفق عليه)

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727. This number of 46 is not by actual count but by way of attaching importance to good dream. These numbers will differ in different traditions.

728. The dream at that time is surely correct and not the ravings of a mad man. The devil cannot take the form of the Holy Prophet as the devil is a model for sins and the Prophet a model for virtues which are diametrically opposite to one another. These two opposite things cannot unite together at any time. Similarly the devil scarcely can take form of saints and pious men and present himself in dream of such men. When any pious man appears in dream, that should be taken to be correct.

729. He will see the Prophet when he will be awake on the Resurrection Day.

730. Good dreams should be disclosed to dear ones, but bad dream

95. **Jaber** reported that the Messenger of Allah said : When any of you sees dream which is disliking to him, let him turn to his left side thrice, and let him seek refuge to Allah thrice from the devil, and let him turn from his side on which he was before. *Muslim.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلَاثًا وَلْيَسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطَانِ ثَلَاثًا وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ (مُسْلِمٌ)

96. **Abu Hurairah** reported that the Messenger of Allah said : When time (death) will draw near,[781] the dream of the believer will be scarcely false, and the dream of the believer is a part out of the 46 parts of prophet-hood ; and there will remain nothing of prophet hood, because he will not speak false-hood. Muhammad-b-Sirin said : I say that dream is of three kinds : Talk of oneself, threatening of the devil and good news from Allah. Whoever sees a thing which he dislikes he should not disclose it to anybody. Let him get up and pray. He said that he(Prophet) used to dislike extreme thirst in dream, and confinement used to please him. It was said : Confinement is confirmation in religion. *Agreed*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اقْتَرَبَ الزَّمَانُ لَمْ يَكَدْ يَكْذِبُ رُؤْيَا الْمُؤْمِنِ وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِيْنَ جُزْءًا مِنَ النُّبُوَّةِ وَمَا كَانَ مِنَ النُّبُوَّةِ فَإِنَّهُ لَا يَكْذِبُ قَالَ مُحَمَّدُ بْنُ سِيْرِيْنَ وَأَنَا أَقُوْلُ الرُّؤْيَا ثَلَاثٌ حَدِيْثُ النَّفْسِ وَتَخْوِيْفُ الشَّيْطَانِ وَبُشْرَى مِنَ اللّٰهِ فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلَا يَقُصَّهُ عَلَى أَحَدٍ وَلْيَقُمْ فَلْيُصَلِّ قَالَ وَكَانَ يَكْرَهُ الْغُلَّ فِي النَّوْمِ وَيُعْجِبُهُمُ الْقَيْدُ وَيُقَالُ الْقَيْدُ ثَبَاتٌ فِي الدِّيْنِ (مُتَّفَقٌ عَلَيْهِ)

97. **Jaber** reported that a man came to the Prophet and said : I have seen in a dream as if my head has been severed. He said : Then the Prophet laughed at this and said : When the devil plays with any of you in his sleep, he should not talk of it to men. *Muslim.*

عَنْ جَابِرٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي قُطِعَ قَالَ فَضَحِكَ النَّبِيُّ صلعم وَقَالَ إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ فِي مَنَامِهِ فَلَا يُحَدِّثْ بِهِ النَّاسَ (مُسْلِمٌ)

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should never be disclosed. They will not be correct as they come from the devil. Good dreams generally come out to be true.

781. When time will draw near means two things (1) when a man is near death, (2) and when the days of the world will draw near. Muslim

98. **Anas** reported that the Messenger of Allah said : I dreamt in one night what a sleeper sees as if we were at the door of Uqbah-b-Rafe and the fresh dates out of the dates of Ibn Ta'b were brought to us. Then I explained that there is security for us in this world and peace in the next world and that our religion is agreeable. *Muslim.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاَيْتُ ذَاتَ لَيْلَةٍ فِيمَا يَرَى النَّائِمُ كَاَنَّا فِيْ دَارِ عُقْبَةَ بْنِ رَافِعٍ فَاُتِيْنَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ فَاَوَّلْتُ اَنَّ الرِّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَافِيَةَ فِي الْاٰخِرَةِ وَاَنَّ دِيْنَنَا قَدْ طَابَ (مُسْلِمٌ)

99. **Abu Musa** reported from the Prophet who said : I saw in dream that I am emigrating from Mecca to a land where there are dates. My imagination went that it was towards Yamamah or Hajr when lo ! it was Medina Yasreb. In this dream I saw that I prepared my sword but its middle part was broken, when lo! it was what the believers were afflicted with in the battle of Uhud. Then I prepared another and then it returned better than what it was ; when lo ! it was what Allah brought therewith regarding victory and unity of the believers.[732] *Agreed.*

عَنْ اَبِيْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ رَاَيْتُ فِي الْمَنَامِ اَنِّيْ اُهَاجِرُ مِنْ مَكَّةَ اِلٰى اَرْضٍ بِهَا نَخْلٌ فَذَهَبَ وَهْلِيْ اِلٰى اَنَّهَا الْيَمَامَةُ اَوْ هَجَرُ فَاِذَا هِيَ الْمَدِيْنَةُ يَثْرِبُ وَرَاَيْتُ فِيْ رُؤْيَايَ هٰذِهٖ اَنِّيْ هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهٗ فَاِذَا هُوَ مَا اُصِيْبَ مِنَ الْمُؤْمِنِيْنَ يَوْمَ اُحُدٍ ثُمَّ هَزَزْتُهٗ اُخْرٰى فَعَادَ اَحْسَنَ مَا كَانَ فَاِذَا هُوَ مَا جَاءَ اللّٰهُ بِهٖ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِيْنَ (مُتَّفَقٌ عَلَيْهِ)

100. **Abu Hurairah** reported that the Messenger of Allah said : While I was asleep, all the treasures of the world were brought before me and two

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم بَيْنَا اَنَا نَائِمٌ اُتِيْتُ بِخَزَائِنِ الْاَرْضِ فَوُضِعَ فِيْ

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entertains doubt whether the latter part of the saying is the saying of Ibn Syrin or of the Prophet himself.

732. Yamamah and Hizr are towns in Hijaz where dates are plenty. Yasreb was the previous name of the town of Medina.

bracelets of gold were placed in my hand. They became heavy for me and then it was revealed to me that I should blow them off. Then I blew them off and they went away. I interpreted them both as liars between whom I exist—the ruler of San'a and the ruler of Yamamah (in another narration, it was said that one of them was Musailamah, the ruler of Yamamah and another Ansa'a the ruler of San'a).[733] *Tirmizi*

كَفَّيَّ سِوَارَانِ مِنْ ذَهَبٍ فَكَبُرَا عَلَيَّ فَأُوحِيَ إِلَيَّ أَنِ انْفُخْهُمَا فَنَفَخْتُهُمَا فَذَهَبَا فَأَوَّلْتُهُمَا الْكَذَّابَيْنِ الَّذَيْنِ أَنَا بَيْنَهُمَا صَاحِبُ صَنْعَاءَ وَصَاحِبُ الْيَمَامَةِ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ يُقَالُ أَحَدُهُمَا مُسَيْلَمَةُ صَاحِبُ الْيَمَامَةِ وَالْعَنْسِيُّ صَاحِبُ صَنْعَاءَ (التِّرْمِذِيُّ)

عَنْ أُمِّ الْعَلَاءِ الْأَنْصَارِيَّةِ قَالَتْ رَأَيْتُ لِعُثْمَانَ بْنِ مَظْعُونٍ فِي النَّوْمِ عَيْنًا تَجْرِي فَقَصَصْتُهَا عَلَى رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ذٰلِكَ عَمَلُهُ يَجْرِي لَهُ (البُخَارِيُّ)

عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ وَهِيَ عَلَى رِجْلِ طَائِرٍ مَا لَمْ يُحَدِّثْ بِهَا فَإِذَا حَدَّثَ بِهَا وَقَعَتْ وَأَحْسِبُهُ قَالَ وَلَا تُحَدِّثُ إِلَّا حَبِيبًا أَوْ لَبِيبًا رَوَاهُ التِّرْمِذِيُّ وَفِي رِوَايَةِ أَبِي دَاوُدَ قَالَ الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعَبَّرْ فَإِذَا عُبِّرَتْ وَقَعَتْ وَأَحْسِبُهُ قَالَ وَلَا تُقَصُّهَا إِلَّا عَلَى وَادٍّ أَوْ ذِي رَأْيٍ

عَنْ عَائِشَةَ قَالَتْ سُئِلَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ وَرَقَةَ فَقَالَتْ لَهُ خَدِيجَةُ إِنَّهُ

101. **Ummul-Aalail-Ansariyah** reported : I saw in dream a fountain for Osman-b-Mazun which was flowing. I told it to the Messenger of Allah. He said : That is his work for which he has been rewarded. *Bukhari.*

102. **Abu Razin Oquaili** reported that the Messenger of Allah said : The dream of a believer is a part out of 46 parts of prophet-hood and it is upon the leg of a bird so long as he does not disclose it. When he discloses it, it falls down; and I think that he said : Don't talk (of it) except to a friend or a wise man. *Tirmizi narrated it.* (*In a narration of Abu Daud,* he said : Dream remains upon the leg of a bird so long as it is not disclosed, but when it is disclosed, it falls down; and I consider it that he said : Don't narrate it except to a friend or a wise man).

103. **Ayesha** reported that the Messenger of Allah was asked about Waraqa.[734] Khadija said to him : Surely he took you as

733. Musailamah of Yamamah claimed prophet-hood, but he was killed during the caliphate of Hazrat Abu Bakr.

734. Waraqa-b-Naufal was a christian monk. When the Prophet at

true, but he died before you appeared (as Prophet). The Messenger of Allah said : I saw him in a dream while there was white cloth on him. Had he been of the inmates of fire, there would have been dress on him other than that.

Ahmad, Tirmizi.

كَانَ قَدْ صَدَقَكَ وَ لٰكِنْ مَاتَ قَبْلَ اَنْ تَظْهَرَ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اُرِيْتُهُ فِى الْمَنَامِ وَ عَلَيْهِ ثِيَابٌ بِيْضٌ وَلَوْكَانَ مِنْ اَهْلِ النَّارِ لَكَانَ عَلَيْهِ لِبَاسٌ غَيْرُ ذٰلِكَ (اَحْمَدُ وَ التِّرْمِذِىُّ)

268w. **Ibn Khujaimah-b-Sabet** from his uncle Abu Khujaimah reported that he saw what a sleeper sees that he prostrated upon the forehead of the Messenger of Allah. He informed him (Prophet). He (Prophet) then laid down for him and said : Make your dream prove true. Then he made prostration upon his forehead.

—Sharhi-sunnat.

عَنِ ابْنِ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ عَمِّهِ اَبِى خُزَيْمَةَ اَنَّهُ رَاٰى فِيْمَا يَرَى النَّائِمُ اَنَّهُ سَجَدَ عَلٰى جَبْهَةِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ فَاَخْبَرَهُ فَاضْطَجَعَ لَهُ وَ قَالَ صَدِّقْ رُؤْيَاكَ فَسَجَدَ عَلٰى جَبْهَتِهٖ (شَرْحُ السُّنَّةِ)

104. **Ibn Omar** reported that the Messenger of Allah said : The greatest of the slanders is a man's showing to his eyes what they have not seen.[735] *Bukhari.*

عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ مِنْ اَفْرَى الْفِرٰى اَنْ يُّرِىَ الرَّجُلُ عَيْنَيْهِ مَا لَمْ تَرَيَا - (اَلْبُخَارِىُّ)

105. **Abu Sayeed** reported from the Prophet who said : The most correct dream is at the latter part of night.

Tirmizi, Darimi.

عَنْ اَبِىْ سَعِيْدٍ عَنِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ اَصْدَقُ الرُّؤْيَا بِالْاَسْحَارِ - (اَلتِّرْمِذِىُّ وَ الدَّارِمِىُّ)

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the age of 25 years was going to Syria as an agent of the widow Khadija, he met this monk Waraqa who perceived prophet-hood in him from the descriptions given about him in the original Bible and believed him to be a prophet, before the Prophet reached the age of prophet-hood at 40 years of age. This Waraqa went to paradise according to the Prophet, because the previous religion christianity existed good for all before the birth of Islam. This Waraqa translated the Bible in Arabic. He became blind at the end of his life.

735. This is the greatest false-hood of a man who says that he has seen a thing which, in fact, he has not seen.

CHAPTER X

SECTION 1

736. Journey.

(a) Journey. The Quran and Hadis did not leave travels and journeys untouched. They have given an incentive to the Muslims to undertake journey for adding to the store-house of knowledge and experience and to broadcast the divine light that shone in the central horizon of Arabian peninsula, these are some of the verses of the Quran. Have they not travelled in the earth and seen how was the end of those who were before them ? Mightier than these were they in strength and in fortifications in the land, but Allah destroyed them for their sins (40 : 21 Q). Say, Travel in the earth, then see how was the end of the guilty (27 : 69 Q). Say, travel in the earth, then see how was the end of those before. Most of them were polytheists—30 : 42 Q. Say, travel in the earth and see how He began creation and then how Allah creates latter creations—29 : 20 Q.

(b) Two kinds of journey. There are two kinds of journey—journey of body and journey of mind. Mind can journey very swiftly, swifter than all the methods for speedy communication hitherto discovered by scientists. Mind's journey towards the highest goal and concentration of thoughts about Him lead one to salvation. Such is the journey spoken of in the Quran about Abraham. And thus We showed Abraham the secrets of heaven and earth (4 : 76 Q). In the present chapter, we shall deal briefly with the journey of body.

(c) Motive for journey. Motive for journey plays a great part in bringing rewards for journey as actions are judged by motives (1 : 1). If it is undertaken, it is only for either of the two motives —from a religious point of view or from worldly point of view. Acquisition of property or fame is from worldly motive. Acquisition of knowledge, action in order to gain experience from outside world, to appreciate the workmanship of the Almighty, and to carry out divine behests are some of the objects of journey from a religious point of view.

(d) Journey for learning is compulsory or optional according as the learning to be acquired is compulsory or optional. This may be for acquisition of knowledge in religious affairs, for formation of good conduct and true religious life, and for widening the out-look after seeing the wonderful phenomena of nature in diversities of creation of the Most High. Man remains at ease at home and therefore

occasion does not arise for his virtues or sins as in a journey. True character is manifested in the hardship and toils of journey, and hence there is a great chance of formation of true character abroad. About phenomena of nature, there are mountains, plains, seas, oceans, rivers, planets and other things which supply food for reflection for those who understand.

(*e*) *Journey for divine service.* This kind of journey is undertaken for pilgrimage, Umrah, Jihad, visiting holy places and tombs of the Prophet and his companions and other pious souls, and visiting the living pious men and friends of Allah. The Holy Prophet prohibited to take journey for Ziarat except for praying in three mosques—mosques of Mecca, Medina and Jerusalem.

(f) Journey by way of flight for saving religion. This is called Hijrat or emigration for upkeeping the true faith Islam. The Holy Prophet showed this by fleeing from Mecca to Medina, and some of his companions fled to Abyssinia rather than abjure their religion.

(g) Journey fleeing away from epidemics and violent diseases. The Holy Prophet passed order that people should not go out of the areas infected with epidemics and mortal diseases and they should not come in to this infected areas (3 : 44).

(h) Journey, condemned and praise-worthy. Among the condemned journeys, there are unlawful and abominable journeys. The former applies in the case of a fugitive slave, and the latter is in the case of a man fleeing from infected areas. Among the praise-worthy journeys, there are compulsory and simple lawful journeys. The former is in the case of pilgrimage and search for learning, and the second for acquisition of wealth for maintenance of family-members.

(i) Journey or residence is better. Surely journey is better than the latter. The Almighty Allah exhorts the people to undertake journey for taking lessons from previous historical sites. Besides, the Prophet said that mixing is better than loneliness if mixing is allied with patience and observance of religious duties

(j) *There are eleven duties of a traveller.*

(1) He must return all rights of the oppressed men and the just dues and debts of others. He shall provide for timely expenses durning his absence from home. He shall return all trusts deposited w th him.

(2) He shall take at least one companion for journey, for there are many occasions when the necessity of a companion is urgently felt, for instance in case of illness. Journey has been spoken of as a sort of punishment, as the traveller has to live often without food, drink and accomodation (10 : 8). The general rule for number of companions is three (10 : 19). None should undertake long journey alone (10 : 268 w). One of them should be made leader, as the leader is the servant of fellow-travellers.

(3) He shall take leave of friends, companions, relatives and family members. He shall ask for their blessing and they should also pray for his safety in journey by saying—May Allah give you provision of piety, may He forgive your sins, and may He turn your face towards God wherever you remain.

(4) He shall say prayer of Istikharah for good journey by reading the first verse of the Quran and chapter Ikhlas.

(5) When he steps out at the door, he should praise Allah by saying—In the name of Allah, I resign to Allah, there is no power and strength except with Allah. O Allah ! I seek refuge to Thee from the troubles of the journey.

(6) He shall start just after sunrise preferably on Thursday because the Holy Prophet used to undertake journey in most cases on Thursday and in the morning (10 : 1, 17, 29).

(7) He shall not desert the company. Each of the party shall, by turn, guard the baggages and other things of the travellers. If any danger is confronted, 'Ayatul Kursi, chapter Ikhlas, and refuging verses should be read.

(8) He shall be kind to conveying animals and give them rest Beating is strictly prohibited (10 : 6, 24).

(9) He shall take six necessary things. The Holy Prophet used to take them always with him in a journey ; these are mirror, eye-paint stick, scissor, tooth-stick or brush, comb and pot.

(10) In returning from journey, he should offer praise of Allah and express thanks to those who took care of him. He shall not stay for more than 3 days in a house as a guest..

(11) After returning home, he shall first go to the mosque and offer two rakats prayer and make delay in going into the house. He should receive the children affectionately (10 : 19) and return generally in the morning or evening (10 : 19). On return, he should give a feast to friends and relatives (10 : 14).

(k) The following four concessions have been granted by Islam to a traveller

(1) In wazu ; rubbing over socks is sufficient for three days and three nights in journey. If water is not easily available, cleanliness by Tayyamamum by earth can be made even in case where bath becomes compulsory.

(2) In obligatory duties ; the compulsory prayers of noon, afternoon, and night can be curtailed by two rakats, and the noon and afternoon prayers, and sun-set and night prayers can be united and performed at a time.

(3) In optional and sunnat prayers ; they can be said, while riding and walking, by signs and gestures if halting injures the progress of journey.

(4) In fasting ; fasting can be broken in actual journey without incurring any sin. It may be performed at other times.

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1. **Ka'ab-b-Malek** reported that the Prophet went out on Thursday for the battle of Tabuk, and he liked to go out on Thursday.[737] *Bukhari.*

عَنْ كَعْبِ بْنِ مَالِكٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمَ الْخَمِيْسِ فِيْ غَزْوَةِ تَبُوْكَ وَكَانَ يُحِبُّ اَنْ يَخْرُجَ يَوْمَ الْخَمِيْسِ (اَلْبُخَارِيُّ)

2. **Abdullah-b-Omar** reported that the Messenger. of Allah said : If the people had known what is in loneliness of which I know, a rider will not alone take journey at night.[738] *Bukhari.*

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا اَعْلَمُ مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ - (اَلْبُخَارِيُّ)

3. **Abu Hurairah** reported that the Messenger of Allah

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى

737. Tabuk is a place in Syria nearly one month's journey from Medina. The battle of Tabuk took place in 9 A. H. with Prophet on one side and the Romans on the other, cause of the fight being the murder of Prophet's ambassador sent to the governor of Syria with an invitation letter for accepting Islam. This was the last battle of the Prophet.

738 There are great difficulties and hardships in journey. There are anxieties of absence from home and from dear and near ones, of helplessness in foreign lands in times of distress and hardships, and of food and drink and sleep which he used to take regularly before he started from home. There is also laxity in religious observances.

said : The angels do not accompany the party in which there are dog and (sound-making) bells. *Muslim.*

اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَصْحَبُ الْمَلٰئِكَةُ رُفْقَةً فِيهَا كَلْبٌ وَلَا جَرَسٌ (مُسْلِمٌ)

4. **Same** reported that the Messenger of Allah said : Bells are the singing instruments of the devil. *Muslim*

عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْجَرَسُ مَزَامِيْرُ الشَّيْطٰنِ (مُسْلِمٌ)

5. **Abu Bashir Ansari** reported that he was with the Ms. of Allah in one of his journeys. The Prophet sent a messenger (saying) : You must not have any necklace of string remaining in the neck of a camel (or necklace) but that it should be cut. *Agreed.*

عَنْ اَبِيْ بَشِيْرِ الْاَنْصَارِيِّ اَنَّهُ كَانَ مَعَ رَسُوْلِ اللّٰهِ صلعم فِيْ بَعْضِ اَسْفَارِهٖ فَاَرْسَلَ رَسُوْلُ اللّٰهِ صلعم رَسُوْلًا لَا تُبْقِيَنَّ فِيْ رَقَبَةِ بَعِيْرٍ قِلَادَةً مِنْ وَتَرٍ (اَوْ قِلَادَةٌ) اِلَّا قُطِعَتْ (مُتَّفَقٌ عَلَيْهِ)

6. **Abu Hurairah** reported that the Messenger of Allah said : When you make journey in dry land (desert), give the camel [739] its due from the earth, and when you make journey in (the year of) famine, hasten the journey thereon, and when you journey at night, avoid the road because it is then the paths of the beast and resort of poisonous animals at night ; (in another narration —When you journey in famine, then hasten with it while it has strength . *Muslim.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا سَافَرْتُمْ فِي الْخِصْبِ فَاَعْطُوا الْاِبِلَ حَقَّهَا مِنَ الْاَرْضِ وَاِذَا سَافَرْتُمْ فِي السَّنَةِ فَاسْرِعُوْا عَلَيْهَا السَّيْرَ وَاِذَا عَرَسْتُمْ بِاللَّيْلِ فَاجْتَنِبُوْا الطَّرِيْقَ فَاِنَّهَا طُرُقُ الدَّوَابِّ وَمَاوٰى الْهَوَامِّ بِاللَّيْلِ وَفِيْ رِوَايَةٍ اِذَا سَافَرْتُمْ فِي السَّنَةِ فَبَادِرُوْا بِهَا نِقْيَهَا (مُسْلِمٌ)

7. **Abu Sayeed al Khodri** reported : While we were in a journey with the Messenger of Allah, there came a man riding on a mule. He was turning his look right and left Then the Messenger of Allah said : Whoever has got an additional back with him, let him give it to

عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ بَيْنَمَا نَحْنُ فِيْ سَفَرٍ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْ جَاءَ رَجُلٌ عَلٰى رَاحِلَةٍ فَجَعَلَ يَضْرِبُ يَمِيْنًا وَشِمَالًا فَقَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ كَانَ مَعَهٗ فَضْلُ ظَهْرٍ

739. The Holy Prophet strictly prohibited molesting beasts of burden. They are dumb creatures and cannot complain of their hardships except by gestures. They should be given grass and other food specially in long journey, and rest should be given to them when they require rest.

one who has got no back for him (to ride upon). And whoever has got additional provision, let him give it to one who has got no provision for him. Then he described about various kinds of properties, till we saw that there is no right for any of us in any additional property.[740] *Muslim.*

فَلْيَعُدْ بِهِ عَلَى مَنْ لَا ظَهْرَ لَهُ وَمَنْ كَانَ لَهُ فَضْلٌ زَادٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لَا زَادَ لَهُ فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ (مُسْلِمٌ)

8. **Abu Hurairah** reported that the Messenger of Allah said: journey is a piece of punishment. It prevents any one of you from his sleep, his food and his drink. So when he finishes his necessity out of his journey, let him hasten to his family. *Agreed*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ فَإِذَا قَضَى نَهْمَتَهُ مِنْ وَجْهِهِ فَلْيُعَجِّلْ إِلَى أَهْلِهِ (مُتَّفَقٌ عَلَيْهِ)

9. **Abdullah-b-ja'far** reported that whenever the Messenger of Allah returned from journey, he used to meet the children of the inmates of his family (first). And (once) he returned from a Journey. I went to him first and then he carried me before him. Afterwards, one of the sons of Fatema was brought. He also made him to follow him from behind. Then we three were taken to Medina upon an animal. *Muslim.*

عَنْ عَبْدِ اللّٰهِ بْنِ جَعْفَرٍ قَالَ كَانَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِّيَ بِصِبْيَانِ أَهْلِ بَيْتِهِ وَإِنَّهُ قَدِمَ مِنْ سَفَرٍ فَسُبِقَ بِيَ إِلَيْهِ فَحَمَلَنِي بَيْنَ يَدَيْهِ ثُمَّ جِيءَ بِأَحَدِ بَنِي فَاطِمَةَ فَأَرْدَفَهُ خَلْفَهُ فَأُدْخِلْنَا الْمَدِينَةَ ثَلَاثَةً عَلَى دَابَّةٍ (مُسْلِمٌ)

10. **Anas** reported that he and Abu Talhah came with the Prophet of Allah, while Safiyyah[741] was riding behind upon his mule. *Bukhari.*

عَنْ أَنَسٍ أَنَّهُ أَقْبَلَ هُوَ وَأَبُو طَلْحَةَ مَعَ رَسُولِ اللّٰهِ صلعم صَفِيَّةُ مُرْدِفُهَا عَلَى رَاحِلَتِهِ (اَلْبُخَارِيُّ)

11. **Same** reported that the Messenger of Allah never used

عَنْهُ قَالَ كَانَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

740. The man stopped and turned his look right and left as he fell in want of food and drink. The Holy Prophet instructed the sojourners that they should give them riding animals to those who have got no such animals and that they should give food to those whose provision ran short. Thus mutual give and take should be the rule in a journey for mutual comfort.

741. Safiyyah was taken along with the booty from the battle field of Khaibar. She afterwards married the Prophet.

to come to his family at night, and he used not to enter except at dawn or at night. —*Agreed.*

لا يطرق اهله ليلا وكان لا يدخل الا غدوة او عشية (متفق عليه)

12. **Jaber** reported that the Messenger of Allah said: When one of you prolongs his absence, let him not come to his family at night. —*Agreed.*

عن جابر قال قال رسول الله صلى الله عليه وسلم اذا اطال احدكم الغيبة فلا يطرق اهله ليلا (متفق عليه)

13. **Same** reported that the Prophet said: When you enter at night, don't go to your wife till she takes off her hairs of private parts and combs her dishevelled hairs. —*Agreed.*

عنه ان النبي صلى الله عليه وسلم قال اذا دخلت ليلا فلا تدخل اهلك حتى تستحد المغيبة وتمتشط الشعثة (متفق عليه)

14. **Same** reported that when the Prophet approached Madina, he slaughtered a camel or cow.[742] —*Agreed.*

عنه ان النبي صلى الله عليه وسلم لما قدم المدينة نحر جزورا او بقرة (متفق عليه)

15. **Ka'ab-b-Malek** reported that the Prophet used not to return from journey except at noon during day-time. When he came, he began first with the mosque. He used to pray two rak'ats[743] and then take his seat therein for men. —*Agreed.*

عن كعب بن مالك قال كان النبي صلعم لا يقدم من سفر الا نهارا في الضحى فاذا قدم بدأ بالمسجد فصلى فيه ركعتين ثم جلس فيه للناس (متفق عليه)

16. **Jaber** reported: I was with the Prophet in a journey. When we approached Medina, he said: Enter the mosque. Then he said two rak'ats of prayer therein. —*Bukhari.*

عن جابر قال كنت مع النبي صلى الله عليه وسلم في سفر فلما قدمنا المدينة قال ليدخل المسجد فصلى فيه ركعتين (البخاري)

17. **Sakhr-b-wada'ah** reported that the Messenger of

عن صخر بن وداعة قال قال رسول الله صلى الله

742. This shows that after journey, feast should be given to dear ones. This was also the practice of the Prophet.

743. This is fore-noon prayer which the Prophet often used to say. This is applicable especially in Arabia where, owing to intense heat, it is impossible to walk at day-time.

Allah said : O Allah, give blessing to my people in their morning (attempts), and whenever he sent any army or battalion, he used to send them at the first part of the day. Sakhr was a merchant and he used to send merchandise at the early part of the day. So he became wealthy and his wealth was enormous. —*Tirmizi, Abu Daud.*

عَلَيْهِ وَسَلَّمَ اللّٰهُمَّ بَارِكْ لِاُمَّتِي فِي بُكُورِهَا وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهُمْ مِنْ أَوَّلِ النَّهَارِ وَكَانَ صَخْرٌ تَاجِرًا فَكَانَ يَبْعَثُ تِجَارَتَهُ أَوَّلَ النَّهَارِ فَأَثْرَى وَكَثُرَ مَالُهُ ۔
(التِّرْمِذِيُّ وَأَبُوْدَاوُدَ)

18. **Anas** reported that the Messenger of Allah said : You should take journey at night, because the earth becomes narrow at night. —*Abu Daud.*

عَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم عَلَيْكُمْ بِالدَّلْجَةِ فَإِنَّ الْأَرْضَ تُطْوٰى بِاللَّيْلِ (أَبُوْدَاوُدَ)

19. **Amr-b-Shuaib** reported from his father from his grand-father that the Messenger of Allah said : One rider is a devil and two riders are two devils, and the three are riders (in journey).[744] —*Malek, Tirmizi, Abu Daud, Nisai.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهِ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّاكِبُ شَيْطَانٌ وَالرَّاكِبَانِ شَيْطَانَانِ وَالثَّلٰثَةُ رَكْبٌ
(مَالِكٌ وَالتِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَالنَّسَائِيُّ)

20. **Abu Sayeed al-Khodri** reported that the Messenger of Allah said : When there are three in a journey, make one of them a leader.
—*Abu Daud.*

عَنْ أَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ ثَلٰثَةٌ فِيْ سَفَرٍ فَلْيُؤَمِّرُوْا أَحَدَهُمْ (أَبُوْدَاوُدَ)

21. **Ibn Abbas** reported from the Prophet : The best company is of four, and the best army is of 400 strong,[745] and the best battalion is of 4000 strong, and 12000 soldiers will never be defeated though few (in comparison with enemy).
—*Tirmizi, Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ وَخَيْرُ الْجُيُوْشِ أَرْبَعَةُ آلَافٍ وَلَنْ يُغْلَبَ اِثْنَا عَشَرَ أَلْفًا مِنْ قِلَّةٍ (التِّرْمِذِيُّ وَأَبُوْدَاوُدَ)

22. **Jaber** reported that the Messenger of Allah used to keep behind in a journey that

عَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَتَخَلَّفُ

744. The rule is that in a journey, there should be three companions. Single journey is bad as, in case of illness and disaster, no help is at hand.

745. This was the principle of the units of the Prophet's soldiers.

he might help the weak and take him on back (of animal) and pray for them. —*Abu Daud.*

23. **Abu Sa'labah Khushani** reported: When men landed at a place, they used to become separate in meadows and valleys. So the Messenger of Allah said: Verily your parting in these meadows and valleys—that is surely from the devil. After that, they did not land at a place but some of them certainly clung to others till it was said that if a cloth was spread out for them, it was certainly sufficient for them. —*Abu Daud.*

24. **Abu Hurairah** reported from the Prophet who said: Don't take the backs of your beasts as pulpits, because Allah made them subservient to you that they take you to the cities to which you cannot reach except by giving trouble to yourselves, and He made the earth for you. So fulfil your needs (riding) upon them.—*Abu Daud.*

25. **Boraidah** reported that the Messenger of Allah was walking when lo! there came to him a man with an ass. He said: O Messenger of Allah! ride. The man made some delay. The Messenger of Allah said: No, you are entitled more to the back of your beast except when you make it over to me. He said: I have made it over to you. Then he rode. —*Trimizi, Abu Daud.*

فِي الْمَسِيرِ فَيُزْجِي الضَّعِيفَ وَيُرْدِفُ وَيَدْعُو لَهُمْ

(أَبُو دَاوُد)

عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ قَالَ كَانَ النَّاسُ

إِذَا نَزَلُوا مَنْزِلًا تَفَرَّقُوا فِي الشِّعَابِ وَالْأَوْدِيَةِ

فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ تَفَرُّقَكُمْ

فِي هٰذِهِ الشِّعَابِ وَالْأَوْدِيَةِ إِنَّمَا ذٰلِكُمْ مِنَ الشَّيْطَانِ

فَلَمْ يَنْزِلُوا بَعْدَ ذٰلِكَ مَنْزِلًا إِلَّا انْضَمَّ بَعْضُهُمْ إِلَى

بَعْضٍ حَتّٰى يُقَالَ لَوْ بُسِطَ عَلَيْهِمْ ثَوْبٌ لَعَمَّهُمْ

(أَبُو دَاوُد)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ قَالَ لَا تَتَّخِذُوا ظُهُورَ دَوَابِّكُمْ مَنَابِرَ فَإِنَّ

اللّٰهَ إِنَّمَا سَخَّرَهَا لَكُمْ لِتُبَلِّغَكُمْ إِلَى بَلَدٍ لَمْ

تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ وَجَعَلَ لَكُمُ

الْأَرْضَ فَعَلَيْهَا فَاقْضُوا حَاجَاتِكُمْ (أَبُو دَاوُد)

عَنْ بُرَيْدَةَ قَالَ بَيْنَمَا رَسُولُ اللّٰهِ صَلَّى اللّٰهُ

عَلَيْهِ وَسَلَّمَ يَمْشِي إِذْ جَاءَهُ رَجُلٌ مَعَهُ حِمَارٌ

فَقَالَ يَا رَسُولَ اللّٰهِ ارْكَبْ وَتَأَخَّرَ الرَّجُلُ فَقَالَ

رَسُولُ اللّٰهِ صلعم لَا أَنْتَ أَحَقُّ بِصَدْرِ دَابَّتِكَ إِلَّا أَنْ

تَجْعَلَهُ لِي قَالَ جَعَلْتُهُ لَكَ فَرَكِبَ

(التِّرْمِذِيُّ وَأَبُو دَاوُد)

26. **Sahl-b-Mu'az** reported from his father who said : We fought along with the Prophet. People made the houses insufficient and cut off the ways. Then the Prophet of Allah sent a proclaimer to proclaim among men (saying) : Whoever makes a house narrow or cuts off a way, there is no (reward of) jihad for him. —*Abu Daud.*

عَنْ سَهْلِ بْنِ مُعَاذٍ عَنْ اَبِيْهِ قَالَ غَزَوْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَضَيَّقَ النَّاسُ الْمَنَازِلَ وَ قَطَعُوا الطَّرِيْقَ فَبَعَثَ نَبِيُّ اللّٰهِ صلعم مُنَادِيًا يُنَادِيْ فِى النَّاسِ اَنَّ مَنْ ضَيَّقَ مَنْزِلاً اَوْ قَطَعَ طَرِيْقًا فَلَا جِهَادَ لَهٗ

(اَبُوْدَاوٗدَ)

27. **Jaber** reported from the Prophet who said : The best of what a man takes to his wife when he returns from journey is the first night. —*Abu Daud.*

عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اَحْسَنَ مَا دَخَلَ الرَّجُلُ اَهْلَهٗ اِذَا قَدِمَ مِنْ سَفَرٍ اَوَّلَ اللَّيْلِ (اَبُوْدَاوٗدَ)

28. **Abu Qatadah** reported that whenever the Messenger of Allah was in a journey and passed a night, he used to lay down upon his right hand, and whenever he took rest a little before dawn, he used to fix his fore-arm and place his head upon his palm. —*Muslim*

عَنْ اَبِىْ قَتَادَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ فِيْ سَفَرٍ فَعَرَّسَ بِلَيْلٍ اِضْطَجَعَ عَلٰى يَمِيْنِهٖ وَاِذَا عَرَّسَ قُبَيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهٗ وَ وَضَعَ رَأْسَهٗ عَلٰى كَفِّهٖ

(مُسْلِمٌ)

29. **Ibn Abbas** reported that the Prophet sent Abdullah-b-Rawahah in an army, and that coincided with the Jumma-day. His companions marched at dawn and he said : I shall keep behind and say prayer with the Messenger of Allah and then I shall reach them. When he prayed with the Messenger of Allah, he saw him and then said : What did prevent you to march at dawn with your companions ? He replied : I wished to say

عَنِ ابْنِ عَبَّاسٍ قَالَ بَعَثَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللّٰهِ ابْنَ رَوَاحَةَ فِيْ سَرِيَّةٍ فَوَافَقَ ذٰلِكَ يَوْمَ الْجُمُعَةِ فَغَدَا اَصْحَابُهٗ وَ قَالَ اَتَخَلَّفُ وَ اُصَلِّيْ مَعَ رَسُوْلِ اللّٰهِ صلعم ثُمَّ اُلْحِقُهُمْ فَلَمَّا صَلّٰى مَعَ رَسُوْلِ اللّٰهِ صلعم رَاٰهُ فَقَالَ مَا مَنَعَكَ اَنْ تَغْدُوَ مَعَ اَصْحَابِكَ فَقَالَ اَرَدْتُ

prayer with you and then to reach them. He said : Had you spent the whole of what is in the earth, you would not have secured the merit of their morning march. —*Tirmizi.*

أَنْ أُصَلِّيَ مَعَكَ ثُمَّ الْحَقَهُمْ فَقَالَ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَدْرَكْتَ فَضْلَ غَدْوَتِهِمْ (التِّرْمِذِيُّ)

30. **Abu Hurairah** reported that the Messenger of Allah said : The angels do not accompany a party in which there is skin of leopard.

—*Abu Daud.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَصْحَبُ الْمَلٰئِكَةُ رُفْقَةً فِيهَا جِلْدُ نَمِرٍ (أَبُو دَاوُدَ)

267w. **Abdullah-b-Mas'ud** reported : On the day of Badar, we were every three on one mule, and Abu Lubabah and Ali-b-Abi Taleb were two companions of the Messenger of Allah. When the term of the Messenger of Allah came, they both said : We shall walk for you. He said : You both are not stronger than myself, and I am not more free than you both from reward.

—*Sharhi-Sunnat.*

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ قَالَ كُنَّا يَوْمَ بَدْرٍ كُلُّ ثَلٰثَةٍ عَلٰى بَعِيرٍ وَكَانَ أَبُو لُبَابَةَ وَعَلِيٌّ ابْنِ أَبِيطَالِبٍ زَمِيلَيْ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَانَتْ إِذَا جَاءَتْ عُقْبَةُ رَسُولِ اللّٰهِ صلعم قَالَا نَحْنُ نَمْشِي عَنْكَ قَالَ مَا أَنْتُمَا بِأَقْوٰى مِنِّي وَمَا أَنَا بِأَغْنٰى عَنِ الْأَجْرِ مِنْكُمَا (شَرْحُ السُّنَّةِ)

268w. **Sahl-b-Sa'ad** reported that the Messenger of Allah said : The leader of a people in journey is their servant. So whoever surpasses them in service, does not surpass it with any action except martyrdom.

—*Baihaqi.*

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم سَيِّدُ الْقَوْمِ فِي السَّفَرِ خَادِمُهُمْ فَمَنْ سَبَقَهُمْ بِخِدْمَةٍ لَمْ يَسْبِقْهُ بِعَمَلٍ إِلَّا الشَّهَادَةَ (الْبَيْهَقِيُّ)

268w$_1$. **Ibn Omar** reported that the Messenger of Allah prohibited a man to take journey alone. —*Ahmad.*

عَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُولُ اللّٰهِ صلعم أَنْ يُسَافِرَ الرَّجُلُ وَحْدَهُ ۔ (أَحْمَدُ)

CHAPTER XI

SECTION I.

746—Manners of eating

(a) Manners of eating. There are three times for observance of these manners: before eating, at the time of eating and after eating. The manners which should be observed at each time according to the Holy Quran and Hadis are given below.

(1) Manners to be observed before eating. *(i)* Everyone should see beforehand whether the food he is going to take is lawful or unlawful according to Islam. If it is unlawful, it shall not be taken at all, because prayer of a man eating unlawful things is not at all accepted. *(ii)* Secondly, everybody should wash his hands before going to take food, thereby removing the dirts that might have possibly stuck to his hands in busy pursuits of life. This is good from a hygienic point of view. Blessing of food also depends on washing and cleanliness before and after eating (11 : 18). *(iii)* Food should be placed on the dining cloth on the ground and not on tables as is now the custom. *(iv)* Sitting on dining cloth should be according to convenience of the eaters, either cross-legged, or sitting upon one leg, or sitting upon backs of legs, but eating should never be taken leaning against anything or in lying posture. The former does not befit a servant before his Master and the latter is injurious from hygienic point of view (11 : 20, 21). *(v)* To make niyyat of taking food for enabling the body to do religious duties ordered by Islam and not for simple relish. *(vi)* To satisfy oneself with ready-made food and not to give trouble to hosts for better diet. *(vii)* To ask many hands to participate in the food, as blessing lies in the united body (4 : 328).

(2) Manners to be observed at the time of actual eating. *(i)* The first and foremost duty of a man before eating is to take the name of Allah saying—In the name of Allah, the Most Beneficient and Merciful, because remembrance of Allah in every affair is the key-note of Islam. (11 : 2, 13, 14). *(ii)* Everyone shall eat with his right hand and not with his left unless on the ground of excuse (11 : 14), and hand should be used in actual eating and not knife or spoon, as the former is the easiest way of digestion and relish (11 : 24). *(iii)* Eating shall begin with salt for it is the chief of the condiments (11 : 74), and it shall be ended with salt. Salt also saves a man from some calamities. *(iv)* Short morsels should be taken slowly, and chewing

should be made well, as it greatly helps digestion. *(v)* Food should be taken from one side of dish or plate and not from the middle or any and every direction (11 : 20). *(vi)* If by chance any morsel falls on dining cloth, it shall be eaten as the devil uses it afterwards. *(vii)* None should puff breath on hot-food for cooling, or take drink before finishing meal unless pressed by necessity. *(viii)* At the time of drink, the name of Allah should be taken and the drink should be finished within three breaths (11 : 12).

(3) Manners to be observed after meal. *(i)* Everybody should stop eating before full satisfaction and with $\frac{1}{3}$rd of the belly empty for sufficient breath, because over-eating makes the bowels weak causing looseness of bowels. *(ii)* He shall lick his hand and plate before going to wash his hand, because there is blessing therein. This blessing consists in the fact that it causes saliva to come out and it helps digestion (11 : 6, 7). *(iii)* He shall rub his hand with handkerchief and then wash. *(iv)* He shall then praise Allah who has given him food and drink by uttering : All praise is due to Allah who has given me food and drink (11 : 15, 11). *(v)* He may make 'khilal' if necessary, but the remnants of food in teeth, if extracted, should not be swallowed.

(b) *Eating in Jama'at or congregation.* The following manners should be observed in congregational meal or feast. (*i*) Nobody shall begin eating till others begin. (2) He shall not hasten in swallowing food, but make conversations with others regarding the lives of pious men or moral and religious matters. (3) He shall not take more food than his other companions. (4) He shall not compell others to take a dish which is not liking to him. (5) He shall not look while eating to the plates of others or to the manner of eating of others. (6) He shall not express any opinion about food or cooking in the assembly (11 : 33).

(c) Manners of serving. (1) Serving shall be made in haste. (2) Fruits should be served first and then meat because the Quran says : And fruits out of which they choose and flesh of birds out of which they desire—51 : 26 Q. Prophet Abraham also entertained guests with meat (51 : 26 Q). The Israilites were given meat from heaven as food. The Holy Prophet said that meat is the chief of foods. (3) Cold drink shall then be taken. (4) After that, sweets should

References. For further reference, see traditions under note 446, 2 : 27w ; 3 : 99; 6 : 66, 106, 159, 160.

be served. (5) Delicious dish should not be reserved for the last touch of feast. (6) Sufficient quantity shall be placed before guests.

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1. **Amr-b-Abi Salamah** reported I was a boy under the care of the Messenger of Allah, and my hand was unsteady in the cups; so he said to me: Eat with your right hand and eat from what is near you (front side). —*Agreed.*

عَنْ عَمْرِ بْنِ اَبِي سَلَمَةَ قَالَ كُنْتُ غُلَامًا فِي حَجْرِ رَسُوْلِ اللّٰهِ صلعم وَ كَانَتْ يَدِي تَطِيْشُ فِي الصَّفْحَةِ فَقَالَ لِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ كُلْ بِيَمِيْنِكَ وَ كُلْ مِمَّا يَلِيْكَ

(مُتَّفَقٌ عَلَيْهِ)

2. **Huzaifah** reported that the Messenger of Allah said: Verily the devil makes the food lawful whereupon Allah's name has not been taken. —*Muslim*

عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّيْطٰنَ يَسْتَحِلُّ الطَّعَامَ اَنْ لَا يُذْكَرَ اسْمُ اللّٰهِ عَلَيْهِ (مُسْلِمٌ)

3. **Jaber** reported that the Messenger of Allah said: When a man enters his house and then remembers Allah at the time of entering it and taking his food, the devil says: No shelter for you for the night and no supper. And when he enters it and does not remember Allah at the time of entering it, the devil says: You have taken shelter for the night. And when he does not remember Allah at the time of taking food, the devil says: You have taken shelter for the night and also supper.[747] —*Muslim.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ الرَّجُلُ بَيْتَهٗ فَذَكَرَ اللّٰهَ عِنْدَ دُخُوْلِهٖ وَ عِنْدَ طَعَامِهٖ قَالَ الشَّيْطٰنُ لَا مَبِيْتَ لَكُمْ وَ لَا عَشَاءَ وَ اِذَا دَخَلَ فَلَمْ يَذْكُرِ اللّٰهَ عِنْدَ دُخُوْلِهٖ قَالَ الشَّيْطٰنُ اَدْرَكْتُمُ الْمَبِيْتَ وَ اِذَا لَمْ يَذْكُرِ اللّٰهَ عِنْدَ طَعَامِهٖ قَالَ اَدْرَكْتُمُ الْمَبِيْتَ وَ الْعَشَاءَ

(مُسْلِمٌ)

747. Before going to take food, every Muslim shall take the name of Allah and remember Allah who supplies the needs and provisions of men Had He not allowed seeds or crops to grow, we would have all starved. Therefore food must be taken with—In the name of Allah, the Beneficent and Compassionate. The same principle applies in the sacrifice of animals which supply human needs of sustenance. If name of Allah is not taken in any of these things, they become unlawful. That is why the Muslims do not take meat cooked by the Hindus.

4. **Ibn Omar** reported that the Messenger of Allah said : When one of you eats, let him eat with his right hand, and when he drinks, let him drink with his right hand.[748] *Muslim.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَكَلَ اَحَدُكُمْ فَلْيَاْكُلْ بِيَمِيْنِهٖ وَاِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِيْنِهٖ (مُسْلِمٌ)

5. **Same** reported that the Messenger of Allah said : None of you shall ever take food with his left hand nor shall he drink therewith, because the devil eats with his left-hand and drinks therewith. —*Muslim.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَاْكُلَنَّ اَحَدُكُمْ بِشِمَالِهٖ لَا يَشْرَبَنَّ بِهَا فَاِنَّ الشَّيْطَانَ يَاْكُلُ بِشِمَالِهٖ وَيَشْرَبُ بِهَا (مُسْلِمٌ)

6. **Ka'ab-b-Malek** reported that the Messenger of Allah used to eat with three fingers and to lick his hand before he washed it. —*Muslim.*

عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْكُلُ بِثَلٰثَةِ اَصَابِعَ وَيَلْعَقُ يَدَهٗ قَبْلَ اَنْ يَّمْسَحَهَا (مُسْلِمٌ)

7. **Jaber** reported that the Prophet used to lick the fingers and the plates and said : You don't know wherein there is blessing. —*Muslim.*

عَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِلَعْقِ الْاَصَابِعِ وَالصَّحْفَةِ وَقَالَ اِنَّكُمْ لَا تَدْرُوْنَ فِيْ اَيَّتِهَا الْبَرَكَةُ (مُسْلِمٌ)

8. **Ibn Abbas** reported that the Prophet said : When any of you takes food, he shall not rub his hand till he licks it. —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا اَكَلَ اَحَدُكُمْ فَلَا يَمْسَحْ يَدَهٗ حَتّٰى يَلْعَقَهَا (اَوْ يُلْعِقَهَا) (مُتَّفَقٌ عَلَيْهِ)

9. **Jaber** reported : I heard the Messenger of Allah say : Surely the devil presents his case to everyone of you at the time of everything, till he presents it at the time of his food. When

عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ الشَّيْطَانَ يَحْضُرُ اَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِّنْ شَاْنِهٖ حَتّٰى يَحْضُرَهٗ عِنْدَ طَعَامِهٖ فَاِذَا

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748. It appears from this that the right-hand only shall be used for taking food and no spoon, because food taken by hand is easily digestible and gives much relish. Those who take food with spoon are deprived of these advantages, and neglect the sunnat of the Holy Prophet.

سَقَطَتْ مِنْ اَحَدِكُمُ اللُّقْمَةُ فَلْيُمِطْ مَا كَانَ بِهَا مِنْ اَذًى ثُمَّ لِيَاْكُلْهَا وَلَا يَدَعْهَا لِلشَّيْطَانِ فَاِذَا فَرَغَ فَلْيَلْعَقْ اَصَابِعَهُ فَاِنَّهُ لَا يَدْرِىْ فِىْ اَىِّ طَعَامِهِ تَكُوْنُ الْبَرَكَةُ (مُسْلِمٌ)

a morsel slips down from any of you, let him throw off what has stuck thereto from dust and then eat it and not leave it for the devil. When he finishes his meal, let him lick his fingers, because he does not know wherein of his food, there is blessing.[749] —*Muslim.*

عَنْ اَبِىْ جُحَيْفَةَ قَالَ قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا اٰكُلُ مُتَّكِئًا (اَلْبُخَارِىُّ)

10. **Abu Juhaifah** reported that the Prophet said : I don't take meal in a leaning state.[750] —*Bukhari.*

عَنْ اَبِىْ اُمَامَةَ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا رُفِعَ مَائِدَتُهٗ قَالَ اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ غَيْرَ مَكْفِىٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا (اَلْبُخَارِىُّ)

11. **Abu Omamah** reported that whenever the meal of the Prophet was raised (after he finished) he used to say: All praise is for Allah—abundant, sincere praise, blessing therein, without being sufficient and without being abandoned and without being free from want of it, O our Lord.[751] —*Bukhari.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى لَيَرْضٰى عَنِ الْعَبْدِ اَنْ يَّاْكُلَ الْاَكْلَةَ فَيَحْمَدَهٗ عَلَيْهَا اَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهٗ عَلَيْهَا (مُسْلِمٌ)

12. **Anas** reported that the Messenger of Allah said : Verily Allah is certainly pleased with a servant who takes food and then praises Him therefor, or takes drink and then praises Him there-for. —*Muslim.*

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749. Food, however insignificant it might be, should not be wasted. If there is slight dust attached to a morsel of food falling suddenly from mouth, it should be taken up after the dust is cast off therefrom, and if it is impossible, it should be given to cats and dogs. The reason is to smash the sense of pride in man and to bring religious meekness in him.

750. To take food in any form of leaning has been discarded. Leaning is of various kinds—leaning against a wall, against a pillow or anything of this kind, resting the back on it, leaning upon one hand and taking food by another. There is truth in it according to medical jurisprudence There are veins in body which should be given free scope at the time of meal. If leaned against, there is obstruction of these veins and therefore some kind of injury follows from it.

751. It means that however great we praise Allah, we shall not think that it is sufficient for Him as He is above sufficient praise. It should not be given up with an idea that Allah has been sufficiently praised and glorified and that there is no further need of His being praised. We should never entertain such idea that we are free from wants of Him Allah alone is free from wants and we, being His creatures, stand in need from the Creator. Allah is rich and we are poor (29 : 6 Q.).

13. **Ayesha** reported that the Messenger of Allah said : When any of you eats but forgets to remember Allah over his food, let him say : In the name of Allah in its beginning and in its end.

—*Tirmizi, Abu Daud.*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ أَحَدُكُمْ فَنَسِيَ أَنْ يَذْكُرَ اللّٰهَ عَلٰى طَعَامِهٖ فَلْيَقُلْ بِسْمِ اللّٰهِ أَوَّلَهٗ وَ آخِرَهٗ

(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوُدَ)

14. **Omayyah-b-Makhshi** reported that a man was eating but he did not take the name (of Allah) till there remained nothing of his food except a morsel. When he raised it up to his mouth he said : In the name of Allah in its first and last. The Prophet then laughed and said : The devil continued to eat with him, but when he remembered the name of Allah he vomitted what was in his belly.

—*Abu Daud.*

عَنْ أُمَيَّةَ بْنِ مَخْشِيٍّ قَالَ كَانَ رَجُلٌ يَأْكُلُ فَلَمْ يُسَمِّ حَتّٰى لَمْ يَبْقَ مِنْ طَعَامِهٖ إِلَّا لُقْمَةٌ فَلَمَّا رَفَعَهَا إِلٰى فِيْهِ قَالَ بِسْمِ اللّٰهِ أَوَّلَهٗ وَ آخِرَهٗ فَضَحِكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ مَازَالَ الشَّيْطَانُ يَأْكُلُ مَعَهٗ فَلَمَّا ذَكَرَ اسْمَ اللّٰهِ اسْتَقَاءَ مَا فِيْ بَطْنِهٖ

(اَبُوْدَاوُدَ)

15. **Abu Sayeed-al-Khodri** reported that when the Prophet finished taking his food, he used to say : All praise is for One who fed us and gave us drink and made us Muslims.

Tirmizi, Abu Daud, Ibn Majah.

عَنْ أَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم إِذَا فَرَغَ مِنْ طَعَامِهٖ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنَا وَ سَقَانَا وَ جَعَلَنَا مُسْلِمِيْنَ

(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَ اَبْنُ مَاجَةَ)

16. **Abu Hurairah** reported that the Messenger of Allah said : The thankful eater is like the patient fasting man.

Tirmizi, Ibn Majah.

عَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ

(اَلتِّرْمِذِيُّ وَاَبْنُ مَاجَةَ)

17. **Abu Ayyub** reported that whenever the Prophet took food and drink, he used to say : All praise is for Allah who fed and gave drink and made it to be swallowed easily and made for it an opening.

—*Abu Daud.*

عَنْ أَبِيْ أَيُّوْبَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ أَوْ شَرِبَ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَ وَسَقٰى وَسَوَّغَهٗ وَجَعَلَ لَهٗ مَخْرَجًا

(اَبُوْدَاوُدَ)

18. **Salman** reported : I read in the Torah that the blessing of food is (in) the ablution after it. I mentioned it to the Prophet. The Apostle Allah said : The blessing of food is (in) ablution before it and ablution after it.[752]

Tirmizi, Abu Daud.

عن سلمان قال قرأت في التوراة ان بركة الطعام الوضوء بعده فذكرت للنبي صلى الله عليه وسلم فقال رسول الله صلى الله عليه وسلم بركة الطعام الوضوء قبله والوضوء بعده (الترمذي وابو داود)

19. **Ibn Abbas** reported that the Prophet came out of privy. Food was then served before him. They enquired : Shall we not come to you with ablution (water) ? He replied : I have been ordered for ablution when I stand up for prayer.

Tirmizi, Abu Daud, Nisai, Ibn Majah from Abu Hurairah

عن ابن عباس ان النبي صلى الله عليه وسلم خرج من الخلاء فقدم اليه طعام فقالوا الا نأتيك بوضوء قال انما امرت بالوضوء اذا قمت الى الصلوة (الترمذي وابو داود والنسائي وابن ماجة عن ابي هريرة)

20. **Ibn Abbas** reported that a cup of soup was brought to the Prophet. Then he said : Eat from its sides and don't eat from its middle because blessing comes down in its middle.

Tirmizi, Ibn Majah, and Darimi

In narration of Abu Daud, he said : When any of you eats, he shall not eat from the top most portion of the plate, but he shall take from its lowest portion because blessing descends from its topmost portion.

عن ابن عباس ان النبي صلى الله عليه وسلم انه اتى بقصعة من ثريد فقال كلوا من جوانبها ولا تاكلوا من وسطها فان البركة تنزل في وسطها - (الترمذي وابن ماجة والدارمي في رواية ابي داود وقال اذا اكل احدكم فلا ياكل من اعلى الصحفة ولكن ياكل من اسفلها فان البركة تنزل من اعلاها

752. Here ablution means wash. If hands are washed before and after food is taken there are blessing and increase in food. Food remains the same but it supplies the needs of more men than what was originally intended therewith.

21. **Abdullah-b Amr** reported : The Messenger of Allah was never seen to eat leaning against, nor has he joined the heels of his two legs.

—*Abu Daud.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ مَا رُئِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْكُلُ مُتَّكِئًا قَطُّ وَلَا يَطَأُ عَقِبَهُ رَجُلَانِ (ابو داود)

22. **Abdullah-b-Hares-b-Jazain** reported that loaf and meat were brought to the Messenger of Allah while he was within the mosque. Then he ate and we also ate with him. Afterwards he got up and prayed and we also prayed with him. We did not do more than that we rubbed our hands with stones.

—*Ibn Majah.*

عَنْ عَبْدِ اللّٰهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ اُتِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِخُبْزٍ وَلَحْمٍ وَهُوَ فِي الْمَسْجِدِ فَاَكَلَ وَاَكَلْنَا مَعَهُ ثُمَّ قَامَ فَصَلّٰى وَصَلَّيْنَا مَعَهُ وَلَمْ نَزِدْ عَلٰى اَنْ مَسَحْنَا اَيْدِيَنَا بِالْحَصْبَاءِ (ابن ماجة)

23. **Abu Hurairah** reported that meat was brought to the Messenger of Allah, and hand was raised to it and it gave him satisfaction. He then tore it up with teeth.

—*Tirmizi, Ibn Majah.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ اُتِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِلَحْمٍ فَرُفِعَ اِلَيْهِ الذِّرَاعُ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا (التّرمذي وابن ماجة)

24. **Ayesha** reported that the Messenger of Allah said : Don't cut meat with knife, because it is of the acts of the foreigners,[753] but tear it off with teeth, because it is more tasteful and easy.

— *Abu Daud, Baihaqi.*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تَقْطَعُوا اللَّحْمَ بِالسِّكِّيْنِ فَاِنَّهُ مِنْ صُنْعِ الْاَعَاجِمِ وَانْهَسُوْهُ فَاِنَّهُ اَهْنَاُ وَاَمْرَاُ (ابو داود والبيهقي)

25. **Nubshah** reported from the Messenger of Allah who said : Whoso eats in a plate and then licks it up, the plate seeks forgiveness for him.

Ahmad, Tirmizi, Ibn Majah Darimi (Rare).

عَنْ نُبَيْشَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَكَلَ فِيْ قَصْعَةٍ فَلَحِسَهَا اسْتَغْفَرَتْ لَهُ الْقَصْعَةُ احمد والتّرمذي وابن ماجة والدّارمي (غريب)

26. **Abu Hurairah** reported that the Messenger of Allah

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى

753. Foreigners meant here are the non-Arabs Saliva helps digestion. Therefore meat should be teared with teeth-natural knives. In the process of tearing, saliva comes up and thus helps digestion. Besides this, there are other reasons narrated in this hadis.

said : Whoso passed the night while there was dirtiness in his hand which he did not wash and which afflicted him, must not blame but himself.

Tirmizi, Abu Daud, Ibn Majah.

27. **Ekrash-b-Jowaib** reported : A heavy dish of many soups and boneless meat were served before us. Then I took from its sides with my hand and the Prophet also ate from its front. He put his left hand upon his right-hand and said : O Ekrash ! eat from one place because it is the same food. Then a tray with many kinds of dates therein was brought before us, and then I began to eat from my front side and the hand of the Messenger of Allah roamed in the tray. He said : O Ekrash ! eat from whichever side you like, as it is not the same dish. Then water was brought to us and the Prophet washed his hands and rubbed his face, and his hands and his head with the moisture of his palms and said : O Ekrash, this is the ablution from what the fire changed.[754] —*Tirmizi*

28. **Mugirah-b-Shu'bah** reported : One night, I was a co-guest with the Messenger

اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ بَاتَ وَفِي يَدِهِ غَمَرٌ لَمْ يَغْسِلْهُ فَاَصَابَهُ فَلَا يَلُوْمَنَّ اِلَّا نَفْسَهُ

(التِّرْمِذِيُّ وَاَبُوْ دَاوُدَ وَابْنُ مَاجَةَ)

عَنْ عِكْرَاشِ بْنِ ذُؤَيْبٍ قَالَ اُتِيْنَا بِجَفْنَةٍ كَثِيْرَةِ الثَّرِيْدِ وَالْوَدَرِ فَخَبَطْتُ بِيَدِيْ فِيْ نَوَاحِيْهَا وَاَكَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ بَيْنِ يَدَيْهِ فَقَبَضَ بِيَدِهِ الْيُسْرٰى عَلٰى يَدِيَ الْيُمْنٰى ثُمَّ قَالَ عِكْرَاشُ كُلْ مِنْ مَوْضِعٍ وَاحِدٍ فَاِنَّهُ طَعَامٌ وَاحِدٌ ثُمَّ اُتِيْنَا بِطَبَقٍ فِيْهِ اَلْوَانُ التَّمْرِ فَجَعَلْتُ اٰكُلُ مِنْ بَيْنِ يَدَيَّ وَجَالَتْ يَدُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الطَّبَقِ فَقَالَ يَا عِكْرَاشُ كُلْ مِنْ حَيْثُ شِئْتَ فَاِنَّهُ غَيْرُ لَوْنٍ وَاحِدٍ ثُمَّ اُتِيْنَا بِمَاءٍ فَغَسَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ وَمَسَحَ بِبَلَلِ كَفَّيْهِ وَجْهَهُ وَذِرَاعَيْهِ وَرَاْسَهُ وَقَالَ يَا عِكْرَاشُ هٰذَا الْوُضُوْءُ مِمَّا غَيَّرَتِ النَّارُ

(التِّرْمِذِيُّ)

عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ ضِفْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَاَمَرَ

754. This was said by the Holy Prophet when women were present before him. Haisa is a kind of liquid food which is prepared with flour water, and sometimes with milk and sweets. This is also called by the Arabs Harirah and Talbinah.

of Allah. He directed for a roast and so it was roasted. Then he took a knife and began to cut off a portion of it for me. Bilal came then to call him for prayer. He threw off the knife and said: What is for him? May his hands be covered with dust. He said: His moustache was profuse. So he said to me: I shall shorten it for you over a tooth-brush (or shorten it over a tooth-brush.)[754a]

Tirmizi.

بِجَنْبٍ فَشُوِيَ ثُمَّ اَخَذَ الشَّفْرَةَ فَجَعَلَ يَحْزُّ لِيْ بِهَا مِنْهُ فَجَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلٰوةِ فَاَلْقَى الشَّفْرَةَ فَقَالَ مَا لَهُ تَرِبَتْ يَدَاهُ قَالَ وَكَانَ شَارِبُهُ وَفَاءً فَقَالَ لِيْ اَقُصُّهُ لَكَ عَلٰى سِوَاكٍ (اَوْ اَقُصُّهُ عَلٰى سِوَاكٍ)

(التِّرْمِذِيُّ)

29. **Huzaifah** reported: Whenever we were present with the Prophet in a meal, we used not to put our hands till the Messenger of Allah began and placed his hand. We were present with him in one meal. Then a slave-girl came as if she was pushed in (out of hunger). She was going to place her hand in the food. The Messenger of Allah caught hold of her hand. Afterwards a desert Arab came as if he was pushed in (out of hunger). He also caught hold of his hand. Then the Messenger of Allah said: Verily the devil makes the food lawful in which the name of Allah has not been taken and verily he has come with this girl in order to make it lawful on her account. Therefore I caught her by the hand. Then he has come with this desert Arab in order to make it lawful. Therefore I caught him by the hand. By Him in whose Hand there stands my life, verily his hand is in my hand with her hand. (He adds in a narration that he remembered the name of Allah and ate). *Muslim.*

عَنْ حُذَيْفَةَ قَالَ كُنَّا اِذَا حَضَرْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامًا لَمْ نَضَعْ اَيْدِيَنَا حَتّٰى يَبْدَءَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَضَعَ يَدَهُ وَاِنَّا حَضَرْنَا مَعَهُ مَرَّةً طَعَامًا فَجَاءَتْ جَارِيَةٌ كَاَنَّهَا تُدْفَعُ فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ فَاَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهَا ثُمَّ جَاءَ اَعْرَابِيٌّ كَاَنَّمَا يُدْفَعُ فَاَخَذَ بِيَدِهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ اَنْ لَا يُذْكَرَ اسْمُ اللّٰهِ عَلَيْهِ وَاِنَّهُ جَاءَ بِهٰذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا فَاَخَذْتُ بِيَدِهَا فَجَاءَ بِهٰذَا الْاَعْرَابِيِّ يَسْتَحِلُّ بِهِ فَاَخَذْتُ بِيَدِهِ وَالَّذِيْ نَفْسِيْ بِيَدِهِ اِنَّ يَدَهُ فِيْ يَدِيْ مَعَ يَدِهَا زَادَ فِيْ رِوَايَةٍ ثُمَّ ذَكَرَ اسْمَ اللّٰهِ وَاَكَلَ

(مُسْلِمٌ)

754a. Place a tooth brush over moustache and cut it.

269w. **Abu Ayyub** reported: We were near the Prophet and then food was brought to him. I did not find any food greater in blessing than what we had first eaten therefrom and lesser in blessing in its last. We asked: O Messenger of Allah, how is this? He replied: We remembered the name of Allah when we ate. Afterwards he who ate took his seat and did not remember Allah, and the devil took food with him. *Sharhi-Sunnat*

عَنْ اَبِی اَیُّوبَ قَالَ کُنَّا عِنْدَ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَقُرِّبَ طَعَامٌ فَلَمْ اَرَ طَعَامًا کَانَ اَعْظَمَ بَرَکَةً مِّنْهُ اَوَّلَ مَا اَکَلْنَا وَلَا اَقَلَّ بَرَکَةً فِی اٰخِرِهٖ فَقُلْنَا یَا رَسُوْلَ اللّٰهِ کَیْفَ هٰذَا قَالَ اِنَّا ذَکَرْنَا اسْمَ اللّٰهِ حِیْنَ اَکَلْنَا ثُمَّ قَعَدَ مَنْ اَکَلَ وَلَمْ یُسَمِّ اللّٰهَ فَاَکَلَ مَعَهُ الشَّیْطَانُ (شَرْحُ السُّنَّةِ)

270w. **Ayesha** reported that the Messenger of Allah wished to purchase a boy. So he threw dates in his presence and the boy then ate and ate too much. The Messenger of Allah said: Verily too much eating brings misfortune. He ordered for his return. *Baihaqi*

عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم اَرَادَ اَنْ یَّشْتَرِیَ غُلَامًا فَاَلْقٰی بَیْنَ یَدَیْهِ تَمْرًا فَاَکَلَ الْغُلَامُ فَاَکْثَرَ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ کَثْرَةَ الْاَکْلِ شُؤْمٌ وَاَمَرَ بِرَدِّهٖ (اَلْبَیْهَقِیُّ)

271w. **Anas b-Malek** reported that the Messenger of Allah said: When food is served, take off your shoes, because it is more solacing to your feet. *Darimi.*

عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا وُضِعَ الطَّعَامُ فَاخْلَعُوْا نِعَالَکُمْ فَاِنَّهٗ اَرْوَحُ لِاَقْدَامِکُمْ (اَلدَّارِمِیُّ)

272w. **Asma'a-bn-Abi-Bakr** reported that whenever anysoup was brought to her, she directed to have it covered till the heat of its vapour went out. She used to say: I heard the Messenger of Allah say: That is the greatest blessing. *Darimi.*

عَنْ اَسْمَاءَ بِنْتِ اَبِیْ بَکْرٍ اَنَّهَا کَانَتْ اِذَا اُتِیَتْ بِثَرِیْدٍ اَمَرَتْ بِهٖ فَغُطِّیَ حَتّٰی تَذْهَبَ فَوْرَةُ دُخَانِهٖ وَتَقُوْلُ اِنِّیْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ هُوَ اَعْظَمُ الْبَرَکَةِ (اَلدَّارِمِیُّ)

273w. **Nabishah** reported that the Messenger of Allah said: Whoever takes food in a plate and then licks it up, the plate prays for him: May Allah save thee from the fire as thou hast saved me from the devil. *Razin.*

عَنْ نَبِیْشَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ اَکَلَ فِیْ قَصْعَةٍ ثُمَّ لَحِسَهَا تَقُوْلُ لَهُ الْقَصْعَةُ اَعْتَقَکَ اللّٰهُ مِنَ النَّارِ کَمَا اَعْتَقْتَنِیْ مِنَ الشَّیْطَانِ (رَازِیْنٌ)

SECTION 2

755. Food

(a) *Object of Food.* The great object of food is to upkeep the body. Therefore all that is necessary for such a purpose is to supply sufficient food and drink to the body that it may go on properly. As water is necessary for crops and vegetables, food is also necessary for human life. As excessive water injures the crops and vegetables, excessive food also injures the body. Therefore the golden mean is the best. In other words, food and drink in a moderate quantity is highly beneficial for upkeep of the body.

(b) *Quantity of food.* There can't be any hard and fast rule with regard to the moderate quantity of food which a man should take, because it differs with different individuals according to long-continued habits and practices. What is considered sufficient to an idle rich man may be quite insufficient for a poor day-labourer, and what is considered as a moderate quantity for a strong healthy man may be an excessive quantity for a diseased man. The Holy Prophet therefore recommended for a normal man the following quantity of food. One portion of his belly may he filled up with solid food, and one portion with drink, and the remaining portion must be left empty (29 : 22). This is strictly in conformity with the medical jurisprudence which advises that a man should get up from his dinner with a little hunger because that helps digestion. The prescribed quantity must not be exceeded. For a self-denying and pious man, the Holy Prophet recommended a quantity of food which is just sufficient to keep his back-bone erect (29 : 22), because a hungry belly is the fountain of wisdom and sharp intellect. Moderate quantity of food depends on practice. The greater are the self-denying practices regarding food and drink, the lesser is the quantity required, because howsoever we increase our food, sleep and fear, they go on increasing. There are many advantages of a man remaining a little hungry. They have been narrated in note 2035 in connection with fasting. In short by this method, intellect is sharpened, passions are brought under control, body is made fit for constant work, sleep is lessened, time is saved, health is maintained and sincere divine service can flow from mind. The Quran gives sanction to moderate food by saying : Eat and drink and be not immoderate—7 : 31 Q.

(c) Kinds of Food. There are various kinds of food, some of which have been declared unlawful and some lawful. Notes 781 and 785 deal with them. The chief of the foods is said by the Holy Prophet to be the meat, because it grows flesh in the body. In cold countries it is specially suitable as it increases the heat of the body. The Quran says by way of recommendation of meat : Flesh of birds of which they desire—51 : 26 Q. Moses asked the Israilites when they asked him for food other than meat : Will you exchange which is better for that which is worse ? —2 : 61 Q. Bread, fruits and dates are the staple foods of the Arabs. These things with green vegetables, gourds, and dates have been recommended. The Quran says : Then eat of all the fruits—16 : 69 Q. And of the fruits of the palms and the grapes—you obtain from them intoxication and goodly provision —16 : 67 Q. Fish can be eaten but it is not so useful as meat as it melts the body (7 : 160). Onions and garlic have not been recommended for eating, but a little quantity when cooked may lawfully be taken—11 : 53. Salt and vinegar are the best condiments and they are cures for poison—11 : 42. Milk serves the purpose of both food and drink and hence it is highly efficacious. The Holy Quran says : Pure milk, easy and agreeable to swallow for those who drink—26 : 66 Q. The drink of honey has been recommended as a sort of tonic. The Quran says : In it, there is healing for men—16 : 69 Q. Sweets and sweet preparations may be taken with profit—11 : 38.

Contents. A believer eats much less than an unbeliever—11 : 34 ; excessive eating is a cause of bad luck—11 : 274w ; food of three is sufficient for four—11 : 36 ; food should be measured—11 : 56 ; Prophet did not eat on plates and cups—11 : 30 ; he did not enjoy fine food—11 : 31 ; Prophets grazed cattle—11 : 45 ; water of truffle is a cure for eye—11 : 43 ; best dates are cures for poison and sleeplessness—11 : 48 ; olive oil is useful —11 : 60.

References. Quran—The whole chapter V relates to food. Eat of the good things that We have given you—2 : 57. Eat and drink of the provisions of Allah—2 : 60. O men ! eat of the lawful and good things of what is in the earth—2 : 168 ; all food was lawful to Israel—3 : 92 ; the cattle quadrupeds are allowed to you—5 : 1. O you who believe ! do not forbid the good things which Allah has made lawful for you and donot exceed the limits—5 : 87 ; there is no animal in the earth but on Allah is the sustenance of it—11 : 6 ; 29 : 60 ; He gives him substenance from whence he thinks not—65 : 3. *Hadis*-Prophet's prayer for bare livelihood—29 : 5, 15, 16, 18 ; hungry man's fortune in the next world—29 : 23.

—:o:—

30. **Qatadah** from Anas reported that the Prophet did عَنْ قَتَادَةَ عَنْ اَنَسٍ قَالَ مَا اَكَلَ النَّبِىُّ

take neither food in plates, nor in cups, and no thin bread was baked for him. It was questioned to Qatadah : On what thing did they take food ? He replied : On dining tray [755a] —*Bukhari.*

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى خِوَانٍ وَلَا فِى سُكُرُّجَةٍ وَلَا خُبِزَ لَهُ مُرَقَّقٌ قِيْلَ لِقَتَادَةَ عَلٰى مَا يَأْكُلُوْنَ قَالَ عَلَى السُّفَرِ (اَلْبُخَارِىُّ)

31. **Anas** reported : I do not know the Prophet to have ever seen thin bread, till he reached Allah, or to have ever seen roasted kid with his own eyes. [756] —*Bukhari.*

عَنْ اَنَسٍ قَالَ مَا اَعْلَمُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى رَغِيْفًا مُرَقَّقًا حَتّٰى لَحِقَ بِاللّٰهِ وَلَا رَاٰى شَاةً سَمِيْطًا بِعَيْنِهٖ قَطُّ (اَلْبُخَارِىُّ)

32. **Sahl-b-Sa'ad** reported : I did never see the Prophet to have taken fresh date ever since Allah sent him (as a Prophet) till Allah took his breath. He said : I did not see the Messenger of Allah to have taken sifted flour ever since Allah sent him (as a Prophet) till Allah took his breath. He was questioned : How did you take flour without sifting it ? He said : We used to grind it and blow it off. So what flew would fly and we cooked what remained and then we ate it [757] *Bukhari*

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ مَا رَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ النَّقِىَّ مِنْ حِيْنِ اَبْعَثَهُ اللّٰهُ حَتّٰى قَبَضَهُ اللّٰهُ وَقَالَ مَا رَاٰى رَسُوْلُ اللّٰهِ صلعم مُنْخُلًا مِنْ حِيْنِ اَبْعَثَهُ اللّٰهُ حَتّٰى قَبَضَهُ اللّٰهُ قِيْلَ كَيْفَ كُنْتُمْ تَاْكُلُوْنَ الشَّعِيْرَ غَيْرَ مَنْخُوْلٍ قَالَ كُنَّا نَطْحَنُهُ وَنَنْفُخُهُ فَيَطِيْرُ مَا طَارَ وَمَا بَقِىَ ثَرَّيْنَاهُ فَاَكَلْنَاهُ (اَلْبُخَارِىُّ)

33. **Abu Hurairah** reported that the Prophet did never speak ill of any food. If he liked it he took it, and if he did not like it he left it.[758] —*Agreed.*

عَنْ اَبِىْ هُرَيْرَةَ قَالَ مَا عَابَ النَّبِىُّ صلعم طَعَامًا قَطُّ اِنِ اشْتَهَاهُ اَكَلَهُ وَاِنْ كَرِهَهُ تَرَكَهُ (مُتَّفَقٌ عَلَيْهِ)

755a. This dining tray was usually big and many people could participate in it. No separate plate was necessary for the Prophet. But this does not prohibit us from taking food in plates and cups if there is no sense of pride and boast therein.

756. Samit is that goat which is stripped of hairs and then fried tastefully This is the practice of the Chineese. The Prophet thought it a luxury and therefore avoided it.

757. This was by way of extreme pietv of the Prophet and abandonment of all worldly relishes. Had he wished wealth and fineries of the world, he would not have led such a life.

758. It is against the rule of formality and etiquette to speak ill of any soup or food in a feast, because this offends the host, and no Muslim shall give offence to any body without reason.

34. **Same** reported that a man used to take much food. Then he accepted Islam and used to eat little. This was mentioned to the Prophet who said : Verily the believer eats in one gutt and the unbeliever eats in seven gutts.

Bukhari narrated it, Muslim narrated it from Abu Musa and Ibn Omar.

عَنْهُ اَنَّ رَجُلًا كَانَ يَاكُلُ اَكْلًا كَثِيرًا فَاَسْلَمَ وَكَانَ يَاكُلُ قَلِيلًا فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْمُؤْمِنَ يَاكُلُ فِي مِعًى وَاحِدٍ وَاِنَّ الْكَافِرَ يَاكُلُ فِي سَبْعَةِ اَمْعَاءٍ (رَوَاهُ الْبُخَارِيُّ وَرَوَى مُسْلِمٌ عَنْ اَبِي مُوسٰى وَابْنِ عُمَرَ)

35. **Abu Hurairah** reported that the Prophet entertained a guest who was an infidel. The Prophet ordered a goat (to be milked) and so it was milked. He then drank its milk. Then another (was milked) and he drank it. Then another, and he drank it, till he drank the milk of seven goats. Afterwards he got up at dawn and accepted Islam. The Messenger of Allah ordered for a goat to be brought and it was milked. Then he drank its milk. Afterwards he ordered for another, but he could not finish it. Then the Messenger of Allah said : The believer drinks in one intestine, and the infidel in seven intestines.[759] —*Muslim.*

عَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُولَ اللّٰهِ صلعم ضَافَهُ ضَيْفٌ وَهُوَ كَافِرٌ فَاَمَرَ رَسُولُ اللّٰهِ صلعم بِشَاةٍ فَحُلِبَتْ فَشَرِبَ حِلَابَهَا ثُمَّ اُخْرٰى فَشَرِبَهُ ثُمَّ اُخْرٰى فَشَرِبَهُ حَتّٰى شَرِبَ حِلَابَ سَبْعِ شِيَاهٍ ثُمَّ اِنَّهُ اَصْبَحَ فَاَسْلَمَ فَاَمَرَ لَهُ رَسُولُ اللّٰهِ صلعم بِشَاةٍ فَحُلِبَتْ فَشَرِبَ حِلَابَهَا ثُمَّ اَمَرَ بِاُخْرٰى فَلَمْ يَسْتَتِمَّهَا فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ يَشْرَبُ فِي مِعًى وَاحِدٍ وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ اَمْعَاءٍ (مُسْلِمٌ)

36. **Same** reported that the Messenger of Allah said : The food of two men is sufficient for three and the food of three is sufficient for four. —*Agreed.*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامُ الْاِثْنَيْنِ كَافِي الثَّلٰثَةِ وَطَعَامُ الثَّلٰثَةِ كَافِي الْاَرْبَعَةِ (مُتَّفَقٌ عَلَيْهِ)

759. The Muslims do not hanker after much quantity of food, because they understand that by keeping the belly a little hungry, the power of soul is increased. There is also blessing in disguise in a Muslim's food as he begins it in the name of Allah. It is deduced from this that eating up to heart's content and bellyful is strictly condemned, as it is a standing menance to spiritual progress and shuts up the door of knowledge.

37. **Jaber** reported: I heard the Messenger of Allah say: The food of one is sufficient for two, and the food of two is sufficient for four, and the food of four is sufficient for eight.[760] —*Muslim*

عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ طَعَامُ الْوَاحِدِ يَكْفِي الْاِثْنَيْنِ وَ طَعَامُ الْاِثْنَيْنِ يَكْفِي الْاَرْبَعَةَ وَ طَعَامُ الْاَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ (مُسْلِمٌ)

38. **Ayesha** reported: I heard the Messenger of Allah say: Talbinah gives relief to the heart of the sick after removing some of the complaints.[761] —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ التَّلْبِيْنَةُ مُجِمَّةٌ لِفُؤَادِ الْمَرِيْضِ تَذْهَبُ بِبَعْضِ الْحُزْنِ (مُتَّفَقٌ عَلَيْهِ)

39. **Anas** reported that a tailor invited the Prophet for a feast he prepared. I accompanied the Prophet. Then the loaf of wheat and broth with gourd and roasted mutton were brought. I noticed the Prophet seeking gourd from the sides of the cup. Thereafter I did not cease to like gourd. —*Agreed.*

عَنْ اَنَسٍ اَنَّ خَيَّاطًا دَعَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِطَعَامٍ صَنَعَهُ فَذَهَبْتُ مَعَ النَّبِيِّ صلعم فَقَرَّبَ خُبْزَ شَعِيْرٍ وَمَرَقًا فِيْهِ دُبَّاءٌ وَقَدِيْدٌ فَرَاَيْتُ النَّبِيَّ صلعم يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَيِ الْقَصْعَةِ فَلَمْ اَزَلْ اُحِبُّ الدُّبَّاءَ بَعْدَ يَوْمِئِذٍ (مُتَّفَقٌ عَلَيْهِ)

40. **Amr-b-Umayyah** reported that he saw the Prophet cutting meat from the shoulder of a goat in his hand. He was then called for prayer. He threw it off and the knife with which he was cutting. Afterwards he got up and prayed[762] and did not make ablution. —*Agreed.*

عَنْ عَمْرِو بْنِ اُمَيَّةَ اَنَّهُ رَاَى النَّبِيَّ صلعم يَحْتَزُّ مِنْ كَتِفِ شَاةٍ فِيْ يَدِهِ فَدُعِيَ اِلَى الصَّلٰوةِ فَاَلْقَاهَا وَالسِّكِّيْنَ الَّتِيْ يَحْتَزُّ بِهَا ثُمَّ قَامَ فَصَلّٰى وَلَمْ يَتَوَضَّاْ (مُتَّفَقٌ عَلَيْهِ)

41. **Ayesha** reported that the Messenger of Allah used to like sweetmeats and honey. —*Bukhari*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ (اَلْبُخَارِيُّ)

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760. This is by way of inducement to the Muslims to give their food to the poor and the needy without taking additional trouble of cooking additional food. Food cooked for men is sufficient for at most double of such men.

761. Talbinah is a kind of light liquid tiffin prepared with flour and milk with sweets. It is taken generally at the end of a feast of the Muslims. It is useful to the sick as it gives relish to him and helps digestion.

762. This teaches us that as soon as call for prayer is heard from

42. **Jaber** reported that the Prophet asked his house-hold for condiment. They said : We have got nothing with us but vinegar. He then called for it and began to eat it and say : How good is the condiment of vinegar, how good is the condiment of vinegar.[763] —*Muslim*

عَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَأَلَ اَهْلَهُ الْاُدُمَ فَقَالُوْا مَا عِنْدَنَا اِلَّا خَلٌّ فَدَعَا بِهٖ فَجَعَلَ يَاْكُلُ بِهٖ وَيَقُوْلُ نِعْمَ الْاِدَامُ الْخَلُّ نِعْمَ الْاِدَامُ الْخَلُّ (مُسْلِمٌ)

43. **Sayeed-b-Zaid** reported that the Prophet said : Truffle is a kind of manna and its water is a cure for the eye. *Agreed upon it. And in a narration of Muslim* · Of manna which Allah sent down upon Moses (peace on him.)

عَنْ سَعِيْدِ بْنِ زَيْدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ (مُتَّفَقٌ عَلَيْهِ) وَفِيْ رِوَايَةٍ لِمُسْلِمٍ مِنَ الْمَنِّ الَّذِيْ اَنْزَلَ اللّٰهُ تَعَالٰى عَلٰى مُوْسٰى عَلَيْهِ السَّلَامُ

44. **Abdullah-b-Ja'far** reported : I saw the Messenger of Allah eating fresh dates with vegetables. —*Agreed.*

عَنْ عَبْدِ اللّٰهِ ابْنِ جَعْفَرٍ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صلعم يَاْكُلُ الرُّطَبَ بِالْقِثَّاءِ (مُتَّفَقٌ عَلَيْهِ)

45. **Jaber** reported : We were with the Messenger of Allah at Marra-Jahran plucking fruits of Arak tree. He said : You should pluck black ones therefrom, because that is more pleasant He was asked : Were you grazing cattle ? "Yes" replied he, "and was there any prophet who did not but graze them ?" —*Agreed.*

عَنْ جَابِرٍ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَرِّ الظَّهْرَانِ نَجْنِي الْكَبَاثَ فَقَالَ عَلَيْكُمْ بِالْاَسْوَدِ مِنْهُ فَاِنَّهٗ اَطْيَبُ فَقِيْلَ اَكُنْتَ تَرْعٰى الْغَنَمَ قَالَ نَعَمْ وَهَلْ مِنْ نَبِيٍّ اِلَّا رَعَاهَا (مُتَّفَقٌ عَلَيْهِ)

46. **Ibn Omar** reported that the Prophet forbade a man's joining two dates, till he seeks permission of his companions.[764]

—*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَقْرِنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ حَتّٰى يَسْتَاْذِنَ اَصْحَابَهٗ (مُتَّفَقٌ عَلَيْهِ)

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the 'muazzen, all of our works should be suspended and become semi-unlawful. Then like the bugle of the military commander, we should at once join the ranks of prayer.

763. Vinegar is the most useful thing among food. Its usefulness has been described elaborately in medical books.

764. This is by way of etiquette. If two men sit in the same dish to partake of food, one should not take the second bread till the other finishes the first one.

47. **Ayesha** reported that the Prophet said : The members of the house-hold with whom there are dry dates should not feel hungry. And in a narration, he said : O Ayesha ! (as for) a house in which there are no dates, its inmates are hungry. He reported it twice or thrice. —*Muslim.*

عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَجُوعُ اَهْلُ بَيْتٍ عِنْدَهُمُ التَّمْرُ وَفِي رِوَايَةٍ قَالَ يَا عَائِشَةُ بَيْتٌ لَا تَمْرَ فِيهِ جِيَاعٌ اَهْلُهُ قَالَهَا مَرَّتَيْنِ اَوْ ثَلٰثًا (مُسْلِمٌ)

48. **Sa'ad** reported : I heard the Messenger of Allah say : Whoever takes seven Ajwah dates in the morning, neither poison nor sleeplessness will injure him that day. —*Agreed.*

عَنْ سَعْدٍ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ تَصَبَّحَ بِسَبْعِ تَمَرَاتٍ عَجْوَةٍ لَمْ يَضُرَّهُ ذٰلِكَ الْيَوْمَ سُمٌّ وَلَا سِحْرٌ (مُتَّفَقٌ عَلَيْهِ)

49. **Ayesha** reported that the Messenger of Allah said : Surely there is cure in Ajwah dates of Aliya[765] and that is a tiffin for early morn. —*Muslim.*

عَنْ عَائِشَةَ اَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ فِي عَجْوَةِ الْعَالِيَةِ شِفَاءً وَاِنَّهَا تِرْيَاقٌ اَوَّلَ الْبُكْرَةِ (مُسْلِمٌ)

50. **Ayesha** reported : There came a month to us wherein we had not kindled fire (for food). There were only dates and water, excepting a little quantity of meat that was brought.[766] —*Agreed.*

عَنْهَا قَالَتْ كَانَ يَاْتِي عَلَيْنَا الشَّهْرُ مَا نُوقِدُ فِيهِ نَارًا اِنَّمَا هُوَ التَّمْرُ وَالْمَاءُ اِلَّا اَنْ يُؤْتٰى بِاللَّحِيمِ (مُتَّفَقٌ عَلَيْهِ)

51. **Same** reported that the family of Muhammad had (even) no bread of flour to their satisfaction for two days except that there was date for one of the two (days). —*Agreed.*

عَنْهَا قَالَتْ مَا شَبِعَ اٰلُ مُحَمَّدٍ يَوْمَيْنِ مِنْ خُبْزِ بُرٍّ اِلَّا وَاحِدُهُمَا تَمْرٌ (مُتَّفَقٌ عَلَيْهِ)

52. **Same** reported : The Messenger of Allah died while we had no dates and water to our satisfaction. —*Agreed.*

عَنْهَا قَالَتْ تُوُفِّيَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَا شَبِعْنَا مِنَ الْاَسْوَدَيْنِ (مُتَّفَقٌ عَلَيْهِ)

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765. Ajwah-date is a kind of date of Medina. It has got property of destroying poison. Aliyah is a place near the mosque Qubba at Medina.

766. Had he the Prophet wished wealth, the Arabs were ready to give it to him and even to make him king over them, but the Holy Prophet prepared to remain free in his mission than getting entangled in the treasures of the world. It is a food for reflection to see what a great deal of sufferings he underwent to propagate the word of Allah.

53. **Nu'man-b-Bashir** reported that he asked : Are you not in food and drink up to your satisfaction ? I have certainly seen your Prophet who did not find even a bad quality of dates which could fill up his belly. —*Muslim.*

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ اَلَسْتُمْ فِى طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ لَقَدْ رَاَيْتُ نَبِيَّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلَءُ بِهِ بَطْنَهُ (مُسْلِمٌ)

54. **Abu Ayyub** reported : Whenever any food was brought to the Prophet, he ate something therefrom and sent the excess to me. One day, he sent to me the cup wherefrom he did not eat, because there was garlic therein. Then I asked him : Is it unlawful ? 'No' replied he, 'but I dislike it on account of its air.' He said : Surely I shall dislike what you have disliked.[767] —*Muslim.*

عَنْ اَبِى اَيُّوبَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اُتِىَ بِطَعَامٍ اَكَلَ مِنْهُ وَبَعَثَ بِفَضْلِهِ اِلَىَّ وَاِنَّهُ بَعَثَ اِلَىَّ يَوْمًا بِقَصْعَةٍ لَمْ يَاْكُلْ مِنْهَا لِاَنَّ فِيهَا ثُومًا فَسَاَلْتُهُ اَحَرَامٌ هُوَ قَالَ لَا وَلٰكِنْ اَكْرَهُهُ مِنْ اَجْلِ رِيحِهِ قَالَ فَاِنِّى اَكْرَهُ مَا كَرِهْتَ (مُسْلِمٌ)

55. **Jaber** reported that the Prophet said : Whoso eats garlic or onion, let him keep aloof from us (or he said : Let him not come to our mosque, and let him sit within his house). Some bone-meat with green vegetables was brought to the Prophet. Then he smelt its air and said : Take it to some one of his companions. He said : Eat, because I whisper with one (Gebriel) with whom you whisper not. —*Agreed.*

عَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَكَلَ ثُومًا وَبَصَلًا فَلْيَعْتَزِلْنَا (وَقَالَ فَلْيَعْتَزِلْ مَسْجِدَنَا اَوْ لِيَقْعُدْ فِى بَيْتِهِ) وَاَنَّ النَّبِيَّ صلعم اُتِىَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ فَوَجَدَ لَهَا رِيحًا فَقَالَ قَرِّبُوهَا اِلَى بَعْضِ اَصْحَابِهِ وَقَالَ كُلْ فَاِنِّى اُنَاجِى مَنْ لَا تُنَاجِى (مُتَّفَقٌ عَلَيْهِ)

56. **Meqdam-b-Ma'di Kareb** reported from the Prophet who said : Measure your food so that you may get blessing therein. —*Bukhari.*

عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كِيلُوا طَعَامَكُمْ يُبَارَكْ لَكُمْ فِيهِ (اَلْبُخَارِى)

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767. To take garlic and onion is not commendable according to the Prophet as they give out air from mouth which is detestable to other men. So those who mix with men or join congregational prayers should not take such things.

57. **Ummul-Munzir** reported : The Messenger of Allah came to me accompanied by Ali. We had dry dates which were hung up. Then the Messenger of Allah began to eat and Ali also was eating with him. The Messenger of Allah said : Stop, O Ali ! you have recently come round. She said : Then I prepared 'Selq' and wheat for them. The Prophet said : O Ali ! take from this, because it will be more agreeable to you.

—*Ahmad, Tirmizi, Ibn Majah.*

عَنْ اُمِّ الْمُنْذِرِ قَالَتْ دَخَلَ عَلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَهٗ عَلِيٌّ وَلَنَا دَوَالٍ مُعَلَّقَةٌ فَجَعَلَ رَسُوْلُ اللّٰهِ صلعم يَاْكُلُ وَعَلِيٌّ مَعَهٗ يَاْكُلُ فَقَالَ رَسُوْلُ اللّٰهِ صلعم لِعَلِيٍّ مَهْ يَا عَلِيُّ فَاِنَّكَ نَاقِهٌ قَالَتْ فَجَعَلْتُ لَهُمْ سِلْقًا وَشَعِيْرًا فَقَالَ النَّبِيُّ صلعم يَا عَلِيُّ مِنْ هٰذَا فَاَصِبْ فَاِنَّهٗ اَوْفَقُ لَكَ

(اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

58. **Anas** reported that the remainder (of food) used to satisfy the Messenger of Allah.[768] *Tirmizi, Baihaqi.*

عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يُعْجِبُهُ الثُّفْلُ (اَلتِّرْمِذِيُّ وَالْبَيْهَقِيُّ)

59. **Ibn Abbas** reported : The most favourable food to the Messenger of Allah was 'Sarid' of bread and 'Sarid' of Hais.[769] —*Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ اَحَبُّ الطَّعَامِ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الثَّرِيْدُ مِنَ الْخُبْزِ وَالثَّرِيْدُ مِنَ الْحَيْسِ (اَبُوْدَاوٗدَ)

60. **Abu Osaid-al-Ansari** reported that the Messenger of Allah said : Eat olive oil and besmear yourselves therewith, because it comes from the blessed tree.

—*Tirmizi, Ibn Majah.*

عَنْ اَبِيْ اُسَيْدٍ الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُوا الزَّيْتَ وَادَّهِنُوْا بِهٖ فَاِنَّهٗ مِنْ شَجَرَةٍ مُبَارَكَةٍ

(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

61. **Umme Hani** reported : The Prophet came to me and

عَنْ اُمِّ هَانِئٍ قَالَتْ دَخَلَ عَلَيَّ النَّبِيُّ

768. The Holy Prophet out of sheer good conduct allowed his family members, guests and needy people to take food first, and then he took his meal. He always placed the needs of men above the needs of his own in all his affairs. This shows that his life was a dedicated one to the service of the Lord and His creatures.

769. Sarid is a soup which is taken with bread, and Hais is a kind of food which is prepared with dry grapes and flour.

said: Have you got anything with you ? I said : Nothing except dry loaf and vinegar. He said : Bring what the house has got of lentils with vinegar therein. —*Tirmizi*, (*Approved, Rare*)

صلعم فَقَالَ اَعِنْدَكِ شَيْءٌ قُلْتُ لَا اِلَّا خُبْزٌ يَابِسٌ وَخَلٌّ فَقَالَ هَاتِي مَا اَقْفَرَ بَيْتٌ مِنْ اُدْمٍ فِيْهِ خَلٌّ التِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

62. **Usuf-b-Abdullah-b-Salam** reported : I saw the Prophet taking a piece from a loaf of wheat, and then he placed a date thereon and said : This is the lentil of this. Then he ate. —*Abu Daud.*

عَنْ يُوْسُفَ بْنِ عَبْدِ اللّٰهِ بْنِ سَلَامٍ قَالَ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَذَ كِسْرَةً مِنْ خُبْزِ الشَّعِيْرِ فَوَضَعَ عَلَيْهَا تَمْرَةً فَقَالَ هٰذِهٖ اِدَامُ هٰذِهٖ وَاَكَلَ (اَبُوْدَاوٗدَ)

63. **Sa'ad** reported : I fell sick. The Prophet came to me to visit me in illness and placed his hand between my two chests, till I felt its coldness on my heart. He said : You are a man of sympathetic heart. Bring Hares-b-Kaladah, [770] brother of Saqif, because he is a man who treats medically. Let him take seven dates from the best dates of Medina, and let them be broken with their stones and let them be put to your mouth. —*Abu Daud*

عَنْ سَعْدٍ قَالَ مَرِضْتُ مَرَضًا اَتَانِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُنِي فَوَضَعَ يَدَهٗ بَيْنَ ثَدْيَيَّ حَتّٰى وَجَدْتُ بَرْدَهَا عَلٰى فُؤَادِي وَقَالَ اِنَّكَ رَجُلٌ مَفْؤُدٌ وَاْتِ الْحَارِثَ بْنَ كَلَدَةَ اَخَا ثَقِيْفٍ فَاِنَّهٗ رَجُلٌ يَتَطَبَّبُ فَلْيَاْخُذْ سَبْعَ تَمَرَاتٍ مِنْ عَجْوَةِ الْمَدِيْنَةِ فَلْيَجَأْهُنَّ بِنَوَاهُنَّ ثُمَّ لِيَلُدْكَ بِهِنَّ (اَبُوْدَاوٗدَ)

64. **Ayesha** reported that the Prophet used to eat melon with fresh dates. —*Tirmizi.*

عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صلعم كَانَ يَاْكُلُ الْبِطِّيْخَ بِالرُّطَبِ (اَلتِّرْمِذِيُّ)

65. **Aans** reported that an old date was brought to the Prophet. He began to examine it and take out worms therefrom. —*Abu Daud.*

عَنْ اَنَسٍ قَالَ اُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِتَمْرٍ عَتِيْقٍ فَجَعَلَ يَفْتَشُهٗ وَيُخْرِجُ السُّوْسَ مِنْهُ (اَبُوْدَاوٗدَ)

770. Ibn Kaldah was a polytheist physician. Prophet called him for Sa'ad. It appears from this that the advice of physicians and medical men irrespective of creed and religion may be followed in times of disease

66. **Ibn Omar** reported that cheese was taken to the Prophet at Tabuk. He called for a knife and then uttered 'Bismillah' and cut it.
—*Abu Daud.*

عَنِ ابْنِ عُمَرَ قَالَ اُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِجُبْنَةٍ فِي تَبُوْكَ فَدَعَا بِالسِّكِّيْنِ فَسَمّٰى وَقَطَعَ (اَبُوْ دَاوٗدَ)

67. **Salman** reported : The Messenger of Allah was asked about ghee and cheese and chest-nut. He said : A lawful thing is what Allah made lawful in His book, and an unlawful thing is what Allah made unlawful in His book, and what He remained silent from—that is of what He pardoned.
—*Ibu Majah, Tirmizi* (*Rare*).

عَنْ سَلْمَانَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّمْنِ وَالْجُبْنِ وَالْفِرَاءِ فَقَالَ الْحَلَالُ مَا اَحَلَّ اللّٰهُ فِيْ كِتَابِهٖ وَالْحَرَامُ مَا حَرَّمَ اللّٰهُ فِيْ كِتَابِهٖ وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ (اِبْنُ مَاجَةَ وَالتِّرْمِذِيُّ (غَرِيْبٌ)

68. **Ibn Omar** reported that the Messenger of Allah said : I like that I should get a white loaf of coloured flour, flavoured with ghee and milk. A man from the tribe got up and prepared it and took it to him. He said : In what thing did it exist? He said : In the skin of a lizard. He said : Take it off.[771]
—*Abu Daud, Ibn Majah* (*Unknown*).

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَدِدْتُ اَنَّ عِنْدِيْ خُبْزَةً بَيْضَاءَ مِنْ بُرَّةٍ سَمْرَاءَ مَلْبُقَةً بِسَمْنٍ وَلَبَنٍ فَقَامَ رَجُلٌ مِّنَ الْقَوْمِ فَاتَّخَذَهُ فَجَاءَ بِهٖ فَقَالَ فِيْ اَيِّ شَيْءٍ كَانَ هٰذَا قَالَ فِيْ عُكَّةِ ضَبٍّ قَالَ اِرْفَعْهُ اَبُوْ دَاوٗدَ وَابْنُ مَاجَةَ (مُنْكَرٌ)

69. **Ali** reported that the Messenger of Allah forbade to eat garlic except when cooked.
Tirmizi, Abu Daud

عَنْ عَلِيٍّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَكْلِ الثُّوْمِ اِلَّا مَطْبُوْخًا (التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ)

70. **Abu Jiyad** reported that Ayesha was questioned about onion. She said : Verily the last food eaten by the Prophet was a food wherein there was onion.
—*Abu Daud.*

عَنْ اَبِيْ زِيَادٍ قَالَ سُئِلَتْ عَائِشَةُ عَنِ الْبَصَلِ فَقَالَتْ اِنَّ اٰخِرَ طَعَامٍ اَكَلَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامٌ فِيْهِ بَصَلٌ (اَبُوْدَاوٗدَ)

71. **Sons of Bosr** reported : The Prophet came to us, and

عَنِ ابْنَيْ بُسْرٍ قَالَ دَخَلَ عَلَيْنَا رَسُوْلُ اللّٰهِ

771. There are three kinds of food-lawful, unlawful, and neither lawful nor unlawful. The third thing is permitted, but in using this third kind of thing, one must rely on his taste. If it is distasteful to him, he should not take it as it will injure his health.

cream and dates were placed (before him). He used to like cream and dates. —*Abu Daud.*

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَدَّمْنَا زُبْدًا وَتَمْرًا وَكَانَ يُحِبُّ الزُّبْدَ وَالتَّمْرَ (اَبُوْ دَاوُدَ)

72. **Ayesha** reported : When the family members of the Prophet were attacked with high fever, he ordered for 'hasa'a' food. Then it was prepared. He ordered them and they took food therefrom. He used to say : It surely gives strength to the heart of the sorrowful and removes grief from the heart of the sickman, just as any of you removes dirt from her face with water. —*Tirmizi* (*Approved, Correct*).

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا اَخَذَ اَهْلَهُ الْوَعْكُ اَمَرَ بِالْحَسَاءِ فَصُنِعَ ثُمَّ اَمَرَهُمْ فَحَسَوْا مِنْهُ وَكَانَ يَقُوْلُ اِنَّهُ لَيَرْتُوْا فُؤَادَ الْحَزِيْنِ وَيَسْرُوْا عَنْ فُؤَادِ السَّقِيْمِ كَمَا تَسْرُوْا اِحْدَاكُنَّ الْوَسَخَ بِالْمَاءِ عَنْ وَجْهِهَا التِّرْمِذِيُّ (حَسَنٌ صَحِيْحٌ)

73 **Abu Hurairah** reported that the Messenger of Allah said : The best kind of dates is from paradise and there is cure therein of poison. Truffle is of manna and its water is a cure for the eye. —*Tirmizi.*

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعَجْوَةُ مِنَ الْجَنَّةِ وَفِيْهَا شِفَاءٌ مِّنَ السُّمِّ وَالْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِّلْعَيْنِ (التِّرْمِذِىُّ)

74. **Anas-b-Malek** reported that the Messenger of Allah said : The chief of your condiments is salt. — *Ibn Majah*

عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَيِّدُ اِدَامِكُمُ الْمِلْحُ (اِبْنُ مَاجَةَ)

274w. **Ayesha** reported that the Messenger of Allah wished to purchase a boy. So he cast a date in his presence and the boy then ate and ate too much. The Messenger of Allah said : Verily too much eating brings misfortune. He ordered for his return. —*Baihaqi.*

عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرَادَ اَنْ يَشْتَرِىَ غُلَامًا فَاَلْقٰى بَيْنَ يَدَيْهِ تَمْرًا فَاَكَلَ الْغُلَامُ فَاَكْثَرَ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ كَثْرَةَ الْاَكْلِ شُؤْمٌ وَاَمَرَ بِرَدِّهٖ (اَلْبَيْهَقِىُّ)

SECTION 3.

772. Drink.

(a) Drink essential. Drink is essentially necessary for everything in the world as without it nothing can live. Plants die without watery nurishment. Man is also not free from that law The Quran says : And Allah created every living thing from water (24 : 45 Q).

(b) Manner of Drink. Drinking should always be made in sitting posture and not in standing or lying condition. The Holy Prophet prohibited it (11 : 78). Before drinking, the name of Allah should be taken by uttering. "In the name of Allah, the Most Merciful and Beneficent," and after drink the Almighty Allah should be praised by saying "All praise is for Allah, the Lord of the worlds (11 : 89). At the time of actual drink, no breath should be thrown into the cup or vessel (7 : 44, 11 : 88) and generally water should be taken in three breaths (11 : 75). Drink during actual eating should be avoided as far as possible. This will be a finishing touch to meal.

(c) Kinds of drink. There are various kinds of drink in the world, some are lawful and some unlawful. Of the lawful drinks, the Holy Prophet loved sweet cold drink very much (11 : 93). The drink of milk and honey were also greatly in favour with him. The usefulness of milk both as drink and food has been guaranteed by the Quran. "And We give you to drink of what is in their bellies from between the facæs and blood-pure milk very agreeable for those who drink—16 : 66 Q.

(d) Drinking of juice of fruits and leaves. With regard to punishment and sin of unlawful drinks such as wine and other intoxicating liquors, they have been dealt with in notes 1218 and 1219. Anything intoxicating is unlawful. The Quran says : And they ask you about intoxicants and games of chance. Say : In both of them, there is a great sin, and means of profit for men, and their sin is greater than their profit (2 : 219 Q). This word was sufficient enough to abolish the age-long custom of the Arabs in drinking intoxicants. It is said that when wine was prohibited, the streets of Medina were flooded with wines and bottles. There are four prohibited intoxicants. (1) Khamar *i.e.* crude juice of the grapes which being fermented becomes intoxicating. Khamar is produced from two trees, namely vine and date. It is unlawful in its small and great quantities. It

is also unlawful to derive any use from Khamar (wine) either as a medicine or in any other manner because the use of filth is forbidden. (2) The second prohibited liquor is the boiled juice of grapes called Bazik and Monissaf The juice of grapes when boiled until a quantity less than $\frac{2}{3}$rds evaporate is called Bazik, and when it is evaporated to the extent of one half, it is called Monissaf. The third kind of prohibited liquor is Sikker and is made by steeping fresh dates in water until they take effect in sweetening it. The fourth kind is Nookoo Zabeeb which is a water in which raisins are steeped until it becomes sweet. This is prohibited only when it becomes spirituous.

See Hedayah for details.

Contents. Drink and eating in cups and plates of gold or silver is unlawful—11 : 82, 83 ; silk dress is unlawful—11 : 83 ;

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75. **Anas** reported that the Messenger of Allah used to take breath thrice in a drink. *Agreed upon it.* Muslim added in a narration : He used to say that it is highly thirst-removing, most conducive to health and most digestive.

عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَنَفَّسُ فِى الشَّرَابِ ثَلَاثًا مُتَّفَقٌ عَلَيْهِ وَزَادَ مُسْلِمٌ فِيْ رِوَايَةٍ وَيَقُوْلُ اِنَّهٗ اَرْوٰى وَاَبْرَءُ وَاَمْرَءُ

76. **Ibn Abbas** reported that the Messenger of Allah prohibited drinking from the mouth of skin-carrier.

—*Agreed.*

عَنِ ابْنِ عَبَّاسٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الشُّرْبِ مِنْ فِى السِّقَاءِ (مُتَّفَقٌ عَلَيْهِ)

77. **Abu Sayeed-al-Khodri** reported that the Messenger of Allah forbade drinking by upsetting the water-pots. And he added in a narration : And its upsetting is to supset its head and then to take drink from it. —*Agreed.*

عَنْ اَبِى سَعِيْدِ نِ الْخُدْرِيِّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم عَنِ اخْتِنَاثِ الْاَسْقِيَةِ وَزَادَ فِيْ رِوَايَةٍ وَاخْتِنَاثُهَا اَنْ يُقْلَبَ رَاْسُهَا ثُمَّ يُشْرَبَ مِنْهُ (مُتَّفَقٌ عَلَيْهِ)

78. **Anas** reported from the Prophet that he prohibited a man's drinking in standing.

—*Muslim.*

عَنْ اَنَسٍ عَنِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ نَهٰى اَنْ يَشْرَبَ الرَّجُلُ قَائِمًا (مُسْلِمٌ)

79. **Abu Hurairah** reported that the Messenger of Allah said : None of you shall drink standing. Whoever forgets, let him vomit. —*Muslim.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ لَا يَشْرَبَنَّ اَحَدٌ مِّنْكُمْ قَائِمًا فَمَنْ نَسِيَ فَلْيَسْتَقِئْ (مُسْلِمٌ)

80. **Ibn Abbas** reported : I came to the Prophet with a bucket of Zamzam water. He drank it while he was standing. —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِدَلْوٍ مِنْ مَاءِ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمٌ (مُتَّفَقٌ عَلَيْهِ)

81. **Ali** reported that he said his early noon-prayer and afterwards he took his seat in the midst of the engagements of men in a corner of Kufah till there came the after-noon prayer. Then water was brought to him and he drank and washed his face and hands and rubbed his head and two legs. Afterwards he got up and drank its surplus water in standing. Then he said : Verily men dislike drinking of water standing, and verily the Prophet did like what I have done.[773] —*Bukhari.*

عَنْ عَلِيٍّ اَنَّهٗ صَلَّى الظُّهْرَ ثُمَّ قَعَدَ فِيْ حَوَائِجِ النَّاسِ فِيْ رَحْبَةِ الْكُوْفَةِ حَتّٰى حَضَرَتْ صَلٰوةُ الْعَصْرِ ثُمَّ اُتِيَ بِمَاءٍ فَشَرِبَ وَغَسَلَ وَجْهَهٗ وَيَدَيْهِ وَذَكَرَ رَاْسَهٗ وَرِجْلَيْهِ ثُمَّ قَامَ فَشَرِبَ فَضْلَهٗ وَهُوَ قَائِمٌ ثُمَّ قَالَ اِنَّ نَاسًا يَكْرَهُوْنَ الشُّرْبَ قَائِمًا وَاِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَنَعَ مِثْلَ مَا صَنَعْتُ (اَلْبُخَارِيُّ)

82. **Umme Salamah** reported that the Messenger of Allah said : Whoever drinks in silver cup, the hell-fire will flow in his belly with noise.[774] —*Agreed.* (In a narration of Muslim : He who eats and drinks in a cup of silver and gold).

عَنْ اُمِّ سَلَمَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الَّذِيْ يَشْرَبُ فِيْ اٰنِيَةِ الْفِضَّةِ اِنَّمَا يُجَرْجِرُ فِيْ بَطْنِهٖ نَارَ جَهَنَّمَ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ اِنَّ الَّذِيْ يَاْكُلُ وَيَشْرَبُ فِيْ اٰنِيَةِ الْفِضَّةِ وَالذَّهَبِ

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773. There are conflicting traditions regarding drinking of water in a standing posture. The theologians excepted only these two cases of drink—drink of Zamzam water and ablution water from the general rule-"none shall drink water standing".

774. It is the unanimous opinion of all the Imams and theologians that

83. **Huzaifah** reported: I heard the Messenger of Allah say: Put on no silk and no embroidered silk, and drink not in cups of gold and silver, and take no food in plates made thereof, because they are for them (unbelievers) in this world and they are for you in the next world. —*Agreed.*

عَنْ حُذَيْفَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تَلْبَسُوا الْحَرِيْرَ وَلَا الدِّيْبَاجَ وَلَا تَشْرَبُوْا فِيْ اٰنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَلَا تَاْكُلُوْا فِيْ صِحَافِهَا فَاِنَّهَا لَهُمْ فِي الدُّنْيَا وَهِيَ لَكُمْ فِي الْاٰخِرَةِ (مُتَّفَقٌ عَلَيْهِ)

84. **Anas** reported: A domestic goat for the Messenger of Allah was milked and its milk was mixed with water of the well which was at the house of Anas. The cup was then given to the Messenger of Allah and he drank. Abu Bakr was on his left and a desert Arab on his right side. Omar said: O Messenger of Allah! give to Abu Bakr. He gave (it) to the desert Arab who was on his right side. Afterwards he said: The right hand is for the right hand man. (And in a narration: the right-hands are for right-hand men. So take to right-hand side. —*Agreed.*

عَنْ اَنَسٍ قَالَ حُلِبَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَاةٌ دَاجِنٌ وَشِيْبَ لَبَنُهَا بِمَاءٍ مِّنَ الْبِئْرِ الَّتِيْ فِيْ دَارِ اَنَسٍ فَاَعْطَى رَسُوْلُ اللّٰهِ صلعم الْقَدَحَ فَشَرِبَ وَعَلٰى يَسَارِهٖ اَبُوْبَكْرٍ وَعَنْ يَمِيْنِهٖ اَعْرَابِيٌّ فَقَالَ عُمَرُ اَعْطِ اَبَا بَكْرٍ يَا رَسُوْلَ اللّٰهِ فَاَعْطَى الْاَعْرَابِيَّ الَّذِيْ عَلٰى يَمِيْنِهٖ ثُمَّ قَالَ الْاَيْمَنَ فَالْاَيْمَنَ وَفِيْ رِوَايَةٍ اَلْاَيْمَنُوْنَ الْاَيْمَنُوْنَ فَيَمِّنُوْا (مُتَّفَقٌ عَلَيْهِ)

85. **Sahl-b-Sa'ad** reported that a cup was brought to the Prophet who took a drink therefrom; and there was a boy on his right side who was youngest of the people (present) and the old men were on his left side. He said: O boy! do you give permission to my giving it to the old men? He replied: O Messenger of Allah, I am not to choose anybody owing to your kindness (to me). So he gave it to him. —*Agreed.*

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ اُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَدَحٍ فَشَرِبَ مِنْهُ وَعَنْ يَمِيْنِهٖ غُلَامٌ اَصْغَرُ الْقَوْمِ وَالْاَشْيَاخُ عَنْ يَسَارِهٖ فَقَالَ يَا غُلَامُ اَتَاْذَنُ اَنْ اُعْطِيَهُ الْاَشْيَاخَ فَقَالَ مَا كُنْتُ لِاُوْثِرَ بِفَضْلِيْ مِنْكَ اَحَدًا يَا رَسُوْلَ اللّٰهِ فَاَعْطَاهُ اِيَّاهُ (مُتَّفَقٌ عَلَيْهِ)

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it is unlawful in Islam to take food and drink in plates or cups of gold or silver. These vessels for any use whatsoever are strictly prohbiited. Thus utmost simplicity in a Muslim's life has been introduced. For a traveller in a life-journey, these things are not at all necessary, but on the contrary they put forward temptations to others for the vices of theft, docoity and robbery.

86. **Ibn Omar** reported: We used to eat at the time of the Messenger of Allah while we were walking, and take drink while we were standing.[775]
Ibn Majah, Tirmizi, (Approved, Correct, Rare.)

عَنِ ابْنِ عُمَرَ قَالَ كُنَّا نَاْكُلُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صلعم وَنَحْنُ نَمْشِىْ وَنَشْرَبُ وَنَحْنُ قِيَامٌ (حَسَنٌ صَحِيْحٌ غَرِيْبٌ) اِبْنُ مَاجَةَ وَالتِّرْمِذِىُّ

87. **Amr-b-Shuaib** reported from his father from his grand-father who said: I saw the Messenger of Allah drinking while standing and sitting.
—Tirmizi.

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَشْرَبُ قَائِمًا وَقَاعِدًا (التِّرْمِذِىُّ)

88. **Ibn Abbas** reported that the Messenger of Allah forbade to take breath in drinking pot or to give out breath therein.
—Abu Daud, Ibn Majah.

عَنِ ابْنِ عَبَّاسٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُّتَنَفَّسَ فِى الْاِنَاءِ اَوْ يُنْفَخَ فِيْهِ (اَبُوْ دَاوٗدَ وَابْنُ مَاجَةَ)

89. **Same** reported that the Messenger of Allah said: Don't take drink in one breath like the drinking of camel, but take drink twice or thrice and utter Bismillah (in the name of Allah) when you drink and utter 'Alhamdolillah' (all praise is for Allah) when you finish.
—Tirmizi.

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَشْرَبُوْا وَاحِدًا كَشُرْبِ الْبَعِيْرِ وَلٰكِنِ اشْرَبُوْا مَثْنٰى وَثُلٰثَ وَسَمُّوْا اِذَا اَنْتُمْ شَرِبْتُمْ وَاحْمَدُوْا اِذَا اَنْتُمْ رَفَعْتُمْ (التِّرْمِذِىُّ)

90. **Abu Sayeed-al-Khodri** reported that the Prophet prohibited puffing off breath in drink. A man said: I find a dirt in the pot. He said: Throw it off. He said: Verily I shall not be able to throw it off with one breath. He said: Take the cup to a side from your mouth and then put off breath.
—Tirmizi

عَنْ اَبِىْ سَعِيْدِ نِ الْخُدْرِىِّ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ النَّفْخِ فِى الشَّرَابِ فَقَالَ رَجُلٌ الْقَذَاةُ اَرَاهَا فِى الْاِنَاءِ قَالَ اَهْرِقْهَا قَالَ فَاِنِّىْ لَا اَرْوٰى مِنْ نَفَسٍ وَاحِدٍ قَالَ فَاَبِنِ الْقَدَحَ عَنْ فِيْكَ ثُمَّ تَنَفَّسْ (التِّرْمِذِىُّ)

91. **Same** reported that the Messenger of Allah prohibited drinking from the hole of a cup and blowing breath in drink.
—Abu Daud.

عَنْهُ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الشُّرْبِ مِنْ ثُلْمَةِ الْقَدَحِ وَاَنْ يُّنْفَخَ فِى الشَّرَابِ (اَبُوْدَاوٗدَ)

775. This is allowed but it is out of etiquette and rule of society.

92. **Kabshah** reported : The Messenger of Allah came to me and drank standing from the mouth of a hanging water-skin. Then I went towards its mouth and cut it off

—*Ibn Majah, Tirmizi* (*Approved, Rare, Correct*).

عَنْ كَبْشَةَ قَالَتْ دَخَلَ عَلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَشَرِبَ مِنْ فِيْ قِرْبَةٍ مُعَلَّقَةٍ قَائِمًا فَقُمْتُ اِلٰى فِيْهَا فَقَطَعْتُهُ - اِبْنُ مَاجَةَ وَالتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ صَحِيْحٌ)

93. **Zuhri** reported from Urwah from Ayesha who said : The best of drinks to the Messenger of Allah was sweet cold drink. —*Tirmizi.*

عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ اَحَبُّ الشَّرَابِ اِلٰى رَسُوْلِ اللّٰهِ صلعم اَلْحُلْوُ الْبَارِدُ (اَلتِّرْمِذِيُّ)

94. **Ibn Abbas** reported that the Messenger of Allah said : When any of you takes food, let him say : O Allah, give us blessing therein and feed us the best therefrom, and when he drinks milk let him say : O Allah, give us blessing therein and give us increase therefrom, because there is nothing which compensates for food and drink except milk.[776] —*Tirmizi, Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا اَكَلَ اَحَدُكُمْ طَعَامًا فَلْيَقُلْ اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَاَطْعِمْنَا خَيْرًا مِنْهُ وَاِذَا سُقِيَ لَبَنًا فَلْيَقُلْ اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ فَاِنَّهُ لَيْسَ شَيْءٌ يُجْزِئُ مِنَ الطَّعَامِ وَالشَّرَابِ اِلَّا اللَّبَنَ (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ)

95. **Ayesha** reported that the water of Su'qya was agreeable to the Prophet. It is said that it is a spring; between it and Medina, there are (the distance of) two days. —*Abu Daud.*

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَعْذِبُ لَهُ الْمَاءَ مِنَ السُّقْيَا قِيْلَ هِيَ عَيْنٌ بَيْنَهَا وَبَيْنَ الْمَدِيْنَةِ يَوْمَانِ (اَبُوْدَاوُدَ)

275w. **Ibn Omar** reported that the Prophet said : Whoever drinks in a cup of gold or silver or in a cup wherein

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ شَرِبَ فِيْ اِنَاءِ ذَهَبٍ اَوْ فِضَّةٍ

776. Milk has got properties of solid food as well as drink. Therefore, it is most conducive for infants at breast who can not digest hard things. The Quran speaks of milk as the best food of human being.

there is something of that, shall only gurgle the fire of hell in his belly. —*Darqutni*

آرِ اِنَاءٍ فِيهِ شَيْءٌ مِنْ ذٰلِكَ فَاِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ (الدارقطني)

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SECTION 4

777. Drinks of Grape or date juice

Naqi is a kind of drink prepared with dates or grapes or dried grapes which are kept drenched in water without being cooked. This kind of drink conduces to the health of the body. Drink with 'khorma' helps digestion. Drink with grape-juice removes heat of the body and has got cooling effect. Nabiz is the above kind of drink, but it is prepared in such a way that its colour becomes changed. It is usually the result of dates or grapes being drenched in water for at least 3 days. Such kind of drink gives strength to the body and preserves health. It can be prepared from other materials. These kinds of drinks are allowed and lawful as they have got no intoxicating effect. It is, however, agreed that a small quantity of anything intoxicating is unlawful. There are three principles to be observed with respect to drink of grape-juice. The first principle is that whatever quantity may run over the pot from the agitation in boiling or from the foaming of the juice is not taken into account and that the residue is to be boiled until $\frac{2}{3}$rds of it evaporate in order that the remaining one-third may be rendered lawful. For example, out of ten cups of juice, one cup is lost over the pot and out of remaining 9 cups, 6 cups must be evaported so as to legalise the remaining 3 cups of juice. The second principle is that if water be first poured into the juice it should be evaporated along with the remaining $\frac{2}{3}$rds of this quantity in the pot. The remaining $\frac{1}{3}$rd will be lawful. The third principle is illustrated in the following example. A person boils ten cups of juice and after one cup has evaporated, three cups more are poured out; then three cups and one-third being multiplied into six, the number which remains after the loss of evaporation and pouring out amounts to twenty, and this sum being divided by nine, there remains two cups and two ninths, the quantity which is lawful when the rest has evaporated. *See* Hedayah for details.

96. **Anas** reported : I have certainly given the Messenger of Allah to drink a cup of this drink which was solely of honey, dates, water and milk.

—*Muslim.*

97. **Ayesha** reported: We used to prepare 'nabiz' for the Messenger of Allah in a skin whose front portion was kept closed; and it got mouth. We used for him to prepare 'nabiz' at dawn and he used to drink it at night, and we used for him to prepare 'nabiz' at night and he used to drink it at dawn.

—*Muslim.*

98. **Ibn Abbas** reported that 'nabiz' used to be prepared for the Messenger of Allah by the first part of the night, and he used to drink it when that day dawned upon him and the following night and the morning of another night and the next day up to the after-noon. If anything remained, he used to give it to his servant to drink and ordered it (to be thrown off) and so it was thrown. —*Muslim,*

99. **Jaber** reported that 'nabiz' used to be prepared for the Messenger of Allah in a water-skin. When they did not find any water-skin, it was prepared in a vessel of iron.

—*Muslim.*

100. **Boraidah** reported that the Messenger of Allah said : I prohibited you (to drink) from reservoirs of skin, because the reservoirs of skin can not make a thing lawful, nor can make it unlawful, and every in toxicant is unlawful. (In another narration, he said : I prohibited you from drinks except in reservoirs of skin. So drink in every pot except that you shall not drink intoxicants. —*Muslim.*

عَنْ أَنَسٍ قَالَ لَقَدْ سَقَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَدَحِ هٰذَا الشَّرَابِ كُلِّهِ الْعَسَلَ وَالنَّبِيْذَ وَالْمَاءَ وَاللَّبَنَ (مُسْلِمٌ)

عَنْ عَائِشَةَ قَالَتْ كُنَّا نَنْبِذُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سِقَاءٍ يُوْكَأُ أَعْلَاهُ وَلَهُ عَزْلَاءُ نَنْبِذُهُ غُدْوَةً فَيَشْرَبُهُ عَشَاءً وَنَنْبِذُهُ عَشَاءً فَيَشْرَبُهُ غُدْوَةً (مُسْلِمٌ)

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُنْبَذُ لَهُ أَوَّلَ اللَّيْلِ فَيَشْرَبُهُ إِذَا أَصْبَحَ يَوْمَهُ ذٰلِكَ وَاللَّيْلَةَ الَّتِيْ تَجِيْءُ وَالْغَدَ وَاللَّيْلَةَ الْأُخْرٰى وَالْغَدَ إِلَى الْعَصْرِ فَإِنْ بَقِيَ شَيْءٌ سَقَاهُ الْخَادِمَ وَأَمَرَ بِهِ فَصُبَّ (مُسْلِمٌ)

عَنْ جَابِرٍ قَالَ كَانَ يُنْبَذُ لِرَسُوْلِ اللّٰهِ صلعم فِيْ سِقَاءٍ فَإِذَا لَمْ يَجِدُوْا سِقَاءً يُنْبَذُ لَهُ فِيْ تَوْرٍ مِنْ حِجَارَةٍ (مُسْلِمٌ)

عَنْ بُرَيْدَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ نَهَيْتُكُمْ عَنِ الظُّرُوْفِ فَإِنَّ الظُّرُوْفَ لَا يُحِلُّ شَيْئًا وَلَا يُحَرِّمُهُ وَكُلُّ مُسْكِرٍ حَرَامٌ وَفِيْ رِوَايَةٍ قَالَ نَهَيْتُكُمْ عَنِ الْأَشْرِبَةِ إِلَّا فِيْ ظُرُوْفِ الْأَدَمِ فَاشْرَبُوْا فِيْ كُلِّ وِعَاءٍ غَيْرَ أَنْ لَا تَشْرَبُوْا مُسْكِرًا (مُسْلِمٌ)

101. **Abu malek al-Asha'ri** reported that he heard the Messenger of Allah say : Some of my people will certainly drink wine which they will give a name other than its name. —*Abu Daud, Ibn Majah.*

عَنْ اَبِیْ مَالِكِ نِ الْاَشْعَرِیِّ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَيَشْرَبَنَّ نَاسٌ مِّنْ اُمَّتِیْ الْخَمْرَ يُسَمُّوْنَهَا بِغَيْرِ اسْمِهَا (اَبُوْ دَاوٗدَ وَ ابْنُ مَاجَةَ)

102 **Abdullah-b-Abi Aufa** reported that the Messenger of Allah prohibited 'nabiz' drink from green vessel. I enquired : Shall I drink in white (vessel) ? He said : No. —*Bukhari.*

عَنْ عَبْدِ اللّٰهِ بْنِ اَبِیْ اَوْفٰی قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ نَبِيْذِ الْجَرِّ الْاَخْضَرِ قُلْتُ اَنَشْرَبُ فِی الْاَبْيَضِ قَالَ لَا (اَلْبُخَارِیُّ)

SECTION 5

778. Hygienic rules for food

Note 542 deals with health and hygiene. This note is concerned only with hygienic rules for food and drink. The Holy Prophet as a world-teacher did not leave this question unsolved. He ordered us to keep our utensils of food and drinking jars and pots covered at all times and specially at night. This is of inestimable value from sanitary point of view as many worms or flies carrying germs of various diseases may fall in water unnoticed and undetected. Modern medical opinion also lays special stress upon the covering of utensils and jars and articles of food. Owing to the neglect of this instruction said by the illiterate Prophet 14 hundred years ago, the Muslims mostly fall victims to infectious diseases. They should remember that their beloved Master taught them even the minutest thing necessary in respect of clean eating, clean drinking, clean dressing, clean appearance and clean habits of all kinds. These habits of cleanliness will lead to cleanliness of mind which will ultimately take us to the goal. So great an emphasis was laid on this question that he said that there is a night in each year in which epidemic comes down and it falls down in a vessel or a jar upon which there is no covering.

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ جُنْحُ اللَّيْلِ اَوْ اَمْسَيْتُمْ فَكُفُّوا صِبْيَانَكُمْ فَاِنَّ الشَّيْطٰنَ يَنْتَشِرُ حِيْنَئِذٍ فَاِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوهُمْ وَاَغْلِقُوا الْاَبْوَابَ وَاذْكُرُوا اسْمَ اللّٰهِ فَاِنَّ الشَّيْطٰنَ لَا يَفْتَحُ بَابًا مُغْلَقًا وَاَوْكُوا قِرَبَكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ وَخَمِّرُوا اٰنِيَتَكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ وَلَوْ اَنْ تَعْرُضُوا عَلَيْهِ شَيْئًا وَاَطْفِئُوْا مَصَابِيْحَكُمْ (مُتَّفَقٌ عَلَيْهِ) وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ قَالَ خَمِّرُوا الْاٰنِيَةَ وَاَوْكُوا الْاَسْقِيَةَ وَاَجِيفُوا الْاَبْوَابَ وَاكْفِتُوْا صِبْيَانَكُمْ عِنْدَ الْمَسَاءِ فَاِنَّ لِلْجِنِّ انْتِشَارًا وَخَطْفَةً وَاَطْفِئُوا الْمَصَابِيْحَ عِنْدَ الرُّقَادِ فَاِنَّ الْفُوَيْسِقَةَ رُبَّمَا اجَّرَّتِ الْفَتِيْلَةَ فَاَحْرَقَتْ اَهْلَ الْبَيْتِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ غَطُّوا الْاِنَاءَ وَاَوْكُوا السِّقَاءَ وَاَغْلِقُوا الْاَبْوَابَ وَاَطْفِئُوا السِّرَاجَ فَاِنَّ الشَّيْطٰنَ لَا يَحُلُّ سِقَاءً وَلَا يَفْتَحُ بَابًا وَلَا يَكْشِفُ اِنَاءً فَاِنْ لَمْ يَجِدْ اَحَدُكُمْ اِلَّا اَنْ يَعْرُضَ عَلٰى اِنَائِهِ عُوْدًا وَيَذْكُرُوا اسْمَ اللّٰهِ فَلْيَفْعَلْ فَاِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلٰى اَهْلِ الْبَيْتِ بَيْتَهُمْ (وَفِيْ رِوَايَةٍ لَهُ) قَالَ لَا تُرْسِلُوْا مَوَاشِيَكُمْ وَصِبْيَانَكُمْ اِذَا غَابَتِ الشَّمْسُ حَتّٰى تَذْهَبَ فَحْمَةُ الْعِشَاءِ فَاِنَّ الشَّيْطٰنَ يَبْعَثُ

103. **Jaber** reported that the Messenger of Allah said: When darkness of the night appears or you enter into evening, keep your children within (doors) because the devil spreads at that time. When one hour of the night passes, let them be free and shut up the doors and take the name of Allah, because the devil does not open up a closed door. And shut up the mouths of your reservoirs and take the name of Allah, and cover your vessels and take the name of Allah though you have placed something upon it, and extinguish your lights. *Agreed upon it.* And in narration of Bukhari, he said: Cover the utensils and shut up the jars of drinking water and close the doors and keep your children within in the evening because there is spread and attack of the ginn and put out the lights at the time of sleep, because the mouses often draw out the candle-threads and burn the inmates of the house. *And in a narration of Muslim, he said*: Cover the vessels and drinking jars, shut up the doors, and put out the lights because the devil does not think it lawful to take drink, nor does open a door, nor uncover a vessel. If any of you does not find but a (piece of) wood to put it upon his vessel, let him do it and remember Allah, because mouses roam about the house upon the inmates of the house. *In another narration of him, he reported*: Don't send your quadruped animals and your children when the sun sets in, till the first part of night disappears, because the devil roams about when the sun sets in, till the first part of night

disappears. *In his another narration he said*: Cover the utensils and shut up the drinking jars, because thereis a night in a year in which epidemic comes down It does not pass by any vessel on which there is no covering, or by any drinking jar on which there is no pot but it comes down therein from that epidemic.[779]

إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذْهَبَ فَحْمَةُ الْعِشَاءِ (وَفِي رِوَايَةٍ لَهُ) قَالَ غَطُّوا الْإِنَاءَ وَأَوْكُوا السِّقَاءَ فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ لَا يَمُرُّ بِإِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وِكَاءٌ إِلَّا نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءِ

104. **Jaber** reported that Abu Humaid—a man of the Ansars—came from Naqi with a pot of milk to the Prophet The Prophet said : Why have you not covered it although by placing a wood thereon ? —*Agreed.*

عَنْ جَابِرٍ قَالَ جَاءَ أَبُو حُمَيْدٍ رَجُلٌ مِنَ الْأَنْصَارِ مِنَ النَّقِيعِ بِإِنَاءٍ مِنْ لَبَنٍ إِلَى النَّبِيِّ صلعم فَقَالَ النَّبِيُّ صلعم أَلَا خَمَّرْتَهُ وَلَوْ أَنْ تَعْرِضَ عَلَيْهِ عُودًا (مُتَّفَقٌ عَلَيْهِ)

105. **Ibn Omar** reported from the Prophet : Don't leave fire in your houses while you sleep.

—*Agreed.*

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ (مُتَّفَقٌ عَلَيْهِ)

106. **Abu Musa** reported that a house at Medina was burnt over his family at night (by fire). The Prophet was informed of this matter. He said : Surely this fire—this it is that is an enemy for you. So when you sleep, put it out from you.

—*Agreed.*

عَنْ أَبِي مُوسَى قَالَ احْتَرَقَ بَيْتٌ فِي الْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ فَحُدِّثَتْ بِشَأْنِهِ النَّبِيَّ صلعم قَالَ إِنَّ هٰذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ (مُتَّفَقٌ عَلَيْهِ)

779. There is the injunction of putting out lights at night at the time of going to bed, because fire may be handled by roaming animals at night and thus the whole house or something of its contents may be set ablaze with fire causing irreparable loss of lives and properties. If, however, fire or light is well-protected from being handled, it is not necessary to be put out. The Holy Prophet did not leave the ordinary rules of hygiene untouched. He laid great emphasis for covering of utensils, vessels and jars, because many epidemics may break out from water or other things in vessels which may be handled by roaming animals and flies in which there is disease.

107. **Ibn Abbas** reported that a rat came drawing a candle and threw it in presence of the Messenger of Allah upon a mat of palm tree on which he was then sitting. Then something was burnt therefrom like the place of a dirham. So he said : When you sleep, put up your lamps, because the devil may set you like this upon this and then may burn you. —*Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ قَالَ جَاءَتْ فَارَةٌ تَجُرُّ الْفَتِيلَةَ فَاَلْقَتْهَا بَيْنَ يَدَىْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْخُمْرَةِ الَّتِىْ كَانَ قَاعِدًا عَلَيْهَا فَاَحْرَقَتْ مِنْهَا مِثْلَ مَوْضِعِ الدِّرْهَمِ فَقَالَ اِذَا نِمْتُمْ فَاَطْفِئُوْا سُرُجَكُمْ فَاِنَّ الشَّيْطَانَ يَدُلُّ مِثْلَ هٰذِهٖ عَلٰى هٰذِهٖ فَيُحْرِقُكُمْ (اَبُوْدَاوٗدَ)

108. **Abu Hurairah** reported that the Messenger of Allah said : When a fly falls in pot of some one of you, let him immerge it entirely and then throw it off because there is cure in one of its wings and disease in another.[780] *Bukhari.*

عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ اِذَا وَقَعَ الذُّبَابُ فِىْ اِنَاءِ اَحَدِكُمْ فَلْيَغْمِسْهُ ثُمَّ لِيَطْرَحْهُ فَاِنَّ فِىْ اَحَدِ جَنَاحَيْهِ شِفَاءً وَفِى الْاٰخَرِ دَاءً (اَلْبُخَارِىُّ)

109. **Abu Hurairah** reported that the Messenger of Allah said: When a fly falls in the utensil of some one of you, then immerge it, because there is disease in one of its wings and cure in another, and also because it first throws its wing wherein there is disease. So immerge it entirely. —*Abu Daud.*

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَقَعَ الذُّبَابُ فِىْ اِنَاءِ اَحَدِكُمْ فَامْقُلُوْهُ فَاِنَّ فِىْ اَحَدِ جَنَاحَيْهِ دَاءً وَفِى الْاٰخَرِ شِفَاءً فَاِنَّهٗ يَتَّقِىْ بِجَنَاحِهِ الَّذِىْ فِيْهِ الدَّاءُ فَلْيَغْمِسْهُ كُلَّهٗ (اَبُوْدَاوٗدَ)

277w. **Abu Sayeed-al-Khodri** reported from the Messenger of Allah who said : When a fly falls in food drown it, because

عَنْ اَبِىْ سَعِيْدِ نِ الْخُدْرِىِّ عَنِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا وَقَعَ الذُّبَابُ فِىْ

780. Owing to diseases that are in the wings of flies, the Holy Prophet instructed men to cover their vessels and utensils. It would not have come from the Prophet had the bees and flies would not have carried germs of diseases ' This is the opinion also of the modern medical men after a lapse of 14 hundred years.

there is poison in one of its wings and cure in another, and also because it takes out poison first and then cure last.

الطَّعَامَ فَامْقُلُوهُ فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ سُمًّا وَفِي الْأُخْرَى شِفَاءً فَإِنَّهُ يُقَدِّمُ السُّمَّ وَيُؤَخِّرُ الشِّفَاءَ

Sharhi-Sunnat. (شَرْحُ السُّنَّةِ)

SECTION 6

781. Unlawful food

(*a*) *Hilal, Haram, Makruh, Mubah.* The great principle for knowing what is lawful and what is unlawful in food is that what the Quran and Hadis prohibited is unlawful and what is besides that is lawful. There are certain things which have not been expressly permitted or prohibited. These are doubtful things (شبهات). These are considered as Mubah or simply lawful (11 : 135). There are two things introduced by jurists between lawful and unlawful things: One Mubah near the lawful thing and another Makruh (abominable) near the unlawful thing but nevertheless lawful. The abominable things being near unlawful things should be avoided as far as possible by pious Muslims, as none should even go to the neighbourhood of the places of destruction and epidemics. In that case, there is but little space to fall into illegality. The pious Muslims should not go even to the border line of illegality. The 'Mubah' things are lawful and can be taken if health, constitution and climate permit. *See page 50 of the Introduction.*

(*b*) *Causes of prohibition and permission.* Retrogression and progress of soul is the chief cause for prohibition and permission of things. There can be no gainsaying the fact that the effect of food and drink upon the body and temperaments is wonderful. The medical men therefore prescribe special diets for patients, so that indiscriminate diet may not injure the body. Different things have got different properties for different uses according to the requirements of men, and they have naturally got different effects on body. The Almighty Allah knows our constitution perfectly well and He knows how to keep it best in health. As soundness of mind depends on soundness of body, therefore food and drink may be said to be one of the principle causes which lead a man to vice and virtue. The control of food and drink is the control of the vices and promo-

tion of virtues. It is therfore seen that carnivorous animals are more ferocious than herbivorous animals. Among men, it is found that those who live on vegetables are generally coward and cool-tempered, while those who live on meat of animals are courageous, brave and hot-tempered. The Almighty Allah and His Prophet therefore presented such food for men as are conducive to them from a temporal and religious point of view. This is also the reason why lawful food, unlawfully acquired, has been made unlawful, as it greatly affects the moral tendency of a man.

(*c*) *Unlawful foods.* The following foods and things have been expressly prohibited by the Quran and Hadis.

i. Food on which Allah's name is not taken or meat of a lawful animal or bird which is not slaughtered over the name of Allah. The Quran says : And don't eat of that on which Allah's name has not been mentioned. That is surely a transgression—6 : 122 Q ; *ii.* Everything which is offered to idols. *iii.* All animals which die of themselves without slaughter in the name of Allah. These include also animals strangled to death, or beaten to death, or killed by a fall, or attacked by horns and killed, or torn to death by beasts. *iv.* All bloods flowing. *v.* All beasts and birds of prey ; all quardrupeds that seize prey with teeth, and all birds which seize it with their talons, *viz*, foxes, hyenas, elephants, weasels, kites, crows, ravens, crocodiles, insects, domestic asses, mules, swines and men. *vi.* All unclean things redugnant to health and morality, *viz*, dogs, cats, mules, horses, asses, lizards, swines etc. In support of these the following Quranic verses are quoted. Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other than Allah has been invoked, and the strangled animal, and that beaten to death, and that killed by a fall, and that killed by being smitten with horn, and that which wild beasts have eaten except what you slaughter (5 : 3 Q.). There is a reservation in case of extreme necessity, such as possibility of death for want of food. In that circumstance a small quantity of unlawful things which can barely save life becomes lawful. The Quran recites : But whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him (2 : 173 Q).

References. Hadis—3 : 41 ; 6 : 83, 86, 140, 158 ; 7 : 29, 74 ; 11 : 270 w, 100, 102.

110. **Abu Hurairah** reported that the Messenger of Allah said: Every beast having attacking tooth is unlawful for food. —*Muslim.*

عَنْ اَبِی هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم كُلُّ ذِیْ نَابٍ مِنَ السِّبَاعِ فَاَكْلُهٗ حَرَامٌ (مُسْلِمٌ)

111. **Ibn Abbas** reported that the Messenger of Allah prohibited every beast having attacking tooth, and every bird having attacking claws.[782] —*Muslim.*

عَنِ ابْنِ عَبَّاسٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم عَنْ كُلِّ ذِیْ نَابٍ مِنَ السِّبَاعِ وَكُلِّ ذِیْ مِخْلَبٍ مِنَ الطَّیْرِ (مُسْلِمٌ)

112. **Abu Sa'labah** reported that the Messenger of Allah made unlawful meat of domestic asses.[783] —*Agreed.*

عَنْ اَبِیْ ثَعْلَبَةَ قَالَ حَرَّمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لُحُوْمَ الْحُمُرِ الْاَهْلِيَّةِ (مُتَّفَقٌ عَلَيْهِ)

113. **Jaber** reported that the Messenger of Allah prohibited on the day of Khaiber meat of domestic asses and he gave permission about meat of horse.[784] —*Agreed.*

عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى يَوْمَ خَيْبَرَ عَنْ لُحُوْمِ الْحُمُرِ الْاَهْلِيَّةِ وَاَذِنَ فِیْ لُحُوْمِ الْخَيْلِ (مُتَّفَقٌ عَلَيْهِ)

114. **Abu Qatadah** reported that he saw a wild ass and slaughtered it. The Prophet said: Have you got anything out of its meat with you? He replied: With us is its leg. Then he took and ate it. —*Agreed.*

عَنْ اَبِیْ قَتَادَةَ اَنَّهٗ رَاٰى حِمَارًا وَحْشِيًّا فَعَقَرَهٗ فَقَالَ النَّبِیُّ صلعم هَلْ مَعَكُمْ مِنْ لَحْمِهٖ شَیْءٌ قَالَ مَعَنَا رِجْلُهٗ فَاَخَذَهَا فَاَكَلَهَا (مُتَّفَقٌ عَلَيْهِ)

115. **Ibn Omar** reported that the Messenger of Allah prohibited eating of filthy animals and their milk. —*Tirmizi.*

And in a narration of Abu Daud, he said that he prohibited riding on filthy animals.

عَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَكْلِ الْجَلَّالَةِ وَاَلْبَانِهَا (التِّرْمِذِیُّ) — وَفِیْ رِوَايَةِ اَبِیْ دَاوٗدَ قَالَ نَهٰى عَنْ رُكُوْبِ الْجَلَّالَةِ

782. These are lions, tigers, leopards, jackals etc. which hunt and attack by teeth. Others are hawks, kites etc. which attack with claws.

783. Meat of wild asses is allowed and lawful according to the unanimous opinion of all Imams and jurists, but meat of domestic asses is not lawful.

784. All the Imams and jurists except Imams Abu Ḥanifa and Malek, hold this opinion. The latter two hold it lawful in cases of emergency such as in wars and battles but not in ordinary times. The op. camp relies on hadis no. 119.

116. **Abdur Rahman-b-Shibl** reported that the Prophet prohibited eating the meat of lizard. —*Abu Daud.*

عَنْ عَبْدِالرَّحْمٰنِ بْنِ شِبْلٍ اَنَّ النَّبِيَّ صلعم نَهٰى عَنْ اَكْلِ لَحْمِ الضَّبِّ (اَبُوْدَاوٗدَ)

117. **Jaber** reported that the Prophet prohibited eating cat and taking its price. —*Abu Daud, Tirmizi.*

عَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ اَكْلِ الْهِرَّةِ وَاَكْلِ ثَمَنِهَا (اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ)

118. **Same** reported that the Messenger of Allah made unlawful (that is) on the day of Khaiber domestic asses, meat of mules, every beast having hunting tooth and every bird having hunting claws. —*Tirmizi* (*Rare*).

عَنْهُ قَالَ حَرَّمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْنِى يَوْمَ خَيْبَرَ لُحُوْمَ الْاِنْسِيَّةِ وَلُحُوْمَ الْبِغَالِ وَكُلَّ ذِىْ نَابٍ مِّنَ السِّبَاعِ وَكُلَّ ذِىْ مِخْلَبٍ مِّنَ الطَّيْرِ (التِّرْمِذِيُّ (غَرِيْبٌ))

119. **Khaled-b-Walid** reported that the Messenger of Allah prohibited eating of the meat of horses, mules and asses. —*Abu Daud, Nisai.*

عَنْ خَالِدِ بْنِ الْوَلِيْدِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ اَكْلِ لُحُوْمِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيْرِ (اَبُوْدَاوٗدَ وَالنِّسَائِيُّ)

120. **Khaled-b-Walid** reported: I fought along with the Prophet on the day of Khaiber. Some Jews came and complained that his people were hastening towards their green dates. The Messenger of Allah said: Behold! it is not lawful to take the properties of the people with whom treaty has been made except on account of their dues. —*Abu Daud.*

عَنْ خَالِدِ بْنِ الْوَلِيْدِ قَالَ غَزَوْتُ مَعَ النَّبِيِّ صلعم يَوْمَ خَيْبَرَ فَاَتَتِ الْيَهُوْدُ فَشَكَوْا اَنَّ النَّاسَ قَدْ اَسْرَعُوْا اِلٰى خَضَائِرِهِمْ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اَلَا لَا يَحِلُّ اَمْوَالُ الْمُعَاهَدِيْنَ اِلَّا بِحَقِّهَا (اَبُوْدَاوٗدَ)

121. **Zaher-al-Aslami** reported: Verily I enkindled fire beneath the kettle with meat of asses when the proclaimer of the

عَنْ زَاهِرٍ الْاَسْلَمِيِّ قَالَ اِنِّىْ لَاُوْقِدُ تَحْتَ الْقُدُوْرِ بِلُحُوْمِ الْحُمُرِ اِذْ نَادٰى مُنَادِىْ رَسُوْلِ

prophet proclaimed: The Messenger of Allah prohibited you from eating meat of asses. —*Bukhari.*

122. **Abu Waqed Laisi** reported that the Prophet came to Medina and they had a liking for humps of camels and for cutting the tails of sheep. He said: What is taken off from animals while they are alive is dead. It shall not be eaten. —*Tirmizi, Abu Daud.*

122a. **Irbad-b-Sariyah** reported that the Messenger of Allah forbade on the day of Khaiber eating every beast having attacking tooth and every bird having attacking claws, and meat of domestic asses, and of animals marked for games, and of animals which die before slaughter, and from sexual intercourse with pregnant women till they put off what is in their bellies. Muhammad-b-Yahya said that Abu A'sem was asked about Mujassamah. He said: It is to aim a bird or anything and then to throw at it. And he was asked about Khalisah. He said: Wolf or ferocious beast which a man attacks and from which something is taken and then it dies in his hand before it is sacrificed. —*Tirmizi.*

اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ رَسُوْلَ اللّٰهِ يَنْهَاكُمْ عَنْ لُحُوْمِ الْحُمُرِ (اَلْبُخَارِيُّ)

عَنْ اَبِيْ وَاقِدٍ اللَّيْثِيِّ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وَهُمْ يَجُبُّوْنَ اَسْنِمَةَ الْاِبِلِ وَيَقْطَعُوْنَ اَلْيَاتِ الْغَنَمِ فَقَالَ مَا يُقْطَعُ مِنَ الْبَهِيْمَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ وَلَا تُؤْكَلُ (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ)

عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى يَوْمَ خَيْبَرَ عَنْ كُلِّ ذِيْ نَابٍ مِّنَ السِّبَاعِ وَعَنْ كُلِّ ذِيْ مِخْلَبٍ مِّنَ الطَّيْرِ وَعَنْ لُحُوْمِ الْحُمُرِ الْاَهْلِيَّةِ وَعَنِ الْمَجْثَمَةِ وَعَنِ الْخَلِيْسَةِ وَاَنْ تُوْطَأَ الْحَبَالٰى حَتّٰى يَضَعْنَ مَا فِيْ بُطُوْنِهِنَّ قَالَ مُحَمَّدُ بْنُ يَحْيٰى سُئِلَ اَبُوْ عَاصِمٍ عَنِ الْمَجْثَمَةِ فَقَالَ اَنْ يُّنْصَبَ الطَّيْرُ اَوِ الشَّيْءُ فَيُرْمٰى وَسُئِلَ عَنِ الْخَلِيْسَةِ فَقَالَ الذِّئْبُ اَوِ السَّبُعُ يُدْرِكُهُ الرَّجُلُ فَيَاْخُذُ مِنْهُ فَتَمُوْتُ فِيْ يَدِهٖ قَبْلَ اَنْ يُّزَكِّيَهَا (اَلتِّرْمِذِيُّ)

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SECTION 7.

785. Lawful Food

Everything is lawful which has not been prohibited. There are three kinds of things which are generally used by men, *viz.*, (1) things of mines ; (2) vegetables and crops grown from the earth ; (3) and animals. The first two kinds are lawful except what is injurious to health, life, and intelligence. Intoxicating drugs cause harm to intelligence and are therefore unlawful. Poisonous plants are injurious to life and they are therefore unlawful. Among animals, there are lawful and unlawful animals. The case of unlawful animals has been dealth with in the previous section. The present section is devoted to lawful food. Among lawful things, there should be some sort of discrimination for the sake of health according to taste and repugnance. Anything distasteful or repugnant to nature should not be eaten, as it may injure health although the thing to be eaten is lawful. This version finds corroboration in the Quran. It says : O people ! eat the lawful and good things out of what is in the earth—2 : 57Q. It appears from this verse that the thing to be eaten should not only be lawful but it should also be liking to taste and not repugnant to individual nature, because forced feeding and drinking bring diseases. Many things of this class come under the heading of Makruh (abominable). Hares, locusts, cocks, cows, fishes, wild asses etc. can lawfully be eaten without any abomination.

Imam Malek and others hold that all aquatic animals are lawful (11 : 279w) except sea-dog, sea-hog and mairmen. Imam Shafeyi maintains that all aquatic animals are lawful (7 : 160) without discrimination. Imam Abu Hanifa holds that fishes which die by accident and float are lawful but abominable.* According to Imams Abu Hanifa and Malek, the flesh of horses is lawful but abominable. There is also difference of opinion with regard to lizard. See note 788. Condensed ghee is lawful even though a rat might have fallen in it (11 : 129, 130), but liquid ghee in which a rat has fallen is not lawful.

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* There are differences of opinion with regard to fishes. Imam Abu Hanifa maintains that no aquatic animal is lawful except fish and that fish which perishes of itself and floats above water is not lawful. This is on the basis of hadis no 11 : 133 and the Quranic verse—2 : 57Q.

123. **Anas** reported: I chased at a hare at Marre-Jahran.[786] I overtook it and brought it to Abu Talha who sacrificed it and sent to the Messenger of Allah its hip-bone and two thighs. He accepted it.[787] —*Agreed.*

عَنْ أَنَسٍ قَالَ أَنْفَجْنَا أَرْنَبًا بِمَرِّ الظَّهْرَانِ فَأَخَذْتُهَا فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ فَذَبَحَهَا وَبَعَثَ إِلَى رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِوَرِكِهَا وَفَخِذَيْهَا فَقَبِلَهُ (مُتَّفَقٌ عَلَيْهِ)

124. **Ibn Omar** reported that the Messenger of Allah said: I do not eat lizard, nor do I make it unlawful. —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الضَّبُّ لَسْتُ آكُلُهُ وَلَا أُحَرِّمُهُ (مُتَّفَقٌ عَلَيْهِ)

125. **Ibn Abbas** reported that Khaled-b-Walid imformed him that he went to Maimunah with the Messenger of Allah, and she was his maternal aunt or aunt of Ibn Abbas. He found a cooked lizard near her and she brought the lizard for the Messenger of Allah. The Prophet raised up his hand from the lizard. Khaled asked: O Messenger of Allah! is lizard unlawful? He said: No, but it does not exists in the land of my people, so I find myself excused from it. Khaled said: Then I pressed and ate it while the Messenger of Allah was looking at me.[788] —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ أَنَّ خَالِدَ بْنَ الْوَلِيدِ أَخْبَرَهُ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى مَيْمُونَةَ وَهِيَ خَالَتُهُ خَالَةُ ابْنِ عَبَّاسٍ فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُوذًا فَقَدَّمَتِ الضَّبَّ لِرَسُولِ اللّٰهِ صلعم فَرَفَعَ رَسُولُ اللّٰهِ صلعم يَدَهُ عَنِ الضَّبِّ فَقَالَ خَالِدٌ أَحَرَامٌ الضَّبُّ يَا رَسُولَ اللّٰهِ قَالَ لَا وَلٰكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ قَالَ خَالِدٌ فَاجْتَرَرْتُهُ فَأَكَلْتُهُ وَرَسُولُ اللّٰهِ صلعم يَنْظُرُ إِلَيَّ (مُتَّفَقٌ عَلَيْهِ)

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786. Marre-Jahran is a place between Mecca and Medina.

787. Hare's meat is unanimously lawful.

788. This is by way of distaste to lizard-meat Any body willing may lawfully eat it. Imam Abu Hanifa held it to be unlawful (11 : 116), but Imams Ahmad and Shafeyi held it lawful in accordance with this tradition. It is said that lizards live up to 100 years and that in every 40 days they pass a drop of urine.

126. **Abu Musa** reported : I saw the Messenger of Allah eating the meat of fowls. —*Agreed.*

عَنْ اَبِیْ مُوْسٰی قَالَ رَاَیْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَاْکُلُ لَحْمَ الدَّجَاجِ (مُتَّفَقٌ عَلَیْهِ)

127. **Ibn Aufa** reported : We fought along with the Messenger of Allah seven fights. We used to eat locusts with him. —*Agreed.*

عَنِ ابْنِ اَوْفٰی قَالَ غَزَوْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ سَبْعَ غَزَوَاتٍ کُنَّا نَاْکُلُ مَعَهُ الْجَرَادَ (مُتَّفَقٌ عَلَیْهِ)

128. **Jaber** reported : I fought with the army of Khabat[789] of which Abu Obaidah was placed in command. Then we became too much hungry. The sea threw aside a dead fish called whale the like of which we did not see before. We ate a part of it in half a month. Abu Obaidah took a bone out of its bones under which a rider could pass. When we arrived (at Medina), we mentioned it to the Prophet. He said : Eat the provision which Allah took out to you, and feed us if there is something with you. So we sent something out of it to the Prophet and he ate it. —*Agreed.*

عَنْ جَابِرٍ قَالَ غَزَوْتُ جَیْشَ الْخَبَطِ وَاُمِّرَ اَبُوْ عُبَیْدَةَ فَجُعْنَا جُوْعًا شَدِیْدًا فَاَلْقَی الْبَحْرُ حُوْتًا مَیِّتًا لَمْ نَرَ مِثْلَهٗ یُقَالُ لَهُ الْعَنْبَرُ فَاَکَلْنَا مِنْهُ نِصْفَ شَهْرٍ فَاَخَذَ اَبُوْ عُبَیْدَةَ عَظْمًا مِنْ عِظَامِهٖ فَمَرَّ الرَّاکِبُ تَحْتَهٗ فَلَمَّا قَدِمْنَا ذَکَرْنَا لِلنَّبِیِّ صلعم فَقَالَ کُلُوْا رِزْقًا اَخْرَجَهُ اللّٰهُ اِلَیْکُمْ وَاَطْعِمُوْنَا اِنْ کَانَ مَعَکُمْ فَاَرْسَلْنَا اِلٰی رَسُوْلِ اللّٰهِ صلعم مِنْهُ فَاَکَلَهٗ (مُتَّفَقٌ عَلَیْهِ)

129. **Maimunah** reported that a rat fell in ghee and died. The Messenger of Allah was then asked about it. He said : Throw it off and what is around it, and eat it (rest).[790] —*Bukhari.*

عَنْ مَیْمُوْنَةَ اَنَّ فَاْرَةً وَقَعَتْ فِیْ سَمْنٍ فَمَاتَتْ فَسُئِلَ رَسُوْلُ اللّٰهِ صلعم عَنْهَا فَقَالَ اَلْقُوْهَا وَمَا حَوْلَهَا وَکُلُوْهُ (اَلْبُخَارِیُّ)

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789. The expedition of Khabat was undertaken in the 6th year of the Heizra. In this expedition food was so much wanting that the soldiers began to eat leaves of trees and grasses. Thereafter a big fish rose dead on the surface of the sea and they lived on it for more than 15 days. It appears from this that big fishes of sea or ocean can lawfully be taken.

790. This order is in the case of condensed ghee, but in case of dissolved ghee, all are unanimous that it is unlawful in this circumstance. In case of the latter, there is difference of opinion about its sale. All the Imams held it unlawful except Imam Abu Hanifa who held it lawful for the purpose of lightening lamps and similar objects.

130. **Abu Hurairah** reported that the Messenger of Allah said : When a rat falls in ghee throw it if it is condensed and what is around it, and if it is diffused, don't come to it.
Ahmad, Abu Daud, Darimi from Ibn Abbas.

عَنْ اَبِی هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا وَقَعَتِ الْفَاْرَةُ فِی السَّمْنِ فَاِنْ کَانَ جَامِدًا فَاَلْقُوْهَا وَ مَاحَوْلَهَا وَ اِنْ کَانَ مَائِعًا فَلَا تَقْرَبُوْهُ

اَحْمَدُ وَاَبُوْ دَاوٗدَ (وَ الدَّارِمِیُّ عَنِ ابْنِ عَبَّاسٍ)

131. **Safinah** reported : I ate with the Messenger of Allah the meat of bustard (bird).
—Abu Daud.

عَنْ سَفِیْنَةَ قَالَ اَکَلْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَحْمَ الْحُبَارٰی (اَبُوْدَاوٗدَ)

132. **Ibn Omar** reported that the Messenger of Allah said : Two dead things and two bloods have been made lawful for us ; the dead things are fishes and locusts, and the bloods are liver and spleen :
—Ahmad, Ibn Majah, Darqutni.

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اُحِلَّتْ لَنَا مَیْتَتَانِ وَدَمَانِ اَلْمَیْتَتَانِ الْحُوْتُ وَ الْجَرَادُ وَالدَّمَانِ الْکَبِدُ وَ الطِّحَالُ - اَحْمَدُ وَ ابْنُ مَاجَةَ وَ الدَّارَقُطْنِیُّ

133. **Abu Zubair** reported from Jaber who said that the Messenger of Allah said : What the sea throws aside (fish) and from what water is shaken off eat, and what dies therein and floats, don't eat.
—Abu Daud, Ibn Majah.

عَنْ اَبِی الزُّبَیْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَا اَلْقَاهُ الْبَحْرُ وَجَزَرَ عَنْهُ الْمَاءُ فَکُلُوْهُ وَ مَا مَاتَ فِیْهِ وَطَفَا فَلَا تَاْکُلُوْهُ

(اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ)

134. **Salman** reported that the Prophet was asked about locusts. He said : I don't eat, nor do I make unlawful many of the hosts of Allah. *—Abu Daud.*

عَنْ سَلْمَانَ قَالَ سُئِلَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ عَنِ الْجَرَادِ فَقَالَ اَکْثَرُ جُنُوْدِ اللّٰهِ لَا اٰکُلُهٗ وَلَا اُحَرِّمُهٗ (اَبُوْدَاوٗدَ)

135. **Ibn Abbas** reported that the Pre-Islamic Arabs used to eat some things and leave other things out of hatred. Then Allah sent his Prophet and sent

عَنِ ابْنِ عَبَّاسٍ قَالَ کَانَ اَهْلُ الْجَاهِلِیَّةِ یَاْکُلُوْنَ اَشْیَاءَ وَیَتْرُکُوْنَ اَشْیَاءَ تَقَذُّرًا فَبَعَثَ

down His book and made lawful His lawful things and made unlawful His unlawful things. So whatever He made lawful is lawful, and whatever He made unlawful is unlawful and whatever he remained silent from is pardonable. He recited—say : I don't find anything prohibited in what was revealed to me for an eater to eat except what dies of itself, the verse (6 : 146 Q).

—*Abu Daud.*

اللّٰهُ نَبِيَّهُ وَأَنْزَلَ كِتَابَهُ وَأَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ فَمَا أَحَلَّ فَهُوَ حَلَالٌ وَمَا حَرَّمَ فَهُوَ حَرَامٌ وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ وَتَلَا قُلْ لَا أَجِدُ فِيمَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا إِلَى آخِرِ الْآيَةِ (ابوداود)

279w. **Jaber** reported that the Messenger of Allah said : There is no animal in sea which Allah has not but made pure for the children of Adam.

—*Darqutni.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ دَابَّةٍ فِي الْبَحْرِ إِلَّا وَقَدْ ذَكَّاهَا اللّٰهُ لِبَنِي آدَمَ (الدارقطني)

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SECTION 8

791. Inter-dining

As a necessary corrolary to the recognition of the universal brotherhood of the human race under the common fatherhood of God, Islam throws open its dining cloth to all irrespective of caste, creed, colour and social position. Islam is, however, not responsible for the tremendous havoc that has been wrought by human hand. There is no touchability or untouchability in Islam. Every member of its commonwealth is equally entitled to partake of his food in the same dinner-cloth. Nay, it extends its hand to everybody—the Jews, the Christians and the followers of every other religion. The Apostle of Allah had a big tray which could be carried by four men. All the Muslims present used to partake of food in this tray, each eating from its side (4 : 328). This was a practical teaching of brotherhood in dining at a time when the uncivilized Arabs like the civilized nations of the present day used to take boast in tribal honour and created differences in society in all matters. This practical

illustration of real brotherhood attracted the attention of the then Arabs, and so they all threw themselves to the cause of Islam heart and soul with inflinching devotion to the Holy Prophet. So far as the dining table of the followers of other religions is concerned, the Muslims are allowed to partake of their food except what has been made unlawful to be placed in the dining cloth of the Muslims themselves. The Quran has not at all prohibited this inter-dining, nor the hadis. On the contrary, the Quran declares: This day all the good things are allowed to you, and the food of those who have been given the book is lawful for you, and your food is lawful for them (5 : 5 Q). The Holy Prophet himself used often to take food in the houses of non-Muslims and issued instructions to the Zimmis (protected non-Muslims) to entertain the Muslims in their journey in the ways of Allah.

— :o: —

136. **Abu Sa'laba** reported: I asked: O Messenger of Allah! we are certainly travellers and pass by the Jews, Christians and the Magians. So we don't find but their utensils. He replied: If you do not find other than those things, wash them with water and eat and drink in them. —*Tirmizi.*

عَنْ اَبِیْ ثَعْلَبَةَ الْخُشَنِیِّ قَالَ قُلْتُ یَا رَسُوْلَ اللّٰهِ اِنَّا اَهْلُ سَفَرٍ نَمُرُّ بِالْیَهُوْدِ وَالنَّصٰرٰی وَالْمَجُوْسِ فَلَا نَجِدُ غَیْرَ اٰنِیَتِهِمْ قَالَ فَاِنْ لَّمْ تَجِدُوْا غَیْرَهَا فَاغْسِلُوْهَا بِالْمَاءِ ثُمَّ کُلُوْا فِیْهَا وَاشْرَبُوْا (اَلتِّرْمِذِیُّ)

137. **Qabiswah-b-Hulb** reported from his father who said: I asked the Prophet about food of the Christians (In another narration—a man asked him) and said: There is a food of foods from which I guard myself. The Prophet said: Nothing must raise doubt in your mind wherein Christianity is likened. *Tirmizi, Abu Daud.*

عَنْ قَبِیْصَةَ بْنِ هُلْبٍ عَنْ اَبِیْهِ قَالَ سَاَلْتُ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ عَنْ طَعَامِ النَّصْرَانِیِّ وَفِیْ رِوَایَةٍ سَاَلَهُ رَجُلٌ فَقَالَ اِنَّ مِنَ الطَّعَامِ طَعَامًا اَتَحَرَّجُ مِنْهُ فَقَالَ لَا یَتَخَالَجَنَّ فِیْ صَدْرِكَ شَیْءٌ ضَارَعْتَ فِیْهِ النَّصْرَانِیَّةَ (اَلتِّرْمِذِیُّ وَاَبُوْدَاوٗدَ)

SECTION 9

792. Birth ceremony (عَقِيقَة)

Aqiqah is the birth-ceremony of a child. It is an animal, preferably a goat sacrificed on the 7th day of birth. One goat has been prescribed for a female child and two for a male child. Meat should be distributed among the poor and the needy. On the 7th day, the child shall be shaved, and the hairs should be weighed. Silver to the extent of the weight of hairs should be distributed to the poor and the needy for invocation of blessing for the child. The Pre-Islamic Arabs used to sacrifice a goat on the birth of a child, and to besmear the head of the child by its blood. This was abolished by the Holy Prophet. He recommended in its place the giving of alms to the poor and the distressed. As soon as a child is born, azan or prayer-call should be made either within ears of the newly-born child or in the birth room. After that, the child shall be given to drink "Tahnik". It is the giving of honey or other sweet drink or juice of dates after being pressed to the lip of the child. This should be attended with prayer for good of the child. On the day of Aqiqah ceremony, a good name should be given to the child.

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139. **Salman-b-A'mer-az-Zabiy** reported: I heard the Messenger of Allah say: There is sacrifice of a goat for a male child. So shed blood in its stead and remove injury from it.

—*Bukhari.*

عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَعَ الْغُلَامِ عَقِيقَةٌ فَأَهْرِيقُوا عَنْهُ دَمًا وَأَمِيطُوا عَنْهُ أَذًى (الْبُخَارِيُّ)

140. **Ayesha** reported that to the Messenger of Allah, babies used to be brought. He used to pray for their blessing and apply 'tahnik' to them.

—*Muslim.*

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتَى بِالصِّبْيَانِ فَيُبَرِّكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ (مُسْلِمٌ)

141. **Asma'a-bn-Abi Bakr** reported that she conceived Abdullah-b-Zubair at Mecca. She said: I gave birth to a child at Qubba'a and then came

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا حَمَلَتْ بِعَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ بِمَكَّةَ قَالَتْ فَوَلَدْتُ بِقُبَاءٍ ثُمَّ

to the Prophet with it and placed it in his lap. He called for a date and mixed it (with saliva) and afterwards applied it to its mouth and then made 'tahnik'. He prayed for it and sought blessing. It was the first child that was born in Islam. —*Agreed.*

142. **Umme-Kurj** reported: I heard the Messenger of Allah say: Keep the birds in their nests. She said: I heard him say: There are two goats for a boy and one goat for a girl. It will not harm you whether they are males or females.

—*Abu Daud, Tirmizi (Correct), Nisai.*

143. **Hasan** reported from Samorah who narrated that the Messenger of Allah said: A boy is pawned with his goat sacrificed on the seventh day for him, and he is given a name and his head shaved.

—*Ahmad, Tirmizi, Abu Daud, Nisai.**

144. **Muhammad-b-Ali-b-Hussain** reported from Ali-b-Abi Taleb who said that the Messenger of Allah sacrificed a goat for Hasan and said: O Fatimah! shave his head and give away silver in charity to the weight of his hairs. He then took his weight, and his weight

أَتَيْتُ بِهِ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَهُ فِي حِجْرِهِ ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا ثُمَّ تَفَلَ فِي فِيهِ ثُمَّ حَنَّكَهُ ثُمَّ دَعَا لَهُ وَبَرَّكَ عَلَيْهِ فَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الْإِسْلَامِ (مُتَّفَقٌ عَلَيْهِ)

عَنْ أُمِّ كُرْزٍ قَالَتْ سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَقِرُّوا الطَّيْرَ عَلَى مَكَنَاتِهَا قَالَتْ وَسَمِعْتُهُ يَقُولُ عَنِ الْغُلَامِ شَاتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ وَلَا يَضُرُّكُمْ ذُكْرَانًا كُنَّ أَوْ إِنَاثًا (أَبُو دَاوُدَ وَالتِّرْمِذِيُّ (صَحِيحٌ) وَالنَّسَائِيُّ)

عَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْغُلَامُ مُرْتَهَنٌ بِعَقِيقَتِهِ يُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ وَيُسَمَّى وَيُحْلَقُ رَأْسُهُ (أَحْمَدُ وَالتِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ)

عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ حُسَيْنٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ عَقَّ رَسُولُ اللّٰهِ صلعم عَنِ الْحَسَنِ بِشَاةٍ وَقَالَ يَا فَاطِمَةُ احْلِقِي رَأْسَهُ وَتَصَدَّقِي بِزِنَةِ شَعْرِهِ فِضَّةً فَوَزَنَتْهُ فَكَانَ وَزْنُهُ دِرْهَمًا

*Abu Daud and Nisai reported the word "Rahinatun" in place of the word "Murtahanun".

was one dirham or some dirhams. *Tirmizi (Approved, Rare).*

145. **Ibn Abbas** reported that the Messenger of Allah sacrificed one ram for each, for Hassan and Hussain.

—(*Abu Daud, and to Nisai —two rams for each*).

146. **Amr-b-Shuaib** reported from his father from his grand-father who said that the Prophet was questioned about Aqiqah. He said "Allah does not love oquq (disobedience)" as if he disliked the name. He said: Whoever has got a child, it is proper that a sacrifice should be made in its stead. So sacrifice two goats for a boy and one goat for a girl. —*Abu Daud, Nisai.*

147. **Abu Rafe'** reported: I saw the Messenger of Allah proclaining 'Azan' into the ears of Hasan-b Ali with blessing when Fatimah gave birth to him. —*Abu Daud, Tirmizi (Approved).*

148. **Boraida** reported: When a son was born to one of us in the Days of Ignorance, he used to sacrifice a goat and rub its head with its blood; but when Islam came, we used to sacrifice a goat on the seventh day, shave its head and rub it with saffron. —*Abu Daud.*

أَوْ بَعْضَ دِرْهَمٍ — التِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَقَّ عَنِ الْحَسَنِ وَالْحُسَيْنِ كَبْشًا كَبْشًا

أَبُوْدَاوُدَ (وَعِنْدَ النَّسَائِيِّ كَبْشَيْنِ كَبْشَيْنِ)

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ

قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْعَقِيْقَةِ فَقَالَ لَا يُحِبُّ اللّٰهُ الْعُقُوْقَ كَأَنَّهٗ كَرِهَ الْاِسْمَ وَقَالَ مَنْ وُلِدَ لَهٗ فَأَحَبَّ أَنْ يَّنْسُكَ عَنْهُ فَلْيَنْسُكْ عَنِ الْغُلَامِ شَاتَيْنِ وَعَنِ الْجَارِيَةِ شَاةً (أَبُوْدَاوُدَ وَالنَّسَائِيُّ)

عَنْ أَبِيْ رَافِعٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَذَّنَ فِيْ أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِيْنَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلٰوةِ

أَبُوْدَاوُدَ وَالتِّرْمِذِيُّ (حَسَنٌ)

عَنْ بُرَيْدَةَ قَالَ كُنَّا فِي الْجَاهِلِيَّةِ إِذَا وُلِدَ لِأَحَدِنَا غُلَامٌ ذَبَحَ شَاةً وَلَطَخَ رَأْسَهٗ بِدَمِهَا فَلَمَّا جَاءَ الْإِسْلَامُ كُنَّا نَذْبَحُ الشَّاةَ يَوْمَ السَّابِعِ وَنَحْلِقُ رَأْسَهٗ وَنُلَطِّخُهٗ بِزَعْفَرَانٍ (أَبُوْدَاوُدَ)

SECTION 10

793. Slaying (ذبح)

(a) **Slaying.** Zabhun signifies in the literal sense to cut the throat. In the language of the law, it signifies the act of slaying an animal agreeably to the prescribed forms without which it is not considered as eatable. All animals the flesh of which is eatable except fish and locusts, must be slain by Zabah, as by means of Zabah the unclean blood is separated from the clean flesh. Questions may arise why, in face of such humanitarian laws of the Prophet of Islam, permission for slaying of animals was given. The reasons have been discussed in notes 265 and 2112. Zabah is of two kinds, by choice (اختیاری) and out of necessity (استخاری). The former is done by cutting the throat above the chest, and the latter by effecting a wound on any part of the animal's body. The latter kind is the exeptional mode of slaying when the first kind is not easily available. Zabah, in order to be lawful, must be performed in the name of Allah and with the utterance of Tasmeea (بسم الله الرحمن الرحیم) by Muslims or the people of the Book like the Christians, Jews and Sabians provided they be persons acquainted with the form of invocation. There is no distinction between a man, woman, infant or idiot in the act of Zabah. It cannot be performed by an idolater, or an worshipper of deities besides Allah, or a Magian because he does not believe in the unity of Allah. The reason is that polytheisn is the greatest uncleanliness in man, and as such a polytheist is not expected to make the object of Zabah clean. Any species of game slain by a Muhrim (a pilgrim within the fixed boundary of Mecca) is unlawful, although it is not slain within the holy territory. To slay any game in the holy territory is quite unlawful.

(b) **Zabah** may be performed with nails, horns or teeth provided no sharp instrument is available, because it is not lawful to give too much pain to the animal. Zabah must be made in such a manner as gives ease to the animal. It is lawful to slay with the rind of a reed, or a sharp stone or with everything capable of cutting the vessels and drawing of blood Everybody should sharpen his knife before Zabah is made, because the Prophet odered to be merciful in the act of slaying. It is abominable (Makruh) first to throw

the animal down on its side and then to sharpen the knife. It is also abominable to let the knife reach the spinal marrow or cut off the head of the animal. It is abominable to detain an animal for slaughter or to break its neck while it is in the struggles of death. Wild animals may be slain by chasing and shooting them. The foetus of a slain animal is not lawful. The place for slaying is between the throat and the libba (the head of the breast bone), because the blood freely issues when a wound is given in that place. Four things must be cut: Hulkum or wind pipe, gullet and two jugular veins. Nothing must be said except Bismillah (In the name of Allah, the Most Beneficient and Merciful). Any language may be said in invocation.

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149. **Rafe-b-Khadij** reported: I asked: O Messenger of Allah! we shall encounter the enemy to-morrow but we have got no knife with us. Shall we slaughter with rod? He replied: Eat what strikes out blood and on which Allah's name is taken, not (what is bitten by) teeth and claws of which I am informing you just now. As for tooth, it is a bone, and as for claws, it is a knife of the Negroes. Then we got some booty of camels and sheep. Out of these, a camel fled away and a man threw arrow at it and kept it confined. Then the Prophet said: Verily there is wildness for this camel like the wildness of beasts. So when anything of it overcomes you, do with it like this. —*Agreed.*

عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ قُلْتُ يَا رَسُولَ اللّٰهِ إِنَّا لَاقُوا الْعَدُوَّ غَدًا وَلَيْسَتْ مَعَنَا مُدًى أَفَنَذْبَحُ بِالْقَصَبِ قَالَ مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللّٰهِ فَكُلْ لَيْسَ السِّنَّ وَالظُّفُرَ سَأُحَدِّثُكَ عَنْهُ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشِ وَأَصَبْنَا نَهْبَ إِبِلٍ وَغَنَمٍ فَنَدَّ مِنْهَا بَعِيرٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِهٰذِهِ الْإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ فَافْعَلُوا بِهِ هٰكَذَا (مُتَّفَقٌ عَلَيْهِ)

150. **Ka'a-b-Malek** reported that he had a flock of sheep

عَنْ كَعْبِ بْنِ مَالِكٍ أَنَّهُ كَانَ لَهُ غَنَمٌ

which grazed at Sal'a. A maid-servant of ours found out a sheep dying from the flock. She then broke a stone and slaughtered it therewith. He asked the Prophet (about it). He ordered him to eat it.
—*Bukhari.*

151. **Shaddad-b-Aus** reported from the Prophet who said : Verily the Blessed and Almighty Allah inscribed kindness on everything. So when you slaughter make the slaughter good, when you sacrifice make your sacrifice good. Let one of you sharpen his knife and give ease to your sacrificed animal. —*Muslim*

152. **Ibn Omar** reported : I heard the Messenger of Allah forbidding to keep a quadruped or any other animal waiting for slaughter. —*Agreed.*

153. **Ibn Omar** reported that the Prophet cursed him who takes up something in which there is life as a mere sport.
—*Muslim.*

154. **Jaber** reported that the Messenger of Allah prohibited beating on the face and making marks on the face.
—*Muslim.*

155. **Same** reported that an ass whose face was painted passed by the Prophet. He said : May Allah curse him who painted it. —*Muslim.*

ترعى بسلع فأبصرت جارية لنا بشاة من غنمنا موتا فكسرت حجرا فذبحتها به فسأل النبي صلى الله عليه وسلم فأمره بأكلها (البخاري)

عن شداد بن أوس عن رسول الله صلى الله عليه وسلم قال إن الله تعالى كتب الإحسان على كل شيء فإذا قتلتم فأحسنوا القتلة وإذا ذبحتم فأحسنوا الذبح وليحد أحدكم شفرته وليرح ذبيحته (مسلم)

عن ابن عمر قال سمعت رسول الله صلى الله عليه وسلم ينهى أن تصبر بهيمة أو غيرها للقتل (متفق عليه)

عن ابن عمران النبي صلعم لعن من اتخذ شيئا فيه الروح غرضا (مسلم)

عن جابر قال نهى رسول الله صلى الله عليه وسلم عن الضرب في الوجه وعن الوسم في الوجه (مسلم)

عنه ان النبي صلى الله عليه وسلم مر عليه حمار قد وسم في وجهه قال لعن الله الذي وسمه (مسلم)

156. **Anas** reported: I went at dawn to the Prophet with Abdullah-b-Abi Talha in order to apply dates on his head. I found him marking camels of Zakat with a painting rod in his hand. —*Agreed.*

عَنْ اَنَسٍ قَالَ غَدَوْتُ اِلَى رَسُوْلِ اللّٰهِ صلعم بِعَبْدِ اللّٰهِ بْنِ اَبِىْ طَلْحَةَ لِيُحَنِّكَهٗ فَوَافَيْتُهٗ فِىْ يَدِهِ الْمِيْسَمُ يَسِمُ اِبِلَ الصَّدَقَةِ (مُتَّفَقٌ عَلَيْهِ)

157. **Adi-b Hatem** reported: I enquired: O Messenger of Allah! what is your decision about a man who attacks a game but with whom there is no knife? Can he sacrifice with a stone or edge of his stick? He replied: Flow out blood with what you like, and take the name of Allah.

—*Abu Daud, Nisai.*

عَنْ عَدِىِّ بْنِ حَاتِمٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اَحَدَنَا اَصَابَ صَيْدًا وَلَيْسَ مَعَهٗ سِكِّيْنٌ اَيَذْبَحُ بِالْمَرْوَةِ اَوْ شَقَّةِ الْعَصَا فَقَالَ اَمْرِرِ الدَّمَ بِمَا شِئْتَ وَاذْكُرِ اسْمَ اللّٰهِ (اَبُوْدَاوٗدَ وَالنَّسَائِىُّ)

158. **Abul-Ushara'a** reported from his father that he said: O Messenger of Allah! cannot sacrifice be made except in throat or breast-girth? He replied: If you shoot at its thigh, it would suffice you.

—*Tirmizi, Abu Daud, Nisai, Ibn Majah, Darimi.*

عَنْ اَبِى الْعُشَرَاءِ عَنْ اَبِيْهِ اَنَّهٗ قَالَ يَا رَسُوْلَ اللّٰهِ اَمَا تَكُوْنُ الزَّكٰوةُ اِلَّا فِى الْحَلْقِ وَاللَّبَّةِ فَقَالَ لَوْ طَعَنْتَ فِىْ فَخِذِهَا لَاَجْزَاَ عَنْكَ (التِّرْمِذِىُّ وَاَبُوْ دَاوٗدَ وَالنَّسَائِىُّ وَابْنُ مَاجَةَ وَالدَّارِمِىُّ)

159. **Ibn Abbas and Abu Hurairah** reported that the Messenger of Allah forbade to take 'Sharita' of the devil. Ibn Isa added: That is the slaughtered animal whose skin is taken off, and whose throat veins are not cut off and which is then left till it is dead.

—*Abu Daud*

عَنِ ابْنِ عَبَّاسٍ وَاَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ شَرِيْطَةِ الشَّيْطَانِ زَادَ ابْنُ عِيْسٰى هِىَ الذَّبِيْحَةُ يُقْطَعُ مِنْهَا الْجِلْدُ وَلَا تُفْرَى الْاَوْدَاجُ ثُمَّ تُتْرَكُ حَتّٰى تَمُوْتَ (اَبُوْدَاوٗدَ)

160. **Jaber** reported that the Prophet said: The slaughter

عَنْ جَابِرٍ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

of an animal in womb is the slaughter of its mother.

—*Abu Daud, Darimi, Tirmizi from Abu Sayeed.*

قَالَ ذَكٰوةُ الْجَنِيْنِ ذَكٰوةُ اُمِّهٖ (اَبُوْ دَاوٗدَ وَ الدَّارِمِيُّ وَ التِّرْمِذِيُّ عَنْ اَبِيْ سَعِيْدٍ)

161. **Abu-Sayeed-al-Khodri** reported: We enquired: O Messenger of Allah! we (sometimes) kill a she-camel and slaughter a cow and a goat and find an unborn young one in their belly. Shall we throw it off or shall we eat it? He said: Eat it if you like, because its slaughter is the slaughter of its mother.—*Abu Daud, Ibn Majah.*

عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ قُلْنَا يَا رَسُوْلَ اللّٰهِ نَنْحَرُ النَّاقَةَ وَ نَذْبَحُ الْبَقَرَةَ وَ الشَّاةَ فَنَجِدُ فِيْ بَطْنِهَا الْجَنِيْنَ اَنُلْقِيْهِ اَمْ نَاْكُلُهٗ قَالَ كُلُوْا اِنْ شِئْتُمْ فَاِنَّ ذَكٰوتَهٗ ذَكٰوةُ اُمِّهٖ (اَبُوْ دَاوٗدَ وَ ابْنُ مَاجَةَ)

162. **Abdullah-b-Amr** reported that the Messenger of Allah said: Whoever kills a sparrow or what is superior to it without its right, Allah will take his account for its killing. It was questioned: O Messenger of Allah! what is its right? He said: To slaughter and devour it and not to cut off its head and then to throw it away. —*Ahmad, Nisai.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ مَنْ قَتَلَ عُصْفُوْرًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا سَاَلَهُ اللّٰهُ عَنْ قَتْلِهٖ قِيْلَ يَا رَسُوْلَ اللّٰهِ وَمَا حَقُّهَا قَالَ اَنْ يَّذْبَحَهَا فَيَاْكُلَهَا وَلَا يَقْطَعَ رَاْسَهَا فَيَرْمِيَ بِهَا (اَحْمَدُ وَ النَّسَائِيُّ)

SECTION 11

794. Hunting

(*a*) *Lawful game.* It is lawful to hunt with all the instruments of hunting such as gun, arrow or pistol, and with all the animals of the hunting tribe that are trained in hunting such as dogs, hawks or falcons. If a game is caught by animals not trained in hunting, it is unlawful, unless slain by Zabah. In the case of trained animals, no Zabah is necessary. The sign of a trained dog is his catching game three times without eating it. The sign of a trained hawk is to

return the game to its master. A hunting quadruped eating any part of the game renders it unlawful. Game caught by a hawk after it has returned to its wild state is not lawful. A dog does not render its game unlawful by taking its blood, or by eating a piece of the flesh cut off and thrown to him by the hunter. Game taken alive must be slain by Zabah, provided it lives long enough to admit of performing Zabah in a legal manner. The game taken is lawful although it be not the same that was intended by the hunter.

(*b*) *Bismillah* is essential in rendering the game lawful. The name of Allah (in the name of Allah, the Most Merciful and Compassionate) must be pronounced at the time of letting loose the hound, dog or hawk for hunting and taking the game. All the games caught by these animals are lawful. It is not, however, lawful if they catch game independant of the act of the hunter. Game hunted down by a polytheist, Magian or an apostate is not lawful. Games are however lawful when hunted by the Christians, Jews, Sabians and other people of the Book in the name of God.

(c) Shooting game by gun or arrow. The name of Allah as above must be uttered at the time of shooting a gun or an arrow for a game. If the game is taken alive, it must be slain by Zabah. If no invocation is taken at the time of shooting the game is quite unlawful. Game wounded and afterwards found dead by the person who shot is lawful, unless he discovers another wound upon it not caused by him. Game shot by a gun aimed at another animal is lawful. Game which being shot falls into water or upon any building etc. before it reaches the ground is unlawful. Water animals are, however, exceptions to this rule. Game slain by a bruise without shot is not lawful. Hunting by disqualified persons by shooting cannot make game lawful. All animals may be hunted whether they are lawful or unlawful for eating.

(d) Hunting is unlawful at the time of Ihram or when a man is a pilgrim. The Holy Quran says: The cattle quadrupeds are allowed to you, not violating the provisions against game when you are a pilgrim. O you who believe! donot violate the signs appointed by Allah, nor the sacred month, nor the offerings .....and when you are free from the obligations of the pilgrimage, then hunt—5: 1—2 Q. Lawful to you is the game of the sea and its food—a provision for you and for the travellers, and the game of the land is forbidden to you as long as you are a pilgrim—5: 96 Q.

163. **Adi-b Hatem** reported: The Messenger of Allah said to me: When you send your (hunting) dog, remember the name of Allah If it then catches anything for you, take it alive and slaughter it; and if you take it after it is killed and it (dog) has not eaten anything of it, then eat it; and if it has eaten, don't eat, because it has caught hold of it for itself. If you find another dog with your dog and it has killed, don't eat, because you don't know which of the two killed (it); and when you throw your arrow then recite the name of Allah, if it then (prey) remains absent from you for a day and if you don't find therein but the sign of your arrow, then eat if you like, but don't eat if you find it immerged in water.

—*Agreed.*

عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَرْسَلْتَ كَلْبَكَ فَاذْكُرِ اسْمَ اللّٰهِ فَاِنْ اَمْسَكَ عَلَيْكَ فَاَدْرَكْتَهُ حَيًّا فَاذْبَحْهُ وَاِنْ اَدْرَكْتَهُ قَدْ قَتَلَ وَلَمْ يَاْكُلْ مِنْهُ فَكُلْهُ وَاِنْ اَكَلَ فَلَا تَاْكُلْ فَاِنَّمَا اَمْسَكَ عَلٰى نَفْسِهِ فَاِنْ وَجَدْتَ مَعَ كَلْبِكَ كَلْبًا غَيْرَهُ قَدْ قَتَلَ فَلَا تَاْكُلْهُ فَاِنَّكَ لَا تَدْرِيْ اَيُّهُمَا قَتَلَ وَاِذَا رَمَيْتَ بِسَهْمِكَ فَاذْكُرِ اسْمَ اللّٰهِ فَاِنْ غَابَ عَنْكَ يَوْمًا فَلَمْ تَجِدْ فِيْهِ اِلَّا اَثَرَ سَهْمِكَ فَكُلْ اِنْ شِئْتَ وَاِنْ وَجَدْتَهُ غَرِيْقًا فِي الْمَاءِ فَلَا تَاْكُلْ (مُتَّفَقٌ عَلَيْهِ)

164. **Same** reported: I enquired: O Messenger of Allah! verily we send our trained dogs (for hunting). He said: Eat what they take for you. I enquired: If they kill? He said: (eat) though they kill. I asked: We pierce (them) with arrow. He said: Eat what it pierces; and what it bites with its teeth and then kills becomes impure, so don't eat. *Agreed.*

عَنْهُ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّا نُرْسِلُ الْكِلَابَ الْمُعَلَّمَةَ قَالَ كُلْ مَا اَمْسَكْنَ عَلَيْكَ قُلْتُ وَاِنْ قَتَلْنَ قَالَ وَاِنْ قَتَلْنَ قُلْتُ اِنَّا نَرْمِيْ بِالْمِعْرَاضِ قَالَ كُلْ مَا خَرَقَ وَمَا اَصَابَ بِعَرْضِهِ فَقَتَلَهُ فَاِنَّهُ وَقِيْذٌ فَلَا تَاْكُلْ (مُتَّفَقٌ عَلَيْهِ)

165. **Abu Sa'labah al-Khushani** reported: I enquired: O Prophet of Allah, we are in a land of the people of the Book—can we eat in their utensils?—and in a land of hunting where I hunt with my spear and with my dog which is not trained, and with my trained dog. What is proper for me? He replied:

عَنْ اَبِيْ ثَعْلَبَةَ الْخُشَنِيِّ قَالَ قُلْتُ يَا نَبِيَّ اللّٰهِ اِنَّا بِاَرْضِ قَوْمٍ اَهْلِ الْكِتَابِ اَفَنَاْكُلُ فِيْ اٰنِيَتِهِمْ وَبِاَرْضِ صَيْدٍ اَصِيْدُ بِقَوْسِيْ وَبِكَلْبِيْ الَّذِيْ لَيْسَ بِمُعَلَّمٍ وَبِكَلْبِيَ الْمُعَلَّمِ فَمَا يَصْلُحُ لِيْ

As for what you have mentioned about utensils of the people of the Book, if you find other utensils, don't eat therein; and if you do not find, wash them and eat in them; and what you pierced with your arrow after you had taken the name of Allah, then eat, and what you hunted with your trained dog after the name of Allah was taken, then eat; and what you hunted with your untrained dog and found out its game then eat. —*Agreed.*

قَالَ اَمَّا مَا ذَكَرْتَ مِنْ اٰنِيَةِ اَهْلِ الْكِتَابِ فَاِنْ وَجَدْتُمْ غَيْرَهَا فَلَا تَاْكُلُوْا فِيْهَا وَاِنْ لَمْ تَجِدُوْا فَاغْسِلُوْهَا وَكُلُوْا فِيْهَا وَمَا صِدْتَ بِقَوْسِكَ فَذَكَرْتَ اسْمَ اللّٰهِ فَكُلْ وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمِ فَذَكَرْتَ اسْمَ اللّٰهِ فَكُلْ وَمَا صِدْتَ بِكَلْبِكَ غَيْرِ مُعَلَّمٍ فَاَدْرَكْتَ ذَكٰوتَهٗ فَكُلْ (مُتَّفَقٌ عَلَيْهِ)

166. **Same** reported that the Messenger of Allah said: When you shoot with your arrow and it goes away from you and you overtake it (prey), then eat (it) so long as it does not become rotten. —*Muslim.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَمَيْتَ بِسَهْمِكَ فَغَابَ عَنْكَ فَاَدْرَكْتَهٗ فَكُلْ مَالَمْ يُنْتِنْ (مُسْلِمٌ)

167. **Same** reported from the Prophet who said regarding one whose prey was caught after three (days): Eat it so long as it does not rot. —*Muslim*

عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِى الَّذِىْ يُدْرِكُ صَيْدَهٗ بَعْدَ ثَلٰثٍ فَكُلْهُ مَا لَمْ يُنْتِنْ (مُسْلِمٌ)

168. **Ayesha** reported: They enquired: O Messenger of Allah! there are peoples here whose conversion from polytheism is recent. They come to us with meat but we don't know whether they recite the name of Allah over it or not. He said: Take the name of Allah and eat. —*Bukhari.*

عَنْ عَائِشَةَ قَالَتْ قَالُوْا يَا رَسُوْلَ اللّٰهِ اِنَّ هُنَا اَقْوَامًا حَدِيْثٌ عَهْدُهُمْ بِشِرْكٍ يَاْتُوْنَنَا بِلُحْمَانٍ لَا نَدْرِىْ اَيَذْكُرُوْنَ بِسْمِ اللّٰهِ عَلَيْهَا اَمْ لَا قَالَ اذْكُرُوْا اَنْتُمْ اسْمَ اللّٰهِ وَكُلُوْا (اَلْبُخَارِىُّ)

169. **Abu Tofail** reported that Ali was asked: Has the Prophet specialised you with anything? He said: He has not specialised us with anything which he has not given to the public except what is in the sheath of this sword of mine. Then he took

عَنْ اَبِى الطُّفَيْلِ قَالَ سُئِلَ عَلِىٌّ هَلْ خَصَّكُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَىْءٍ فَقَالَ مَا خَصَّنَا بِشَىْءٍ لَمْ يَعُمَّ بِهِ النَّاسَ اِلَّا مَا فِىْ قِرَابِ سَيْفِىْ

out a scripture wherein Allah cursed one who slaughters other than for Allah, and Allah cursed one who steals away the (demarcation) pillars of the lands; (in another narration: Whoever changes the pillars of land); and Allah cursed one who curses his parents and Allah cursed one who gives shelter to the innovator. —*Mulsim*

هٰذَا فَخَرَجَ صَحِيفَةً فِيهَا لَعَنَ اللّٰهُ مَنْ ذَبَحَ لِغَيْرِ اللّٰهِ وَلَعَنَ اللّٰهُ مَنْ سَرَقَ مَنَارَ الْاَرْضِ وَفِي رِوَايَةٍ مَنْ غَيَّرَ مَنَارَ الْاَرْضِ وَلَعَنَ اللّٰهُ مَنْ لَعَنَ وَالِدَهٗ وَلَعَنَ اللّٰهُ مَنْ اٰوٰى مُحْدِثًا (مُسْلِمٌ)

170. **Hisham-b-Zaid** reported from Anas who narrated: I went to the Prophet while he was in the pound and found him marking something. He said: I considered that it was in the ears. —*Agreed.*

عَنْ هِشَامِ بْنِ زَيْدٍ عَنْ اَنَسٍ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي مِرْبَدٍ فَرَاَيْتُهٗ يَسِمُ شَيْئًا حَسِبْتُهٗ قَالَ فِي اٰذَانِهَا (مُتَّفَقٌ عَلَيْهِ)

171. **Adi-b-Hatem** reported that the Messenger of Allah said: What you train of dogs and falcon and then send (for hunting) after taking the name of Allah, you can eat what it takes to you. I enquired: If it kills? He replied: Even when it kills it and does not partake therefrom, because it has caught it for you.

—*Abu Daud.*

عَنْ عَدِيِّ بْنِ حَاتِمٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا عَلَّمْتَ مِنْ كَلْبٍ اَوْ بَازٍ ثُمَّ اَرْسَلْتَهٗ وَذَكَرْتَ اسْمَ اللّٰهِ فَكُلْ مِمَّا اَمْسَكْنَ عَلَيْكَ قُلْتُ وَاِنْ قَتَلْنَ قَالَ اِذَا قَتَلْنَ وَلَمْ يَاْكُلْ مِنْهُ شَيْئًا فَاِنَّمَا اَمْسَكْنَهٗ عَلَيْكَ (اَبُوْدَاوٗدَ)

172. **Same** reported: I enquired: O Messenger of Allah! I shoot an arrow against a prey and find on the following day my arrow therein. He said: When you know that your arrow has killed it, and you don't find therein any touch of a ferocious beast, then eat.

—*Abu Daud.*

عَنْهُ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرْمِي الصَّيْدَ فَاَجِدُ فِيْهِ مِنَ الْغَدِ سَهْمِي قَالَ اِذَا عَلِمْتَ اَنَّ سَهْمَكَ قَتَلَهٗ وَلَمْ تَرَ فِيْهِ اَثَرَ سَبُعٍ فَكُلْ (اَبُوْدَاوٗدَ)

173. **Jaber** reported: We have been prohibited from hunting the dogs of the Magians. —*Tirmizi.*

عَنْ جَابِرٍ قَالَ نُهِيْنَا عَنْ صَيْدِ كَلْبِ الْمَجُوسِ (التِّرْمِذِيُّ)

174. **Abu Darda'a** reported that the Messenger of Allah prohibited to eat a marked animal; and that is one which is marked with arrow. —*Tirmizi.*

عَنْ اَبِي الدَّرْدَاءِ قَالَ نَهَى رَسُوْلُ اللّٰهِ صلعم عَنْ اَكْلِ الْمُجَثَّمَةِ وَهِيَ الَّتِي تُصْبَرُ بِالنَّبْلِ (التِّرْمِذِيُّ)

SECTION 12

795. Injurious Animals

The general law of Islam is that man has got a duty even towards animals inferior to himself. This has been discussed in note 265. He should respect their lives and should not give them unnecessary troubles. But there are exceptions to this rule. The first exception is that man can sacrifice any animal for food which is lawful, as everything has been created for man, the lord of creation. The second exception is that even without necessity of food, man can lawfully kill some classes of animals which are injurious to men and dreadful to the public peace. Just as a man is put to the gallows for the murder of his fellow man and by way of example to others for future peace, an animal which causes injury to the life of men is likewise to be killed. The murderer is put to the gallows after murder, because it will be an example to others, but an injurious animal is to be killed before the injury is done. This is because its fellow beings have got no intelligence and foresight like men to take precaution from the example of others. There is no lighter punishment for injurious animals short of death, as like men they can't amend their natural instincts. For these reasons, the Holy Prophet recommended the killing of injurious animals like serpents, snakes, scorpions, some kinds of dogs, and ferocious animals like tiger and lion. There is even rewards in killing them as their destruction lessens the chance of human killing.

Unlawful for killing. Ants, bees, hudhud birds and sparrows cannot lawfully be killed as they, instead of harm, do good to men. No animals other than the injurious ones shall be killed—11: 179. A woman was forgiven of her sins for giving water to a thirsty dog, and a woman was punished

for troubling a cat. It is equally unlawful to set up one animal against another. This gives enjoyment to the people, but trouble to animals.

Voices of animals. When dogs bark and asses bray at night, refuge shall be sought from Allah as they see the devils and injurious things, and none should come out of his house at dead of night as it is the time of the beasts and snakes to come out. The crowing of cock should be welcome as it sees an angel at the time of crowing and thus rouses the the people from sleep for prayer.

Snakes. Snakes are poisonous and cause immediate death of men. Therefore they should be killed. The Holy Prophet, however, made exception in the case of snakes which haunt the inhabited houses. When there is fear of these snakes in houses, prayer as laid down 11 : 180 in should be recited. If they do not leave the houses after that, they may be killed. The Holy Prophet excepted the snakes which are white having silver lines on their backs from killing. There are three kinds of ginn—one kind having wings flies in the sky ; another kind is in form of serpents and dogs, and another kind is snakes living in inhabited houses.

Dogs. All the dogs should be killed. The following are the exceptions. (1) Those dogs which are used as companions in journey, or dogs trained for hunting, or dogs used as watch over sheep or cattle or other properties, or dogs which are useful in agriculture. (2) Those dogs which have got spots in their eyes other than of black colour (11 : 186).

Ferocious beasts. There is no exception in this class. They should be killed wherever they are found.

Rats. Big rats as do injury in houses in some way or other should be killed.

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175. **Ibn Omar** reported that he heard the Messenger of Allah say : Kill snakes and kill also those having two lines on the back, and maimed tail, because they both make eyesight short and abortion of pregnancy. Abdullah said : While I was running after a snake to kill it, Abu Lubabah called out to me : Don't kill it. I said that the Messenger of Allah ordered to kill the snakes. He said that he afterwards prohibited from killing those snakes which live in houses, and these are those that haunt.

—*Agreed.*

عَنِ ابْنِ عُمَرَ اَنَّهٗ سَمِعَ النَّبِيَّ صلعم يَقُوْلُ اُقْتُلُوا الْحَيَّاتِ وَاقْتُلُوْا ذَا الطُّفْيَتَيْنِ وَالْاَبْتَرَ فَاِنَّهُمَا يَطْمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبَلَ قَالَ عَبْدُ اللّٰهِ فَبَيْنَمَا اَنَا اُطَارِدُ حَيَّةً اَقْتُلُهَا نَادَانِيْ اَبُوْ لُبَابَةَ لَا تَقْتُلْهَا فَقُلْتُ اِنَّ رَسُوْلَ اللّٰهِ صلعم اَمَرَ بِقَتْلِ الْحَيَّاتِ فَقَالَ اِنَّهٗ نَهٰى بَعْدَ ذٰلِكَ عَنْ ذَوَاتِ الْبُيُوْتِ وَهُنَّ الْعَوَامِرُ (مُتَّفَقٌ عَلَيْهِ)

176. **Abu Sa'eb** reported: We went to Abu Sayeed al-Khodri, and while we were sitting we heard a motion under his bed. We looked when lo! there was a snake therein. I was about to kill it while Abu Sayeed was praying. He gave hint to me: Sit. I sat down. When it went away, he pointed out a hut in the house. He asked: Do you see this hut? 'Yes', replied I. He said: There resided therein a son of mine who was newly married to a bride. He said: Then we went out with the Prophet of Allah to the Ditch. That boy was seeking permission of the Prophet for half a day to go to his (newly married) wife. So he granted him permission for a day. The Prophet said to him: Take your spear, because I fear Quraizah tribe for your sake. The man took his spear and then returned when lo! his wife was standing behind the two doors. He rushed towards her with lance in order to attack her therewith. Anger overtook him, and she said to him: Withhold your lance to you and enter the house, till you find what has driven me out. He then entered thereto when lo! a huge snake coiled upon the bed. He rushed towards it with the lance and attacked it therewith.

عَنْ اَبِى السَّائِبِ قَالَ دَخَلْنَا عَلٰى اَبِىْ
سَعِيْدِ الْخُدْرِىِّ فَبَيْنَمَا نَحْنُ جُلُوْسٌ اِذْ سَمِعْنَا
تَحْتَ سَرِيْرِهٖ حَرَكَةً فَنَظَرْنَا فَاِذَا فِيْهِ حَيَّةٌ
فَوَثَبْتُ لِاَقْتُلَهَا وَاَبُوْسَعِيْدٍ يُصَلِّىْ فَاَشَارَ اِلَىَّ
اَنِ اجْلِسْ فَجَلَسْتُ فَلَمَّا انْصَرَفَ اَشَارَ
اِلٰى بَيْتٍ فِى الدَّارِ فَقَالَ اَتَرٰى هٰذَا الْبَيْتَ
فَقُلْتُ نَعَمْ فَقَالَ كَانَ فِيْهِ فَتًى مِّنَّا حَدِيْثُ عَهْدٍ
بِعُرْسٍ قَالَ فَخَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ اِلَى الْخَنْدَقِ فَكَانَ ذٰلِكَ الْفَتٰى
يَسْتَاْذِنُ رَسُوْلَ اللّٰهِ صلعم بِاَنْصَافِ النَّهَارِ فَيَرْجِعُ
اِلٰى اَهْلِهٖ فَاسْتَاْذَنَهٗ يَوْمًا فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ
صلعم خُذْ عَلَيْكَ سِلَاحَكَ فَاِنِّىْ اَخْشٰى عَلَيْكَ
قُرَيْظَةَ فَاَخَذَ الرَّجُلُ سِلَاحَهٗ ثُمَّ رَجَعَ فَاِذَا امْرَاَتُهٗ
بَيْنَ الْبَابَيْنِ قَائِمَةٌ فَاَهْوٰى اِلَيْهَا بِالرُّمْحِ لِيَطْعُنَهَا بِهٖ
وَاَصَابَتْهُ غَيْرَةٌ فَقَالَتْ لَهٗ اكْفُفْ عَلَيْكَ
رُمْحَكَ وَادْخُلِ الْبَيْتَ حَتّٰى تَنْظُرَ مَا الَّذِىْ
اَخْرَجَنِىْ فَدَخَلَ فَاِذَا بِحَيَّةٍ عَظِيْمَةٍ مُنْطَوِيَةٍ
عَلَى الْفِرَاشِ فَاَهْوٰى اِلَيْهَا بِالرُّمْحِ فَانْتَظَمَهَا بِهٖ

ثم خرج فوكزه فى الدار فاضطربت عليه فما يدرى
ايهما كان اسرع موتا الحية ام الفتى قال
فجئنا رسول الله صلعم وذكرنا ذلك له وقلنا
ادع الله يحييه لنا فقال استغفروا لصاحبكم
ثم قال ان لهذه البيوت عوامر فاذا رايتم منها
شيئا فحرجوا عليها ثلثا فان ذهب والا
فاقتلوه فانه كافر وقال لهم اذهبوا
فادفنوا صاحبكم وفى رواية قال ان بالمدينة
جنا قد اسلموا فاذا رايتم منه شيئا فاذنوه
ثلثة ايام فان بدا لكم بعد ذلك فاقتلوه
فانما هو شيطان (مسلم)

Then he went out and broke it at the door. Then it bit him. So it is not known which of them (serpent or boy)would die soon. He said· We came to the Messenger of Allah and mentioned it to him and said: Pray to Allah that He may restore his life for us. He said: Ask forgiveness for your companion. Afterwards he said: Verily there are haunters for these houses. So when you see anything out of them throw dust on it thrice. If it goes away, (it is well), or else kill it, because it is an infidel. He said to them: Go away and bury your companion. In another narration, he said: Verily there are ginn at Medina who accepted Islam. So when you see anything out of them, call it for three days, and if it is visible to you after that, kill it, because it is the devil. —*Muslim.*

عن ام شريك ان رسول الله صلعم
امر بقتل الوزغ وقال كان ينفخ على
ابراهيم (متفق عليه)

177 **Umme-Sharik** reported that the Messenger of Allah passed order for the killing of big rat; and he said that it used to blow over Abraham —*Muslim.*

عن ابى هريرة ان رسول الله صلى الله
عليه وسلم قال من قتل وزغا فى اول ضربة
كتبت له مائة حسنة وفى الثانية دون ذلك
وفى الثالثة دون ذلك (مسلم)

178. **Abu Hurairah** reported that the Messenger of Allah said: Whoever kills a big rat with the first beating, 100 merits are written for him and with the second (beating) less than that, and with the third less than that. —*Muslim.*

179. **Same** reported that the Messenger of Allah said: An ant stung a prophet among the prophets. So he ordered the village of the ants (to be burnt), and so it was burnt. Then the Almighty Allah revealed to him: An ant stung you for which you have burnt a being among the beings who praise Allah.

—*Agreed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَصَتْ نَمْلَةٌ نَبِيًّا مِّنَ الْاَنْبِيَاءِ فَاَمَرَ بِقَرْيَةِ النَّمْلِ فَاُحْرِقَتْ فَاَوْحَى اللّٰهُ تَعَالٰى اِلَيْهِ اَنْ قَرَصَتْكَ نَمْلَةٌ اَحْرَقْتَ اُمَّةً مِّنَ الْاُمَمِ تُسَبِّحُ

(مُتَّفَقٌ عَلَيْهِ)

180. **Abdur Rahman-b-Abi Laila** reported that Abu Laila narrated that the Messenger of Allah said: When a snake appears in an abode, address it: Surely we question you about the covenant of Noah and the covenant of Solaiman-b-Daud that you would not injure us. If it comes again, kill it.

—*Tirmizi, Abu Daud.*

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِيْ لَيْلٰى قَالَ قَالَ اَبُوْ لَيْلٰى قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا ظَهَرَتِ الْحَيَّةُ فِي الْمَسْكَنِ فَقُوْلُوْا لَهَا اِنَّا نَسْاَلُكِ بِعَهْدِ نُوْحٍ وَبِعَهْدِ سُلَيْمَانَ بْنِ دَاوٗدَ اَنْ لَّا تُؤْذِيَنَا فَاِنْ عَادَتْ فَاقْتُلُوْهَا

(اَلتِّرْمِذِيُّ وَاَبُوْ دَاوٗدَ)

181 **Abu Hurairah** reported that the Messenger of Allah said: We have not made peace with them since we fought with them. And whoever leaves any of then out of fear, is not of us.

—*Abu Daud.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا سَالَمْنٰهُمْ مُنْذُ حَارَبْنٰهُمْ وَمَنْ تَرَكَ شَيْئًا مِّنْهُمْ خِيْفَةً فَلَيْسَ مِنَّا

(اَبُوْدَاوٗدَ)

182. **Ibn Mas'ud** reported that the Messenger of Allah said: Kill the snakes, everyone of them. Whoever fears their biting (in killing), is not of me.

—*Abu Daud, Nisai.*

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اُقْتُلُوا الْحَيَّاتِ كُلَّهُنَّ فَمَنْ خَافَ ثَاْرَهُنَّ فَلَيْسَ مِنِّيْ

(اَبُوْدَاوٗدَ وَالنَّسَائِيُّ)

183. **Ibn Mas'ud** reported that the Messenger of Allah said: Kill the snakes, everyone of them, except the white genn which is like silver-rod.

—*Abu Daud.*

184. **Ibn Abbas** reported that the Messenger of Allah prohibited from killing four from the beasts-ants, bees, hudhuds and sparrows.

Abu Daud, Darimi.

185. **Abu Hurairah** reported that the Messenger of Allah said: Whoever rears a dog except a dog for journey or for hunting or for agriculture, one qirat is deducted every day from his reward. —*Agreed.*

186. **Jaber** reported that the Messenger of Allah ordered us to kill dogs (of Medina). Even a woman who was coming from the desert with her dog was about to kill it when the Prophet prohibited her from killing it and said: It is incumbent on you to kill the black dog having two spots (in eyes), because it is the devil

—*Muslim.*

187. **Zaid-b-Khaled** reported that the Messenger of Allah said: Don't abuse the cock; verily it rouses up for prayer. —*Abu Daud.*

188. **Abu Hurairah** reported that the Messenger of

عَنِ ابْنِ مَسْعُودٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اُقْتُلُوا الْحَيَّاتِ كُلَّهَا اِلَّا الْجَانَّ الْاَبْيَضَ الَّذِىْ كَاَنَّهٗ قَضِيْبُ فِضَّةٍ (اَبُوْدَاوٗدَ)

عَنِ ابْنِ عَبَّاسٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِ اَرْبَعٍ مِنَ الدَّوَابِّ النَّمْلَةِ وَالنَّحْلَةِ وَالْهُدْهُدِ وَالصُّرَدِ

(اَبُوْدَاوٗدَ وَالدَّارِمِىُّ)

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اتَّخَذَ كَلْبًا اِلَّا كَلْبَ مَاشِيَةٍ اَوْ صَيْدٍ اَوْ زَرْعٍ انْتُقِصَ مِنْ اَجْرِهٖ كُلَّ يَوْمٍ قِيْرَاطٌ (مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرٍ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِ الْكِلَابِ حَتّٰى اَنَّ الْمَرْاَةَ تَقْدَمُ مِنَ الْبَادِيَةِ بِكَلْبِهَا فَنَقْتُلُهٗ ثُمَّ نُهِيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِهَا وَقَالَ عَلَيْكُمْ بِالْاَسْوَدِ الْبَهِيْمِ ذِى النُّقْطَتَيْنِ فَاِنَّهٗ شَيْطَانٌ

(مُسْلِمٌ)

عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا الدِّيْكَ فَاِنَّهٗ يُوْقِظُ لِلصَّلٰوةِ (اَبُوْدَاوٗدَ)

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى

اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَسْئَلُوا اللّٰهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ فَتَعَوَّذُوا بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّهُ رَأَى شَيْطَانًا (مُتَّفَقٌ عَلَيْهِ)

Allah said: When you all hear the crowing of cock, ask Allah of His favour because it then sees an angel; and when you hear the braying of ass, seek refuge to Allah from the accursed devil, because it then sees a devil. —*Agreed.*

عَنِ الْعَبَّاسِ قَالَ يَا رَسُولَ اللّٰهِ إِنَّا نُرِيدُ أَنْ نَكْنُسَ زَمْزَمَ فَإِنْ فِيهَا مِنْ هٰذِهِ الْجِنَّاتِ يَعْنِي الْحَيَّاتِ الصِّغَارَ فَأَمَرَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِهِنَّ (أَبُوْدَاوُدَ)

189. **Abbas** reported that he asked: O Messenger of Allah, verily we wish to sweep out Zamzam water, because therein there are these ginn meaning the little serpents. Then theProphet passed order fort heir killing. —*Abu Daud.*

عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِقَتْلِ الْكِلَابِ إِلَّا كَلْبَ صَيْدٍ أَوْ كَلْبَ غَنَمٍ أَوْ مَاشِيَةٍ (مُتَّفَقٌ عَلَيْهِ)

190. **Ibn Omar** reported that the Messenger of Allah ordered for killing of dogs except dog of hunting or dog of (watching) sheep or dog for journey. —*Agreed.*

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِقَتْلِ الْوَزَغِ وَسَمَّاهُ فُوَيْسِقًا (مُسْلِمٌ)

191. **Sa'ad-b-Abi Waqqas** reported that the Messenger of Allah ordered for the killing of big rat, and he named it 'Fuaisiqe'. —*Muslim.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنِ اقْتَنَى كَلْبًا إِلَّا كَلْبَ مَاشِيَةٍ أَوْ ضَارٍ نُقِصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطَانِ (مُتَّفَقٌ عَلَيْهِ)

192. **Ibn Omar** reported that the Messenger of Allah said: Whoever rears up dog except dog for journey or hunting, two qirats [796] out of his actions are taken out every day. —*Agreed.*

796. One qirat is equivalent to $\frac{1}{4}$th of a dirham which is nearly four annas in Indian coin.

193. **Abdullah-b-Mugaffal** reported from the Prophet who said: Had not dogs been a being of beings, I would have certainly ordered their killing, the whole of them. So kill out of them every black beings.

Abu Daud, Darimi.

عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْلَا اَنَّ الْكِلَابَ اُمَّةٌ مِّنَ الْاُمَمِ لَاَمَرْتُ بِقَتْلِهَا كُلِّهَا فَاقْتُلُوْا مِنْهَا كُلَّ اَسْوَدَ بَهِيْمٍ (اَبُوْ دَاوُدَ وَالدَّارِمِيُّ)

194. **Ibn-Abbas** reported that the Messenger of Allah prohibited from setting animals to fight with one another. —*Tirmizi, Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّحْرِيْشِ بَيْنَ الْبَهَائِمِ (اَلتِّرْمِذِيُّ وَاَبُوْ دَاوُدَ)

278w. **Jaber** reported: I heard the Messenger of Allah say: When you will hear the barking of dogs and braying of asses at night, seek refuge to Allah from the accursed devil, because they see what you do not see; and make your egress less when the beasts (lit. feet) frequent, because the Almighty and Glorious Allah spreads out His creatures at night so long as He wishes; and keep the doors shut up and take the name of Allah; because the devil does not open a door when it has been shut up; and take the name of Allah over it; and cover the jars and shut up the utensils, and bind the water-skins.

Sharhi-Sunnat.

عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اِذَا سَمِعْتُمْ نَبَاحَ الْكِلَابِ وَنَهِيْقَ الْحَمِيْرِ مِنَ اللَّيْلِ فَتَعَوَّذُوْا بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ فَاِنَّهُنَّ يَرَيْنَ مَا لَا تَرَوْنَ وَاَقِلُّوا الْخُرُوْجَ اِذَا هَدَأَتِ الْاَرْجُلُ فَاِنَّ اللّٰهَ عَزَّ وَجَلَّ يَبُثُّ مِنْ خَلْقِهٖ فِيْ لَيْلَةٍ مَا يَشَاءُ وَاَجِيْفُوا الْاَبْوَابَ وَاذْكُرُوا اسْمَ اللّٰهِ فَاِنَّ الشَّيْطٰنَ لَا يَفْتَحُ بَابًا اِذَا اُجِيْفَ وَذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ وَغَطُّوا الْجِرَارَ وَاَكْفِئُوا الْاٰنِيَةَ وَاَوْكُوا الْقِرَبَ (شَرْحُ السُّنَّةِ)

279w. **Abu Sa'labah** narrates a 'Marfu' tradition: Jinn is of three kinds—one kind having wings fly in air, and one kind

عَنْ اَبِيْ ثَعْلَبَةَ يَرْفَعُهُ اَلْجِنُّ ثَلٰثَةُ اَصْنَافٍ صِنْفٌ لَهُمْ اَجْنِحَةٌ يَطِيْرُوْنَ فِي الْهَوَاءِ

are the snakes and dogs, and one kind descend (in houses) and travel.

—*Sharhi-Sunnat.*

وصنف حيات وكلاب وصنف يحلون ويظعنون

(شرح السنة)

———):o:(———

CHAPTER XII

SECTION 1

797. Poetry and Oratory

(a) Did Islam ban poetry? The Quran says: As to the poets, those who go astray follow them. Do you not see that verily they wander in every valley, and they say what they do not do (26: 225Q)? From this verse, it appears that the Quran prohibited poetry as unlawful, and condemned the poets in clear terms. This is far from truth. Those poetries which deal with immorality and frivolous love episodes and eulogy of polytheism were specially banned by this verse. This is clear from the fact that when the Holy Prophet was asked about illegality of poetry in the above verse, he replied: The believer fights with his sword and tongue. By Him in whose Hand there is my life, it is as if you (poet) are throwing at them the throwing of an arrow (12: 10). On another occasion he said: The good of it (poetry) is good and the bad of it is bad (12: 281w). From these as well as from other traditions in this section, it is perfectly clear that by the verse above quoted, only the poetries which have tendency to lead men to corrupt ways have been banned and deprecated. On the other hand good poetries were admitted by the Holy Prophet to contain great wisdom (12: 2). The Prophet himself had certain poets under him, namely Hasan-b-Sabet, Abdullah-b-Rawwahah and Ka'ab-b-Malek, to satirise the unbelievers in their very face. He even fixed a pulpit for Hasan-b-Sabet for openly satirising the enemies of Islam. He even prayed to Allah for helping Hasan with the Holy Spirit. Can there be any doubt from what has been given above that poetry was not banned by Islam?

(b) Did Islam ban oratary? Similar is the case with oratory. The good of it is good and the bad of it is bad. Oratory which helps the onward march of soul or helps in leading a man towards moral

and religious life, is good and lawful, but that which leads a man towards immoral life or at least has got tendency towards such life has been banned by Islam. Oratory which captures the hearts of men towards Islam is perfectly good, but which ends in speech only without any pious intention in mind, is bad.

(c) **Did Islam destroy Pre-Islamic poetries ?** The answer must be in the strong negative. The accusation levelled against is only biassed from interested motives. The fact is that during the time of the Holy Prophet, all were engaged in propagation and defence of Islam. They had little time to engage their attention to poetical pursuits. Still the Holy Prophet and some of his companions encouraged satirical poets against the polytheists like Hassan-b-Sabet, Abdullah-b-Rawwahah and Ka'ab-b-Malek. Hazrat Ali did not even forget to compose some verses which have been collected in Diwane Ali. After the holy demise, the case with the Muslims remained the same. They were engaged in defence of the faith and internal management of the Government. Hence they had little time to study this branch of learning. Their first attention was directed towards collection of Quranic verses from various small fragments of manuscripts, and from parchments and stones and tablets of mind. After that they began to interpret the Quran and the meaning of its words. They found naturally difficulties in their task, till they turned to Pre-Islamic poetries for their true meaning. Ibn Abbas said : When you read anything in the book of Allah, and you don't know it, search it in the poetries of the Arabs because poetry is the register of the Arabs.* Thus the necessity of collecting Pre-Islamic poetries arose out of a desire of finding out true interpretation of the Quranic words. Islam, therefore, instead of keeping poetry in the back-ground, brought it to the fore-front. But for this collection, much of the Pre-Islamic poetries would have been lost to the world and we could not have found even the well-known seven suspended poems of Pre-Islamic poets.

(d) **Seven suspended poems,** (سبع المعلقات)

These are well-known to every student of Arabic literature. Their authors were Imrul-Qais, Juhair-b-Abi Salmah, Antarah-b-Shaddad, Labeed, Jiyad-b-Muwayiah, Amr-b-Kulsum and Tarafah b-Abd. They were the best among the Pre-Islamic poets and

* Umdah, Vol. 1, Page 7.

their poems called Sab'ul-Muallaqat were suspended in the walls of the Holy Ka'ba. These were therefore called suspended poems. These were also called golden verses as they were written in letters of gold and suspended in the Ka'ba.

(e) **Influence of the Quran on Pre-Islamic poets.**

The Quran contains so elegant a style, pure diction, high thoughts and great wisdom that it captured the imagination of Pre-Islamic poets, and none could compose even a verse like it, even though the challenge was put to them by the Holy Quran in the following verse: And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it, and call on your helpers besides Allah if you are truthful—2 : 23 Q. Similar challenge is in verses 10 : 38 Q., 11 : 13 Q., 17 : 81Q. This challenge of the Quran remains unanswered up to this day. It is said that the following half-finished verse of the Quran was written and suspended in the Ka'ba: "And verily We gave you abundance of good." All the poets were asked to fill up the second line, but none could do it inspite of their joint efforts. Then the Prophet got revelation and joined the second verse: Therefore pray to your Lord and make sacrifice (108 : 2 Q). As a result of this failure, great poets like Labeed and Ka'ab-b-Malek and Abdullah-b-Rawwahah accepted Islam. It is said that Pre-Islamic poet Tofail-b-Amr Sadusi came to the Holy Prophet and recited some verses to him. The Holy Prophet as a challenge recited the Chapter Ikhlas (112 Q).

"Qul-Huallahu Ahad (Say, He is Allah, the One)
Allahus Samad (He is without need)
Lam Ya'lid (He begets not,)
Walam Yu'lad (Nor is He begotteen)
Walam Yakul lahu, Kufuwan Ahad (And none is like Him)."*

The poet at once accepted Islam being charmed with pure diction of the Quran and its verses containing beauties of both prose and poetry * Such was the hold of the Quran on Arab minds. They therefore accepted the Quran as nothing but pure revelation, and Muhammad, (P. H.) being literally illiterate, could not himself have produced it. These poets not only accepted but helped Islam materially. Ka'ab-b Malek composed the famous Banate Su'ad in eulogy of the Holy-

* *Kitabul Agani, Page 53, Vol. 12.*

Prophet. He was so pleased with it that he favoured him with his "burdah" (gown). The great poet Labeed who was one of the authors of the seven suspended poems, gave up Pre-Islamic ideas after Islam and devoted his life to the cause of Islam and its Prophet. The Holy Prophet liked his verse (everything besides Allah is void) better than any other poetry saying "The most true word ever uttered by a poet."

——:o:——

1. **Ibn Omr** reported that two men came from the east and delivered lectures. The people was astonished at their oratory. Then the Messenger of Allah said : Verily there is sorcery in some oratory.[799] —*Bukhari.*

عَنِ ابْنِ عُمَرَ قَالَ قَدِمَ رَجُلَانِ مِنَ الْمَشْرِقِ فَخَطَبَا فَعَجِبَ النَّاسُ لِبَيَانِهِمَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنَ الْبَيَانِ لَسِحْرًا اَلْبُخَارِيُّ

2. **Obai-b-Ka'ab** reported that the Messenger of Allah said : Verily there is wisdom in poetry.[800] —*Agreed.*

عَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنَ الشِّعْرِ حِكْمَةً (مُتَّفَقٌ عَلَيْهِ)

3. **Ibn Mas'ud** reported that the Messenger of Allah said : Undone are those who exaggerate in talks. He repeated it thrice. —*Muslim.*

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم هَلَكَ الْمُتَنَطِّعُوْنَ قَالَهَا ثَلَاثًا (مُسْلِمٌ)

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799. During the time of the Holy Prophet, two men of Banu Tasmin tribe came from the eastern country to Arabia. One of them was Hussain-b-Udi surnamed Jaburqan, and another was Amr-b-Iktam. Jabarqan eulogised himself in eloquent and argumentative terms. Amr opposed it in vehement words and spoke ill of his adversary in bitter tongue. At this the Prophet remarked that there is sorcery in some oratory. The effect of sorcery is to make one forgetful of his affairs, and he is captivated by the charms of the sorcerer. Likewise oratory has got such powerful influence as to capture the imagination of the audience and carry them for the time being. There is difference of opinion whether, by this utterance, the Prophet made oratory unlawful as in the cases of sorcery. The general opinion is that if it is for truth and religion, it is lawful ; and if it is for other objects it is unlawful.

800. It means that there are some poetries and poems which contain wisdom about the truth of the Quran, Hadis and Allah, but there are others which lead men to evil ways as they contravene the Shariat. The former is lawful, while the latter is unlawful. The latter deals with frivolous talks, novels, love-episodes and false descriptions.

4. **Abu Hurairah** reported that the Messenger of Allah said : The most true word (ever) utterd by a poet is the word of Labeed : Behold ! everything besides Allah is void.[801]

—*Agreed.*

عن ابى هريرة قال قال رسول الله صلى الله عليه وسلم اصدق كلمة قالها الشاعر كلمة لبيد الا كل شئ ماخلا الله باطل (متفق عليه)

5. **Amr-b-Sharid** reported from his father who said : I rode behind the Messenger of Allah one day. He enquired : Have you got with you anything of the poetry of Omayyah-b-Abi Salt ?[802] 'Yes' said I. He said : Recite it. Afterwards I recited a verse to him. He said : Recite it. Then I recited a verse to him. He said : Recite it—till I recited to him one hundred verses.

—*Muslim.*

عن عمرو بن الشريد عن ابيه قال ردفت رسول الله صلى الله عليه وسلم يوما فقال هل معك من شعر امية بن ابى الصلت شئ قلت نعم قال هيه فانشدته بيتا فقال هيه ثم انشدته بيتا فقال هيه حتى انشدته مائة بيت (مسلم)

6. **Jundab** reported that the Messenger of Allah was in some fight and his fingers were bleeding. He said : Have you got but fingers bled, And in the way of Allah, what you met ?[803]

— *Agreed.*

عن جندب ان النبى صلى الله عليه وسلم كان فى بعض المشاهد وقد دميت اصبعه فقال هل انت الا اصبع دميت وفى سبيل الله ما لقيت (متفق عليه)

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801. Labeed was a great Pre-Islamic poet. He lived up to 157 years. He accepted Islam at the latter part of his life and gave up reciting frivolous poems after Islam. He composed this time after Islam a verse which the Prophet greatly liked.

802. Omayyah-b-Abi Salt was a Pre-Islamic poet belonging to the tribe of Saqif and was greatly versed in the Bible and other informations regarding religion. He dealt with many religious themes in his poetries such as resurrection, angels and accounts on the Judgment-day. He was a foreign poet and introduced many foreign words in his poetry. He died in 624 A. D.

803. The Holy Prophet cheered himself up with this piece of poetic composition, when he was afflicted and wounded at the battle of Uhud. He

7. **Bara'a** reported that the Messenger of Allah said to Hassan-b-Sabet at the battle of Quraizah : Satirize the polytheists, and verily Gabriel is with you. The Messenger of Allah was saying to Hassan : Respond on my behalf, O Allah ! help him with the Holy Spirit.[804] —*Agreed.*

عَنِ الْبَرَاءِ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ قُرَيْظَةَ لِحَسَّانِ بْنِ ثَابِتٍ اهْجُ الْمُشْرِكِيْنَ فَإِنَّ جِبْرِيْلَ مَعَكَ وَكَانَ رَسُوْلُ اللّٰهِ صلعم يَقُوْلُ لِحَسَّانٍ اَجِبْ عَنِّيْ اَللّٰهُمَّ اَيِّدْهُ بِرُوْحِ الْقُدُسِ مُتَّفَقٌ عَلَيْهِ

8. **Ayesha** reported that the Messenger of Allah kept a pulpit within the mosque for Hassan that he might take his stand thereon to take pride in the Messenger of Allah or to meet opposition. The Holy Prophet used to say : Verily Allah helps Hassan with the Holy Spirit as long as he meets opposition or takes pride in the Messenger of Allah. —*Bukhari.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَضَعُ لِحَسَّانٍ مِنْبَرًا فِي الْمَسْجِدِ يَقُوْمُ عَلَيْهِ قَائِمًا يُفَاخِرُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْ يُنَافِحُ وَيَقُوْلُ رَسُوْلُ اللّٰهِ صلعم اِنَّ اللّٰهَ يُؤَيِّدُ حَسَّانَ بِرُوْحِ الْقُدُسِ مَا نَافَحَ اَوْ فَاخَرَ عَنْ رَسُوْلِ اللّٰهِ صلعم (اَلْبُخَارِيُّ)

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recalled that his fingers were wounded and bled not for any other cause but for Allah and His religion. This recollection gave a great consolation to him, so much so that he rushed forward with some of his beloved companions and routed the enemy. This is also by way of teaching his followers that in case of affliction and wound in the way of Allah, patience should be taken with the hope of reward. The Prophet uttered this sentence as a consolation but not with the purpose of reciting a poetry. He was not a poet (36 : 69 Q).

804. Hassan-b-Sabet accepted Islam at the age of 60 years and lived in Islam for a period of another 60 years. He was a great poet both before and after Islam. He was a great satirical poet and was held in great awe by Pre-Islamic Arabs for his satires and poetical duels. That was considered more severe than the throwing of an arrow or the cut of a sword. After Islam, he was a great helper to the cause of Islam as he fought against the unbelievers on behalf of his Prophet with his satirical poetries. Banu Quraiza was a Jewish tribe living by the side of Medina. They were a constant source of troubles to the Prophet, and at the battle of the Allies, they broke treaty and fought openly against the Prophet with the Quraish. Thereafter the Prophet laid seige to their fort for a number of days to which they succumbed and surrendered.

9. **Abu Hurairah** reported that the Apostle of Allah said: To fill up the belly of a man with pus which destroys him is better than to fill up with poetry.[805] —*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَأَنْ يَمْتَلِئَ جَوْفُ رَجُلٍ قَيْحًا يَرِيهِ خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا (مُتَّفَقٌ عَلَيْهِ)

10. **Ayesha** reported that the Messenger of Allah said: Satirise the Quraish, and verily it is more severe on them than the throwing of an arrow.[806] —*Muslim.*

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ اُهْجُوا قُرَيْشًا فَإِنَّهُ أَشَدُّ عَلَيْهِمْ مِنْ رَشْقٍ بِالنَّبْلِ (مُسْلِمٌ)

11. **Same** reported: I heard the Messenger of Allah say to Hassan: Verily the Holy Spirit will not cease to help you so long as you meet opposition for the sake of Allah and His Messenger. She said: I heard the Messenger of Allah say: Hassan satirised them and cured (Muslims) and also cured himself.[807] —*Muslim.*

عَنْهَا قَالَتْ سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِحَسَّانَ إِنَّ رُوحَ الْقُدُسِ لَا يَزَالُ يُؤَيِّدُكَ مَا نَافَحْتَ عَنِ اللّٰهِ وَرَسُولِهِ وَقَالَتْ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ هَجَاهُمْ حَسَّانُ فَشَفَى وَاشْتَفَى (مُسْلِمٌ)

12. **Abu Sayeed-al-Khudri** reported: We were taking walk with the Messenger of Allah at Araz when lo! a poet came singing. Then the Messenger of Allah said: Take hold of the devil or stop the devil. To fill up the belly of a man with pus is

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ بَيْنَا نَحْنُ نَسِيرُ مَعَ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْعَرْجِ إِذْ عَرَضَ شَاعِرٌ يُنْشِدُ فَقَالَ رَسُولُ اللّٰهِ صلعم خُذُوا الشَّيْطَانَ أَوْ أَمْسِكُوا الشَّيْطَانَ لَأَنْ يَمْتَلِئَ جَوْفُ رَجُلٍ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ

805. Similar idea was expressed in 12 : 13.

806. This shows that to satirise the polytheists and enemies of Islam is lawful. This should not, however, be first resorted to, as in that case it will invite criticism of the religion of Islam in return. This was prohibited by the Holy Quran in this verse: And don't rebuke those who call besides Allah, lest they should rebuke Allah out of enmity without knowledge (6 : 109 Q).

807. Hasan roused the feelings of the Muslims towards Islam by his poems.

better for him than to fill up with poetry.[808] —*Muslim.*

13. **Anas** reported that the Refugees and Helpers were digging the Ditch and taking out earth while they were singing:

"We are those that have been
to Muhammad loyal,
Forever so long as we live, over
the battle."

The Holy Prophet was saying by way of reply to them:

"O Allah! there's no livelihood,
But the livelihood of the world
next,
So forgive those that have helped
And those that have fled."

—*Agreed.*

14. **Abu Omamah** reported from the Prophet who said: Shame and control of tongue are two branches of faith, and indecney and exaggeration are two branches of hypocrisy.[810] —*Tirmizi.*

15. **Abdullah-b-Omar** reported that the Messenger of Allah said: Verily Allah hates the orator among men who chews with his tongue as a cow

يَمْتَلِئَ شِعْرًا (مُسْلِمٌ)

عَنْ أَنَسٍ قَالَ جَعَلَ الْمُهَاجِرُونَ وَالْأَنْصَارُ يَحْفِرُونَ الْخَنْدَقَ وَيَنْقُلُونَ التُّرَابَ وَهُمْ يَقُولُونَ

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا
عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

يَقُولُ النَّبِيُّ صَلْعَم وَهُوَ يُجِيبُهُمْ :—

اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ
فَاغْفِرِ الْأَنْصَارَ وَالْمُهَاجِرَةِ

(مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْحَيَاءُ وَالْعِيُّ شُعْبَتَانِ مِنَ الْإِيمَانِ وَالْبَذَاءُ وَالْبَيَانُ شُعْبَتَانِ مِنَ النِّفَاقِ (اَلتِّرْمِذِيُّ)

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللّٰهَ يُبْغِضُ الْبَلِيغَ مِنَ الرِّجَالِ الَّذِي يَتَخَلَّلُ بِلِسَانِهِ كَمَا تَتَخَلَّلُ الْبَاقِرَةُ

808. Araz is a place near Mecca. The poet referred to here used to satirise the Muslims, Islam and the Prophet. The Prophet cursed such poets and such poetries and ordered to banish them. On the other hand, he recommended poetries that improve morality and religion of the people.

809. This shows how the Prophet as king, commander in-chief, and prophet worked side by side with his beloved companions. History will be baffled to point out one solitary instance of a person who held such spiritual and temporal sway over a nation. "He was the kingliest of kings and kingliest of men."

chews with its tongue .
—*Abu Daud, Tirmizi (Rare).*

بلسانها ۔ ابوداود والترمذی (غریب)

16. **Anas** reported that the Messenger of Allah said : In the night in which I was taken to heaven, I passed by a people whose lips were being cut with scissors of the fire. I asked : O Gabriel! who are those ? He said : These are the lecturers of your people who used to say what they did not do.
—*Tirmizi (Rare)*

عن انس قال قال رسول الله صلى الله عليه وسلم مررت ليلة اسرى بى بقوم تقرض شفاههم بمقاريض من النار فقلت يا جبرئيل من هؤلاء قال هؤلاء خطباء امتك الذين يقولون ما لا يفعلون (الترمذی غریب)

17. **Abu Hurairah** reported that the Messenger of Allah said : Whoever learns ornamentation in speech in order to capture therewith the hearts of men or people, Allah will accept from him on the Resurrection Day no optional or compulsory duties.[811] —*Abu Daud.*

عن ابى هريرة قال قال رسول الله صلى الله عليه وسلم من تعلم صرف الكلام ليسبى به قلوب الرجال او الناس لم يقبل الله منه يوم القيمة صرفا ولا عدلا (ابو داود)

18. **Amr-b-al-As** reported that he said one day : And a man got up and lectured too much. Amr said : Had he been short in his lecture, it would have been certainly better for him. I heard the Messenger of Allah say : Indeed I have considered

عن عمرو بن العاص انه قال يوما وقام رجل فاكثر القول فقال ولو قصد فى قوله لكان خيرا له سمعت رسول الله صلى الله عليه وسلم يقول لقد رايت او امرت ان

810. Exaggeration in speech is a sign of hypocrisy. A true man must be one in heart and tongue. The hypocrite cannot retain such equillibrium of heart and tongue.

811. This is not bad in case the niyyat is for religion and for propagation of Islam. If, however, there is no object in ornamental lecture or the object if any is bad, such man will receive punishment as laid down in this tradition. Such lecture will make his actions both optional and compulsory void, and these will be of no use to him on the Resurrection Day.

or I have been ordered to be short in sermon ; and verily shortness (in speech) is better.

—*Abu Daud.*

أَتَجَوَّزُ فِي الْقَوْلِ فَإِنَّ الْجَوَازَ هُوَ خَيْرٌ (أَبُوْدَاوُدَ)

19. **Sakhr-b-Abdullah-b-Buraidah** from his father from his grand-father reported : I heard the Messenger of Allah say : Verily there is sorcery in some speech, and verily there is ignorance in some learning, and verily there is wisdom in some poetry, and verily there is return in some speech.[812]

—*Abu Daud.*

عَنْ صَخْرِ بْنِ عَبْدِ اللّٰهِ بْنِ بُرَيْدَةَ عَنْ أَبِيْهِ عَنْ جَدِّهٖ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ مِنَ الْبَيَانِ سِحْرًا وَإِنَّ مِنَ الْعِلْمِ جَهْلًا وَإِنَّ مِنَ الشِّعْرِ حِكَمًا وَإِنَّ مِنَ الْقَوْلِ عَيًّا (أَبُوْدَاوُدَ)

20. **Na'fe** reported : I was with Ibn Omar on a way. He heard (the voice of) a flute and put his fingers in his ears and turned from the way to another side. Then he said to me after he was in a distance : O Na'fe ! do you hear anything ? I replied : No. Then he raised up his fingers from his ears and said : I was with the Messenger of Allah. He heard the voice of a singing pipe and did what I have done.[817] Nafe said : I was then quite young.

—*Ahmad, Abu Daud*

عَنْ نَافِعٍ قَالَ كُنْتُ مَعَ ابْنِ عُمَرَ فِي طَرِيْقٍ فَسَمِعَ مِزْمَارًا فَوَضَعَ إِصْبَعَيْهِ فِي أُذُنَيْهِ وَنَأَى عَنِ الطَّرِيْقِ إِلَى الْجَانِبِ الْآخَرِ ثُمَّ قَالَ لِيْ بَعْدَ أَنْ بَعُدَ يَا نَافِعُ هَلْ تَسْمَعُ شَيْئًا قُلْتُ لَا فَرَفَعَ إِصْبَعَيْهِ مِنْ أُذُنَيْهِ قَالَ كُنْتُ مَعَ رَسُوْلِ اللّٰهِ صلعم سَمِعَ صَوْتَ يَرَاعٍ فَصَنَعَ مِثْلَ مَا صَنَعْتُ قَالَ نَافِعٌ وَكُنْتُ إِذْ ذَاكَ صَغِيْرًا (أحمد وابو داود)

812. The learnings that cause ignorance are those which keep a Muslim from the knowledge of Shariat of Islam and the ultimate goal, or those which are of no use to men. True learning which gives true light is the learning of the Quran and Hadis and other religious literatures which greatly help the progress of soul. Some interpret it by saying that the learning which does not correspond to actions of a man has been said to cause ignorance. 'There is return in some speech' means that the speech returns to the speaker or the words spoken can not make the illiterate understand or that they are of no use to the literate who know them or who are more learned than the speaker.

817. The Holy Prophet did not prohibit Ibn Omar to hear the voice of the flute as he was young.

SECTION 2

816 MUSIC*

(a) Differences of opinion.

Music stands on the same footing with poetry. The good of it is good and the bad of it is bad (12 : 281w). There is however a great difference of opinion among principal jurists with regard to the legality or otherwise of music. Qazi Abu Tayyeb Tabari holds it as unlawful along with Imam Malek. Imam Shafeyi, Abu Hanifah, Sufyan Sauri and Hammad took the mean view and maintained that it is Makruh (abominable) bordering on illegality. Abu Taleb Makki, Imam Gazzali* and some modern jurists held it as lawful on the basis of the sayings and doings of some of the companions of the Prophet like Abdullah-b-Ja'far, Abdullah-b-Jubair, Mugirah-b-Shu'bah and Muwayiah. They were followed by Ata'a, Junaid and Abul Hasan-b-Salem. The right decision on this subject-matter regarding legality and illegality of music is that song is in itself lawful but it becomes unlawful (Haram), abominable (Makruh) and laudable (Mustahab) according to times, circumstances, places, motives and kinds of songs.

(b) Grounds of legality.

There are songs in nature, some with voice and some without voice. Birds sing, rivers sing, children are lulled into sleep by songs, labourers carrying big loads lift up strength by singing, washermen speed their work by singing, boatmen take courage in mid sea by songs, and active men give impetus to their works by songs So song lives in nature and has been created with nature. It can't be banished from nature. He who has got no music within himself is a man of hard heart, and the remotest of men from Allah is the hard heart (4 : 4)

Heart is the treasure-house of secrets. It can be opened by the key of songs. Heart is a mine of jewels. They are hidden in it as fire is hidden in stones, or as water is hidden underneath the ground. There's no way getting into these hidden jewels

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* Imam Gazzali devoted a chapter on songs in his Yahya-ul ulum, Vol. II., P. 238. The decisions have been taken mostly from this book.

but by creation of commotion in heart. It is only music that can effectively create commotion in heart just as the throw of a stone in a tank creates commotion in water. Songs can therefore rouse up feelings of joy, sorrow and courage, and thus they give impetus to our actions and prayers. Sweet melodious songs take out what is in heart and expose its virtues and vices. Songs make the virtuous more virtuous and the sinners more sinful, as they rouse up virtues from a virtuous heart and sin from a sinful heart Hence they act differently in different minds though they are by themselves not unlawful as the same rain-water produces sweetness in mangoes and bitterness in aloes.

Allah is beautiful and He loves beauty (Hadis). As we are to follow the attributes of Allah according to the instruction of the Holy Prophet, we should also love beauty in nature to realise the Great Beautiful. There is no harm therefore in appreciating and realising beauty in the various phenomena of nature with that great object in view. Beauty can be realised through sense organs—eye, ear, nose, hand, tongue, brain and heart. The fragrance of a flower can be appreciated by sight and smell, softness by touch, foods by tongue, wisdom by brain and love by heart. This realisation of natural beauty is certainly not unlawful. Similarly to hear by ear melodious songs and music is not also unlawful. We come therefore now to sweet voice.

Sweet voice is a precious thing and there was no Prophet who had not sweet voice (12 : 25). The Almighty likes sweet voice, and not to speak of men. He says : And lower your voice ; verily the most detestable of voices is certainly the braying of the asses (31 : 19 Q). He said about Prophet David : We gave David excellence from Us (34 : 10 Q). This excellence has been explained to be melodious voice. David could sing so well with his religious scripture 'Zabur' that four hundred men, it is said, breathed their last every day in his assembly of music. The Holy Prophet said : Allah heard nothing(sweeter) than what he heard from the Prophet—his singing with the Quran-37 : 59. Therfore sweet voice is liked by the Creator and also by the created. Sweet voice is of two kinds—rhythmical and rhythmless. Rhythmical sweet voice is more pleasing than the rhythmless sweet voice. The former includes songs and poetries and the latter general talks. The good of general talk and poetry is good and the bad of general talk and poetry is bad—12 : 281 w. Similarly, the good

of music is good and the bad of music is bad. The same thing in the world has got good and bad effects. Food is lawful but the excessive quantity is unlawful. Even a moderate quantity of food becomes unlawful for a man of sudden high inflammation of bowel-intestines. The same is the case with music. It has been stated in the Hedayah that the word 'unlawful' can not be used if there is no express provision in the Quran.[1] Maulana Abdul Haq of Delhi discussed about song in his book.[2] and said that the good of it is generally lawful. Hence the good songs are allowed.

(c) **Difference kinds of songs** This takes us to deal with the different kinds of songs on different occasions.

(*i*) **War-song.** It is unanimously lawful in Zihad and other hard struggles in the way of Allah. It excites heroism and valour in the minds of the general public to take the sword for the cause of Allah. In this sense, heroic poems are also lawful. Hazrat Ali and Khalid and even the Holy Prophet used sometimes to have recourse to this method to rouse up dormant feelings of soldiers of Islam. He permitted poets Hassan-b-Sabit, Abdullah-b-Rawwahah and Ka'ab-b Juhair for this purpose. The Prophet once went to Rubai and saw some young girls beating 'daf' and singing the deeds of the martyrs of the Battle of Badar. At that time, one of them was singing "And in our midst there is a Prophet who knows what will occur to-morrow.' He said : Give it up and say what you were saying (27 : 45). At the time of actual fight and in the act of defence, such songs have been prescribed (12 : 23). Thin low voice and its instruments are not allowed in war as instead of rousing up courage, they bring grief and cowardice.

(*ii*) **Song in religious acts.** This is also allowed for a pilgrim in order to remove loneliness or acute feeling of absence from home. These songs may deal with the descriptions of the Holy Ka'ba and the rewards for pilgrimage. In prayers, songs with the Quran are allowed. In invocations and supplications, songs in any language are also allowed. The Holy Prophet said : He is not of us who does not sing with the Quran (37 : 61). Adorn the Quran with your voice (37 : 66). Allah is not attentive to anything what He is attentive to His Prophet—his excellent loud voice with the Quran-reading (37 : 60). Abu Musa was once praised by the Prophet for his excellent Quran reading saying : You have been given the melodious flute like

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[1] Hedayah, 4th. Part, p. 436. [2] Madarezun Nabuwwat, p 512.

the melodious flute of the family of David (Hadis). Read the Quran with your best voice, because good sound adds beauty to the Quran (37 : 598w).

(*iii*) **Love-songs for Allah.** To realise the beauty of Allah either by the songs dealing with the descriptions of His attributes or with His workmanship as revealed in nature is not only lawful as aforesaid but Mustahab (laudable) if such song increases love for Allah and purifies the heart. It is only the heart that is examined by Allah for salvation. The Prophet said : Verily Allah looks not to your figures, nor to your wealth, but He looks to your hearts and deeds (1 : 3). Song is the best means to stir up the heart and to set it in motion in the path of love of Allah. The followers of 'Ma'arfat' find extreme pleasure to rouse up their feelings of love towards the Almighty by songs.[1]

(iv) **Mourning songs.** Mourning is concerned with two things—with past things or dead friends and relatives, or by way of repentance for past sins. The former is unlawful while the latter is perfectly lawful. The Quran says : So that you may not greive for what missed you (57 : 23 Q). Mourning songs or Marsiyah for the dead have been prohibited (Haram) though weeping for three days is allowed. The Prophet David's psalms for past wrongs are well-known and the Bible deals elaborately with his psalms. This shows that songs by way of repentance for past wrongs and sins are lawful.

(*v*) **Love-songs.** Such songs are lawful if the object of love is lawful, and unlawful if the object of love is unlawful. Songs for increasing love for legally married wives comes under the former category while songs for strange women or such songs as excite love for strange women or as have tendency towards immorality are unlawful. Descriptions of beauties of women and beardless boys in general come within illegality. The reason of prohibition is that the harms brought by such songs are greater than their benefits. This was also the reason why wine was prohibited.

(*vi*) **Songs out of joy.** Songs arising out of joy and on occasions of festivals are generally lawful. These are the following occasions of joy on which songs are usually held.

(1) **Marriage.** In marriage and marriage feast, innocent songs attended with beating of 'daf' and some musical instruments are unanimously lawful. There are innumerable occasions on which the Holy Prophet

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[1] Durre Mukhtar (3rd, Vol., P. 475.)

allowed them. When a woman was married to an Ansar, Prophet said : Was there no amusement with you ? Verily the Ansars love amusement(27 : 46.). He said on another occasion : Proclaim this marriage, solemnise it in mosques, and beat 'daf' over it (27 : 47). Once the Prophet said to Ayesha when the latter gave her adopted daughter in marriage : O Ayesha ! why have you not sent girls to sing, because this tribe of the Ansars love songs ? Some companions said : (Singing) has been made lawful for us in amusement at the time of marriage (27 : 51). For further light, see note 1331.

(2) **I'd festivals.** There are only two great festivals in Islam, the festivals of Id-ul-Azha and Id-ul-Fitr. As there is no provision for any other festival, some amusements are allowed with songs and plays (12 : 22) in these two festivals like the festival of marriage. See note 1996 for further discussion.

(vii) **Songs on other occasions.** Songs are lawful by way of amusements on the arrival of a guest or a great man or a relative from a distant land, or on the birth of a son or daughter, or on the occasion of circumcision ceremony. The Prophet was sometimes greeted with songs and beatings of 'daf' on his arrival from Zihad. Once a woman made a vow that she would sing with daf on the occasion of the arrival of the Prophet. The Holy Prophet allowed her to fulfil her vow in this way (24 : 32). Hedayah says: Whoso is called to a marriage-feast or a simple feast and finds therein plays or songs, there's no harm for him to sit there and and to take food.[1] General innocent songs which have got no tinge of immorality therein or obscene descriptions are lawful. Once the Negroes were playing by beating 'dafs' within the mosque. The Holy Prophet saw the play with Ayesha (2 : 52). So also the case about singing for oneself or musing within oneself. Imam Abu Hanifa says : As for one who sings for himself to remove loneliness or to gain pleasure of soul, there's no harm in it. On the contrary if there is admonition therein, it is unanimously lawful.[2] Hedayah and Alamgiri corroborate it. It has been narrated[3] that some companions indulged in such innocent songs. Those were Abdur Rahman-b-Auf, Sa'ad-b-Abi Waqqas, Abu Mas'ud Ansari, Bilal, Abdullah-b-Ayham, Abdullah-b-Ja'far and others.

(d) **Instruments of songs.** The above decisions are also applicable in the instruments of songs. Instruments add beauty, rhythm

1. Hedayah, 4th Vol., P. 439. 2. Durre Mukhtar Vol. 14, P, 59,
3. Umdatur Ruwaya and Quduri,

and continuity to sweet voices. When the song is good and lawful, it can be lawfully sung with instrument and when the song is bad and unlawful, it is also unlawful to play musical instruments. There were many occasions on which the Prophet allowed the beating of 'Daf' which was then prevalent in Mecca and Medina. If 'Daf' was allowed, there is no reason why the other musical instruments are unlawful. There are, however, some exceptions. It is unanimously unlawful to play on such musical instruments as were connected with wine-drinking and prostitution such as اَوْتَار (such musical instruments as have got strings), and مَزَامِير (such musical instruments as have got chords like harmonium) and اَلْكُوبَة (drum)[1] They were made unlawful as they remind people of unlawful things, such as wine-drinking and commission of forntication.

(e) **Unlawful songs.** Besides what has been narrated above, it may be noted that immoral songs or songs that have got tendency towards misguidance and immorality are unlawful. Innocent songs also become unlawful when sung by grown up girls in the midst of men because they have greater probability of rousing up passions. Similar is the case with young beardless boys who sing in the midst of women and girls or in the midst of immoral men.[2] In this sense, organised singing and band parties as in theatres and bioscopes or in thousand other performances are unlawful, because there are men and women present there whose passions are roused up by the shows and because they contain generally love-songs and love-pictures. The general public have got a very low hold on their passions and therefore utmost preventive measures have been taken by Islam by making such songs illegal. It must be noted that the Prophet did not himself indulge in frequent songs and amusements as these are after all the vain things of this world. We Muslims also should guard ourselves against any loophole of corruption. (Allah knows best)

21. **Abu Omamah** reported that the Apostle of Allah said : Sell not singing girls, nor buy them, nor train them, and their price is unlawful. And in accordance with it, it

عَنْ اَبِىْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَبِيْعُوا الْقَيْنَاتِ وَلَا تَشْتَرُوْهُنَّ وَلَا تُعَلِّمُوْهُنَّ وَثَمَنُهُنَّ حَرَامٌ

[1] Yahaya of Imam Gazzali, Vol. 2., Page 249. [2] Durre Mukhtar.

was revealed: And of men, there are those who purchase frivolous conversation.[818]

Ahmad, Ibn Majah, Tirmizi (Rare)

22. **Ayesha** reported that Abu Bakr came to her while there were two girls near her in the days of Mina. They were playing on 'daf' and beating. (And in a narration: They were singing with what the Ansars sang on the Day of Buas) while the Prophet was covered with his cloth. Abu Bakr threatened them. Then the Prophet disclosed his face and said: Leave them, O Abu Bakr, because these are the days of festival. And in a narration: O Abu Bakr! verily there is festival for every people, and this is our festival.[819]

—Agreed.

23. **Bara'a** reported that the Apostle of Allah was digging earth on the Day of the Ditch till his belly was covered with earth. He was singing:[820]

وَفِي مِثْلِ هٰذَا أُنْزِلَتْ وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ (أحمد وابن ماجة والترمذي - غريب).

عَنْ عَائِشَةَ قَالَتْ إِنَّ أَبَا بَكْرٍ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامِ مِنًى تُدَفِّفَانِ وَتَضْرِبَانِ وَفِي رِوَايَةٍ تُغَنِّيَانِ بِمَا تَقَاوَلَتِ الْأَنْصَارُ يَوْمَ بُعَاثٍ وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُتَغَشٍّ بِثَوْبِهِ فَانْتَهَرَهُمَا أَبُو بَكْرٍ فَكَشَفَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ وَجْهِهِ فَقَالَ دَعْهُمَا يَا أَبَا بَكْرٍ فَإِنَّهَا أَيَّامُ عِيدٍ وَفِي رِوَايَةٍ يَا أَبَا بَكْرٍ إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهٰذَا عِيدُنَا (متفق عليه)

عَنِ الْبَرَاءِ قَالَ كَانَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْقُلُ التُّرَابَ يَوْمَ الْخَنْدَقِ حَتّٰى اغْبَرَّ بَطْنُهُ يَقُولُ :—

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818. This was revealed at a time when Nazar-b-Haris purchased some singing girls. The purchase of singing girls and selling them for such purpose are strictly unlawful. This verse is said to have prohibited songs. It is said, however, by Imam Gazzali that this applied to those who purchase songs in exchange of the religion of Islam and contrary to the teachings of the Quran.

819. So it appears that on I'd days, innocent songs and playing on musical instruments are allowed.

820. The battle of the Allies or the Ditch took place at 5 A. H. The Quraish were 24,000 in number aided by the Jews, Christians and the hypocrites, and the Holy Prophet had only 2000 untrained Muslims to combat them. At this juncture, the Holy Paophet with his companions dug a ditch at the instance of Salman the Persian in the southern side of Medina

اغبر بطنه يقول -

والله لولا الله ما اهتدينا -

ولا تصدقنا ولا صلينا -

فانزلن سكينة علينا -

وثبت الاقدام ان لاقينا -

ان الاولى قد بغوا علينا

اذا ارادوا فتنة ابينا

يرفع بها صوته ابينا ابينا

(متفق عليه)

But for Allah we would
not have been guided,
Nor have been charitable,
nor have prayed,
So on us, send down peace,
And make the feet firm,
if we meet
Verily the first has against
us rebelled
When they wished combat,
we refused.

He was raising up his voice therewith : We refused, we refused. —*Agreed*

24. **Anas** reported that the Holy Prophet had a camel-driver called Anjashah. He had sweet voice. The Holy Prophet said to him : O Anjashah ! drive on slowly. Don't break the glasses. *Qatadah said : He meant the weak of the women.*[821] —*Agreed.*

عن انس قال كان للنبي صلى الله عليه وسلم حاد يقال له انجشة وكان حسن الصوت فقال له النبي صلعم رويدك يا انجشة لا تكسر القوارير قال قتادة يعني ضعفة النساء

(متفق عليه)

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who was open to attack. The Prophet participated in digging earth like an ordinary labourer, and every Muslim being covered with earth and dust began to sing these verses in chorus composed by Abdullah-b Rawwahah, repeating the last line with a loud voice. The enemies were after all routed through the grace of the Almighty.

821. The camel drivers' songs in rhythmic foot-steps of camels as they go on in journey are quite lawful according to the unanimous opinion of the jurists. This shows that in order to enliven spirit and mind at the time of fatigue, some sort of pure innocent songs are allowed. The Holy Prophet himself practised it as this tradition shows. When camels hear sweet songs, they walk fast. The Prophet therefore instructed his driver Anjashah to drive the camel slowly as there were women-riders on the back who were not accustomed to great jerkings caused by the onward march of speedy camels. Some interpret it by saying that sweet songs might captivate the minds of the women-riders who were prone to easy love and passion.

25. **Qatadah** reported that the Messenger of Allah said : Allah sent no prophet but had no sweet voice.[822] —*Tirmizi.*

عَنْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا بَعَثَ اللّٰهُ نَبِيًّا اِلَّا حُسْنَ الصَّوْتِ (اَلتِّرْمِذِيُّ)

283w. **Jaber** reported that the Messenger of Allah said : Song generates hypocrisy in heart as water grows crops.[823] —*Baihaqi.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْغِنَاءُ يُنْبِتُ النِّفَاقَ فِى الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الزَّرْعَ (اَلْبَيْهَقِيُّ)

284w. **Abu Omamah** reported that the Messenger of Allah said : None raised up his voice with a song but Allah sent for him two devils upon his shoulders who beat his chest with their heels till he stopped.[824] —*Tibrani*

عَنْ اَبِى اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا رَفَعَ اَحَدٌ عَقِيْرَتَهٗ بِغِنَاءٍ اِلَّا بَعَثَ اللّٰهُ لَهٗ شَيْطَانَيْنِ عَلٰى مَنْكِبَيْهِ يَضْرِبَانِ بِاَعْقَابِهِمَا عَلٰى صَدْرِهٖ حَتّٰى يُمْسِكَ (اَلطَّبْرَانِيُّ)

CHAPTER XIII

SECTION 1

824. Debt (دَيْنٌ)

(a) **Siginificance of Debt.** Debt implies want, and all creatures including men are in want of something or other. Only the Almighty Allah is without want. He is alone Self-sufficient (114 : 2 Q). Therefore all in want and helplessness should seek help from

822. There is a great significance in this statement. Prophets were sent for propagation of Islam which began from Adam. In order that the people might effectively hear their words, they were given musical voice. This shows that there is necessity of music to make the people hear. The Quran was revealed with the best sounds and with the best inner meanings.

823. Polytheism and hypocrisy are the greatest sins in Islam. See note 364 for full discussion. The causes which create these sins must be first eradicated. The Holy Prophet speaks of bad songs attended with musical instruments as the causes of hypocrisy. The truth of this assertion is to be found in the fact that the persons who love songs with musical instruments are morally bankrupt in majority of cases.

823a. This applies to bad and immoral songs. This tradition has been taken from Yahyaul Ulum of Immam Guzzali—Vol. II,, P. 251.

One who has got no want. But even without seeking, He is helping us at every moment. We are therefore greatly indebted to Him, indebted for our temporal and spiritual needs. Man also should imbue himself with divine attributes (Hadis). He should extend his helping hand to his brother who is in want, irrespective of his seeking it or not. This may be done in two ways : Loan with condition of repayment or gratuitous loan without any compensation, or gift. The case of gift has been dealt in note 966. Islam, however, does not recognise loan with interest It recognises only gratuitous loan (قرضة حسنة). How far it is successful as a wordly policy for wordly business, only time will judge. The recent legislations and legislative efforts for reducing interests are sufficient indications. The Quran and Hadis speak of great merits in Qarze Hasanah. Nobody likes the pound-of-flesh policy of Shylock the Jew in قرضة حسنة . It is a loan without compensation or interest for benefit of the debtor. The Holy Quran says : If you offer to Allah a gratuitous loan, He will double it for you and forgive you—64 : 17 Q. Surely (those who) extend a gratuitous loan to Allah, it shall be doubled for them, and they shall have a noble reward—57 : 18 Q. Who is there that will extend to Allah a good loan ; so He will double it for him, and he shall have an excellent reward—57 : 11 Q ? Who is it that will offer to Allah a good loan, so He will multiply it to him manifold ? And Allah straitens and amplifies, and to Him you will return—2 : 245 Q. There is another significance of 'Dain' in its wider sense. That comprises all rights of men such as dues of property, honour and backbiting. A man backbites another and destorys his honour. This is a debt due to the backbited person for his diminution of honour before the public.

(b) **No intrinsic value of coins.** The Holy Prophet left no stone unturned in teaching what will come to pass up to the Day of Resurrection. He solved the question of debtors and creditors, capital and labour, 14 hundred years ago, which remains still a puzzle to many civilized nations of the modern world. He thought that silver and gold are mere pieces of stones and have got no intrinsic value of their own. Their value lies only in their exchanging power which supplies us food, clothing and abode. Everyone requiring these things should be helped first with them, and in default with the exchanging factor which forms therefore the nucleus of trade and commerce.

(c) **Warning against indebtedness.** Islam lays special emphasis against indebtedness of men in general and Muslims in particular. The principle is applicable to nations and estates. What is true to individuals is true to nations and governments. Debt ruins a man. So also it ruins nations and estates. This can be easily guessed from the severe warnings that are given to debts left unsatisfied by the creditor nations. All the sins of a martyr may be forgiven except debt—23 : 19, 20 ; and the Prophet did not himself said funeral prayer over a deceased debtor who left nothing to satisfy his debt—13 : 8. Such being the great warning, greatest precaution should be taken in contracting debts. Payment of debt is a first charge upon the estate of the deceased, because the soul of a man remains confined until his debts are satisfied—13 : 13 ; 22 : 39. Such being the stress laid by Islam about unsatisfied debts, the Muslims should remain always free from debt, as there is no trust in breath. Curious it is that they are the major victims of creditors. Looking to another side, it is seen that there is absence of peace of mind in the mind of a debtor and therefore he knows no rest. Such mind cannot be a fountain of wisdom and knowledge. Therefore a debtor should try to remain free from debt and pray as follows : O Allah ! I seek refuge to Thee from overwhelming debt and oppression of men—38 : 186. Even when the deceased leaves no property, his heir should satisfy the debt—36 : 8. There is stress even on intention of taking a loan. The Prophet said : Whoever takes a loan with intention of not returning it is a thief—1 : 9. Debtors are even entitled to Zakat though they have got property.

(d) **Generally neglected debts.** The following are some of the neglected debts to which men attach little importance :—

(*i*) **Dower-debt.** It is a debt of the husband as consideration of marriage. It is just like other bonafide debts. Property given to a wife in lieu of dower cannot be taken by other creditors.

(*ii*) **Dues of co-sharers.** This specially happens in cases of females who are generally deprived of their due and legitimate shares in paternal property. No account among several co-owners of a property or business is regularly kept in majority of cases. This is suicidal from a secular and religious point of view.

(*iii*) **Dues of servants and slaves.** These dues should be paid as early as possible. The Holy Prophet said : Give the labourer his dues before his sweat dries up (19 : 6).

(*iv*) **Debts of honour.** These are presents of those who gave them at

the time of marriage or other ceremonies in expectation of return on similar occasions.

(e) **Formalities of loan.** Loans may be contracted for necessities of life and up-keep of religious, missionary or zihad activities. The Holy Prophet is seen to have contracted debts at times to procure food and articles of war (13 : 16). The following formalities must be observed in a loan. (*i*) It must be put in black and white. (*ii*) The scribe is to write according to the dictates of the debtor himself, or if he is unsound or minor, of his guardian. (*iii*) There shall be at least two witnesses to the transaction. (*iv*) There should be clear mention of time when the loan will be repaid. The Quran says to this effect : O you who believe ! when you deal with each other in contracting a debt for a fixed time, write it down and let a scribe between you write down with fairness (2 : 282 Q).

(f) **Duties of creditors.** As Islam lays special stress towards satisfaction of debts and loans, it does not forget to regulate the duties of creditors towards debtors. As is the case with individuals, so is with nations. The creditor nations should extend lenient hand towards nations in debt. The very principle of the Quran is to encourage culture of virtues in this world. The debtors who are unable to pay should be shown absolute leniency; and in fit cases,the entire debt should be remitted. The Holy Quran says : And if the debtor is in straitness, then let there be postponement until he is in ease, and if you remit it as alms, it is better for you if you know (2 : 280 Q). Therefore lenient dealings, and postponement of demand and ultimately remission in case of inability of payment have been recommended by the Holy Quran and Hadis. The merits of such a treatment have been promised in Hadis 13 : 288w. Creditors cannot accept advantage over debtors. They cannot accept presents from the debtors unless there was such practice previous to the loan—13 : 20, 18.

(g) **Debts of a poor man** shall paid by the Estate. In case of poor debtors leaving nothing to satisfy their debts, the Estate should clear off their incumbrances by payment from the Public Treasury. The Holy Prophet undertook this burden upon his government—22 : 39, 48 ; 13 : 12.

Contents—

Best man is he who is best in payment of debt — 13 : 4, 5 ; there is the right of a demand for a creditor—13 : 5 ; delay of a rich man in payment

of debt is oppression—13 : 6 ; intention greatly helps payment—13 : 9 ; greatest sin after major sins is debt—13 : 14 ; excess over principal is lawful if no demand—13 : 15 : present of a debtor to creditor unlawful — 13 : 20 ; entire property of a deceased debtor may be sold for debt—13 : 28 5w. A debtor can never enter Paradise—13 : 290w.

(1) **Abu Huraicah** reported that the Messenger of Allah said : There was a man who used to give loan to the people. He used often to say to his son : When you come to a needy man, grant him remission, so that Allah may remit us (of sins). He said that he then met Allah and He granted him pardon. —*Agreed.*

عن ابى هريرة ان النبى صلعم قال كان رجل يداين الناس فكان يقول لفتاه اذا اتيت معسرا تجاوز عنه لعل الله ان يتجاوز عنا قال فلقى الله فتجاوز عنه

(متفق عليه)

2. **Abul-Yasar** reported : I heard the Messenger of Allah say : Whoso gives respite to a debtor or grants him remission, Allah will give him shade under His shade.[825] —*Muslim.*

عن ابى اليسر قال سمعت رسول الله صلعم يقول من انظر معسرا او وضع عنه اظله الله فى ظله (مسلم)

3. **Abu Qatadah** reported : I heard the Holy Prophet say : Whoso gives respite to a debtor or grants him remission, Allah will save him from the calamities of the Resurrection Day. —*Muslim.*

عن ابى قتادة قال سمعت رسول الله صلعم يقول من انظر معسرا اووضع عنه انجاه الله من كرب يوم القيامة (مسلم)

4. **Abu Rafe'** reported that the Messenger of Allah took loan of a young camel. Afterwards, camels of zakat were brought to him. Abu Rafe' said :

عن ابى رافع قال استسلف رسول الله صلعم بكرا فجائته ابل من الصدقة قال

825. On the Resurrection Day, there will be intense heat and there will be no place to find shelter or shade to save oneself. Things will become such as "no eye hath seen, no ear hath heard, and no heart hath conceived." In that grave hour of crisis, the only solace will be to find shade under His shade. Those who remit loans to a distressed man may find such a shade.

He directed me to repay a youg camel to the man. I said : I don't find except a good camel of four years old. Then the Holy Prophet said : Give it to him, and verily the best of men is he who is best among them in payment.[826]

—*Muslim.*

5. **Abu Hurairah** reported that a man demanded of the Holy Prophet for repayment of a loan and was greatly harsh to him. His companions were about to attack him, but he said : Leave him, as the creditor has got a demand.[827] Buy a camel for him and give it to him. They said : We don't but find senior to it in years. He said : Then buy it and give it to him, and verily the best of you is he who is best of you in repayment of loan. —*Agreed.*

6. **Same** reported that the Messenger of Allah said : Delay of a rich man is oppression ; but when someone of you is entrusted to a rich man, let him accept the trust.[828] —*Agreed.*

أَبُو رَافِعٍ أَمَرَنِي أَنْ أَقْضِيَ الرَّجُلَ بَكْرَهُ فَقُلْتُ لَا أَجِدُ إِلَّا جَمَلًا خِيَارًا رَبَاعِيًا فَقَالَ رَسُولُ اللّٰهِ صلعم أَعْطِهِ إِيَّاهُ فَإِنَّ خَيْرَ النَّاسِ أَحْسَنُهُمْ قَضَاءً (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا تَقَاضَى رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَغْلَظَ لَهُ فَهَمَّ أَصْحَابُهُ فَقَالَ دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا وَاشْتَرُوا لَهُ بَعِيرًا فَأَعْطُوهُ إِيَّاهُ قَالُوا لَا نَجِدُ إِلَّا أَفْضَلَ مِنْ سِنِّهِ قَالَ اشْتَرُوهُ فَأَعْطُوهُ إِيَّاهُ فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً (متفق عليه)

عَنْهُ أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ مَطْلُ الْغَنِيِّ ظُلْمٌ فَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتْبَعْ (متفق عليه)

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826. This important pronouncement bespeaks of a great policy for wordly business, and this is the real solution of quarrels and disputes between creditors and debtors. Extreme leniency to debtors and favour to creditors are both bad. Islam inculcates the middle path for smooth working of wordly business. It recognises rights of creditors and liabilities of debtors. Had there been no such recognition, there would have been dead-lock in monetary transactions.

827. The creditor is entitled to a demand for payment of a loan, and it is not sinful if the demand be rather harsh, but the best one is he who makes his demand good. It is therefore seen that in case of non-payment, demand can be made and it is a condition precedent to any litigation. It may be made before court or arbitrator in the form of complaint.

828. Delay of a solvent man in repaying debts, loans and prices of things is more heinous. It is nothing but committing the sin of oppression. The theologians hold that testimony of such a man cannot be accepted. If a debt is handed over by the debtor to a solvent man for payment of the loan to the creditor, the latter should accept it.

7. **Ka'b-b-Malek** reported that he made demand to Ibn Ali Hadrad within the mosque of a loan which he owed to him at the time of the Holy Prophet. Their voices were so loud that the Prophet heard it while he was within the mosque. The Holy Prophet came out to him till the screen of his room was exposed He called Ka'ab-b-Malek. He asked : O Ka'ab ! 'Present' replied he 'O Messenger of Allah ! Then he hinted with his finger : Remit half of your debt. Ka'ab said : O Prophet of Allah! I have just done." He said (to debtor): Get up, and pay it remaining half)[829]

—*Agreed.*

عَنْ كَعْبِ بْنِ مَالِكٍ اَنَّهُ تَقَاضَى ابْنَ اَبِي حَدْرَدٍ دَيْنًا لَهُ عَلَيْهِ فِي عَهْدِ رَسُوْلِ اللّٰهِ صلعم فِي الْمَسْجِدِ فَارْتَفَعَتْ اَصْوَاتُهُمَا حَتّٰى سَمِعَهَا رَسُوْلُ اللّٰهِ صلعم وَهُوَ فِي بَيْتِهِ فَخَرَجَ اِلَيْهِمَا رَسُوْلُ اللّٰهِ صلعم حَتّٰى كَشَفَ سِجْفَ حُجْرَتِهِ وَنَادٰى كَعْبَ بْنَ مَالِكٍ قَالَ يَا كَعْبُ قَالَ لَبَّيْكَ يَا رَسُوْلَ اللّٰهِ فَاَشَارَ بِيَدِهِ اَنْ ضَعِ الشَّطْرَ مِنْ دَيْنِكَ قَالَ كَعْبٌ قَدْ فَعَلْتُ يَا رَسُوْلَ اللّٰهِ قَالَ قُمْ فَاقْضِهِ (مُتَّفَقٌ عَلَيْهِ)

8. **Salamah-b-al Akwa'a** reported : We were seated near the Holy Prophet when a dead body was brought for prayer. They said : Say prayer for him. He said : Is there any debt due from him ? They replied "No". Then he led prayer for him. Then another dead body was brought. He enquired : Has he got any dues ? 'Yes' it was said. He asked : Has he left anything ? They replied : Three dinars. Then he led prayer for him. Afterwards a third one was brought. He asked : Has he got any debt ? They replied : Three dinars. He said : Has

عَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ كُنَّا جُلُوْسًا عِنْدَ النَّبِيِّ صلعم اِذْ اُتِيَ بِجَنَازَةٍ فَقَالُوْا صَلِّ عَلَيْهَا فَقَالَ هَلْ عَلَيْهِ دَيْنٌ قَالُوْا لَا فَصَلّٰى عَلَيْهَا ثُمَّ اُتِيَ بِجَنَازَةٍ اُخْرٰى فَقَالَ هَلْ عَلَيْهِ دَيْنٌ قِيْلَ نَعَمْ قَالَ فَهَلْ تَرَكَ شَيْئًا قَالُوْا ثَلٰثَةَ دَنَانِيْرَ فَصَلّٰى عَلَيْهَا ثُمَّ اُتِيَ بِالثَّالِثَةِ فَقَالَ هَلْ عَلَيْهِ دَيْنٌ قَالُوْا ثَلَاثَةُ دَنَانِيْرَ قَالَ هَلْ تَرَكَ شَيْئًا

829. This shows that the teachings of the Holy Prophet were all directed to remove human sufferings and wants. For this he has been termed 'mercy of the worlds'—(21 : 107 Q). It appears that demand for repayment of a loan within the mosque is lawful and that there should be settlement between debtors and creditors in case of contest.

he left anything ? "No" replied they. He then said : Say prayer for your companion. Abu Qatadah requested : Say prayer for him, O Messenger of Allah ; his debt is upon me. Then he led prayer for him.[830]

—*Bukhari.*

قَالُوْا لَا قَالَ صَلُّوْا عَلٰى صَاحِبِكُمْ قَالَ اَبُوْ قَتَادَةَ صَلِّ عَلَيْهِ يَا رَسُوْلَ اللّٰهِ وَعَلَىَّ دَيْنُهٗ فَصَلّٰى عَلَيْهِ

(اَلْبُخَارِيُّ)

9. **Abu Hurairah** reported that the Messenger of Allah said : Whoso takes loan of the properties of men intending to pay it back, Allah gives him means to pay it, and whoso takes loan intending to destroy it, Allah will destroy him for it. —*Bukhari.*

عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِىِّ صلعم قَالَ مَنْ اَخَذَ اَمْوَالَ النَّاسِ يُرِيْدُ اَدَاءَهَا اَدّٰى اللّٰهُ عَنْهُ وَمَنْ اَخَذَ يُرِيْدُ اِتْلَافَهَا اَتْلَفَهُ اللّٰهُ عَلَيْهِ

(اَلْبُخَارِيُّ)

10. **Abu Qatadah** reported that a man enquired : O Messenger of Allah ! inform me that if I be killed in the way of Allah, patient, hopeful of reward, advancing forward without retreating, Allah will whether forgive my sins. "Yes" replied the Apostle of Allah. When he retraced his steps, he called him and said : Yes, except debt. Thus said Gabriel.[831] *Muslim.*

عَنْ اَبِىْ قَتَادَةَ قَالَ قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ قُتِلْتُ فِىْ سَبِيْلِ اللّٰهِ صَابِرًا مُحْتَسِبًا مُقْبِلًا غَيْرَ مُدْبِرٍ يُكَفِّرُ اللّٰهُ عَنِّىْ خَطَايَايَ فَقَالَ رَسُوْلُ اللّٰهِ صلعم نَعَمْ فَلَمَّا اَدْبَرَ نَادَاهُ فَقَالَ نَعَمْ اِلَّا الدَّيْنَ كَذٰلِكَ قَالَ جِبْرَئِيْلُ

(مُسْلِمٌ)

830. We can guess from this Hadis what a great stress was laid by the Holy Prophet for repayment of debts and loans. Yet inspite of this, we are forgetful or unmindful of what we have got as dues and even venture to deny the loan altogether when demanded. This does not mean that the Holy Prophet prohibited funeral service over a deceased debtor. Imam Shafeyi and others hold it lawful irrespective of the fact whether the debtor left any property or not. Imam Abu Hanifa holds funeral service on a debtor as unlawful. Imams Abu Yusuf and Muhammad differ from their master and say that security is sufficient for a deceased debtor who left no property.

831. Rights of men upon men are great, and the sin of infringement of a right is not forgiven till the man to whom the right is due forgives the defaulter. How many of us neglect this great pronouncement of the Holy Prophet and even deny loans taken on bonds, handnotes, receipts and documents.

11. **Abdullah-b-Amr** reported that the Apostle of Allah said: Every sin of a martyr shall be forgiven except debt.[832] —*Muslim.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ يُغْفَرُ لِلشَّهِيْدِ كُلُّ ذَنْبٍ اِلَّا الدَّيْنَ (مسلم)

12. **Abu Hurairah** reported that a dead man leaving debt due from him, being brought before the Messenger of Allah, was asked: Has he left any source of payment for his debt? If he was informed that he left means for payment, he said funeral prayer, but if not, he used to address the Muslims: Say prayer for your companions. When Allah granted him victories, he stood and said: I am an object of love of the Muslims more than themselves So whoso among the believers dies and leaves debt, then its payment is on me, and whoso leaves property, it is for his heirs.[833] —*Agreed.*

عَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يُؤْتٰى بِالرَّجُلِ الْمُتَوَفّٰى عَلَيْهِ الدَّيْنُ فَيَسْاَلُ هَلْ تَرَكَ لِدَيْنِهٖ قَضَاءً فَاِنْ حُدِّثَ اَنَّهٗ تَرَكَ وَفَاءً صَلّٰى وَاِلَّا قَالَ لِلْمُسْلِمِيْنَ صَلُّوْا عَلٰى صَاحِبِكُمْ فَلَمَّا فَتَحَ اللّٰهُ عَلَيْهِ الْفُتُوْحَ قَامَ فَقَالَ اَنَا اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ فَمَنْ تُوُفِّىَ مِنَ الْمُؤْمِنِيْنَ فَتَرَكَ دَيْنًا فَعَلَىَّ قَضَاؤُهٗ وَمَنْ تَرَكَ مَالًا فَهُوَ لِوَرَثَتِهٖ (متفق عليه)

13. **Abu Hurairah** reported that the Messenger of Allah said: The soul of the believer remains hanging with his debt till it is paid. *Shafeyi, Ahmad, Tirmizi, Ibn Majah.*

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهٖ حَتّٰى يُقْضٰى عَنْهُ (اَلشَّافِعِىُّ وَاَحْمَدُ وَالتِّرْمِذِىُّ وَابْنُ مَاجَةَ)

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832. "Dain" signifies all rights of men and not simply debt such as dues of property, blood, honour, and backbiting. If a person is defamed, slandered, or backbited, his rights are considered to be infringed. The backbiter owes a debt to him for this. This tradition shows that Gabriel took revelation besides what is in the Quran to the Prophet, that is, Hadis Qudsi.

833. This shows that debts left by individuals without any property are the concerns of the Estate for payment from the Public Treasury of the ruling king In the Exchequer of Islam, there was compulsory provision for the poor, destitute and those involved in debts without means of repayment. This principle has been forgotten by modern estates. The Muslim estates should recognise these loans as national debts to be paid out of the booty gained in conquest.

14. **Abu Musa** reported from the Prophet who said : Verily the greatest of sins to Allah with which a man shall meet Him after the great sins which Allah prohibited is a man's dying with debt outstanding but leaving nothing for its payment.

—*Ahmad, Abu Daud.*

عَنْ اَبِیْ مُوْسٰی عَنِ النَّبِیِّ صلعم قَالَ اِنَّ اَعْظَمَ الذُّنُوْبِ عِنْدَ اللّٰهِ اَنْ یَلْقٰهُ بِهَا عَبْدٌ بَعْدَ الْکَبَائِرِ الَّتِیْ نَهَی اللّٰهُ عَنْهَا اَنْ یَمُوْتَ رَجُلٌ وَعَلَیْهِ دَیْنٌ لَا یَدَعُ لَهٗ قَضَاءً

(اَحْمَدُ وَ اَبُوْدَاوٗدَ)

15. **Jaber** reported : I had a debt due from the Apostle of Allah. He paid it back and paid me excess.[834]

—*Abu Daud.*

عَنْ جَابِرٍ قَالَ کَانَ لِیْ عَلَی النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ دَیْنٌ فَقَضَانِیْ وَزَادَ (اَبُوْدَاوٗدَ)

16. **Abdullah-b-Abu Rabia** reported : The Holy Prophet borrowed from me 40,000 (dirhams). Then came to him wealth, and he paid it to me and said : May the Almighty Allah give blessing to your family and wealth. Verily the reward of advance loan is praise and payment. —*Nisai.*

عَنْ عَبْدِ اللّٰهِ ابْنِ اَبِیْ رَبِیْعَةَ قَالَ اسْتَقْرَضَ مِنِّیَ النَّبِیُّ صلعم اَرْبَعِیْنَ اَلْفًا فَجَاءَهٗ مَالٌ فَدَفَعَهٗ اِلَیَّ وَقَالَ بَارَکَ اللّٰهُ تَعَالٰی فِیْ اَهْلِکَ وَمَالِکَ اِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالْاَدَاءُ (اَلنَّسَائِیُّ)

17. **Sharid** reported that the Messenger of Allah said : For a solvent man, his honour and punishment become lawful. Ibnul Mobarak said: His honour is lawful means to treat him harshly and his punishment is to confine him.[835]

—*Abu Daud, Niasi.*

عَنِ الشَّرِیْدِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَیُّ الْوَاجِدِ یُحِلُّ عِرْضَهٗ وَعُقُوْبَتَهٗ قَالَ ابْنُ الْمُبَارَکِ یُحِلُّ عِرْضَهٗ یُغْلَظُ لَهٗ وَعُقُوْبَتَهٗ یُحْبَسُ لَهٗ (اَبُوْدَاوٗدَ وَالنَّسَائِیُّ)

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834. In absence of contract, payment of debt voluntarily with excess amount is lawful This will not be considered as interest which is a contract for excess of the principal lent and which is demanded by the creditor.

835. If the rich man does not hasten to pay his debt, harsh words can lawfully be used with him, and he may be imprisoned according to the order of the judge. Thus there is civil imprisonment in Islam for non-payment of debt by a solvent man.

18. **Anas** reported that the Messenger of Allah said : When someone of you gives a loan, and then he (debtor) sends present to him or carries him upon a beast—don't ride on it, nor accept it unless it existed between them previous to it.[836] —*Ibn Majah, Baihaqi.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا اَقْرَضَ اَحَدُكُمْ قَرْضًا فَاَهْدٰى اِلَيْهِ اَوْ حَمَلَهٗ عَلَى الدَّابَّةِ فَلَا يَرْكَبْهُ وَلَا يَقْبَلْهَا اِلَّا اَنْ يَكُوْنَ جَرٰى بَيْنَهٗ وَبَيْنَهٗ قَبْلَ ذٰلِكَ

(اِبْنُ مَاجَةَ وَالْبَيْهَقِيُّ)

19. **Same** reported from the Holy Prophet who said : When a man advances loan to someone of you, let him not take present. —*Bukhari.*

عَنْهُ عَنِ النَّبِيِّ صلعم قَالَ اِذَا اَقْرَضَ الرَّجُلُ اَحَدَكُمْ فَلَا يَاْخُذْ هَدِيَّةً (اَلْبُخَارِيُّ)

20. **Abu Burdah-b-Musa** reported : I came to Medina and met Abdullah-b-Salam. He said : Verily you are in a land wherein usury is prevalent. So when you have got dues from a man, and the latter gives you present of a load of figs or a load of wheat or a load of grass, don't accept it as it is usury.

—*Bukhari.*

عَنْ اَبِيْ بُرْدَةَ بْنِ مُوْسٰى قَالَ قَدِمْتُ الْمَدِيْنَةَ فَلَقِيْتُ عَبْدَ اللّٰهِ بْنَ سَلَامٍ فَقَالَ اِنَّكَ بِاَرْضٍ فِيْهَا الرِّبٰى فَاشٍ فَاِذَا كَانَ لَكَ عَلٰى رَجُلٍ حَقٌّ فَاَهْدٰى اِلَيْكَ حِمْلَ تِبْنٍ اَوْ حِمْلَ شَعِيْرٍ اَوْ حِمْلَ قَتٍّ فَلَا تَاْخُذْهُ فَاِنَّهٗ رِبًوا

(اَلْبُخَارِيُّ)

285w. **Bara'a-b-A'Jib** reported that the Messenger of Allah said : The debtor will remain confined in his debt complaining to his One Lord on the Resurrection Day.

—*Sharhi Sunnat.*

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم صَاحِبُ الدَّيْنِ مَاسُوْرٌ بِدَيْنِهٖ يَشْكُوْ اِلٰى رَبِّهِ الْوَحْدَةَ يَوْمَ الْقِيٰمَةِ (شرح السنة)

And it has been narrated by him that Mu'az was indebted,

وَرُوِيَ اَنَّ مُعَاذًا كَانَ يَدَانُ فَاَتٰى غُرَمَاؤُهٗ اِلٰى

836. Whatever is acquired towards profit from the debtor is usury unless there was practice of sending presents to each other previous to the loan. It is stated in 'Malabudda-Minhu' that a creditor should not even accept invitation from a debtor except as aforesaid.

and his creditor came to the Holy Prophet. So the Prophet purchased all his properties in exchange of his debt till Mu'az stood penniless.[837]

286w. **Abdur Rahman-b-Ka'ab-b-Malek** reported that Mu'az-b-Jabal was a benevolent young man, and was not earning anything. Then he continued to be in debt, till all his properties were involved in debt. He came to the Prophet and talked with him that he might request his creditors that if they would remit for anybody, they should remit for Mu'az on account of the Holy Prophet. Then the Prophet purchased his property for them, till Mu'az stood penniless. —*Sayeed* (*Defective*).

287w. **Abu Sayeed al-Khudri** reported that a dead body was brought to the Messenger of Allah for funeral prayer over it. He enquired : Is there any debt due from your companion ? 'Yes' said they. He asked : Has he left anything for payment ? 'No' said he. He then said : Pray for your companion. Ali-b-Abi Taleb said : O Messenger of Allah ! his debt is upon me. Then he stepped forward and led prayer for him. In a narration of the same meaning he said : May Allah save your surety from fire as you saved

النَّبِيِّ صلعم فَبَاعَ النَّبِيُّ صلعم مَالَهُ كُلَّهُ فِي دَيْنِهِ حَتَّى قَامَ مُعَاذٌ بِغَيْرِ شَيْءٍ

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ مُعَاذُ بْنُ جَبَلٍ شَابًّا سَخِيًّا وَكَانَ لَا يُمْسِكُ شَيْئًا فَلَمْ يَزَلْ يَدَانُ حَتَّى اَغْرَقَ مَالَهُ كُلَّهُ فِي الدَّيْنِ فَاَتَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَهُ لِيُكَلِّمَ غُرَمَاءَهُ فَلَوْ تَرَكُوا لِاَحَدٍ لَتَرَكُوا لِمُعَاذٍ لِاَجْلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَاعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَهُمْ مَالَهُ حَتَّى قَامَ مُعَاذٌ بِغَيْرِ شَيْءٍ (سَعِيْدٌ مُرْسَلًا)

عَنْ اَبِي سَعِيْدِنِ الْخُدْرِيِّ قَالَ اُتِيَ النَّبِيُّ صلعم بِجَنَازَةٍ لِيُصَلِّيَ عَلَيْهَا فَقَالَ هَلْ عَلٰى صَاحِبِكُمْ دَيْنٌ قَالُوْا نَعَمْ قَالَ هَلْ تَرَكَ لَهُ مِنْ وَفَاءٍ قَالُوْا لَا قَالَ صَلُّوْا عَلٰى صَاحِبِكُمْ قَالَ عَلِيٌّ اِبْنُ اَبِي طَالِبٍ عَلَيَّ دَيْنُهُ يَا رَسُوْلَ اللّٰهِ فَتَقَدَّمَ فَصَلّٰى عَلَيْهِ وَفِي رِوَايَةٍ مَعْنَاهُ وَ قَالَ فَكَّ اللّٰهُ رِهَانَكَ مِنَ النَّارِ كَمَا فَكَكْتَ

837. This is a defective tradition. The author of Mishkat says that he could not find where this tradition was found by the author of Masabih It is according to him in " Muntaqa " with a slight different text. Muntaqa was compiled by Ibn Taimi.

the loan of your brother Muslim. There is no Muslim who pays off the debts of his brother but Allah will save his surety on the Resurrection Day.

—*Sharhi-sunnat.*

288w. **Imran-b-Hussain** reported that the Messenger of of Allah said : Whoso has got dues for him from a man and then gives time to him (for repayment), there is a charity for him every day. —*Ahmad.*

289w. **Sa'ad-b-al-atwal** reported : My brother died and left 300 dinars and left behind minor children. Then I wished to spend (it) for them. The Messenger of Allah said to me : Verily your brother is in prison for his debt, so pay him off. He said : Then I went, paid him, returned and said : O Messenger of Allah ! I have paid him, and there remains none except a woman who claims two dinars without any proof for her. He said : Pay her, as she is truthful.[838]

—*Ahmad.*

290w. **Mohammad-b-Abdullah** reported : We were seated on the terrace of the mosque where dead bodies were kept, and the Apostle of Allah was seated behind our backs.

رِهَانَ اَخِيكَ الْمُسْلِمِ لَيْسَ مِنْ عَبْدٍ مُسْلِمٍ يَقْضِي عَنْ اَخِيهِ دَيْنَهُ اِلَّا فَكَّ اللّٰهُ رِهَانَهُ يَوْمَ الْقِيٰمَةِ (شَرْحُ السُّنَّةِ)

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ لَهُ عَلٰى رَجُلٍ حَقٌّ فَمَنْ اَخَّرَهُ كَانَ لَهُ بِكُلِّ يَوْمٍ صَدَقَةٌ (اَحْمَدُ)

عَنْ سَعْدِ بْنِ الْاَطْوَلِ قَالَ مَاتَ اَخِي وَتَرَكَ ثَلٰثَ مِائَةِ دِيْنَارٍ وَتَرَكَ وَلَدًا صِغَارًا فَاَرَدْتُ اَنْ اُنْفِقَ عَلَيْهِمْ فَقَالَ لِي رَسُولُ اللّٰهِ صلعم اِنَّ اَخَاكَ مَحْبُوسٌ بِدَيْنِهِ فَاقْضِ عَنْهُ قَالَ فَذَهَبْتُ فَقَضَيْتُ عَنْهُ ثُمَّ جِئْتُ فَقُلْتُ يَا رَسُولَ اللّٰهِ قَدْ قَضَيْتُ عَنْهُ وَلَمْ تَبْقَ اِلَّا امْرَاةٌ تَدَّعِي دِيْنَارَيْنِ وَلَيْسَتْ لَهَا بَيِّنَةٌ قَالَ اَعْطِهَا فَاِنَّهَا صَادِقَةٌ (اَحْمَدُ)

عَنْ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ قَالَ كُنَّا جُلُوسًا بِفِنَاءِ الْمَسْجِدِ حَيْثُ يُوضَعُ الْجَنَائِزُ وَرَسُولُ اللّٰهِ صلعم جَالِسٌ بَيْنَ ظُهْرَانَيْنَا فَرَفَعَ

838. This tradition proves that payment of dues and debts of the deceased stands against his assets. They must first be paid, and then what will remain will devolve upon his heirs.

The Apostle of Allah raised up his look towards heaven and recognised, and then cast his look down and placed his hand upon his forehead. He exclaimed : Glory to Allah ! Glory to Allah ! What a great warning has just come down ! He (narrator) said : Then we remained silent for our one day and our one night but we did find nothing but good, till dawn came over us. Muhammad said : I asked the Messenger of Allah : what is the great warning which has just come down ? He said : Regarding debt. And by One in whose Hand there is the life of Muhammad, if a man be killed in the way of Allah and then raised to life, and again be killed in the way of Allah and again raised to life, and again be killed in the way of Allah and again raised to life with debt due from him, he shall not enter paradise till his debt is satisfied.

Ahmad, Sharhi-sunnat.

رَسُوْلُ اللّٰهِ صلعم بَصَرَهُ قِبَلَ السَّمَاءِ فَنَظَرَ ثُمَّ طَأْطَأَ بَصَرَهُ وَوَضَعَ يَدَهُ عَلٰى جَبْهَتِهِ قَالَ سُبْحَانَ اللّٰهِ سُبْحَانَ اللّٰهِ مَاذَا نَزَلَ مِنَ التَّشْدِيْدِ قَالَ فَسَكَتْنَا يَوْمَنَا وَلَيْلَتَنَا فَلَمْ نَرَ اِلَّا خَيْرًا حَتّٰى اَصْبَحْنَا قَالَ مُحَمَّدٌ فَسَاَلْتُ رَسُوْلَ اللّٰهِ صلعم مَا التَّشْدِيْدُ الَّذِىْ نَزَلَ قَالَ فِى الدَّيْنِ وَالَّذِىْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَوْ اَنَّ رَجُلًا قُتِلَ فِىْ سَبِيْلِ اللّٰهِ ثُمَّ عَاشَ ثُمَّ قُتِلَ فِىْ سَبِيْلِ اللّٰهِ ثُمَّ عَاشَ ثُمَّ قُتِلَ فِىْ سَبِيْلِ اللّٰهِ ثُمَّ عَاشَ وَعَلَيْهِ دَيْنٌ مَا دَخَلَ الْجَنَّةَ حَتّٰى يُقْضٰى دَيْنُهٗ

(اَحْمَدُ وَشَرْحُ السُّنَّةِ)

CHAPTER XIII

SECTION 2

839. Insolvency

The Islamic law of Insolvency is that the creditors can take possession of every thing of debtor except his person which is free from being molested or sent to prison. There is no civil prison in Islam for a debtor, as by imprisonment the loan can not be realised owing to the insolvent's possessing no property of any kind. This is signified by Prophet's word—"There is nothing for you except that" in 13 : 22. Among several creditors, he whose exact goods are found in possession of the debtor is entitled to them to the exclusion of other creditors. If part price has been given, the buyer is entitled to get the propottionate thing according to Imams Malek and Shafeyi but

not according to Imam Abu Hanifa who holds that to take back anything already sold is unlawful. The debtor, however, cannot prefer only one among several creditors.

———):o:(———

21. **Abu Hurairah** reported that the Messenger of Allah said : Whoso becomes insolvent and afterwards a man (creditor) takes hold of his exact property, he is more entitled to it than others.[840] —*Agreed.*

عَنْ اَبِی هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَیُّمَا رَجُلٍ اَفْلَسَ فَاَدْرَكَ رَجُلٌ مَالَهٗ بِعَیْنِهٖ فَهُوَ اَحَقُّ بِهٖ مِنْ غَیْرِهٖ مُتَّفَقٌ عَلَیْهِ

22. **Abu Sayeed** reported that a man suffered damage during the time of the Holy Prophet in respect of fruits which he had purchased. His debt became heavy. The Messenger of Allah addressed : Give alms to him. So the people paid him alms but that did not come up towards satisfaction of his (entire) debt. Then the Apostle of Allah said to his creditors : Take what you find, and there is nothing besides that for you. —*Muslim*

عَنْ اَبِی سَعِیْدٍ قَالَ اُصِیْبَ رَجُلٌ فِیْ عَهْدِ النَّبِیِّ صلعم فِیْ ثِمَارٍ اِبْتَاعَهَا فَكَثُرَ دَیْنُهٗ فَقَالَ رَسُوْلُ اللّٰهِ صلعم تَصَدَّقُوْا عَلَیْهِ فَتَصَدَّقَ النَّاسُ عَلَیْهِ فَلَمْ یَبْلُغْ ذٰلِكَ وَفَاءَ دَیْنِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صلعم لِغُرَمَائِهٖ خُذُوْا مَا وَجَدْتُمْ وَلَیْسَ لَكُمْ اِلَّا ذٰلِكَ (مُسْلِمٌ)

23 **Abu Khaldah** az-Zoraqi reported : We came to Abu Hurairah about a companion of ours who had become bankrupt. He said : This is about what the Apostle of of Allah gave decision : Whoso dies and becomes bankrupt—the owner of goods is more entitled to his goods when he exactly finds them.

—*Shafeyi, Ibn Majah.*

عَنْ اَبِیْ خَلْدَةَ الزَّرْقِیِّ قَالَ جِئْنَا اَبَا هُرَیْرَةَ فِیْ صَاحِبٍ لَنَا قَدْ اَفْلَسَ فَقَالَ هٰذَا الَّذِیْ قَضٰی فِیْهِ رَسُوْلُ اللّٰهِ صلعم اَیُّمَا رَجُلٍ مَاتَ اَوْ اَفْلَسَ فَصَاحِبُ الْمَتَاعِ اَحَقُّ بِمَتَاعِهٖ اِذَا وَجَدَهٗ بِعَیْنِهٖ الشَّافِعِیُّ وَ ابْنُ مَاجَةَ

840. If a person sell a thing to a man on credit, and the purchaser becomes insolvent, the buyer can take hold of the exact property sold to him, if it was not consumed beforehand. If, however, no identical property is found, it will not be lawful for a creditor to take possession of his entire property to the exclusion of others.

(*a*) **Distinction between Qarz and Areeat** The distinction between these two kinds of loan is that Qarz signifies loan of money, while Areeat signifies loans of things other than money. In the former, the intention is to destroy the substance of what is borrowed i.e. to spend the identical money received from the creditor, and afterwards to return an equal number of similars. In the other, the intention is to enjoy the usufract without injuring the substance which is to be returned in its identical state. For example a person borrowed a book and read it and afterwards returned it. It is Areeat ; whereas a person borrowed Rs. 50 and returned the like amount in different coins, it is loan.

(*b*) **Areeat is also a lease of property**. Lands may be let out in the form of lease for plantations or for cultivations. The borrower is not responsible for accidental loss or damage. It is in the nature of a trust. If it is lost in the hand of a borrower without his fault, he is not answerable for it. It is not lawful for a borrower to let out a loan. If he lets it out, he becomes responsible for it immediately upon delivery of possession.

24. **Qatadah** reported : I heard a man say—There occured an uproar in Medina. Then the Holy Prophet sought loan of a horse from Abu Talha known as "Al-Mandub." He rode on. When he returned, he said : We have seen nothing, we have found it but a sea.[842]

—*Agreed*

عَنْ قَتَادَةَ قَالَ سَمِعْتُ اَنَسًا يَقُوْلُ كَانَ فَزَعٌ بِالْمَدِيْنَةِ فَاسْتَعَارَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَسًا مِنْ اَبِيْ طَلْحَةَ يُقَالُ لَهُ الْمَنْدُوْبُ فَرَكِبَ فَلَمَّا رَجَعَ قَالَ مَا رَاَيْنَا مِنْ شَيْءٍ وَاِنْ وَجَدْنَاهُ لَبَحْرًا

متفق عليه

25. **Omayyah-b-Safwan** from his father reported that the Holy Prophet took loan of his coats of mail on the Day of Hunain. He enquired :

عَنْ اُمَيَّةَ بْنِ صَفْوَانَ عَنْ اَبِيْهِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْتَعَارَ مِنْهُ اَدْرَاعَهُ يَوْمَ

842. This horse was weak and slow-running, but when the Holy Prophet rode on it, it ran fast like a fast-going sea, and immediately came back after patrolling the city of Medina. This was occasioned by an alarm of attack raised by the people. This shows that the Apostle was so courageous that at dead of night he alone went round the city unguarded and careless of his life. He was a model for a general and a king. This also proves that loan of animals is lawful and that animals can lawfully be named.

O Muhamad ! is it by extortion? He said : Rather by way of secured loan[843]

—*Abu Daud*

حُنَيْنٍ فَقَالَ اَغَصْبًا يَا مُحَمَّدُ قَالَ بَلْ عَارِيَةً مَضْمُونَةً (ابو داؤد)

26. **Abu-Omamah** reported: I heard the Messenser of Allah say : Areeat loan must be paid back, and minha[844] present must be returned, and debt must be paid, and the surety is a debtor.

—*Abu Daud, Tirmizi*

عَنْ اَبِي اُمَامَةَ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ الْعَارِيَةُ مُؤَدَّاةٌ وَ الْمِنْحَةُ مَرْدُودَةٌ وَ الدَّيْنُ مَقْضِيٌّ وَ الزَّعِيمُ غَارِمٌ (اَلتِّرْمِذِي وَ اَبُوْدَاوُد)

———:o:———

SECTION 4

845 Usury and Interest

(*a*) What does Riba mean ?

Riba or usury signifies literally an excess or addition, but in theological terms, it means an addition over and above the principal thing lent In other words, it is an excess, according to legal standard of measurement and weight, in one of two homogeneous articles in which such excess is stipulated as an obligatory obligation on one of the contracting parties. Riba includes all kinds of interest whether the rate is high or low and whether the interest is or is not added to the principle sum after fixed periods. The following are therefore the ingredients of usurious transactions :—

1. The two things of exchange between the parties must be homogeneous or of same character, viz, gold for gold or corn for corn.

2. They must be unequal in measurement and weight. If gold is exchanged for gold of the same weight and quality in hand to hand transactions, it is not interest. If unequal, the excess must be interest.

3. They must not be in hand to hand transactions. If a guinea is given for 1½ guinea to be paid at a future date, the excess will be considered as interest.

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843. According to Imam Abu Hanifa, such loan is trust. If object of trust is damaged or lost, it is not to be paid back, but its price shall be paid. The word "Mazmunatun" is used here in this sense.

844. Minha is present of the produce of property but not corpus of the property. An animal, for example, is given to a man for use of its milk or a garden for its fruits to be enjoyed. It is the duty of the person benefitted to return the corpus of the property in due time.

4. There must be stipulation or demand for the excess. If excess is paid by way of thanks and gratitude willingly and voluntarily, it will not be considered as interest (13 : 15).

5. The two contracting parties must be Muslims or one Muslim and another non-Muslim in Darul-Amanat (peaceful country) or a protected non-Muslim (zimme).

It appears from the above definitions and principal factors which constitute usury that two non-homogeneous things cannot constitute usury ; for example, two pounds of rice given in exchange of 2 pounds of wheat. It is not an usurious transaction because things are different. In hand to hand transactions of like amount of homogeneous things, there is no usury. There is usury in delivery of known things for unknown quantity or delivery of unknown quantity for known things ; for example, unknown quantity of nuts are sold for Rs. 1001 or so. Imam Shafeyi maintains that there is usury in things of esculent nature in addition to things of weight. Imams Abu Hanifa and others hold the contrary and reject the version of Imam Shafeyi. For example, ten yards of Calcutta cloth may be sold for 5 yds of Calcutta cloth because they are not things of weight. This has been overruled by Imam Abu Hanifa. It is however maintained that superiority or inferiority of articles has got no effect in usury, and hence it is lawful to sell a better quantity of any article in exchange of an equal quantity of an inferior sort. If, however, good and bad qualities are not equal, they will constitute usurious transactions.

(*b*) **Exceptions.** The above rules are not applicable to things other than the following enumerated by traditions—gold, silver, wheat, barley, salt and dates or things of similar nature. This is the view of Imam Abu Hanifa. Therefore sale of one egg for two eggs is lawful. Imam Shafeyi differs as noted above.

(*c*) **Benefits derived from debtors.** Creditors using anything of debtors will add interest to the loan advanced. The relation between creditor and debtor is sacred, and any advantage, however insignificant, gained over debtors by creditors in any shape or form will be tinged with the dust of usury. Any present, feast etc. given by a debtor to a creditor is usury (13 : 18). Islam thus lays down rules for guidance of creditors and debtors which, if followed by modern world in good spirit, would go a great way to solve economic questions

(*d*) **Usury unlawful.** The Quran declares : Those who swallow

down usury cannot arise except as one whom the devil has prostrated by his touch does arise ; that is because they say : Trading is only like usury and Allah has allowed trading and prohibited usury—2 : 275 Q. "O you who believe ! do not devour usury, doubling and redoubling, and be careful of your duty to Allah that you may be successful - 3 : 129 Q. The Quran hates Shylock the Jew and persons like him who follow "pound-of-flesh" policy. It recites : O you who believe ! be careful of your duty to Allah, and give up what remains due from usury if you are believers. But if you do it not, then be informed of war from Allah and His Apostle, and if you repent, then you shall have your capital, neither shall you make the debtor suffer loss, nor shall you be made to suffer loss—2 : 278, 279 Q. What a greater condemnation of usury can there be than that Allah and His Apostle will be called upon to fight against the usurer ? The Messenger of Allah cursed the devourer of usury, its payer, its scribe, its witness and any abettor to it (13 : 27, 46). One dirham of usury which a man devours with knowledge is greater than a son's fornications with his mother (13 : 43). He will suffer untold misery on the Resurrection Day (13 : 43). The Holy Prophet saw usurers in hell—13 : 45. The last verse about temporal laws was on usury—13 : 47.

(e) **Reasons for prohibition**. The great object of Islam is to foster genuine brotherly love, and encourage mutual co-operation for smooth sailing of wordly affairs. It has also got the object of mitigation of human sufferings of millions of down-trodden poor men living from hand to mouth. It foresaw the great economic upheaval in latter times and great difference in possession of wealth, and also clashes and strikes between capital and labour, the rich and the poor, the landlords and the tenants. It has therefore recognised a right of money and property and yet at the same time encouarged with high hopes of rewards, charities and loans without any interest for the benefit of the poor and the weak. The world can only go on economically and politically with co-operation of the labourers, cultivators and tillers of the soil. If they do not get their due share and co-operation from the capitalists and the landlords, there is the inevitable clash Labour will help the capital with their labour, and capital will help labour. The society that recognises and enforces this principle can thrive well. Hence oppression by usurious transactions is strictly unlawful in Islam, and its general practice is also condemned like its efforts in uprooting

idolatry root and branch and even by proscribing life-pirctures. Another object of prohibition is to avoid miserly habits, selfish nature, mean mindedness, and absence of fellow feeling. This can be seen when we daily see around us the usurers who are generally misers, persimonious, selfish, idle and devoid of the milk of human kindness If usury and interest were prohibited by modern world, the great economic questions would have been greatly solved. The former Muslims were economically prosperous. This fact shows that there is a great economic policy in forsaking interest.

(*f*) **Prosperity not in usury.** Prosperity lies in charity and not in usury. The Holy Quran says : And whatever you lay out in usury, so that it may increase in the property of men, it shall not increase with Allah, and whatever you give in charity desiring Allah's pleasure, it is these that shall get manifold—30 : 39Q. Allah does not bless usury and He causes charitable deeds to prosper—2 : 276Q. Usury though increases, it turns towards little (13 : 44)

(*g*) **Interest on Bank deposits** Interest from hostile non-Muslims or from those non-Muslims whose avowed object is to destroy the Muslims whenever opportunity arises is quite legal. What is true of non-Muslim individuals is true of non Muslim banks and organizations.

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27. **Jaber** reported that the Messenger of Allah cursed the devourer of usury, its payer, its scribe, and its two witnesses. And he said that they are equal (in sins). —*Muslim.*

عَنْ جَابِرٍ قَالَ لَعَنَ رَسُوْلُ اللهِ صلعم اٰكِلَ الرِّبٰوا وَمُوْكِلَهٗ وَكَاتِبَهٗ وَشَاهِدَيْهِ وَقَالَ هُمْ سَوَاءٌ (مُسْلِمٌ)

28. **Obadah-b-Swamet** reported that the Apostle of Allah said : Gold for gold, silver for silver, barley for barley, wheat for wheat, date for date, and salt for salt and like for like, equally in hand to hand transactions. When these kinds differ, then sell them as you wish when it is in hand to hand (transaction)[846] —*Muslim.*

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اَلذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيْرُ بِالشَّعِيْرِ وَالتَّمْرُ بِالتَّمْرِ وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلٍ سَوَاءً يَدًا بِيَدٍ فَاِذَا اخْتَلَفَتْ هٰذِهِ الْاَصْنَافُ فَبِيْعُوْا كَيْفَ شِئْتُمْ اِذَا كَانَ يَدًا بِيَدٍ (مُسْلِمٌ)

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845 Gold and silver must be similar in weight in hand to hand transactions irrespective of their size. If size differs, there is no harm, but weight must be the same.

29. **Abu Sayeed al-Khodri** reported that the Messenger of Allah said : Gold for gold, silver for silver, barley for barley, wheat for wheat, date for date, salt for salt and like for like in hand to hand (transaction). Whoso gives more or takes more, then the taker and the giver are equal in taking interest therein. —*Muslim.*

عَنْ اَبِیْ سَعِیْدِ نِ الْخُدْرِیِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلذَّهَبُ بِا لذَّهَبِ وَ الْفِضَّةُ بِالْفِضَّةِ وَ الْبُرُّ بِا لْبُرِّ وَا لشَّعِیْرُ بِالشَّعِیْرِ وَ التَّمْرُ بِا لتَّمْرِ وَالْمِلْحُ بِا لْمِلْحِ مِثْلًا بِمِثْلٍ یَدًا بِیَدٍ فَمَنْ زَادَ اَوِ اسْتَزَادَ فَقَدْ اَرْبَی اَلْاٰخِذُ وَ الْمُعْطِیْ فِیْهِ سَوَاءٌ (مُسْلِمٌ)

30. **Same** reported that the Messenger of Allah said : Don't sell gold for gold unless like for like and don't increase something of it upon something, and don't sell silver for silver unless like for like and don't increase something of it upon something, and don't sell the absent therefrom for the present. *Agreed upon it. In a narration* : Sell not gold for gold, nor silver for silver unless measurement for measurement.[847]

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تَبِیْعُوا الذَّهَبَ بِا لذَّهَبِ اِلَّا مِثْلًا بِمِثْلٍ وَ لَا تُشِفُّوْا بَعْضَهَا عَلٰی بَعْضٍ وَلَا تَبِیْعُوا الْوَرِقَ بِالْوَرِقِ اِلَّا مِثْلًا بِمِثْلٍ وَلَا تُشِفُّوْا بَعْضَهَا عَلٰی بَعْضٍ وَلَا تَبِیْعُوْا مِنْهَا غَائِبًا بِنَاجِزٍ (مُتَّفَقٌ عَلَیْهِ) وَفِیْ رِوَایَةٍ لَا تَبِیْعُوا الذَّهَبَ بِالذَّهَبِ وَ لَا الْوَرِقَ بِالْوَرِقِ اِلَّا وَزْنًا بِوَزْنٍ

31. **Me'mar-b-Abdullah** reported : I used to hear the Holy Prophet say : Food for food, like for like. —*Muslim.*

عَنْ مَعْمَرِ بْنِ عَبْدِ اللّٰهِ قَالَ كُنْتُ اَسْمَعُ رَسُوْلَ اللّٰهِ صلعم یَقُوْلُ الطَّعَامُ بِا لطَّعَامِ مِثْلًا بِمِثْلٍ (مُسْلِمٌ)

32. **Omar** reported that the Messenger of Allah said : Gold for gold is interest unless in hand to hand (transaction) ; silver for silver is interest unless in hand to hand (transaction) ; barley for barley is interest unless in hand to hand (transaction), wheat for wheat is

عَنْ عُمَرَ (رض) قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلذَّهَبُ بِالذَّهَبِ رِبٰوا اِلَّا هَاءَ وَهَاءَ وَالْوَرِقُ بِالْوَرِقِ رِبٰوا اِلَّا هَاءَ وَهَاءَ وَالْبُرُّ بِالْبُرِّ رِبٰوا اِلَّا هَاءَ وَهَاءَ وَالشَّعِیْرُ بِا لشَّعِیْرِ رِبٰوا اِلَّا هَاءَ

847. Homogeneous things may be sovled in 3 ways : (1) by weight or measurement, (2) by promise on both sides, (3) and by promise on one side and cash on another. The first mode only is lawful as it is in hand to hand transactions, while the second and third modes are unlawful

interest unless in hand to hand (transaction), and date for date is interest unless in hand to hand (transaction). —*Agreed.*

وَهَاءَ وَهَاءَ وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلَّا هَاءَ وَهَاءَ - مُتَّفَقٌ عَلَيْهِ

33. **Abu sayeed** and Abu Hurairh reported that the Holy Prophet engaged a man as a labourer at Khaiber He came to him with best dates. So he enquired: Is any date of Khaiber like this? 'No, by Allah' he said, 'O Prophet! verily we take one sa'a of this for two sa'as, and two sa'as for three. He said: Don't do (it), sell the whole for dirhams, and purchase the best dates for dirhams. He said: In weight also like that.[848] —*Agreed.*

عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلعم اسْتَعْمَلَ رَجُلًا عَلَى خَيْبَرَ فَجَاءَهُ بِتَمْرٍ جَنِيبٍ فَقَالَ أَكُلُّ تَمْرِ خَيْبَرَ هٰكَذَا قَالَ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هٰذَا بِالصَّاعَيْنِ وَالصَّاعَيْنِ بِالثَّلَاثِ فَقَالَ لَا تَفْعَلْ بِعِ الْجَمْعَ بِالدَّرَاهِمِ ثُمَّ ابْتَعْ بِالدَّرَاهِمِ جَنِيبًا وَقَالَ فِي الْمِيزَانِ مِثْلَ ذٰلِكَ مُتَّفَقٌ عَلَيْهِ

34. **Abu sayeed** reported that Bilal came to the Holy Prophet with Barni dates. The Prophet asked him: Whence is this? He replied. There were old dates with me and I sold out of them two sa'as for one. He said: Alas! veritable interest! Don't do (it), but when you intend to purchase, sell the dates for purchasing another kind, and then purchase therewith. —*Agreed.*

عَنْ أَبِي سَعِيدٍ قَالَ جَاءَ بِلَالٌ إِلَى النَّبِيِّ صلعم بِتَمْرٍ بَرْنِيٍّ فَقَالَ لَهُ النَّبِيُّ صلعم مِنْ أَيْنَ هٰذَا قَالَ كَانَ عِنْدَنَا تَمْرٌ رَدِيٌّ فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ فَقَالَ أَوَّهْ عَيْنُ الرِّبَا لَا تَفْعَلْ وَلٰكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ فَبِعِ التَّمْرَ بِبَيْعٍ آخَرَ ثُمَّ اشْتَرِ بِهِ مُتَّفَقٌ عَلَيْهِ

35. **Jaber** reported that a slave came and took oath of allegiance to the Holy Prophet in hizrat, but he did not know that he was a slave. His master came to him intending (to take)

عَنْ جَابِرٍ قَالَ جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ صلعم عَلَى الْهِجْرَةِ وَلَمْ يَشْعُرْ أَنَّهُ عَبْدٌ فَجَاءَ سَيِّدُهُ يُرِيدُهُ

848. The principle is that equal quantity must be sold and given. A superior quality of homogeneous elements cannot be sold or purchased for inferior quality of bigger quantity. But one thing may thus be bargained for a different thing. If this rule is broken, it will be an usurious transaction.

him. The Holy Prophet said to him : Sell him to me. So he purchased him with two black slaves, and he did not purchase any after him till he asked him whether he was a slave or a free man.[849] —*Muslim.*

فَقَالَ لَهُ النَّبِيُّ صلعم بِعْنِيهِ فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ وَلَمْ يَبْتَعْ أَحَدًا بَعْدَهُ حَتَّى يَسْأَلَهُ أَعَبْدٌ هُوَ أَمْ حُرٌّ (مُسْلِمٌ)

36. **Same** reported that the Holy Prophet prohibited selling of 'subrah' date of unknown measurement for a fixed measurement of dates. —*Musilm*

عَنْهُ قَالَ نَهَى رَسُولُ اللّٰهِ عَنْ بَيْعِ الصُّبْرَةِ مِنَ التَّمْرِ لَا يُعْلَمُ مَكِيلَتُهَا بِالْكَيْلِ الْمُسَمَّى مِنَ التَّمْرِ (مُسْلِمٌ)

37. **Fuzala-b-Obaid** reported : I purchased a necklace on the day of Khaiber for twelve dinars. There were gold and engravings therein. I made them separate and found therein twelve dinars. I mentioned (it) to the Prophet who said : It cannot be sold till it be separated. —*Muslim.*

عَنْ فُضَالَةَ بْنِ عُبَيْدٍ قَالَ اشْتَرَيْتُ يَوْمَ خَيْبَرَ قِلَادَةً بِاثْنَيْ عَشَرَ دِينَارٍ فِيهَا ذَهَبٌ وَخَرَزٌ فَفَصَّلْتُهُ فَوَجَدْتُ فِيهَا أَكْثَرَ مِنْ اثْنَيْ عَشَرَ دِينَارًا فَذَكَرْتُ لِلنَّبِيِّ صلعم فَقَالَ لَا تُبَاعُ حَتَّى تُفَصَّلَ (مُسْلِمٌ)

38. **Abu Hurairah** reported that the Holy Prophet said : A time will certainly come over people when none will remain who will not devour usury. If he does not devour it, its vapour will overtake him. (It is narrated- its dust).[850]

Ahmad, Abu Daud, Nisai, Ibn Majah.

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللّٰهِ صلعم قَالَ لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى أَحَدٌ إِلَّا أَكَلَ الرِّبَوا فَإِنْ لَمْ يَأْكُلْهُ أَصَابَهُ مِنْ بُخَارِهِ وَيُرْوَى مِنْ غُبَارِهِ

أحمد و ابو داود و النسائي و ابن ماجة

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849. This tradition shows that except the six things enumerated above-gold, silver, wheat barely, date and salt, all other things may be sold in unequal quantity and quality without being guilty of usurious transaction. Thus one good slave for two black slaves may be sold irrespective of homogeneity or different character. Imam Abu Hanifa holds, however, that an animal may not be sold for a promise of payment of price

850. Such is the time in which we live now Until a new civilization is evolved which is based on morality and fellow feeling, some solution has to be sought for the great economic questions that confront the Muslim nation. This means that none will have any alternative but to be entangled in usury either by deposition as a witness, or by writing a bond with interest, or pleading, or giving judgment for it, or mingling one property with another which brings intererst. Thus the writer, witness, pleader, judge and depositors of money in banks —all will get vapour or dust of interest.

39. **Sa'ad-b-Abi Waqqas** reported: I heard that the Holy Prophet was questioned about purchase of dry pates for fresh ones. He asked: Shall fresh dates be diminished when they become dry? 'Yes" said he. So he prohibited him from that.[851] —*Malek, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عَنْ سَعْدِ بْنِ اَبِی وَقَّاصٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم سُئِلَ عَنْ شِرَی التَّمْرِ بِالرُّطَبِ فَقَالَ اَیَنْقُصُ الرُّطَبُ اِذَا یَبِسَ فَقَالَ نَعَمْ فَنَهَاهُ عَنْ ذٰلِكَ (مَالِكٌ وَ التِّرْمِذِیُّ وَ اَبُوْدَاوُدَ وَ النَّسَائِیُّ وَ ابْنُ مَاجَةَ)

40. **Samorah-b-jundub** reported that the Holy Prophet prohibited from selling animal for animal by way of promise. —*Tirmizi, Abu Daud, Nisai.*

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ اَنَّ النَّبِیَّ صلعم نَهٰی عَنْ بَیْعِ الْحَیَوَانِ بِالْحَیَوَانِ نَسِیْئَةً (اَلتِّرْمِذِیُّ وَ اَبُوْدَاوُدَ وَ النَّسَائِیُّ)

41. **Abdullah-b-Amr** reported that the Holy Prophet ordered him to prepare a cavalry. There was no camel. He ordered him to take the marked animals of zakat. So he took a camel for two camels up to the time of camel of zakat.[852] —*Abu Daud.*

عَنْ عَبْدِ اللّٰهِ ابْنِ عَمْرٍو اَنَّ النَّبِیَّ صلعم اَمَرَهٗ اَنْ یُّجَهِّزَ جَیْشًا فَنَفِدَتِ الْاِبِلُ فَاَمَرَهٗ اَنْ یَّاْخُذَ عَلٰی قَلَائِصِ الصَّدَقَةِ فَكَانَ یَاْخُذُ الْبَعِیْرَ بِالْبَعِیْرَیْنِ اِلٰی اِبِلِ الصَّدَقَةِ (اَبُوْدَاوُدَ)

42. **Osamah-b-Zaid** reported that the Messenger of Allah said: Usury is in promise. And in another narration he said: There is no usury in what is hand to hand. —*Agreed.*

عَنْ اُسَامَةَ بْنِ زَیْدٍ اَنَّ النَّبِیَّ صلعم قَالَ اِنَّمَا الرِّبٰوا فِی النَّسِیْئَةِ وَفِیْ رِوَایَةٍ قَالَ لَا رِبٰوا فِیْمَا كَانَ یَدًا بِیَدٍ (مُتَّفَقٌ عَلَیْهِ)

851. Imams Malek, Abu Yusuf, Muhammad, Shafeyi and Ahmad obey this tradition literally, while Imam Abu Hanifa differs and says that at the time of weight only, equality is sufficient irrespective of the changes that may come later on.

852. Camels were borrowed on condition that they would be given back when zakat-camels would be coming. This loan is unlawful according to Imam Abu Hanifa. He says that this tradition has been abrogated by Samora's tradition (13: 40)

43. **Abu Hurairah** reported that the Messenger of Allah said: Usury has got seventy divisions. The easiest division of them is a man's marrying his mother.[853] —*Ibn Majah.*

عَنْ اَبِی هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم الرِّبٰوا سَبْعُوْنَ جُزْءً اَیْسَرُهَا اَنْ یَّنْكِحَ الرَّجُلُ اُمَّهٗ (اِبْنُ مَاجَةَ)

44. **Ibn Mas'ud** reported that the Messenger of Allah said: Though usury increases, its effect indeed turns towards decrease. —*Ibn Majah.*

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ الرِّبٰوا وَاِنْ كَثُرَ فَاِنَّ عَاقِبَتَهٗ تَصِیْرُ اِلٰی قُلٍّ (اِبْنُ مَاجَةَ)

45. **Abu Hurairah** reported that the Messenger of Allah said: I came across a people in the night in which I was taken to heaven. Their bellies are like houses wherein there are serpents which can be seen from outside their bellies. I asked: O Gabriel! who are these? He said: These are those who devoured usury. —*Ahmad, Ibn Majah.*

عَنْ اَبِی هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اُتِیْتُ لَیْلَةَ اُسْرِیَ بِیْ عَلٰی قَوْمٍ بُطُوْنُهُمْ كَالْبُیُوْتِ فِیْهَا الْحَیَّاتُ تُرٰی مِنْ خَارِجِ بُطُوْنِهِمْ فَقُلْتُ مَنْ هٰؤُلَاءِ یَا جِبْرَئِیْلُ قَالَ هٰؤُلَاءِ اٰكِلَةُ الرِّبٰوا (اَحْمَدُ وَابْنُ مَاجَةَ)

46. **Ali** reported that he heard the Messenger of Allah cursing the devourer of usury, its giver, its scribe and one who refuses zakat; and he used to forbid mourning.[854] —*Nisai.*

عَنْ عَلِیٍّ (رض) اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صلعم لَعَنَ اٰكِلَ الرِّبٰوا وَمُوْكِلَهٗ وَكَاتِبَهٗ وَمَانِعَ الصَّدَقَةِ وَكَانَ یَنْهٰی عَنِ النَّوْحِ (اَلنَّسَائِیُّ)

47. **Omar-b-al-Khattab** reported that the last of what was revealed was the verse of usury, and that the Messenger

عَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّ اٰخِرَ مَا نَزَلَتْ اٰیَةُ الرِّبٰوا وَاَنَّ رَسُوْلَ اللّٰهِ صلعم قُبِضَ وَلَمْ

853. The severity of usury has been mentioned in the Quran. This hadis also sounds a note of too severe nature and finds corroboration from the following verse "Be careful of your duty to Allah, relinquish what remains of usury, if you are believers. But if you do it not, then be informed of war from Allah and His Apostle—2 : 278Q.

854. Mourning is to cry with loud voice for a deceased man with various descriptions of his virtues and recollections. This practice is now in vogue in many civilized countries. Hired mourners are sometimes engaged.

of Allah expired while he did not explain it to us. So give up usury and doubt.[855]

—*Ibn Majah, Darimi*

يُفَسِّرْهَا لَنَا فَدَعُوا الرِّبْوَا وَالرِّيبَةَ

(ابن ماجة والدارمي)

291w. **Sayeed-b-Musayyeb** reported a defective tradition: The Holy Prophet prohibited from selling meat for animal. Sayeed said that it is of the games of chance of the Days of Ignorance. —*Sharhi Sunnat.*

عن سعيد ابن المسيب مرسلا ان رسول الله صلعم نهى عن بيع اللحم بالحيوان قال سعيد كان من ميسر اهل الجاهلية (شرح السنة)

292w. **Abdullah-b-Hanjalah** (one washed by angels) reported that the Messenger of Allah said: A dirham of usury a man devours with knowledge is greater than 36 fornications.

—*Ahmad, Darqutni.*

عَنْ عَبْدِ اللهِ بْنِ حَنْظَلَةَ غَسِيلِ الْمَلَئِكَةِ قَالَ قَالَ رَسُولُ اللهِ صلعم دِرْهَمُ رِبًوا يَاكُلُهُ الرَّجُلُ وَهُوَ يَعْلَمُ اَشَدُّ مِنْ سِتَّةٍ وَثَلٰثِينَ زَنْيَةً (اَحمد والدار قطني) وَرَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْاِيمَانِ عَنِ ابْنِ عَبَّاسٍ وَزَادَ وَقَالَ مَنْ نَبَتَ لَحْمُهُ مِنَ السُّحْتِ فَالنَّارُ اَوْلٰى بِهِ

Baihaqi reported in Shuabul I'man from Ibn Abbas. He added and said: (As for) one whose flesh has grown out of unlawful food, the Fire is more suitable for him.

SECTION 5

856. Mortgage and Pawn

Rihan literally signifies detaining a thing on any account whatsoever. In the language of law, it means detention of a thing on account of a claim which may be satisfied by means of that thing in case of default. This is unanimously legal (2 : 238Q). The Holy Prophet

855. This is the last verse about affairs of the world and not about spiritual matters. The verse of the Holy Quran that was last revealed to Prophet was Chapter 103. The Prophet explained usury with regard to some defined things. With regard to other things, there was no explanation.

also gave his coat of mail in rihan. Rihan is established by declaration and acceptance and confirmed by receipt of the pledge. Upon the pawnee taking possession of the pledge, the contract becomes binding. The pawnee is responsible for the pledge. The pawnee is entitled to detain the pledge until he receives payment of debt. According to Imam Shafeyi, the pawnee may sell the pledge and recover his dues and return the excess. The pawner cannot reclaim the pledge on the plea of selling it for discharge of his debt. According to Imam Abu Hanifa, a pawnee is not authorised to sell the pledge unless with the desire of the pawner. The pawnee is not entitled to use the mortgaged property except in exchange of paying rents.

48. **Ibn Abbas** reported that the Messenger of Allah came to Medina while they used to pay in advance for fruits of one year, two years or three years. He said: Whoever pays in advance for any thing, let him pay in fixed weight and for a fixed period.[857]

—*Agreed.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَدِمَ رَسُوْلُ اللّٰهِ صلعم الْمَدِيْنَةَ وَهُمْ يُسْلِفُوْنَ فِي الثِّمَارِ السَّنَةَ وَالسَّنَتَيْنِ وَالثَّلٰثَ فَقَالَ مَنْ اَسْلَفَ فِيْ شَيْءٍ فَلْيُسْلِفْ فِيْ كَيْلٍ مَّعْلُوْمٍ اِلٰى اَجَلٍ مَّعْلُوْمٍ - (مُتَّفَقٌ عَلَيْهِ)

49. **Ayesha** reported that the Holy Prophet purchased food grains from a Jew up to a fixed term, and he kept his coat of mail of iron in pawn.[858]

—*Agreed.*

عَنْ عَائِشَةَ قَالَتِ اشْتَرٰى رَسُوْلُ اللّٰهِ صلعم طَعَامًا مِنْ يَهُوْدِيٍّ اِلٰى اَجَلٍ وَرَهَنَهُ دِرْعًا لَهُ مِنْ حَدِيْدٍ (مُتَّفَقٌ عَلَيْهِ)

50. **Same** reported that the Holy Prophet died while his coat of mail was in pawn to a Jew for thirty sa'as of wheat.

—*Bukhari.*

عَنْهَا قَالَتْ تُوُفِّيَ رَسُوْلُ اللّٰهِ صلعم وَدِرْعُهُ مَرْهُوْنَةٌ عِنْدَ يَهُوْدِيٍّ بِثَلٰثِيْنَ صَاعًا مِّنْ شَعِيْرٍ - (اَلْبُخَارِيُّ)

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857. In a silm sale, Imam Abu Hanifa holds that the term for payment should be fixed, but Imams Malek, Ahmad and Shafeyi differ from the above view. If A pays to B Rs 100 in consideration of enjoying 50 mds. of corn either in existence or non existence to be paid by a certain fixed instalments or within a certain fixed time, it is lawful. If quantity, however, is uncertain, it is unlawful. This is called silm sale

558. It is clear from this that a thing can be sold for promise of payment provided something is kept in pawn or mortgage.

51. **Abu Hurairah** reported that the Messenger of Allah said : A back may be rode upon with his expense when it is a pledge, and the milk of the udder may be drunk with his expense when it is a pledge. And on one who rides on and drinks is the expense.[859]

—*Bukhari.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم الظَّهْرُ يُرْكَبُ بِنَفَقَتِهِ اِذَا كَانَ مَرْهُوْنًا وَلَبَنُ الدَّرِّ يُشْرَبُ بِنَفَقَتِهِ اِذَا كَانَ مَرْهُوْنًا وَعَلَى الَّذِي يَرْكَبُ وَيَشْرَبُ النَّفَقَةُ - (اَلْبُخَارِيُّ)

293w. **Sayeed-b-al-Musayyeb** reported that the Messenger of Allah said : Pawn does not shut up pawn by its owner whose pawn is for his use, and whose debt is upon him.[860]

—*Shafeyi (Defective)*

عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ اَنَّ رَسُوْلَ اللهِ صلعم قَالَ لَايُغْلَقُ الرَّهْنُ الرَّهْنُ مِنْ صَاحِبِهِ الَّذِي رَهَنَهُ لَهُ غُنْمُهُ وَعَلَيْهِ غُرْمُهُ ـ اَلشَّافِعِيُّ (مُرْسَلٌ)

CHAPTER XIV

861—Usurpation

(*a*) **Meaning of Gasb.** Gasb in its literal sense means forcibly taking a thing from another. Technically, it signifies the taking of the property of another without the consent of the owner in such a manner as to destroy the owner's possession of it.

(*b*) **Condemnation of usurpation.** Usurpation is unlawful. Any person knowingly and wilfully usurping the property of another is held to be a criminal and a sinner, and therefore he becomes liable for compensation. The object of Islam is peace. By encroachment of the rights of another, peace is disturbed and therefore a sin is committed. Forcible possession is an oppression in an extreme form of which there is a strong condemnation both in the Holy Quran and Hadis.

859. It has been, it is said, abrogated by the next hadis.

860. This means that a pawner or a mortgagor can get benefit from the mortgaged property, and the mortgage itself cannot prevent the mortgagor from using or mortgaging the property for the second time. The mortgagor will get hire from the house mortgaged or ride upon the horse mortgaged. If, however, the mortgaged property is damaged for no fault of the mortgagee, the mortgagor is still liable for the debt.

An usurper will be hurled down unto seven earths on the Resurrection Day — 4 : 15, 14 : 12, and he shall be made to bear the burden of earth that he usurped—14 : 295w. A marauder is not a follower of the Prophet, and Islam enjoins no compulsion in any action—1 : 70. Riot and loot are strictly unlawful—14 : 3. Prophet even instructed not to take a staff of his brother out of joke.

(c) **Civil liabilities**. The usurper of an article of the class of similars is responsible for a similar if it be destroyed in his possession. If the article be of the class of non-similars, he is responsible only for the value, but the article usurped must first be tried to be restored to the owner. An usurper of land is liable for any damage occasioned by the cultivation of it, and a trespasser usurper acquires no right in a property—22 : 2 (Hadayah).

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1. **Ibn Omar** reported that the Messenger of Allah said : Nobody shall milk the quadruped of another without his premission. Does any of you like that his drinking pot be brought and its contents broken and its food taken (by force) ? And verily the udders of their quadrupeds treasure up their foods for them. —*Muslim.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَحْلُبَنَّ اَحَدٌ مَاشِيَةَ امْرِئٍ بِغَيْرِ اِذْنِهٖ اَيُحِبُّ اَحَدُكُمْ اَنْ يُؤْتٰى مَشْرُبَتُهٗ فَتُكْسَرَ خِزَانَتُهٗ فَيُنْتَقَلَ طَعَامُهٗ وَاِنَّمَا يَخْزُنُ لَهُمْ ضُرُوْعُ مَوَاشِيْهِمْ اَطْعِمَاتِهِمْ - (مُسْلِمٌ)

2. **Anas** reported that the Holy Prophet was near one of his wives. One of the mothers of the Muslims sent a dish wherein there was food. Then she in whose house the Prophet stayed gave a beat to the hand of the servant and so the dish fell down and broke to pieces. The Holy Prophet then began to collect the pieces of the dish and place therein thefood which

عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صلعم عِنْدَ بَعْضِ نِسَائِهٖ فَاَرْسَلَتْ اِحْدٰى اُمَّهَاتِ الْمُؤْمِنِيْنَ بِصَحْفَةٍ فِيْهَا طَعَامٌ فَضَرَبَتِ الَّتِيْ النَّبِيُّ صلعم فِيْ بَيْتِهَا يَدَ الْخَادِمِ فَسَقَطَتِ الصَّحْفَةُ فَانْفَلَقَتْ فَجَمَعَ النَّبِيُّ صلعم فِلَقَ الصَّحْفَةِ ثُمَّ جَعَلَ يَجْمَعُ فِيْهَا الطَّعَامَ الَّذِيْ كَانَ فِي الصَّحْفَةِ

وَيَقُولُ غَارَتْ أُمُّكُمْ ثُمَّ حَبَسَ الْخَادِمَ حَتَّى أُتِيَ بِصَحْفَةٍ مِنْ عِنْدِ الَّتِي هُوَ فِي بَيْتِهَا فَدَفَعَ الصَّحْفَةَ الصَّحِيحَةَ إِلَى الَّتِي كُسِرَتْ صَحْفَتُهَا وَأَمْسَكَ الْمَكْسُورَةَ فِي بَيْتِ الَّتِي كَسَرَتْ - (الْبُخَارِيُّ)

was in the dish and began to say: May your mother be destroyed! Afterwards he detained the slave till a dish was brought from her in whose house he stayed and handed over the good dish to her whose dish was broken and kept the broken one in her house where it was broken.[862]

—*Bukhari.*

عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ عَنِ النَّبِيِّ صلعم أَنَّهُ نَهَى عَنِ النُّهْبَةِ وَالْمُثْلَةِ - (الْبُخَارِيُّ)

3. **Abdullah-b-Yezid** reported from the Holy Prophet that he had prohibited plunder and physical mutilation.[863]

—*Bukhari.*

عَنْ جَابِرٍ قَالَ انْكَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللهِ صلعم يَوْمَ مَاتَ إِبْرَاهِيمُ بْنُ رَسُولِ اللهِ صلعم فَصَلَّى بِالنَّاسِ سِتَّ رَكَعَاتٍ بِأَرْبَعِ سَجَدَاتٍ فَانْصَرَفَ وَقَدْ آضَتِ الشَّمْسُ وَقَالَ مَا مِنْ شَيْءٍ تُوعَدُونَهُ إِلَّا قَدْ رَأَيْتُهُ فِي صَلَوتِي هٰذِهِ لَقَدْ جِيءَ بِالنَّارِ وَذٰلِكَ حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ مَخَافَةً أَنْ يُصِيبَنِي مِنْ نَفْحِهَا وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ الْمِحْجَنِ يَجُرُّ قُصْبَهُ فِي النَّارِ وَكَانَ يَسْرِقُ الْحَاجَّ بِمِحْجَنِهِ فَإِنْ فُطِنَ لَهُ قَالَ إِنَّمَا تَعَلَّقَ بِمِحْجَنِي وَإِنْ

4. **Jaber** reported that the sun eclipsed at the time of the Messenger of Allah on the day in which Ibrahim, son of the Messenger of Allah, died. He said six rak'as of prayers with men with four prostrations, and then finished. When the sun shone brightly, he said: There is nothing of which you have been given promise but I have just seen in this prayer of mine. Hell was brought and that was at the time when you saw me going behind out of fear lest its vapour might just affect me: even I saw an owner of hook drawing his hook in fire, and he used to rob the pilgrims with his hook. If he could be detected, he used to say: It came with my hook, and if he could not be detected

862. This shows how good and kind-hearted was the Holy Prophet to everyone who came in contact with him. Ayesha assaulted the maid servant. The food was sent either by Jainab, Safiyyah or Omme Salamah.

863. To plunder is unlawful as it deprives one's own hard acquired earning and disturbs peace. To mutilate the important limbs such as nose, hand, finger or leg is also unlawful unless sanctioned by religious ordinances relating to crimes.

he used to take it. Even I saw therein an owner of a cat who confined it and did neither give it food, nor allowed it to eat of the worms of the ground till it died of hunger Then Paradise was brought, and that was when you saw me advancing forward till I took my position. Just I stretched forth my hand intending to take hold of its fruit that you might have a look to it. Afterwards it was disclosed to me that I should not do.

—*Muslim.*

غُفِلَ عَنْهُ ذَهَبَ بِهِ وَحَتّٰى رَاَيْتُ فِيهَا صَاحِبَةَ الْهِرَّةِ الَّتِى رَبَطَتْهَا فَلَمْ تُطْعِمْهَا وَلَا تَدَعُهَا تَاْكُلُ مِنْ خَشَاشِ الْاَرْضِ حَتّٰى مَاتَتْ جُوعًا ثُمَّ جِئْتُ بِالْجَنَّةِ وَذٰلِكَ حِيْنَ رَاَيْتُمُونِى تَقَدَّمْتُ حَتّٰى قُمْتُ فِى مَقَامِى وَلَقَدْ مَدَدْتُ يَدِى وَاَنَا اُرِيْدُ اَنْ اَتَنَاوَلَ مِنْ ثَمَرَتِهَا لِتَنْظُرُوْا اِلَيْهِ ثُمَّ بَدَالِى اَنْ لَّا اَفْعَلَ - (مسلم)

5. **Samorah** reported from the Prophet who said : Whoso finds his exact property in possession of another, is more entitled to it; and the purchaser will follow one from whom he purchased.[864] —*Ahmad, Abu Daud, Nisai.*

عَنْ سَمُرَةَ عَنِ النَّبِىِّ صلعم قَالَ مَنْ وَجَدَ عَنْ مَالِهِ عِنْدَ رَجُلٍ فَهُوَ اَحَقُّ بِهِ وَيَتْبَعُ الْبَيِّعَ مَنْ بَاعَهُ - (احمد و ابو داود و النسائى)

6. **Same** reported from the Messenger of Allah who said : There is for the hand what it takes possession of till it is returned.[865] —*Tirmizi, Abu Daud, Ibn Majah.*

عَنْهُ عَنِ النَّبِىِّ صلعم قَالَ عَلَى الْيَدِ مَا اَخَذَتْ حَتّٰى تُؤَدِّىَ (الترمذى و ابو داود و ابن ماجة)

7. **Haram b-Sa'ad b-Muhayyasah** reported that a she-camel of Bara'a-b-A'jeb entered a garden and caused damage. The Holy Prophet then gave a decree — its protection during day time is upon the owners of the gardens, and what

عَنْ حَرَامِ بْنِ سَعْدِ بْنِ مُحَيِّصَةَ اَنَّ نَاقَةَ الْبَرَاءِ بْنِ عَازِبٍ دَخَلَتْ حَائِطًا فَاَفْسَدَتْ فَقَضٰى رَسُوْلُ اللّٰهِ صلعم اَنَّ عَلٰى اَهْلِ الْحَوَائِطِ حِفْظَهَا بِالنَّهَارِ وَاَنَّ مَا اَفْسَدَتِ الْمَوَاشِى

564. This means that if a stolen or plundered property is sold to a man by the thief and the plunderer, the person from whom it was stolen and plundered has got title to it, and the purchaser is entitled to seek relief only against his vendor. This greatly discourages theft and plunder.

865. The man who takes a thing from a man by way of theft, plunder, loan or debt has to return it compulsorily without even demand of its owner or creditor. The costs of conveyance for the thing must be borne therefrom by the man in want. To return it is binding on the part of the debtor.

the quadrupeds make damage during the night shall shift responsibility to their owners.[866] —*Malek, Abu Daud, Ibn Majah.*

بالليل ضامن على اهلها -

(مالك و ابو داود و ابن ماجة)

8. **Abu Hurairah** reported that the Messenger of Allah said : Foot is exempted. And he said : Fire is exempted.[867] —*Abu Daud.*

عن ابي هريرة عن النبي صلعم قال الرجل جبار و قال النار جبار - (ابو داود)

9. **Hasan** from Samorah reported that the Holy Prophet said : When some one of you comes riding on an animal, let him seek permission from him (to drink its milk) if its owner be there, but if its owner be not there, let him proclaim thrice. If anybody then responds to him, let him take permission from him; and if none responds to him, let him milk (it) and let him drink, but let him not carry.[868] —*Abu Daud.*

عن الحسن عن سمرة ان النبي صلعم قال اذا اتى احدكم على ماشية فان كان فيها صاحبها فليستاذنه و ان لم يكن فيها فليصوت ثلثا فان اجابه احد فليستاذنه و ان لم يجبه احد فليحتلب و ليشرب ولا يحمل - (ابو داود)

10. **Ibn Omar** reported from the Prophet who said : Whoso

عن ابن عمر عن النبي صلعم قال من

866. The decree of the Holy Prophet for damage of crops was against the owner of lands because animals have got right to search for their food during day-time. If, however, damage is caused at night, the owners of animals are responsible, as it is their duty to keep them confined at night. This principle is very sound and reasonable.

867. If any damage is caused by quadruped animals, there is no responsibility on the owner provided the owner or his agent was not with the animals. Similarly if fire damages anything, there is sanction against one for whose involuntary and careless act, fire caused damage. Drivers are likewise responsible for careless driving.

868. This is at the time when there is want for such milk *i.e.* at the time of hunger. If, however, there is no hunger, it will be unlawful to use milk without permission. This is mostly a concession to travellers who generally fall in need of food.

enters a garden, let him take food ; but let him not take it in bag.[869] —*Ibn Majah, Tirmizi (Rare).*

دَخَلَ حَائِطًا فَلْيَأْكُلْ وَلَا يَتَّخِذْ خُبْنَةً -

(ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ (غَرِيبٌ)

11. **Rafe-b-Amr al-Gefari** reported : I was a boy throwing (stones at) the dates of the Ansars. Then I was brought to the Holy Prophet who said : O boy ! why do you throw (stones) at the dates ? I replied : For eating. He said : Don't throw, but eat from what will be falling down underneath. Afterwards he passed his hand over his head and said : O Allah ! satisfy his belly. —*Tirmizi, Abu Daud, Ibn Majah.*

عَنْ رَافِعِ بْنِ عَمْرٍو الْغِفَارِيِّ قَالَ كُنْتُ غُلَامًا أَرْمِي نَخْلَ الْأَنْصَارِ فَأُتِيَ بِيَ النَّبِيُّ صلعم وَقَالَ يَا غُلَامُ لِمَ تَرْمِي النَّخْلَ قُلْتُ آكُلُ قَالَ فَلَا تَرْمِ وَكُلْ مِمَّا سَقَطَ فِي أَسْفَلِهَا ثُمَّ مَسَحَ رَأْسَهُ فَقَالَ اللّٰهُمَّ أَشْبِعْ بَطْنَهُ -

(التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَابْنُ مَاجَةَ)

12. **Salem** from his father reported : Whoso extorts any portion of land unjustly will be sunk down unto seven earths on the Resurrection Day.

—*Bukhari.*

عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ أَخَذَ مِنَ الْأَرْضِ شَيْئًا بِغَيْرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ الْقِيٰمَةِ إِلٰى سَبْعِ أَرَضِينَ -

(الْبُخَارِيُّ)

294w. **Abu Hurrah al-Raqqashi** from his uncle reported that the Messenger of Allah said : Behold ! oppress not. Behold ! the property of a man is not lawful except with his voluntary consent.

—*Baihaqi, Darqutni.*

عَنْ أَبِي حُرَّةَ الرَّقَاشِيِّ عَنْ عَمِّهِ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم أَلَا لَا تَظْلِمُوا أَلَا لَا يَحِلُّ مَالُ امْرِئٍ إِلَّا بِطِيبِ نَفْسٍ مِنْهُ -

(الْبَيْهَقِيُّ وَالدَّارَقُطْنِيُّ)

295w. **Ya'la-b-Murrah** reported : I heard the Messenger of Allah say: Whoso encroaches upon a land without title therein

عَنْ يَعْلَى بْنِ مُرَّةَ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ مَنْ أَخَذَ أَرْضًا بِغَيْرِ حَقِّهَا كُلِّفَ أَنْ

869. This injunction is for the needy and the distressed.

will be put to bear the burden of its earth on the Congregation Day. —*Ahmad.*

يحمل ترابها المحشر - (احمد)

296w. **Same** reported: I heard the Messenger of Allah say: Whoso takes a span of land by oppression, the Glorious and Almighty Allah will give him the trouble of digging it till he reaches the last of the seven earths, and then he will be thrown down up to the Resurrection Day till he will be brought for judgment among men. —*Ahmad.*

عنه قال سمعت رسول الله صلعم يقول ايما رجل ظلم شبرا من الارض كلفه الله عز و جل ان يحفره حتى يبلغ اخر سبع ارضين ثم يطوقه الى يوم القيمة حتى يقضى بين الناس - (احمد)

CHAPTER XV

870—Pre-emption.

(a) **What is pre-emption ?** Pre-emption is a right which the owner of an immoveable property possesses to acquire by purchase another immoveable property which has been sold to another person. Shafa'a signifies conjunction, and the land sold is here conjoined to the land of the person claiming the right of pre-emption.

(b) **Who may claim pre-emption ?**

(1) A co-sharer in property (Shafi-i-Sharik).

(2) An enjoyer of immunities and appendages such as a right of way or a right to discharge water (Shafi-i-Khalit).

(3) Owners of adjoining immoveable property (Shafi-i-Jar-15 : 3) but not their tenants, nor persons in possession of such property without any lawful title.

The first clause excludes the second, and the second excludes the third. But if there are two or more electors belonging to the same class, they are entitled to equal shares of the property in respect of which the right is claimed. Imam Shafeyi maintains that they are entitled to shares in the property according to their respective shares.

(c) **Principle of the law of pre-emption in Islam.** Islam recognises absolute right of ownership in the lands. In other words, owners can deal and dispose of the property in any manner they like. But it did not forget the rules of justice, equity and good conscience. Therefore it allowed pre-emption for preventing inconvenience and annoyance which may occur in the introduction of a stranger as a co-sharer or a neighbour. The soundness of this principle has been recognised by almost all the civilized countries. It is why the Punjab Laws Act 1872 as amended by Act XII of 1878, and the Oudth Laws Act were passed by British Goverment. This law is customary among the Hindus of Bihar, Surat, Broach and some other places of India.

(d) **Formalities observed in pre-emption.** No person is entitled to the right of pre-emption unless (1) he has declared his intention to assert the right immediately (Talabi-Mowasibat) and (2) he is to make a formal demand either in presence of the buyer or seller or on the premises of the land or house and in presence of witnesses (Talabi ishhad).

(e) **Pre-emption in sale only.** Pre-emption arises only out of a valid, complete and bonafide sale. It does not arise out of gift, wakf, inheritance, bequest or lease. A transfer of property by a husband to a wife in lieu of dower is a sale.

(f) **Articles of pre-emption.** It takes place with respect to immoveable properties and houses capable of division or not. Shafeyi maintains that nothing is subject to Shafa'a but what is capable of being divided. Muslims and non-Muslims are all equal in the right of pre-emption as they are all effected by the sale and the principle is applicable irrespective of caste and creed. Imam *Shafeyi* maintains that the right of pre-emption does not reside in a neighbour but in a co-sharer in undivided property. If, however, any property is divided, the right of pre-emption ceases to exist (15 : 1)

OTHER CONTENTS. None should sell his house or land—15 : 6. Anybody cutting a tree on the pathway that gives shade will enter hell-fire—15 : 9.

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1. **Jaber** reported that the Holy Prophet decreed pre-emption in everything which

عن جابر قال قضى النبي صلعم بالشفعة

has not been partitioned, but when boundaries have been fixed and demarcations have been marked out, there is no pre-emption.[871] —*Bukhari.*

2. **Same** reported that the Holy Prophet decreed pre-emption in every undivided share whether in pasture ground or orchard. It is not lawful to sell till his co-sharer gives permission. If he then wishes, he may purchase and if he wishes he may give it up, but when he sells without taking possession from him, he is more entitled to it.[872] —*Muslim*

3. **Abu Rafe'** reported that the Messenger of Allah said : The neighbour has got the best right owing to his proximity.[873] —*Bukhari.*

4. **Abu Hurairah** reported that the Messenger of Allah said : A neighbour shall not prevent his neighbour from placing rafters against his wall.[874] —*Agreed*

في كل مالم يقسم فاذا وقعت الحدود و صرفت الطرق فلا شفعة - (البخاري)

عنه قال قضى رسول الله صلعم بالشفعة في كل شركة لم تقسم ربعة او حائط لا يحل له ان يبيع حتى يؤذن شريكه فان شاء اخذ وان شاء ترك فاذا باع ولم يؤذنه فهو احق به - (مسلم)

عن ابي رافع قال قال رسول الله صلعم الجار احق بسقبه - (البخاري)

عن ابي هريرة قال قال رسول الله صلعم لا يمنع جار جاره ان يغرز خشبة في جداره - (متفق عليه)

871. Pre-emption cannot arise in case of partitioned things. When boundaries are fixed and lines chalked out by partition, there is no pre-emption. This shows that the right exists among co-sharers and not neighbours. This is the mazhab of Imam Shafeyi. Imam Abu Hanifa holds, however, that among neighbours, there is pre-emption (15 : 3).

872. This hadis shows that there is pre-emption in immoveable properties such as lands and buildings.

873. Pre-emption is seen here to be the right of neighbourhood. Indeed pre-emption signifies both the rights—right of a neighbour or a right of a cosharer. The neighbouring cosharer is first preferred, and then a cosharer is preferred to a stranger who is not a cosharer.

874. This is out of love according to Imams Abu Hanifa, Malek, and Shafeyi, but it is not binding according to Imams Ahmad and Muhammad.

عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اِذَا اخْتَلَفْتُمْ فِي الطَّرِيْقِ جُعِلَ عَرْضُهُ سَبْعَةَ اَذْرُعٍ - (مُسْلِمٌ)

5. **Same** reported that the Messenger of Allah said : When you dispute about a pathway, its breadth should be extended to seven cubits. —*Muslim.*

عَنْ سَعِيْدِ بْنِ حُرَيْثٍ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صلعم يَقُوْلُ مَنْ بَاعَ مِنْكُمْ دَارًا اَوْ عَقَارًا فَمَنْ اَنْ لَا يُبَارِكَ لَهُ اِلَّا اَنْ يَجْعَلَهُ فِي مِثْلِهِ -

(ابْنُ مَاجَةَ وَالدَّارِمِيُّ)

6. **Sayeed-b-Hurais** reported : I heard the Megsenger of Allah say : Whoso among you sells a house or a land, it is most proper that there will be no blessing for him, unless he lays it out in its like.[875]

—*Ibn Majah, Darimi.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اَلْجَارُ اَحَقُّ بِشُفْعَتِهِ يُنْتَظَرُ بِهَا وَاِنْ كَانَ غَائِبًا اِذَا كَانَ طَرِيْقُهُمَا وَاحِدًا -

(اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْ دَاوٗدَ وَابْنُ مَاجَةَ)

7. **Jaber** reported that the Messenger of Allah said : The neighbour who has got the best right to pre-emption shall be waited for though he be absent, provided the path of both is the same.

—*Ahmad, Tirmizi Abu Daud, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلعم قَالَ الشَّرِيْكُ شَفِيْعٌ وَالشُّفْعَةُ فِي كُلِّ شَيْءٍ -

(اَلتِّرْمِذِيُّ)

8. **Ibn Abbas** reported from the Messenger of Allah who said : A cosharer is a pre-emptor, and there is pre-emption in every thing.[876]

—*Tirmizi*

عَنْ عَبْدِ اللهِ بْنِ حُبَيْشٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم مَنْ قَطَعَ سِدْرَةً صَوَّبَ اللهُ رَاْسَهُ فِي

9. **Abdullah-b-Hubaish** reported that the Messenger of Allah said : Whoso cuts down a lot tree, Allah will hit his

875. It is most desirable that houses, buildings and landed properties should not be sold, because they are immoveable things and are not susceptible of loss or theft. If sold, consideration money should be utilized in purchasing lands and erecting buildings.

876. This is the mazhab of Imam Shafeyi. Imam Abu Hanifa holds, however, that there is pre emption in everything though the property be incapable or partition such as well, bath room, etc.

head in the fire. **Abu Daud** narrated it. He said that this tradition was shortened. He means: Whoso cuts a lot tree in a desert under the shade of which travellers and animals take rest, by force and oppression, without having any right to it, Allah will his his head-in the fire.

النار رواه ابو داود و قال هذا الحديث مختصر يعني من قطع سدرة في فلاة يستظل بها ابن السبيل و البهائم غشما و ظلما بغير حق يكون له فيها صوب الله راسه فى النار -

297w **Osman-b-Affan** reported : When boundaries are placed in lands, there is no pre-emption therein ; and no pre-emption in well, nor in date trees. —*Malik*

عن عثمان بن عفان قال اذا وقعت الحدود فى الارض فلا شفعة فيها و لا شفعة في بئر و لا فحل النخل - (مالك)

CHAPTER XVI

877—Lost things and troves

Lookta is a lost thing which a person finds on the way and takes away for handing it over to the rightful owner. It remains as a trust to the finder till the owner is found after proclamation and notice. If, however, the owner is not found though notice was given to all, after a lapse of one year the property becomes under the ownership of the finder. If any damage is caused to the property which is in custody, the finder is not responsible for it. The finder must have witnesses at the time when he takes the lost thing (16 : 6). If, however, he takes it without witnesses and not for the owner as in a trust, the finder is responsible for the trove. The trove is sufficiently witnessed by the finder's notification of it to the bystanders. A trove under 10 dirhams (or Rs. 2-8) must be advertised for some days, and above this sum for one year. This is the opinion of Imam Abu Hanifa. Things of perishable nature may be sold at once and money deposited. Troves of insignificant nature such as stick, whip or rope may be appropriated to one's own use if no owner is found on the spot for a considerable time (16 : 7). Stray animals ought to be

secured and taken care of for the owners, but the finder is not responsible for their subsistence. The claimant of a trove must prove his right by evidence, but it may be delivered to him upon his describing the token of it.

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1. **Zaid-b khalid** reported that a man came to the Holy Prophet and asked him about a lost thing. He said : Keep intact its cover and its knot and then notify it for one year. If then its owner comes, (good), and if not, you have got right to it. He asked : (About) flock that have strayed ? He said : Those are for you, or for your brother or for wolf. He enquired : (About) camels that have strayed ? He replied : (Take) what is for you, and what is with them is for them —their water and their bag. They will come to water and eat plants till their master finds them. *Agreed upon it.* In a narration of Muslim, he reported : Notify them for a year and then preserve their cover and knots and then spend for them If then their master comes, hand them over to him.

عن زيد بن خالد قال جاء رجل الى رسول الله صلعم فسا له عن اللقطة فقال اعرف عفا صها و وكاءها ثم عرف سنة فان جاء صاحبها و الا فشانك بها قال فضا لة الغنم قال هي لك او لاخيك او للذئب قال فضا لة الابل قال مالك و لها معها سقاؤها و حذاؤها ترد الماء و تا كل الشجر حتى يلقاها ربها متفق عليه و في رواية لمسلم فقال عرفها سنة ثم اعرف وكاءها و عفا صها ثم استنفق بها فان جاء ربها فاد ها اليه -

2. **Same** reported that the Messenger of Allah said: Whoso gives shelter to a strayed animal is misguided so long as he does not notify it. —*Muslim.*

عنه قال قال رسول الله صلعم من اوى ضالة فهو ضال ما لم يعرفها - (مسلم)

3. **Abdur Rahman-b-Osman** Taimi reported that the

عن عبد الرحمن بن عثمان التيمي ان

Messenger of Allah forbade taking the lost thing of a pilgrim.[878] —*Muslim.*

رسول الله صلعم نهى عن لقطة الحاج - (مسلم)

4. **Amr-b-Shuaib** reported from his father from his grant-father from the Messenger of Allah who was asked about hanging fruits He said : Whoever eats therefrom out of necessity without taking away in bag, there is nothing against him. And whoever takes out anything therefrom, there is upon him compensation of its double and also punishment ; and whoever steals away anything therefrom after the picker has picked it up and it reaches the price of a shield, there is cutting (of hand) upon him. And he mentiond about strayed camels and sheep just as he mentioned about others. He narrated that he (Prophet) was asked about the trove. He said : (About) anything therefrom in a public road or a crowded village, proclaim it for one year. If then its owner comes, give it to him, but if he does not come, it is for you. And what is in an unfrequented ground—about it and about the hidden treasure, there is one-fifth. —*Nisai, Abu Daud.*

عن عمرو بن شعيب عن ابيه عن جده عن رسول الله صلعم انه سئل عن الثمر المعلق فقال من اصاب منه من ذي حاجة غير متخذ خبنة فلا شئ عليه و من خرج بشيء منه فعليه غرامة مثليه والعقوبة و من سرق منه شيئا بعد ان يؤويه الجرين فبلغ ثمن المجن فعليه القطع و ذكر في ضالة الابل و الغنم كما ذكر غيره قال و سئل عن اللقطة فقال ما كان منها في الطريق الميتاء و القرية الجامعة فعرفها سنة فان جاء صاحبها فادفعها اليه و ان لم يات فهو لك و ما كان في الخراب العادي ففيه و في الركاز الخمس - (النسائي و ابو داود)

878. It is unlawful to become owner of a lost thing in Mecca. It should be left as it is till its owner comes. This is the mazhab of Imam Shafeyi. According to others, there is no distinction of places.

5. **Abu Sayeed al-Khodri** reported that Ali-b-Abi Taleb found a dinar and came to Fatimah therewith. The Holy Prophet asked him about it. The Prophet said : This is the provision of Allah. The Holy Prophet ate of it, and also Ali and Fatima ate. Afterwards a woman came crying for the dinar. The Holy Prophet said : O Ali ! pay the dinar.

—*Abu Daud.*

عَنْ اَبِیْ سَعِیْدِ نِ الْخُدْرِیِّ اَنَّ عَلِیَّ بْنَ اَبِیْ طَالِبٍ وَجَدَ دِیْنَارًا فَاَتٰی بِهٖ فَاطِمَةَ فَسَاَلَ عَنْهُ رَسُوْلَ اللّٰهِ صلعم فَقَالَ رَسُوْلُ اللّٰهِ صلعم هٰذَا رِزْقُ اللّٰهِ فَاَكَلَ مِنْهُ رَسُوْلُ اللّٰهِ صلعم وَاَكَلَ عَلِیٌّ وَفَاطِمَةُ فَلَمَّا كَانَ بَعْدَ ذٰلِكَ اَتَتْ اِمْرَاَةٌ تَنْشُدُ الدِّیْنَارَ فَقَالَ رَسُوْلُ اللّٰهِ صلعم یَا عَلِیُّ اَدِّ الدِّیْنَارَ - (اَبُوْ دَاوٗدَ)

6. **Eyaz-b-Himar** reported that the Messenger of Allah said : Whoever finds a lost thing, let him take a just man or two to witness it,and he must not conceal or keep it unproclaimed. If he finds its owner, let him return it to him, but if not, it is the property of Allah. He gives it to whom He pleases. —*Ahmad, Abu Daud.*

عَنْ عِیَاضِ بْنِ حِمَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ وَجَدَ لُقْطَةً فَلْیُشْهِدْ ذَا عَدْلٍ اَوْ ذَوِیْ عَدْلٍ وَلَا یَكْتُمْ وَلَا یُغَیِّبْ فَاِنْ وَجَدَ صَاحِبَهَا فَلْیَرُدَّهَا عَلَیْهِ وَاِلَّا فَهُوَ مَالُ اللّٰهِ یُؤْتِیْهِ مَنْ یَّشَاءُ (اَحْمَدُ وَاَبُوْ دَاوٗدَ)

7. **Jaber** reported that the Holy Prophet gave permission to us about whip, stick, rope and similar things which a man can pick up in order to get benefit therefrom. —*Abu Daud*

عَنْ جَابِرٍ قَالَ رَخَّصَ لَنَا رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فِی الْعَصَا وَالسَّوْطِ وَالْحَبْلِ وَاَشْبَاهِهٖ یَلْتَقِطُهُ الرَّجُلُ یَنْتَفِعُ بِهٖ - (اَبُوْ دَاوٗدَ)

298w. **Jarud** reported that the messenger of Allah said : Anything lost of a Muslim is a fleak of the fire. —*Darimi.*

عَنِ الْجَارُوْدِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ ضَالَّةُ الْمُسْلِمِ حَرَقُ النَّارِ (اَلدَّارِمِیُّ)

CHAPTER XVII

SECTION 1

879-Begging

(A) **Islam solved begging problem.** Begging is a nuisance for prevention of which the modern civilised societies are trying to promulgate enactments. Many puzzle their heads by devising ways and means as to how to prevent it without jeopardising the cause of the poor and shutting up the possible doors of earnings for the deserving beggars. The sound policy in this matter which has baffled the most fertile brains of the world was promulgated by the Holy Prophet of Islam. He did not leave the poor from scathing condemnation and threatening with eternal hell. He made it unlawful except in case of deserving persons. At the same time he left instructions to the rich not to return a beggar. The Quran says : And as for a beggar, don't drive him—(93 : 10Q). Thus there is recognition of rights and liabilities. The mutual duties and obligations of the beggars and those begged have been laid down for peaceful progress of the society. The Prophet not only delivered theoritical advices, but also framed definite rules, so that there might be no poverty in Islam and no poor man to beg from door to door. These are the rules of Charity, Zakat, Fitr at the time of I'd festivals, and the duties towards the neighbours and the needy relatives. The greatest merit, as the Holy Prophet said, is in alms towards near relatives who are in want and distress. This sound policy consists in the fact that if the poor relatives of a particular family and village are maintained by that family and village men as instructed by the Holy Prophet by Zakat and other charities, there will be no poor to beg from door to door in towns and villages. Thus the supposed nuisance may conveniently be abolished.

(B) **Begging lawful and unlawful.** As a general rule, begging is unlawful in Islam for the following reasons :—

(1) By begging, a man loses reliance upon Allah and complains indirectly against Allah's gifts which are so interwoven in his very person and all round the universe. Instead of turning to Allah for assistance and help, he turns towards men. Therefore the Quran says : And He will give him provision from whence he thinks not ; and whoever trusts in Allah, He is sufficient for him (65 : 3Q).

(2) By begging, the beggar lowers himself before his fellow creatures and brings himself in contemptible estimation of the people. A believer, however, should not lower himself except to Allah.

(3) By begging, the beggar gives uneasy trouble to one begged. The latter feels annoyance and is put between two horns of a dilemma —to pay or not to pay. If alms are paid, there is loss in property; and if not paid, there is loss in fame and fear of Allah. Thus unnecessary trouble is given to a Muslim to whom the beggar comes for alms.

(C) **Cases of lawful begging.** It is however lawful for one who is compelled by necessity to beg. In the following cases, begging is lawful. (1) A surety may beg for satisfaction of his principal's debt for which he stood surety, no matter whether he is rich or poor (17 : 11). The cause is that he was a peace-maker and in order to put an end to disputes and litigations between two contending parties, he stood surety for one of them. (2) A man whose everything has been accidentally destroyed by Vismajor or acts of God such as flood, earthquake, erosion of river, famine etc. can beg. (3) A man who is in dire necessity of food, abode and clothing can also beg. If a rich man falls in distress or hunger where nothing is available, it is lawful for him to beg. Similarly a poor man having no sufficient means can lawfully beg.

(D) **Extent of means which makes begging lawful.** No hard and fast rules have been laid down for this as necessities vary in different individuals. A man seriously ill and requiring immediate medical relief may lawfully beg for a motor-car to take him immediately to a hospital. Generally it varies from possession of nothing to that of 40 or 50 dinars (17 : 11). The Holy Prophet said that a man having one day's meal or one day and one night's meal cannot beg (17 : 10). At another time, he said that a man having 50 dinars cannot lawfully beg (17 : 9). Imam Abu Hanifa accepts the former as the correct version. At any rate, it is difficult to ascertain the exact boundary line of means which prevent a man from begging. It varies from one day and one night's food to possession of 50 dinars. Question arises here whether food or dinar is for one single self or for his whole family.

It is unlawful to beg with the intention of increasing wealth (17 : 2) and begging is also unlawful for a stout and strong man able to earn— (17 : 11). The Holy Prophet once sent a man to a forest with an axe to gather wood and sell it for livelihood rather than begging

(17 : 1). He thus raised the dignity of labour for a capable man and said: The upper hand is better than the lower (upper meaning charitable and lower begging) -(17 : 6). Some, however, hold the opinion that an able-bodied man with want can beg by observing the following three conditions—*(a)* without bringing humiliation upon himself, *b)* without excessive begging and *(c)* without inflicting trouble to one who is begged of. Begging in public places and mosques is Makruh. Men who come with songs by beating drums or by taking dress of females and men feigning to be pious cannot lawfully beg.

(E) **Condemnation of begging**. From the following verses and Hadis, it can be guessed how strongly was begging condemned :— Allah certainly loves a servant, believing, poor, abstaining from begging, and having a big family (3 : 29). Except Paradise, you should not beg anything for the sake of Allah—8 : 23. Whoso opens a gate of begging, Allah will open for him 70 gates of poverty (Ihya, P. 58, Vol.—2). These beggars beg nothing of men but burning coals of Hell-fire—17 : 2, 3. They will come on the Resurrection Day with permanent scratches upon their faces (17 : 8). Some people one adopted Islam and the Holy Prophet told them a secret word—Beg nothing of men. The Quran praises those who do not beg. It says : They don't beg from men importunately—2 : 273Q. As for the beggar, don't threaten him—93 : 10 Q. Regarding a proud beggar, it has been said that Allah will not talk with him on the Resurrection Day—26 : 40. Begging is unlawful except for three—17 : 1a ; upper hand is better than lower hand—17 : 5, 6; Prophet's charity is exemplary—17 : 7 ; patience is an excellent quality—17 : 7 ; Prophet disliked hoarding—17 : 7.

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1. **Zubair-b-Awam** reported that the Messenger of Allah said : That one of you takes his rope and then comes with a load of wood upon his back and sells it is better than to beg of men whether they give or reject it. —*Bukhari.*

عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ بِحُزْمَةٍ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنَعُوهُ -(اَلْبُخَارِيُّ)

عَنْ قَبِيصَةَ بْنِ مُخَارِقٍ قَالَ تَحَمَّلْتُ حَمَالَةً

فَأَتَيْتُ رَسُولَ اللّٰهِ صلعم اَسْأَلُهُ فِيهَا فَقَالَ اَقِمْ

حَتّٰى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا ثُمَّ

قَالَ يَاقَبِيصَةُ اِنَّ الْمَسْئَلَةَ لَا تَحِلُّ اِلَّا لِاَحَدِ

ثَلٰثَةٍ رَجُلٍ تَحَمَّلَ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْئَلَةُ

حَتّٰى يُصِيبَهَا ثُمَّ يُمْسِكُ وَ رَجُلٍ اَصَابَتْهُ

جَائِحَةٌ اِجْتَاحَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْئَلَةُ

حَتّٰى يُصِيبَ قِوَامًا مِنْ عَيْشٍ اَوْ قَالَ سِدَادًا

مِنْ عَيْشٍ وَ رَجُلٍ اَصَابَتْهُ فَاقَةٌ حَتّٰى يَقُومَ

ثَلٰثَةٌ مِنْ ذَوِى الْحِجَى مِنْ قَوْمِهِ لَقَدْ اَصَابَتْ

فُلَانًا فَاقَةٌ فَحَلَّتْ لَهُ الْمَسْئَلَةُ حَتّٰى يُصِيبَ قِوَامًا

مِنْ عَيْشٍ اَوْ قَالَ سِدَادًا مِنْ عَيْشٍ فَمَا سِوَاهُنَّ

مِنَ الْمَسْئَلَةِ يَا قَبِيصَةُ سُحْتٌ يَاْكُلُهَا صَاحِبُهَا

سُحْتًا (مُسْلِمٌ)

عَنْ اَبِى هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم

مَنْ سَاَلَ النَّاسَ اَمْوَالَهُمْ تَكَثُّرًا فَاِنَّمَا يَسْاَلُ جَمْرًا

فَلْيَسْتَقِلَّ اَوْ لِيَسْتَكْثِرْ- (مُسْلِمٌ)

1a. **Qabisah-b-Makhareq** reported : I became surety for a debt and came to the Messenger of Allah to ask him about it. He said : Wait till charity tax comes to us, and then we shall order something therefrom for you. Then he said : O dear Qabisah ! surely begging is not lawful except for one of these three (reasons)—a man who becomes surety for a debt ; it then becomes lawful for him to beg till he gets it, and then he shall withhold ; a man having met with a misfortune which has ruined his property—it is lawful for him to beg till it enables him to support livelihood (or he said means of livelihood) ; and a man whom dire necessity attacked, till three men of understanding of his tribe shall stand up (and say) : Dire necessity afflicted such one—it is lawful for him to beg till he finds means for livelihood (or he said, means of livelihood) O Qabisah! what is besides these in begging is unlawful, its owner eats unlawful things. —*Muslim*

2. **Abu Hurairah** reported that the Messenger of Allah said : Whoso begs of men their properties for bargain, begs certainly of life-coals. So tell him to beg little or more. —*Muslim.*

3. **Abdullah-b-Omar** reported that the Messenger of Allah said : Man will continue to beg of men till he will come on the Resurrection Day without any piece of flesh in his face. —*Agreed.*

عن عبدالله بن عمر قال قال رسول الله صلعم مايزال الرجل يسئل الناس حتى يأتى يوم القيمة ليس فى وجهه مزعة لحم (متفق عليه)

4. **Muwayiah** reported that the Messenger of Allah said : Commit no excess in begging. By Allah, none of you should beg anything of me while his begging should take out anything from me inspite of my unwillingness for it and then blesssing occurs to him about what I have given him. [880] —*Muslim.*

عن معاوية قال قال رسول الله صلعم لا تلحفوا فى المسئلة فوالله لا يسالنى احد منكم شيئا فتخرج له مسئلته منى شيئا وانا له كاره فيبارك له فيما اعطيته (مسلم)

5. **Hakim-b-Hazam** reported : I begged of the Messenger of Allah and he gave me. Again I begged of him and again he gave me. Afterwards he said to me : O Hakim ! this property is surely sweet, pleasant. So whoso takes it with generous mind finds for him blessing therein, and whoso takes it with stingy mind, there is no blessing for him therein, and he becomes like one who eats but is not satisfied ; and the upper hand is better than the lower hand. [881] Hakim said : I asked—O Messenger of Allah ! by One who sent you

عن حكيم بن حزام قال سالت رسول الله صلعم فاعطانى ثم سالته فاعطانى ثم قال لى يا حكيم ان هذا المال خضر حلو فمن اخذه بسخاوة نفس بورك له فيه ومن اخذه باشراف نفس لم يبارك له فيه وكان كالذى ياكل ولا يشبع واليد العليا خير من اليد السفلى قال حكيم فقلت يا رسول الله والذى بعثك

880. This means that charity with discrimination and unwillingness brings no blessing. Whatever is given should be cheerfully given in the name of Allah, and such hand of charity may bring much more rewards.

881. "The upper hand is better than the lower hand" means charity is

with truth, I shall not extend my hand after you for anything towards anybody till I leave this world. —*Agreed*

بِالْحَقِّ لَا أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا - (مُتَّفَقٌ عَلَيْهِ)

6 **Ibn Omar** reported that the Holy Prophet said while he was on the pulpit speaking about charity and refraining from begging: The upper hand is better than the lower hand, and the upper hand is that which gives and the lower is that which begs. —*Agreed*

عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْأَلَةِ الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ وَالسُّفْلَى هِيَ السَّائِلَةُ - (مُتَّفَقٌ عَلَيْهِ)

7. **Abu Sayeed al-khudri** reported that some men of the Ansars begged of the Prophet and he gave them. Then they begged of him again, and again hegave them, till what was with him came to an end.[882] So he said : There comes to me nothing of wealth which I withhold from you, and whoso abstains (from begging), Allah will protect him, and whoso thinks himself free from want, Allah makes

عَنْ أَبِي سَعِيدِنِ الْخُدْرِيِّ قَالَ إِنَّ نَاسًا مِّنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللّٰهِ صلعم فَأَعْطَاهُمْ ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ حَتَّى نَفِدَ مَا عِنْدَهُ فَقَالَ مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللّٰهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللّٰهُ

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better than begging This tradition shows what a great magnetic force the Prophet had upon his followers; and how willingly they submitted to the Prophet and obeyed his sermons. Indeed a man can be judged only by his contemporaries, and the contemporaries judged the Holy Prophet as the greatest man and Prophet.

882. This shows what a great magnanimity of heart the Holy Prophet had. He never stored up anything in his life for future use. Had he been greedy for kingdom, he could have amassed wealth. He showed that self-help is the first step to invoke help from Allah. Whoso abstains from begging Allah will surely protect him from needs of men and unlawful things Whoso thinks himself independant of men and relies absolutely on Allah, Allah will make him free from wants of men and instil contentment in his mind. Whoever is patient, Allah will give him means to keep patience. These words of wisdom fell like precious jems from Prophet's lips.

him free, and whoso remains patient, Allah gives him patience, and none was given a gift that is better and more generous than patience. —*Agreed.*

وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللّٰهُ وَمَا أُعْطِيَ أَحَدٌ عَطَاءً هُوَ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ - (مُتَّفَقٌ عَلَيْهِ)

8. **Samorah-b-Jundub** reported that the Messenger of Allah said: Beggings are scratches with which a man scratches his own face. So whoever likes may make them permanent upon his face, and whoever likes may avoid them-except a man's begging to a man of power or in an affair from which there is no escape.[883]

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَسَائِلُ كُدُوحٌ يَكْدَحُ بِهَا الرَّجُلُ وَجْهَهُ فَمَنْ شَاءَ أَبْقَى عَلَى وَجْهِهِ وَمَنْ شَاءَ تَرَكَ إِلَّا أَنْ يَسْأَلَ الرَّجُلُ ذَا سُلْطَانٍ أَوْ فِي أَمْرٍ لَا يَجِدُ مِنْهُ بُدًّا -

—*Abu Daud, Tirmizi, Nisai.*

(أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ)

9. **Abdullah-b-Mas'ud** reported that the Messenger of Allah said: Whoso begs of men while there is for him what is sufficient for him, will come on the Resurrection Day with his beggings as scratches, wounds or bruises on his face. It was questioned: O Messenger of Allah! what is sufficient for him? He said: 50 dirhams or their price in gold. —*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ وَلَهُ مَا يُغْنِيهِ جَاءَ يَوْمَ الْقِيٰمَةِ وَمَسْأَلَتُهُ فِي وَجْهِهِ خُمُوشٌ أَوْ خُدُوشٌ أَوْ كُدُوحٌ قِيلَ يَا رَسُولَ اللّٰهِ مَا يُغْنِيهِ قَالَ خَمْسُونَ دِرْهَمًا أَوْ قِيمَتُهَا مِنَ الذَّهَبِ -

(أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

10. **Sahl-b-Hanjaliyyah** reported that the Messenger of Allah said: Whoever begs while he has got what will be sufficient for him, verily he begs of the fire. Nufali who was one of its

عَنْ سَهْلِ بْنِ الْحَنْظَلِيَّةِ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ وَعِنْدَهُ مَا يُغْنِيهِ فَإِنَّمَا يَسْتَكْثِرُ مِنَ النَّارِ قَالَ النُّفَيْلِيُّ وَهُوَ أَحَدُ

883. Begging from kings and governments possessing public treasury is lawful, as they have got a fixed amount in public treasuries for relief of the poor and the distressed in time of need.

narrators in another place asked : And who is a solvent man for whom begging is unlawful? He (Prophet) said: Such means which give him food morning and night. He said in another place: To have for him food for a day or for a night and a day.[884]

—*Abu Daud.*

11. **Hubshi-b-junadah** reported that the Messenger of Allah said : Begging is not lawful for the solvent, nor for one who is stout and strong except for one who has got pressing poverty or destroying debt. And whoso begs of men to increase his wealth, he will have scratches on his face on the Resurrection Day, and hot stone of Hell which he will devour. So whoso likes, let him beg little; and whoso likes, let him beg much.[885] —*Tirmizi.*

12. **Ata-b-Yasar** from a man of Banu Asad reported that the Messenger of Allah said : Whoso begs of you while he has got 40 dirhams or their equivalent, he begs importunately.[886]

Malek, Abu Daud, Nisai.

وَرَوَاتُهُ فِي مَوْضِعٍ اٰخَرَ وَمَا الْغِنَى الَّذِي لَا تَنْبَغِي مَعَهُ الْمَسْئَلَةُ قَالَ قَدْرُ مَا يُغَدِّيهِ وَ يُعَشِّيهِ وَ قَالَ فِي مَوْضِعٍ اٰخَرَ اَنْ يَكُونَ لَهُ شِبَعُ يَوْمٍ اَوْ لَيْلَةٍ وَيَوْمٍ (اَبُو دَاوُد)

عَنْ حُبْشِيِّ بْنِ جُنَادَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِنَّ الْمَسْئَلَةَ لَا تَحِلُّ لِغَنِيٍّ وَ لَا لِذِي مِرَّةٍ سَوِيٍّ اِلَّا لِذِي فَقْرٍ مُدْقِعٍ اَوْ غُرْمٍ مُقْطِعٍ وَمَنْ سَاَلَ النَّاسَ لِيُثْرِيَ بِهِ مَالَهُ كَانَ خُمُوشًا فِي وَجْهِهِ يَوْمَ الْقِيٰمَةِ وَرَضْفًا يَاْكُلُهُ مِنْ جَهَنَّمَ فَمَنْ شَاءَ فَلْيُقِلَّ وَمَنْ شَاءَ فَلْيُكْثِرْ (التِّرْمِذِي)

عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ رَجُلٍ مِنْ بَنِي اَسَدٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ سَاَلَ مِنْكُمْ وَلَهُ اُوقِيَّةٌ اَوْ عَدْلُهَا فَقَدْ سَاَلَ اِلْحَافًا (مَالِكٌ وَ اَبُو دَاوُد وَ النَّسَائِيُّ)

884 Nufali was a teacher of Abu Daud. This hadis shows that begging for a man who has got one day's food is unlawful, while other traditions (17 : 9, 11) show that a man having 40 or 50 dirhams cannot beg. The latter is supported by Ahmad, Ibn Mobarak and Ishaq, while the former by Imam Abu Hanifa. The latter says that this tradition abrogates the other traditions on the subject.

885. This is by way of explanation of the Quranic verse : They don't beg of men importunately (2 : 273Q). Begging importunately means begging for anything without any need for it. 40 dirhams is the limit which makes begging unlawful It is equivalent to Rs. 10 nearly.

886. This is by way of warning and threat. It sounds exactly with

13. **Ibn Mas'ud** reported that the Messenger of Allah said: Whoever is afflicted with hunger and comes down to men therefor, his hunger will not be appeased. Whoever comes up to Allah, it is near that He will make him free from want either with speedy death or speedy wealth.[887]

—*Abu Daud, Tirmizi.*

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ اَصَابَتْهُ فَاقَةٌ فَاَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهٗ وَ مَنْ اَنْزَلَهَا بِاللّٰهِ اَوْشَكَ اللّٰهُ لَهٗ بِالْغِنٰى اِمَّا بِمَوْتٍ عَاجِلٍ اَوْ غِنًى اٰجِلٍ - (اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ)

14. **Ibnul-Ferasi** reported that Ferasi asked the Messenger of Allah: Shall I beg, O Messenger of Allah? "No" the Holy Prophet said, "if you are compelled to do it, beg of the pious."

—*Abu Daud.*

عَنِ ابْنِ الْفِرَاسِيِّ اَنَّ الْفِرَاسِيَّ قَالَ لِرَسُوْلِ اللّٰهِ صلعم اَسْئَلُ يَا رَسُوْلَ اللّٰهِ فَقَالَ النَّبِيُّ صلعم لَا وَاِنْ كُنْتَ لَا بُدَّ فَسَلِ الصَّالِحِيْنَ - (اَبُوْدَاوٗدَ)

15. **Saoban** reported that the Messenger of Allah said: Whoso gives guarantee to me that he will not beg anything of men, I shall give guarantee to him for Paradise. Saoban said 'I'. He did not beg anything of men (afterwards).

—*Abu Daud, Nisai.*

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ يَّكْفُلُ لِيْ اَنْ لَّا يَسْاَلَ النَّاسَ شَيْئًا فَاَتَكَفَّلُ لَهٗ بِالْجَنَّةِ فَقَالَ ثَوْبَانُ اَنَا فَكَانَ لَا يَسْاَلُ اَحَدًا شَيْئًا - (اَبُوْدَاوٗدَ وَالنَّسَائِيُّ)

16. **Omme-Buzaid** reported that the Messenger of Allah said: Turn away a beggar although with a burnt hoof.[888]

—*Malek, Nisai and Tirmizi; and Abu Daud narrated like it.*

عَنْ اُمِّ بُجَيْدٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم رُدُّوا السَّائِلَ وَلَوْ بِظِلْفٍ مُحْرَقٍ (مَالِكٌ وَ النَّسَائِيُّ وَالتِّرْمِذِيُّ وَرَوٰى اَبُوْدَاوٗدَ مَعْنَاهُ)

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the following verse of the Quran Whoever wishes, let him accept faith; and whoever wishes, let him be an infidel. Verily We have prepared Hell for the oppressors.

887. This has been taken from the following verse of the Holy Quran: Whoever guards himself for Allah, Allah will make out a way for him and he will not be able to think from where. He will supply him provision, and whoever resigns himself entirely to Allah, He is sufficient for him (65 : 3Q).

888. The beggar, however rich he may be, should not be turned away by any man without giving anything, however insignificant it might be. The Quran says: As for the beggar, don't drive him out (93 : 10Q).

17. **Hu_sain-b-Ali** reported that the Messenger of Allah said : There is a duty towards a beggar though he arrives (riding) on a horse. —*Abu Daud.*

عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلسَّائِلِ حَقٌّ وَاِنْ جَاءَ عَلٰى فَرَسٍ - (اَبُوْدَاوٗدَ)

299w. **Abu Zarr** reported : The Messenger of Allah prayed for my blessing while he made a condition with me—you shall not beg anything of men ; ('Yes' said I) ; nor your staff if it has fallen down from you, till you come down to it and take it. —*Ahmad.*

عَنْ اَبِیْ ذَرٍّ قَالَ دَعَا لِیْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَشْتَرِطُ عَلَيَّ اَنْ لَّا تَسْاَلَ النَّاسَ شَيْئًا قُلْتُ نَعَمْ قَالَ وَلَا سَوْطَكَ اِنْ سَقَطَ مِنْكَ حَتّٰى تَنْزِلَ اِلَيْهِ فَتَاْخُذَهٗ - (اَحْمَدُ)

300w. **Ali** reported that he heard of a man begging of men on Arafat day. He asked : Are you on this day in this place begging of anybody else other than Allah ? Then he gave him a beating with a stick. —*Razin.*

عَنْ عَلِيٍّ اَنَّهٗ سَمِعَ يَوْمَ عَرَفَةَ رَجُلًا يَسْئَلُ النَّاسَ فَقَالَ اَفِیْ هٰذَا الْيَوْمِ وَفِیْ هٰذَا الْمَكَانِ تَسْئَلُ مِنْ غَيْرِ اللّٰهِ فَخَفَقَهٗ بِالدِّرَّةِ - (رَازِيْنٌ)

CHAPTER XVII

SECTION 2

889. Earnings

(*a*) **Provision in the hands of Allah.**

The Almighty Allah sent provisions for men and animals as He sent them to this world. But for His infinite mercy, we would not have at all breathed for a single moment. Take away air from the world, our breath will at once extinguish, take away earth which yields trees, plants, and green vegetables which supply food for men, no animal can then live. Unless He sent down rain from above, there would have been permanent drought. Even in case of rains, crops can not luxuriously grow unless placed under suitable conditions. So it is seen that the Almighty Providence placed everything in this world which can supply food to animals for their upkeep. This is not only true in case of physical existence but also in case of spiritual nourishment

as the Quran was supplied to us for the latter purpose. So the Quran says : He provides you from where you do not know (65 : 3Q).

(*b*) **Efforts in earnings.** Man is only to know the science of natural laws for growth of crops and fruits and cut them from the fields and places of actions and make them fit for human consumption. Without efforts, nothing can be earned. The Quran recites : There is nothing for men but what he strives for (53 : 59Q). So it is clear that our hands and brains should be engaged in finding out the best methods of earnings.

(*c*) **Lawful sources of earnings.** There are innumerable lawful sources of earnings. They are classed below in order of preference in Islam.

1. **Zihad or fight for religion.** This is the best method of earning both spiritual and temporal If victory is won, there is enormous booty and conquest of a country which cannot be equalled to any other source of earings. If there is defeat or death, there is ever-lasting Paradise and a great spiritual benefit. This sort of Zihad is conditional upon pure motive i e. for establishing the kingdom of Allah on earth.

2. Next comes in order of preference **Trade and Commerce** which will be discussed in the next chapter.

3. **Industry** such as manufacture of cloth, iron, steel, plate, soap, and oil-producing, bread-making, thread-preparing. etc.

4. Cultivation and agriculture.

5. Service or employment.

(*d*). **Different kinds of earnings.** Earnings are of different kinds—compulsory, commendable, lawful, unlawful and abominable. They are termed in Arabic Farz, Mustahab, Mubah, Haram, and Mukruh respectively. Earning is compulsory when a man having had no means for livelihood engages himself in any lawful professions for maintenance of himself and his family members. But for this earning, he and his family shall have to starve for want of food and clothing. This is Farz or compulsory earning. Earning is commendable (Mustahab) with regard to a man who has got means for livelihood for himself and his family but who still earns with intention of helping the poor, distressed and religious cause. Earning is simply lawful (Mubah) when a man earns without any intention of good or bad though he has got sufficient means. Earning is unlawful (Haram) if a rich man earns with intention of hoarding, committing unlawful things or showing

pomp and grandeur in this world. Earning is abominable (Makruh) for one who is solvent and who is engaged in divine worship or religious affairs.

(*e*) **Unlawful earnings.** All unlawful means of acquiring wealth have been denounced. The Quran says : O you who believe ! do not devour your property among yourselves falsely except that it be trading by your mutual consent – 4 : 29Q. "And do not swallow down your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully which you know—2 : 188Q. Earnings from the following sources are unlawful. (1) Extortion of property from others (14 : 12). (2) Dacoity, theft and deceit (5 : 33, 38Q). (3) Games of chance, bridge-playing, lottery, races and wine-selling. The Quran says : They ask you about intoxicants and and games of chance. Say in both of them there is a great sin and some advantages for men, but their sin is greater than their advantages- 2 : 219Q (4) Price of blood and dogs (17 : 1). (5) Money-lending bussiness with interest (13 : 1). (6) Earnings of prostitutes, singing girls etc. (17 : 303w). (7) Earnings of makers of life pictures (17 : 21). (8) Price of dead animals and idols (17 : 22) (9) Bribery (note 434). (10) Earnings of a sooth sayer (17 : 30).

(*f*) **Merits of lawful earnings.** There is no better food than what is acquired from lawful earnings (4 : 109). Imam Gazzali said in his Yahya-ul-Ulum about a tradition which runs thus : Whoso eats lawful things for 40 days, Allah will fill up his heart with light and will raise springs of wisdom in his heart and tongue. Abadat (divine service) consists of ten parts, nine of which is in lawful earnings. Allah is pure and loves purity in earnings—17 : 18. Search for lawful earnings is a bounden duty—4 : 129w.

(*g*) **Condemnation of unlawful earnings.**

Allah does not accept supplication of one whose flesh has grown out of unlawful earnings (17 : 302w). He will not enter Paradise- 17 : 304w. Allah will not respond to a man who eats unlawful food- 17 : 18. In latter times, there will be no distinction between lawful and unlawful earnings—17 : 20.

(*h*) **In Islam men and women have equal rights in earnings.**

Islam makes no distinction in earnigns of men and women. It recognised everyone's efforts and gives him or her a due share in his

or her earnings. It is thus opposed to extreme Bolshevism which recognises no individual rights in earnings. It is socialistic in its tendencies in as much as it tries to bring about a more or less distribution of wealth. The Holy Quran says : Men shall have the benefit of what they earn, and women shall have the benefit of what they earn —4 : 32Q. Men shall have a portion of what the parents and near relatives leave, and women shall have a portion of what the parents and near relatives leave—4 : 7Q.

(*i*) **Dignity of manual labour.** This has been dealt with in note 316. All the Prophets worked with their own hands for livelihood, because there is no better food than that acquired by one's manual labour (4 : 109). The sale of a load of wood is better than begging—4 : 108.

CONTENTS :—

Between lawful and unlawful things, there are doubtful things which must be guarded against —17 : 19 ; if heart is sound, whole body is sound —17 : 19 Three traditions on which Islam is based —note 891 ; meaning of Muttaqi —17 : 26 ; drinking and the perticipators of its preparation are cursed —17 : 27 ; when Allah provides one with a means of livelihood, he should not give it up—17 : 29 ; and extreme piety of Abu Bakr and Omar by vomitting unlawful things—17 : 30 ; 305w ; charity from lawful earnings increases —17 : 310; expense for purchasing lands and construction of buildings brings no reward—17 : 34 ; charity from unlawful income brings no reward —17 : 301w ; renunciation is in lawful earning and shortening of hopes —17 : 307w ; earning for maintenance of family and of neighbours brings rewards—17 : 308w.

Reference—Quran :— 18 : 46 ; 24 : 22 ; 34 : 37 ; 57 : 20 ; 89: 20 100 : 8 ; 102 : 1,

Hadis :—1 : 2, 3, 43, 78 ; 2 :4, 37, 129 ; 3 : 53w, 57w.

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18. **Abu Hurairah** reported that the Messenger of Allah said : Verliy Allah is pure. He does not accept but what is pure. And verily Allah ordered the believers with which He ordered the Prophets. He said: O prophets ! eat of the pure things and do good deeds. And He said . Eat of the pure things with which We provided you. Then he mentioned

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِنَّ اللّٰهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَ إِنَّ اللّٰهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا وَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

about a man dishevelled in hair and laden with dust, making his journey long and extending his hand towards heaven: O Lord! O Lord! while his food was unlawful, his drink unlawful, his dress unlawful and he was nourished with unlawful things. How can he be responded to for that?[890]—*Muslim.*

ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ اَشْعَثَ اَغْبَرَ يَمُدُّ يَدَيْهِ اِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَ مَطْعَمُهُ حَرَامٌ وَ مَشْرَبُهُ حَرَامٌ وَ مَلْبَسُهُ حَرَامٌ وَ غُذِّيَ بِالْحَرَامِ فَاَنّٰى يُسْتَجَابُ لِذٰلِكَ - (مُسْلِمٌ)

19 **Nu'man-b-Bashir** reported that the Messenger of Allah said: Lawful things are manifest and unlawful things are also manifest, and between the two are the doubtful things which many people do not know. Whoso guards against the doubtful things, he makes his religion and honour pure; and whoso falls in the doubtful things, falls in unlawful things like a shepherd who grazes his flock round a reserved pasture ground and doubts grazing therein. Behold! there is a reserved meadow for everything. Behold the reserved meadow of Allah is His forbidden things. Behold! there is a piece of flesh in the body. When it is sound, the whole body is sound, and

عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْحَلَالُ بَيِّنٌ وَ الْحَرَامُ بَيِّنٌ وَ بَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيْرٌ مِّنَ النَّاسِ فَمَنِ اتَّقَى الشُّبُهَاتِ اِسْتَبْرَاَ لِدِيْنِهٖ وَ عِرْضِهٖ وَ مَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَرْعٰى حَوْلَ الْحِمٰى يُوْشِكُ اَنْ يَّرْتَعَ فِيْهِ اَلَا وَ اِنَّ لِكُلِّ مَلِكٍ حِمًى اَلَا وَ اِنَّ حِمَى اللّٰهِ مَحَارِمُهٗ اَلَا وَ اِنَّ فِي الْجَسَدِ مُضْغَةً اِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهٗ وَ اِذَا فَسَدَتْ

890. Prayer is accepted upon two conditions—if a man is truthful, and if he is fed, clothed and nourished by lawful and pure things. Earnest prayer of a man in journey such as in pilgrimage, acquisition in learning etc. is accepted provided he observes the former two conditions. As light and darkness cannot live together, so purity and impurity, cleanliness or uncleanliness cannot live together Allah is pure and He loves purity of men. If lawful and unlawful things are not observed, there is then no distinction between men and lower animals. Animals take grass from whichever field they get it. They can't have any sense of distinction. So also men who have got no sense of ownership. Such is the time in which we live. The only motto of the present world is to achieve object by any means, fair or foul.

when it is unsound, the whole body becomes unsound. Behold! it is the heart![891] —*Agreed.*

فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

(مُتَّفَقٌ عَلَيْهِ)

20. **Same** reported that the Messenger of Allah said: A time will come over men in which a man will not care from where he takes, whether from lawful things or from unlawful things. —*Bukhari.*

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ أَمِنَ الْحَلَالِ أَمْ مِنَ الْحَرَامِ (اَلْبُخَارِيُّ)

21. **Abu Huzaifah** reported that the Holy Prophet prohibited price of blood and price of dog and earnings of the prostitute. And he cursed the devourer of usury and its giver, the tatooer and the tatooed and the painter (of life-pictures).[892] —*Bukhari.*

عَنْ أَبِي جُحَيْفَةَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ ثَمَنِ الدَّمِ وَثَمَنِ الْكَلْبِ وَكَسْبِ الْبَغِيِّ وَلَعَنَ آكِلَ الرِّبَا وَمُوكِلَهُ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ وَالْمُصَوِّرَ (اَلْبُخَارِيُّ)

22. **Jaber** reported that he heard the Messenger of Allah say in the year of victory while he was at Mecca: Verily Allah and

عَنْ جَابِرٍ أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ

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891. This is one of the three traditions which are considered by the theologians to contain sources of Islamic law and great wisdom. The other two traditions are the following:—(a) Actions are judged by motives (1 : 1). (b) The beauty of Islam of a man is his giving up what is of no use to him (17 : 26). Lawful things are manifest means lawful things have been made clear and distinct by the Holy Quran, and unlawful things also have been made so such as wine drinking, stealing, fornication, murder for unjust cause etc. What is between these distinct lawful and unlawful things is a thing which is doubtful. About these things, the learned theologians differ and quarrel with one another. As a result, the indivisible Islam has been divided into sects and subjects and the whole Muslim solidarity has been shaken and rent asunder. The true principle to be followed in these doubtful things is to avoid them in order to remain on the safer side. If a man falls within the enclosure of the doubtful things, he is then nearest to Haram and is on its border line. Thus he has got the greatest chance of falling into it being led by temptations As cattle do not care to take a grass or two from the nearest field while grazing, man also may be an easy prey to unlawful things if he resides at their border line. The true and wise pious man keeps himself at the safest distance from the boundary line of unlawful things. In doubtful things, theologians created some classes. Makruhat (abominable things) and Mubah (lawful) are the chief classes among them. The former is nearest to Haram (unlawful thing) and the latter is nearest to clear lawful things (Halal). No pious Muslim should cross the boundaryline of Mubah to fall into Makruhat and ultimately to Haram things.

892. Price of dogs is unlawful according to Imam Shafeyi in obedience

His Messenger forbade the sale of wine, dead animals, pigs and idols. He was questioned: O Messenger of Allah! inform about fats of the dead, and verily boats are smeared therewith, skins are oiled therewith and people prepare light therewith. "No" he said, "it is unlawful." He said at that time: May Allah destroy the Jews! When Allah made their fats unlawful, they took fancy to them. Then they sold them and devoured their price. —*Agreed.*

إن الله و رسوله حرم بيع الخمر و الميتة و الخنزير و الأصنام فقيل يا رسول الله أرأيت شحوم الميتة فإنه تطلى بها السفن و يدهن بها الجلود و يستصبح بها الناس فقال لا و هو حرام ثم قال عند ذلك قاتل الله اليهود إن الله لما حرم شحومها أجملوه ثم باعوه فأكلوا ثمنه (متفق عليه)

23. **Omar** reported that the Messenger of Allah said: May Allah destroy the Jews! fats were forbidden to them but they took fancy to them and sold them.[893] —*Agreed.*

عن عمر رض أن رسول الله صلعم قال قاتل الله اليهود حرمت عليهم الشحوم فجملوها فباعوها (متفق عليه)

24. **Jaber** reported that the Holy Prophet prohibited price of dog and cat.[894] —*Muslim.*

عن جابر أن رسول الله صلعم نهى عن ثمن الكلب و السنور (مسلم)

25. **Anas** reported that Abu Taibah cupped the Messenger of

عن انس قال حجم ابو طيبة رسول

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to this tradition, but Imams Abu Hanifa and Muhammad hold that it is lawful but abominable (Makruh) on the ground that the word "Khabis" signifies only impure and not unlawful things. Earnings of a prostitute are unanimously unlawful along with other remaining things of this tradition. Here blood means selling of blood. Painters of life-pictures are hereby meant and not painters of trees, houses, mountains and other natural things.

893. This shows that wine, pork and dead animals were made unlawful not before but after Mecca was conquered by the holy Prophet. Imam Shafeyi holds that selling of fat of dead animals is unlawful, but it is lawful for using it as combs or for making soaps Majority of the Muslim theologians are against this view saying that no benefit can lawfully be derived from dead animals. Imam Abu Hanifa held, however, that to sell oil of impure things is lawful.

894. Regarding price of cat, there is difference of opinion. Majority held its price as lawful.

Allah. So he passd order for him for one sa'a of date and enjoined his family to reduce his rent from him. —*Agreed.*

26. **Atiyyah Sa'di** reported that the Messenger of Allah said: Nobody can become one of the pious till he gives up what is unnecessary for him out of fear of what is necessary for him.[895]

—*Tirmizi, Ibn Majah.*

27. **Ibn Omar** reported that the Messenger of Allah said: Allah has cursed wine, one who drinks it, one who serves it, one who sells it, one who purchases it, one who squeezes it, one who asks for squeezing it, one who carries it and one to whom it is carried.

—*Abu Daud, Ibn Majah.*

28. **Muhayyesah** reported that he asked permission of the Messenger of Allah about wages of a cupper. He prohibited it. He still continued to seek his permission till he said: Feed your camel therewith and feed your slave therewith.

—*Malek, Tirmizi, Abu Daud, Ibn Majah.*

اللهصلعم فَامَرَ لَهُ بِصَاعٍ مِّنْ تَمْرٍ وَ اَمَرَ اَهْلَهُ
اَنْ يُخَفِّفُوْا عَنْهُ مِنْ خَرَاجِهِ (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَطِيَّةَ السَّعْدِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم لَا يَبْلُغُ الْعَبْدُ اَنْ يَكُوْنَ مِنَ الْمُتَّقِيْنَ
حَتّٰى يَدَعَ مَالَا بَاْسَ بِهٖ حَذْرًا لِمَا بِهٖ بَاْسٌ
(اَلتِّرْمِذِيُّ وَ ابْنُ مَاجَةَ)

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم لَعَنَ اللّٰهُ الْخَمْرَ وَ شَارِبَهَا وَ سَاقِيَهَا وَ
بَائِعَهَا وَ مُبْتَاعَهَا وَ عَاصِرَهَا وَ مُعْتَصِرَهَا وَ
حَامِلَهَا وَ الْمَحْمُوْلَةَ اِلَيْهِ
(اَبُوْدَاوُدَ وَ ابْنُ مَاجَةَ)

عَنْ مُحَيِّصَةَ اَنَّهُ اسْتَاْذَنَ رَسُوْلَ اللّٰهِ
صلعم فِيْ اُجْرَةِ الْحَجَّامِ فَنَهَاهُ فَلَمْ يَزَلْ
يَسْتَاْذِنُهُ حَتّٰى قَالَ اِعْلِفْهُ نَاضِحَكَ
وَ اَطْعِمْهُ رَقِيْقَكَ (مَالِكٌ وَ التِّرْمِذِيُّ وَ اَبُوْ
دَاوُدَ وَ ابْنُ مَاجَةَ)

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895. Who is Muttaqi ? He is one who guards himself from unlawful things as well as from things of doubtful nature. Some say that there are three degrees of taqwa (God-fear). (1) Firstly, a man abstains himself from every sort of polytheism as Allah says : The word of piety held them tight (Quran). (2) The second is that a pious man abstains himself from every sort of sin as Allah says : Had the dwellers of the desert believed and been dutiful ... .(Quran) (3) The third is that even some lawful things are avoided by a Muttaqi for fear of keeping at a safe distance from the boundary of unlawful things as Allah says: O you who believe! be dutiful to Allah. (59 : 18Q). Such were Hazrat Abu Bakr and Omar who denied themselves even some lawful things for fear of falling into unlawful things.

29. **Nafe'** reported : I used to send my merchandise for Syria and for Egypt. Afterwards I sent it to Iraq. I came to Ayesha, mother of the believers, and asked her—O mother of the believers ! I used to send merchandise to Syria but I send it (now) to Iraq. She said : Don't do, what is the matter with you and your merchandise? Verily I heard the Holy Prophet say : When Allah gives one of you a means of livelihood from a source, let him not give it up till it is exchanged for him or it is denied to him.

—*Ahmad, Ibn Majah.*

عَنْ نَافِعٍ قَالَ كُنْتُ أُجَهِّزُ إِلَى الشَّامِ وَ إِلَى مِصْرَ فَجَهَّزْتُ إِلَى الْعِرَاقِ فَأَتَيْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ فَقُلْتُ لَهَا يَا أُمَّ الْمُؤْمِنِينَ كُنْتُ أُجَهِّزُ إِلَى الشَّامِ فَجَهَّزْتُ إِلَى الْعِرَاقِ فَقَالَتْ لَا تَفْعَلْ مَالَكَ وَ لِمَتْجَرِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَبَّبَ اللّٰهُ لِأَحَدِكُمْ رِزْقًا مِنْ وَجْهٍ فَلَا يَدَعْهُ حَتّٰى يَتَغَيَّرَ لَهُ أَوْ يَتَنَكَّرَ لَهُ

(أَحْمَدُ وَ ابْنُ مَاجَةَ)

30. **Ayesha** reported that Abu Bakr had a slave who realised rent for him, and Abu Baker used to provide himself with his rent. One day he came with a thing, and Abu Bakr devoured therefrom. Then the slave said : Do you know what it is ? Abu Bakr enquired : What is it ? What it is ? He said : I used to foretell for a man in the Days of Ignorance, but I did not make good the foretelling, except that I only deceived him. He met me and paid me for that. So this is what you ate from. She said that Abu Bakr then thrust his hand (into his mouth) and vomitted everything in his belly.[896]

—*Bukhari.*

عَنْ عَائِشَةَ قَالَتْ كَانَتْ لِأَبِي بَكْرٍ غُلَامٌ يُخْرِجُ لَهُ الْخَرَاجَ فَكَانَ أَبُو بَكْرٍ يَأْكُلُ مِنْ خَرَاجِهِ فَجَاءَ يَوْمًا بِشَيْءٍ فَأَكَلَ مِنْهُ أَبُو بَكْرٍ فَقَالَ لَهُ الْغُلَامُ تَدْرِي مَا هٰذَا فَقَالَ أَبُو بَكْرٍ وَ مَا هُوَ وَ مَا هُوَ قَالَ كُنْتُ تَكَهَّنْتُ لِإِنْسَانٍ فِي الْجَاهِلِيَّةِ وَ مَا أُحْسِنُ الْكِهَانَةَ إِلَّا أَنِّي خَدَعْتُهُ فَلَقِيَنِي فَأَعْطَانِي بِذٰلِكَ فَهٰذَا الَّذِي أَكَلْتَ مِنْهُ قَالَتْ فَأَدْخَلَ أَبُو بَكْرٍ يَدَهُ فَقَاءَ كُلَّ شَيْءٍ فِي بَطْنِهِ

(الْبُخَارِيُّ)

896. Imam Gazzali says that the vomitting was an act of extreme sense of piety. Imam Shafeyi takes it as it is.

31. **Abu Hurairah** reported that the Messenger of Allah said : Whoso gives alms of a moiety of dates from lawful earnings, (and Allah does not accept but what is pure) verily Allah accepts it with His right hand. Then He fosters it for its owner just as any of you fosters his chickens, till they become (huge) like mountains.

—*Agreed.*

عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَیِّبٍ وَلَا یَقْبَلُ اللّٰهُ اِلَّا الطَّیِّبَ فَاِنَّ اللّٰهَ یَتَقَبَّلُهَا بِیَمِیْنِهٖ ثُمَّ یُرَبِّیْهَا لِصَاحِبِهَا كَمَا یُرَبِّیْ اَحَدُكُمْ فَلُوَّهٗ حَتّٰی تَكُوْنَ مِثْلَ الْجَبَلِ - (مُتَّفَقٌ عَلَیْهِ)

32. **Rafe-b-Khadiz** reported that the Messenger of Allah said : Price of dog is impure, earnings of a prostitude is impure, and earnings of a cupper is impure.

—*Muslim.*

عَنْ رَافِعِ بْنِ خَدِیْجٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم ثَمَنُ الْكَلْبِ خَبِیْثٌ وَمَهْرُ الْبَغِیِّ خَبِیْثٌ وَكَسْبُ الْحَجَّامِ خَبِیْثٌ (مُسْلِمٌ)

33. **Abu Mas'ud Al Ansari** reported that the Messenger of Allah forbade price of dog, earnings of a prostitute and foretelling of a sooth-sayer. —*Agreed.*

عَنْ اَبِیْ مَسْعُوْدِ الْاَنْصَارِیِّ اَنَّ رَسُوْلَ اللّٰهِ صلعم نَهٰی عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِیِّ وَحُلْوَانِ الْكَاهِنِ (مُتَّفَقٌ عَلَیْهِ)

34. **Khab ab** reported from the Messenger of Allah who said : No believer incurs an expenditure but is rewarded therefor except his expenditure for this earth.[897]

—*Tirmizi, Ibn Majah.*

عَنْ خَبَّابٍ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ مَا اَنْفَقَ مُؤْمِنٌ مِنْ نَفَقَةٍ اِلَّا اُجِرَ فِیْهَا اِلَّا نَفَقَتَهٗ فِیْ هٰذَا التُّرَابِ (اَلتِّرْمِذِیُّ وَابْنُ مَاجَةَ)

301w. **Abdullah-b-Masu'd** reported from the Messenger of Allah who said : Nobody earns an unlawful property and gives charity therefrom but it is accepted from him ; and nobody spends therefrom but is given blessing therein ; and nobody leaves it (unlawful) behind his

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ لَا یَكْسِبُ عَبْدٌ مَالَ حَرَامٍ فَیَتَصَدَّقُ مِنْهُ فَیُقْبَلُ مِنْهُ وَلَا یُنْفِقُ مِنْهُ فَیُبَارَكُ لَهٗ فِیْهِ وَلَا یَتْرُكُهٗ خَلْفَ ظَهْرِهٖ اِلَّا

897. This means that expenditure in purchasing lands and erecting buildings brings no blessing but loss.

back but its increase will be in the fire. Verily Allah does not blot out evil with evil, but He blots out evil with good. Verily an impure thing cannot remove (another) impure thing.[898]

—*Ahmad, Sharhi Sunnat.*

كَانَ زَادَهُ اِلَى النَّارِ اِنَّ اللّٰهَ لَا يَمْحُو السَّيِّئَ بِالسَّيِّئِ وَلٰكِنْ يَمْحُو السَّيِّئَ بِالْحَسَنِ اِنَّ الْخَبِيْثَ لَا يَمْحُو الْخَبِيْثَ

(اَحْمَدُ وَشَرْحُ السُّنَّةِ)

302w. **Jaber** reported that the Messenger of Allah said : No flesh which has grown out of unlawful things shall enter Paradise, and every flesh grown from unlawful things has got better claim to the fire.[899]

—*Ahmad, Darimi, Baihaqi*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَدْخُلُ الْجَنَّةَ لَحْمٌ نَبَتَ مِنَ السُّحْتِ وَكُلُّ لَحْمٍ نَبَتَ مِنَ السُّحْتِ فَالنَّارُ اَوْلٰى بِهٖ

(اَحْمَدُ وَالدَّارِمِيُّ وَالْبَيْهَقِيُّ)

303w. **Abu Hurairah** reported that the Messenger of Allah prohibited price of dog and earnings of singing girls.

—*Sharhi sunnat.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم عَنْ ثَمَنِ الْكَلْبِ وَكَسْبِ الزَّمَّارَةِ

(شَرْحُ السُّنَّةِ)

304w **Abu Bakr** reported that the Messenger of Allah said : A body which has been nourished by unlawful thing shall not enter paradise.

—*Baihaqi.*

عَنْ اَبِيْ بَكْرٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ لَا يَدْخُلُ الْجَنَّةَ جَسَدٌ غُذِيَ بِالْحَرَامِ

(الْبَيْهَقِيُّ)

305w. **Zaid b-Aslam** reported that Omar-b-Khattab took milk which gave him satisfaction.

عَنْ زَيْدِ بْنِ اَسْلَمَ اَنَّهٗ قَالَ شَرِبَ عُمَرُ بْنُ الْخَطَّابِ لَبَنًا وَاَعْجَبَهٗ قَالَ لِلَّذِيْ سَقَاهُ مِنْ

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898. Darkness cannot remove darkness. It is only light that can remove darkness. The appearance of the sun removes the last vestige of darkness. Cold destroys heat and heat cold. These are the laws of nature or God's laws. This is as true to spiritual world as to physical world. Vices cannot blot vices. Only virtues can remove vices. Therefore unlawful things being impure by themselves cannot remove vices.

899. This means that flesh nourished by unlawful food shall enter Paradise after suffering in hell-fire for sometime. It does not mean that it will never be able to enter Paradise.

He told him who had given him drink: Wherefrom did you get this milk? He informed him that he had come to a water (fountain) which had been reserved when lo! there came sheep out of the Zakat-sheep, and they were taking drink for water. They milked their milk of me and I put it in my pot and it is this. Then Omar thrust his hand in and vomitted it out. —*Baihaqi.*

اَيْنَ لَكَ هٰذَا اللَّبَنُ فَاَخْبَرَهُ اَنَّهُ وَرَدَ عَلٰى مَاءٍ قَدْ سَمَّاهُ فَاِذَا نَعَمٌ مِنْ نَعَمِ الصَّدَقَةِ وَهُمْ يَسْقُوْنَ فَحَلَبُوْا لِيْ مِنْ اَلْبَانِهَا فَجَعَلْتُهُ فِيْ سِقَائِيْ وَهُوَ هٰذَا فَاَدْخَلَ عُمَرُ يَدَهُ فَاَسْقَاهُ (اَلْبَيْهَقِيُّ)

306w. **Ibn Omar** reported: Whoso purchased a cloth with ten dirhams wherein one dirham was unlawful, the Almighty Allah shall not accept his prayer so long as it will last upon him. Afterwards he entered his fingers into his ears and said: Be deaf. Would that I had not heard the Holy Prophet say (it)! —*Ahmad, Baihaqi.*

عَنِ ابْنِ عُمَرَ قَالَ مَنِ اشْتَرٰى ثَوْبًا بِعَشَرَةِ دَرَاهِمَ وَفِيْهِ دِرْهَمٌ حَرَامٌ لَمْ يَقْبَلِ اللّٰهُ تَعَالٰى لَهُ صَلٰوةً مَادَامَ عَلَيْهِ ثُمَّ اَدْخَلَ اِصْبَعَيْهِ فِيْ اُذُنَيْهِ وَقَالَ صُمَّتَا اِنْ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعَتْهُ يَقُوْلُ (اَحْمَدُ وَالْبَيْهَقِيُّ)

307w. **Zaid-b-Hussain** reported: I heard Malek being asked: Which thing is worldly renunciation in this world? He said: Happy earning and shortening of hope. —*Baihaqi*

عَنْ زَيْدِ بْنِ الْحُسَيْنِ قَالَ سَمِعْتُ مَالِكًا وَسُئِلَ اَيُّ شَيْءٍ الزُّهْدُ فِي الدُّنْيَا قَالَ طِيْبُ الْكَسْبِ وَقِصَرُ الْاَمَلِ (اَلْبَيْهَقِيُّ)

308w. **Abu Hurairah** reported that the Messenger of Allah said: Whoso seeks the world in a lawful manner abstaining from begging and striving for his family and being sympathetic to his neighbour, he will meet the Almighty Allah on the Resurrection Day while his face will be like the moon in full

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ طَلَبَ الدُّنْيَا حَلَالًا اِسْتِعْفَافًا عَنِ الْمَسْئَلَةِ وَسَعْيًا عَلٰى اَهْلِهِ وَتَعَطُّفًا عَلٰى جَارِهِ لَقِيَ اللّٰهَ تَعَالٰى يَوْمَ الْقِيٰمَةِ وَوَجْهُهُ

مثل القمر ليلة البدر و من طلب الدنيا حلالا مكاثرا مفاخرا مرائيا لقى الله تعالى و هو عليه غضبان (البيهقى و ابو نعيم)

moon-lit night, and whoso seeks the world in a lawful manner, seeking wealth boastfully out of show, he will meet the Almighty Allah while He would be wrathful to him.

—*Baihaqi, Abu Nayeem.*

SECTION 3

900. Hoarding

The acquisition of wealth and its hoarding are not disallowed provided the Zakat of properties are duly paid and expense is incurred for necessaries of life. The Holy Quran says : Those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful punishment—9 : 34 Q. By this verse, hoarding without payment of Zakat and necessary expenses has been condemned. It is, however, abominable to hoard up wealth on the part of a true God-relying man, because hoarding implies a little want of faith in God as the Great Giver of sustenance. How many thousands and thousands of birds and beasts are being provided with daily sustenance by God even though they do not try to hoard up food.

The Quran says : Will you distribute the mercy of your Lord ? We distribute among them their livelihood in the life this world—43 : 32Q. The Holy Prophet did not hoard up anything—17 : 35, 309w. He also left nothing for inheritance—44 : 182, 183. The truly intelligent man does not hoard (17 : 310w) as wealh will be of no use on the Resurrection Day. The Israelites used to get food for sometime from heaven, but they began to hoard, so their provision was stopped. In short, hoarding, though lawful if Zakat is paid, is not good for a true God-relying man.

عن ابى هريرة ان رسول الله صلى الله عليه و سلم كان لا يدخر شيئا لغد (الترمذى)

35 **Abu Hurairah** reported that the Messenger of Allah used to store up nothing for the morrow. —*Tirmizi.*

عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اُنْزِلَتِ الْمَائِدَةُ مِنَ السَّمَاءِ خُبْزًا وَ لَحْمًا وَ اُمِرُوْا اَنْ لَا يَخُوْنُوْا وَ لَا يَدَّخِرُوْا لِغَدٍ فَخَانُوْا وَادَّخَرُوْا لِغَدٍ فَمُسِخُوْا قِرَدَةً وَ خَنَازِيْرَ

(اَلتِّرْمِذِيُّ)

36. Ammar-b-Yasar reported that the Messenger of Allah said : Food-bread and meat—were sent down from heaven, and they were ordered neither to waste, nor to store up for the morrow ; but they wasted and stored up for the morrow. So they were metamorphosed into apes and swines.

—*Tirmizi.*

عَنْ جُبَيْرِ بْنِ نُفَيْرٍ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا اُوْحِيَ اِلَيَّ اَنْ اَجْمَعَ الْمَالَ وَ اَكُوْنَ مِنَ التَّاجِرِيْنَ وَلٰكِنْ اُوْحِيَ اِلَيَّ اَنْ سَبِّحْ بِحَمْدِ رَبِّكَ وَ كُنْ مِّنَ السّٰجِدِيْنَ وَ اعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ

(شَرْحُ السُّنَّةِ وَ اَبُوْ نُعَيْمٍ عَنْ اَبِيْ مُسْلِمٍ)

309w. **Jubair-b-Nufair** reported a defective tradition that the Apostle of Allah said : I have not been given revelation to hoard up wealth and to be one of the tradesmen, but I have received revelation—Glorify with the glory of your Lord and be one of those who fall in prostration, and serve your Lord till the inevitable thing comes to you.

—*Sharhi Sunnat and Abu Naeem from Abu Muslim.*

عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ اَلدُّنْيَا دَارُ مَنْ لَا دَارَ لَهٗ وَ مَالُ مَنْ لَا مَالَ لَهٗ وَ لَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهٗ

(اَحْمَدُ وَ الْبَيْهَقِيُّ)

310w. **Ayesha** reported that the Messenger of Allah said : This world is an abode for one who has got no abode, and a property for one who has got no property, and one who has got no wisdom hoards for it. —*Ahmad, Baihaqi.*

CHAPTER XVIII

SECTION 1

903. Trade and Commerce

(a) Trade is the mother of fortune. That trade and commerce plays a very important part in the acquisition of wealth is undis-

puted. It is next to Zihad, but superior to industry, agriculture and service. The history of the nations of the world shows how by trade and commerce individuals became great and how nations acquired vast territories in the globe. The history of ancient Fœnicians is in the forefront. The Muslims also spread far and wide through commercial enterprise and for propagating the religion of Islam. The Europeans to-day have acquired vast colonies only through unlimited commercial progress. The modern Japan and America are also good instances. Thus commerce is a harbinger of good news and prosperity and forms the backbone of acquisition of wealth.

(b) Quran & Hadis about trade. These scriptures pay a great deal of attention to Zihad and Commerce. The Quran says : We have made the day a means of earning livelihood (78 : 11Q). This indicates that we shall have to take some business or other for our daily bread. It again gives us encouragment to take up business by saying: There is no sin on you to seek wealth from your Lord (Q). Seeking wealth has been sanctioned and encouraged. There is therefore no sin in seeking addition of wealth after wealth. The following verse clearly indicates this : And others who walk upon earth seek the abundance of Allah (Q). Spread over the globe and seek the abundance of Allah (62 : 10 Q). Allah made trade lawful and usury unlawful (2 : 275 Q). Search for lawful earnings is a bouden duty—4 : 129w.

The Holy Prophet said : Take to trade, because there are nine portions in trade out of ten portions of provisions (Gazzali's Ihya). The trustworthy merchants will be with the prophets, martyrs and the truthful—18 : 4. About dishonest merchants, he said that they will be raised as transgressors on the Resurrection Day—18 : 60. The companions of the Holy Prophet carried on maritime and land trade throughout the then known world and thus Arab merchants carried the torch of new light to the darkest corners of the world. The Prophet himself carried on trade as agent of the famous Khadija. Hazrat Abu Bakr, the first Caliph of Islamic common-wealth, had cloth business, Hazrat Omar "whose very staff was a dread to empires" carried on corn trade. Hazrat Osman had cloth business. Hazrat Abu Hanifa, Imam of Hanifi sect, had cloth-business. The Great Mughal Emperor Aurangzeb of India took food out of the earnings of his hand-made caps. There are innumerable instances to prove that every pious and great religious reformer carried on

some sort of business or other to meet his daily needs. Hence Islam has put a tremendous emphasis on trade and commerce for acquisition of wealth.

(c) **Honesty in trade.** Honesty is the secret of success in every thing. It plays no less a part in trade and commerce. It is as it were the principal thing which is required for a prosperous trade more than the sinews of war. The dishonest dealers are sure to fail in the long run and honest dealers to succeed. But for this secret thing, many business concerns, individual and collective, are wound up and many commercial enterprises are given up. 'Good will' is a valuable asset to tradesmen. It cannot be attained unless there is honest and kind dealings with customers. In addition to wordly prosperity, there is never-ending rewards for honest dealers on the Resurrection Day. The Quran and Hadis are replete with such promises. It says : Verily Allah enjoins the doing of justice and good (16 : 90Q). Verily Allah's mercy is near those who do good (Q). The good will may be acquired in the following six ways :— (*a*) The seller must not practice fraud or deceit in the article sold with the buyer. (*b*) Delay in payment of price may be granted to customers who are unable to pay in cash. In case of extreme inability for payment, remission may be made—18 : 2 *(c)* Excessive swearings must not be resorted to because they decrease in blessings (18 : 3). Allah will not speak or look to one who swears in buying and selling.

(d) The tradesmen should be strict and impartial with regard to **weights and measures**. The Quran says "Give a full measure, and be not of those who diminish, and weigh things with a right balance- 26 : 181Q The Holy Prophet classed an honest merchant with a Prophet on account of the merchant's following shariat-rules in trade, classed him with the truthful on account of his being steadfast to truth and honesty, and classed him with the martyrs on account of his fighting with heavy odds in treading the path of virtue and honesty in his profession. Owing to the absence of these elements in trade, the tide of trade has declined and men are hard-pressed with dire economic problems.

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1. **Jaber** reported that the Messenger of Allah said : May

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم

رَحِمَ اللّٰهُ رَجُلًا سَمْحًا إِذَا بَاعَ وَ إِذَا اشْتَرٰى وَ إِذَا اقْتَضٰى (اَلْبُخَارِيُّ)

Allah be kind to a man of gentle dealings when he sells and when he purchases and when he gives decision. —*Bukhari.*

عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَنَّ رَجُلًا كَانَ فِيْمَنْ كَانَ قَبْلَكُمْ اَتَاهُ الْمَلَكُ لِيَقْبِضَ رُوْحَهُ فَقِيْلَ لَهُ هَلْ عَلِمْتَ مِنْ خَيْرٍ قَالَ مَا اَعْلَمُ قِيْلَ لَهُ انْظُرْ قَالَ مَا اَعْلَمُ شَيْئًا غَيْرَ اَنِّيْ كُنْتُ اُبَايِعُ النَّاسَ فِي الدُّنْيَا وَ اُجَازِيْهِمْ وَ اُنْظِرُ الْمُوْسِرَ وَ اَتَجَاوَزُ عَنِ الْمُعْسِرِ فَاَدْخَلَهُ اللّٰهُ الْجَنَّةَ (مُتَّفَقٌ عَلَيْهِ) وَ فِيْ رِوَايَةٍ لِّمُسْلِمٍ نَحْوُهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ وَ اَبِيْ مَسْعُوْدٍ الْاَنْصَارِيِّ فَقَالَ اللّٰهُ اَنَا اَحَقُّ بِذَا مِنْكَ تَجَاوَزُوْا عَنْ عَبْدِيْ

2. **Huzaifah** reported that the Messenger of Allah said : There was a man amongst those who were before you. The angel came to him to take his breath.[904] He was questioned : Have you done any good deed ? "I don't know" replied he. "Look" it was directed to him. He said : I don't know anything except that I used to carry on business with the people in the world, show kindness to them, give time to the solvent and remit the needy. Then Allah admitted him in Paradise. —*Agreed.*

In a narration of Muslim like that from Oqbah-b-A'mer and Abu Mas'ud al Ansari : Allah said: I have got better right to it than you. Deal gently with My servant.

عَنْ اَبِيْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِيَّاكُمْ وَ كَثْرَةَ الْحَلْفِ فِي الْبَيْعِ فَاِنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ (مُسْلِمٌ)

3. **Abu Qatadah** reported that the Messenger of Allah said : Be careful of excessive swearing in sale, because it finds market but then reduces (blessing).[905]

—*Muslim.*

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904 It shall not be inferced from this that Allah has got no hand in the matter of death. This is far from truth. Allah says : Allah takes away the souls of men at the time of their death (39 : 42 Q) This tradition proves also clearly that an honest merchant who deals with customers leniently will enter Paradise. Islam therefore encourages honest trade and honest dealings between men and men.

905. This is on account of the fact that too much swearings involve many falsehoods which once detected will divert customers from the shop, and the prosperity of the business will then continue to deteriorate.

4. **Adu Sayeed** reported that the Messenger of Allah said : The truthful trustworthy merchant will be with the prophets, truthful and martyrs :[906] —*Tirmizi, Ibn Majah (Rare).*

عَنْ اَبِیْ سَعِیْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلّی اللّٰه علیه و سلم اَلتَّاجِرُ الصَّدُوْقُ الْاَمِیْنُ مَعَ النَّبِیِّیْنَ وَ الصِّدِّیْقِیْنَ وَ الشُّهَدَاءِ

(اَلتِّرْمِذِیُّ وَ ابْنُ مَاجَةَ - غَرِیْبٌ)

5. **Qais-b-Abi-Garzata** reported : We were called 'Samaserah' at the time of the Holy Prophet. The Prophet passed by us and named us with a name which is better than the former. He addressed : O chamber of merchants ! (As for) sale, futile word and false swearings are often used in it. So mix it with alms.[906] —*Tirmizi, Nisai, Ibn Majah, Abu Daud.*

عَنْ قَیْسِ بْنِ اَبِیْ غَرَزَةَ قَالَ كُنَّا نُسَمّٰی فِیْ عَهْدِ رَسُوْلِ اللّٰهِ صلعم اَلسَّمَاسِرَةَ فَمَرَّ بِنَا رَسُوْلُ اللّٰهِ صلعم فَسَمَّانَا بِاسْمٍ هُوَ اَحْسَنُ مِنْهُ فَقَالَ یَا مَعْشَرَ التُّجَّارِ اِنَّ الْبَیْعَ یَحْضُرُهُ اللَّغْوُ وَ الْحَلْفُ فَشُوْبُوْهُ بِالصَّدَقَةِ

(اَبُوْدَاوٗدَ وَ التِّرْمِذِیُّ وَ النَّسَائِیُّ وَ ابْنُ مَاجَةَ)

6. **Obaid-b-Rafa'a** from his father reported that the Holy Prophet said : The merchants will be gathered on the Resurrection Day as transgressors except those who were fearful of Allah, pious and truthful. —*Ibn Majah, Tirmizi* (Approved, Correct)

عَنْ عُبَیْدِ بْنِ رِفَاعَةَ عَنْ اَبِیْهِ عَنِ النَّبِیِّ صلعم قَالَ اَلتُّجَّارُ یُحْشَرُوْنَ یَوْمَ الْقِیٰمَةِ فُجَّارًا اِلَّا مَنِ اتَّقٰی وَ بَرَّ وَ صَدَقَ

اِبْنُ مَاجَةَ وَ التِّرْمِذِیُّ (حَسَنٌ صَحِیْحٌ)

7. **Abu Hurairah** reported that the Messenger of Allah said : Oath is a means of bargain for the commodities but a cause of deterioration in blessing. —*Agreed.*

عَنْ اَبِیْ هُرَیْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم یَقُوْلُ اَلْحَلْفُ مُنْفِقَةٌ لِلسِّلْعَةِ مُمْحِقَةٌ لِلْبَرَكَةِ (مُتَّفَقٌ عَلَیْهِ)

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906. Give something in charity by way of atonement for sins incurred in false swearings They cause Allah's wrath, and charity extinguishes the wrath of Allah,

SECTION 2

907. Buy and Sale

Sale is contracted by declaration and acceptance expressed unequivocally in words or in expressions conveying the same meaning. The acceptance may be deferred until the breaking up of the meeting whether the declaration be made personally or by letter or message. An offer made by purchaser cannot be restricted by the seller or to any particular parts of the goods. A little deviation from the offer or acceptance will not make the sale complete. If the acceptance be not expressed in due time, the declaration is null and void. This is before the parting of the parties or lapse of time if time is given. A sale may be entered into either for ready money or for payment within a fixed time. Grains may be sold for other grains of different species. Goods may be sold by weight and measurement. In case of a house-sale, the foundations and superstructures are included. In the sale of land, trees upon it are included unlike some tenancies in India. Corn is not included unless there is stipulation. There are four kinds of sale:—Muqaezah (مقائضه) i.e. sale of kind for kind, Sirf (صرف) i.e. sale of cash for cash as sale of gold for silver; Silm (سلم) i.e., sale of a credit for kind in cash as crops are taken for payment in future and Mutleq sale (بيع مطاق) i.e. free sale as sale of a thing in cash for price in cash.

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8. **Abu Hurairah** reported that the Messenger of Allah said: Whoso refuses the bargain of a Muslim, Allah will return his fault on the Resurrection Day.

—*Abu Daud, Ibn Majah.*

عَنْ اَبِی هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ اَقَالَ مُسْلِمًا اَقَالَهُ اللّٰهُ عَثْرَتَهُ یَوْمَ الْقِیٰمَةِ (اَبُوْ دَاوٗدَ)

9. **Abu Hurairah** reported from the Messenger of Allah who said: The two (seller and buyer) must not part away except by mutual consent. —*Abu Daud.*

عَنْ اَبِی هُرَیْرَةَ عَنِ النَّبِیِّ صلعم قَالَ لَا یَتَفَرَّقَنَّ اثْنَانِ اِلَّا عَنْ تَرَاضٍ (اَبُوْ دَاوٗدَ)

10. **Ibn Omar** reported that the Holy Prophet said: Verily I am cheated in sale. He said:

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنِّیْ اُخْدَعُ فِی الْبُیُوْعِ فَقَالَ اِذَا

When sale is held, say—There's no cheating. The man used to say it. —*Agreed.*

بَايَعْتَ فَقُلْ لَا خِلَابَةَ فَكَانَ الرَّجُلُ يَقُولُهُ (مُتَّفَقٌ عَلَيْهِ)

11. **Ayesha** reported that the Messenger of Allah ordered to enjoy the skins of dead animals when tanned.
—*Malek, Abu Daud.*

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَنْ يُسْتَمْتَعَ بِجُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ (مَالِكٌ وَأَبُو دَاوُد)

SECTION 3

908. Option in Trade

The power to withhold or accept in trade is called option. It occurs before the sale is complete and there are due proposal and acceptance. A purchaser has got the right of option and may reject an article upon inspection of the article if he has not seen it at the time of purchase. A seller has no option of inspection after sale. Option of inspection continues in force to any distance of time after the contract unless destroyed by circumstances. A condition of option may lawfully by stipulated by either party provided it does not exceed 3 days. Imam Muhammd and Abu Yusuf fixed no time limit. The possession of option may annul the sale with knowledge of the party or confirm it without his knowledge. A purchaser detecting any defect in the article may annul the sale.

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12. **Ibn Omar** reported that the Messenger of Allah said : The buyer and the seller—each of them has got option on his partner so long as they have not separated themselves except the option of buying. *Agreed.* In a narration of Muslim—When the buyer and seller carry on transaction, each of them has got option with respect to his sale so long as they do not part away or their sale is held conditional on option. When their

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللهِ صلعم الْمُتَبَايِعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَى صَاحِبِهِ مَالَمْ يَتَفَرَّقَا إِلَّا بَيْعَ الْخِيَارِ (مُتَّفَقٌ عَلَيْهِ) وَفِي رِوَايَةٍ لِمُسْلِمٍ إِذَا تَبَايَعَ الْمُتَبَايِعَانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مِنْ بَيْعِهِ مَالَمْ يَتَفَرَّقَا أَوْ يَكُونُ بَيْعُهُمَا عَنْ خِيَارٍ فَإِذَا كَانَ

sale is held on option, it becomes binding. And in a narration of Tirmizi : The buyer and seller are on option till they do not become separate or they choose.

13. **Hakim-b-Hizam** reported that the Messenger of Allah said : The buyer and seller have got option so long as they do not part away. If they speak the truth and disclose (defect), they are blessed in their sale transaction, and if they conceal and speak falsely, the blessing of their sale is decreased. —*Agreed*

14. **Amr-b-Shuaib** reported from his father from his grandfather that the Holy Prophet said : The seller and buyer are on option till they do not part away except when there is a stipulation for option. It is not lawful to part from his seller for fear that the other may demand bargain.

—*Tirmizi, Abu Daud, Nisai.*

15. **Jaber** reported that the Messenger of Allah gave option to a desert Arab after sale.

Tirmizi (correct, unfamiliar).

16. **Abdullah-b-Mas'ud** reported that the Messenger of Allah said: Where the seller and buyer differ, swearing is the swearing of the seller, and the purchaser has got the right of option. *Tirmizi* narrated it. In a narration of *Ibn Majah*, he said : When seller and the buyer disagree, and the seller is standing on his

بيعهما عن خيار فقد وجب وفي رواية
للترمذي البيعان بالخيار مالم يتفرقا او يختارا
عن حكيم بن حزام قال قال رسول الله
صلعم البيعان بالخيار مالم يتفرقا فان صدقا
وبينا بورك لهما في بيعهما وان كتما
وكذبا محقت بركة بيعهما
(متفق عليه)

عن عمرو بن شعيب عن ابيه عن جده
ان رسول الله صلعم قال البيعان بالخيار مالم
يتفرقا الا ان يكون صفقة خيار ولا يحل
له ان يفارق صاحبه خشية ان يستقيله
(الترمذي وابو داود والنسائي)

عن جابر ان رسول الله صلعم خير اعرابيا
بعد البيع - (الترمذي - صحيح غريب)

عن عبد الله بن مسعود قال قال
رسول الله صلعم اذا اختلف البيعان
فالقول قول البائع والمبتاع بالخيار رواه
الترمذي وفي رواية ابن ماجة قال البيعان
اذا اختلفا والمبيع قائم بعينه وليس

own position while there is no proof between them, then the oath is what the seller takes or both should rescind the sale.[909]

بَيِّنَةٌ فَالْقَوْلُ مَا قَالَ الْبَائِعُ أَوْ يَتَرَادَّانِ الْبَيْعَ

SECTION 4

910—Unlawful Things in Trade

(a) **Void and Invalid sales.** There are two kinds of sales which are illegal. One kind is simply invalid (فاسد). It can be validated by subsequent removal of the condition which makes it invalid. Another kind is void (باطل). It is illegal abinitio and nothing can legalise it. In the former the purchaser can become owner, while in the latter, he can not.

(b) The following things have been declared unlawful in trade. (1) **Muzabanah** (مزابنة) i.e. Sale of a known quantity for unknown quantity or price. It is applicable to fruits, corns and lands. It is also a sale of fruits upon trees for $\frac{1}{3}$rd or $\frac{1}{4}$th of the produce.

(2) **Sunnayah** (ثنية) i. e. Sale of fruits upon trees after leaving some fruits from the subject-matter of sale.

(3) **Mukhabarah** (مخابرة) i.e. Transfer of a limited and not absolen interest in a land. It is a kind of lease or tenancy. Imam Abu Hanifa held such leases as unlawful, while his disciples held them lawful. According to Imam Abu Hanifa, *adha-bhagi lease* is, however, lawful.

(4) **Muhaqalah** (محاقلة) i. e. Sale of corn in exchange of a like quantity of wheat by conjecture.

(5) **Mu'awamah** (معاومة) i. e. Sale of fruits while upon trees for one year, two years or more whether the fruits appear or not.

(6) **Mulamasah** (ملامسة) i. e. Sale by touch. It was the custom of the pre-Islamic Arabs that a sale was held to be complete as soon as the purchaser touched a cloth or other commodity for purchase (18 ; 35). The Holy Prophet abolished it as unlawful.

(7) **Munabazah** (منابذة) i. e. Sale by stone-throwing. The pre-Islamic Arabs was to complete sale by another way besides

909. When the buyer and seller differ in respect of price, or the thing, or in any matter concerning the sale, there should be proof to establish the claim ; and if there is no proof, the seller shall take oath.

Mulamasah. That was by throwing stone at the commodity of sale. This was abolished (18 : 36).

(8) **Hablul-Habalah** (حبل الحبالة) i. e. Sale of foetus in womb.

(9) Sale of fruits and corns till they are ripe and fit for human consumption—(18 : 22).

(10) Sale of food-grains and stuffs when one takes his full quantity for his own consumption and that of his family—(18 : 27).

(11) Sale of commodities before they come in possession of the buyer—(18 : 28).

(12) Purchase of corns and food-stuffs on the way before merchandises actually reach their destined places.

(13) No sale is lawful over another sale to another for a higher price offered or for any other cause—(18 : 32).

(14) Sale or lease of water and grass.

(15) Sale of grapes till they are black, and corns till they become hard.

(16) Sale of goods without delivery and cash price i.e. sale with a promise of delivery of goods for a promise of price—(18 : 45).

(17) Bargaining with the needy persons and the poor—(18 : 47).

(18) A sale in exchange of carion, blood, person of free man, uncaught fish in water, a bird in air which will not return, milk in udder, and hair or wool upon an animal.

(19) Sale of wine, pork etc.

(20) Any article which cannot be separated from its situation without injury or of which the quality or existence cannot be ascertained or the quantity of which can be judged by conjecture.

(21) The sale of an absconded slave, woman's milk, bristles of hog, human hair and undressed hides. It is lawful to sell or apply in use bones, wools, sinews, horns or hairs of all animals which are dead excepting those of men and hogs.

Contents: None should seek a girl in marriage who has been already sought by another—18 : 32; Prophet prohibited two kinds of sale and two modes of dress—18 : 35. Sale of a thing before it comes in possession is unlawful—18 : 47 ; in emancipation of slave, no condition should be attached—18 : 58; story of buyer and seller relating to gold found underneath the land sold—18 : 60 ; a time will come when nothing will give profit except money—18 : 313w.

17. **Ibn Omar** reported that the Holy Prophet prohibited Mozabanat[911] bargain. It is to sell the fruit of his garden, if it be of dry dates with fresh measured dates; and if it be of grapes, to sell it for dry grapes for measurement or in like manner. And near Muslim—If it be of corn, to sell it with a measure of food. He forbade that entirely. *Agreed upon it and in a narration*: He forbade Mozabanat, and Muzabanat is to sell what is upon the heads of date-trees for fresh dates with a fixed measure—if it increases, then it will be for me; and if it decreases, it is against me.

عَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُوْلُ اللّٰهِ صلعم عَنِ الْمُزَابَنَةِ اَنْ يَبِيْعَ ثَمَرَ حَائِطِهٖ اِنْ كَانَ نَخْلًا بِتَمْرٍ كَيْلًا وَاِنْ كَانَ كَرْمًا اَنْ يَبِيْعَهٗ بِزَبِيْبٍ كَيْلًا اَوْ كَانَ زَرْعًا وَعِنْدَ مُسْلِمٍ وَاِنْ كَانَ زَرْعًا اَنْ يَبِيْعَهٗ بِكَيْلِ طَعَامٍ نَهٰى عَنْ ذٰلِكَ كُلِّهٖ-مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لَهُمَا نَهٰى عَنِ الْمُزَابَنَةِ قَالَ وَالْمُزَابَنَةُ اَنْ يُّبَاعَ مَا فِيْ رُؤُسِ النَّخْلِ بِتَمْرٍ بِكَيْلٍ مُّسَمًّى اِنْ زَادَ فَلِيْ وَاِنْ نَقَصَ فَعَلَيَّ

18. **Jaber** reported that the Messenger of Allah forbade Mukhabarah Muhaqalah and Muzabanah. Muhaqalah is a man's selling corn for one hundred farq[912] of wheat, and Muzabanat is to sell dry dates upon the heads of date trees for one hundred farq. And Mukhabarah is to let out land for $\frac{1}{3}$rd or $\frac{1}{4}$th (of produce).

—*Muslim.*

عَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم عَنِ الْمُخَابَرَةِ وَالْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُحَاقَلَةُ اَنْ يَّبِيْعَ الرَّجُلُ الزَّرْعَ بِمِائَةِ فَرَقٍ حِنْطَةً وَالْمُزَابَنَةُ اَنْ يَّبِيْعَ التَّمْرَ فِيْ رُؤُسِ النَّخْلِ بِمِائَةِ فَرَقٍ وَالْمُخَابَرَةُ كِرَاءُ الْاَرْضِ بِالثُّلُثِ وَالرُّبُعِ (مُسْلِمٌ)

19. **Same** reported that the Messenger of Allah prohibited

عَنْهُ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم عَنْ

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911. Muzabanah comes from Zaban which means to throw. It therefore means rescission of a sale of an unknown quantity for known quantity or price.

912. Farq is a weight of 16 ratals or nearly eight seers. Muzabanah is a general term applicable both to fruits and lands, while Muhaqalah is applicable only to lands. Mukhabarah is a barga lease in our land. It is also called Muzarat.

Muhaqalah, Muzabanah, Mukhabarah, Mu'awa'mah and Sunnayyah, and gave permission of Ariyyat. —*Muslim.*

20. **Sahl-b-Abi Hasmah** reported that the Holy Prophet forbade selling of dry dates in exchange of dry dates except that he gave permission in Ariyyat. It is to sell dry dates for measurement which their owner will eat as fresh dates. —*Agreed*

21. **Abu Hurairah** reported that the Messenger of Allah allowed sale of Ariyyat for a fixed measure of dry dates for what is less than five wasaqs[913] (or in 5 wasaqs—Daud-b-Hussain doubted) —*Agreed.*

22. **Abdullah-b-Omar** reported that the Prophet forbade selling of fruits, till the good ones become ripe. He prohibited the seller and the buyer. *Agreed upon it. And in a narration of Muslim* : He forbade selling of dates till they are ripe, and of corns till they become white and safe from mishaps.

23. **Anas** reported that the Prophet prohibited sale of fruits till they are ripe. He was questioned : And what is ripe ? He said : Till they become red. He enquired : Inform me that

الْمُحَاقَلَةِ وَ الْمُزَابَنَةِ وَ الْمُخَابَرَةِ وَ الْمُعَاوَمَةِ وَ عَنِ الثُّنْيَا وَ رَخَّصَ فِي الْعَرَايَا (مُسْلِمٌ)

عَنْ سَهْلِ بْنِ اَبِي حَثْمَةَ قَالَ نَهَى رَسُوْلُ اللّٰهِ صلعم عَنْ بَيْعِ التَّمْرِ بِالتَّمْرِ اِلَّا اَنَّهُ رَخَّصَ فِي الْعَرِيَّةِ اَنْ تُبَاعَ بِخَرْصِهَا تَمْرًا يَاْكُلُهَا اَهْلُهَا رُطَبًا (مُتَّفَقٌ عَلَيْهِ)

عَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم اَرْخَصَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا مِنَ التَّمْرِ فِيمَا دُوْنَ خَمْسَةِ اَوْسُقٍ اَوْ فِي خَمْسَةِ اَوْسُقٍ شَكَّ دَاوٗدُ ابْنُ الْحُصَيْنِ · (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ نَهَى رَسُوْلُ اللّٰهِ صلعم عَنْ بَيْعِ الثِّمَارِ حَتّٰى يَبْدُوَ صَلَاحُهَا نَهَى الْبَائِعَ وَ الْمُشْتَرِيَ مُتَّفَقٌ عَلَيْهِ وَ فِي رِوَايَةٍ لِمُسْلِمٍ نَهَى عَنْ بَيْعِ النَّخْلِ حَتّٰى تَزْهُوَ وَ عَنِ السُّنْبُلِ حَتّٰى يَبْيَضَّ وَ يَاْمَنَ الْعَاهَةَ

عَنْ اَنَسٍ قَالَ نَهَى رَسُوْلُ اللّٰهِ صلعم عَنْ بَيْعِ الثِّمَارِ حَتّٰى تُزْهِيَ قِيْلَ وَ مَا تُزْهِيَ قَالَ حَتّٰى تَحْمَرَّ وَ قَالَ اَرَاَيْتَ

913. Ariyyat is that sale by which some trees in the garden are dedicated to the poor and the distressed for enjoyment of fruits. It must be 5 wasaqs in weight. One wasaq is equal to 60 sa'as, and one sa'a is equal to 4 seers nearly.

when Allah forbade (green) fruit, then for what should any of you take his brother's property ?[914] —*Agreed.*

اذا منع الله الثمرة بم يأخذ احدكم مال اخيه (متفق عليه)

24. **Jaber** reported that the Messenger of Allah forbade the sale (of fruits upon the trees) for years, and ordered to wait for mishaps. —*Muslim.*

عن جابر قال نهى رسول الله صلعم عن بيع السنين و امر بوضع الجوائح (مسلم)

25. **Same** reported that the Messenger of Allah said : If you purchase dry date from your brother and then mishap afflicts it, it is not lawful for you to take out of it for what you take unjustly from your brother's property. —*Muslim.*

عنه قال قال رسول الله صلعم لو بعت من اخيك تمرا فاصابته جائحة فلا يحل لك ان تاخذ منه شيئا بم تاخذ مال اخيك بغير حق (مسلم)

26. **Ibn Omar** reported : They (people) used to purchase food-grain in a place confronting the market and sell it in its place. Then the Holy Prophet forbade them selling it in its place till they take it in possesion.[915] —*Abu Daud.*

عن ابن عمر قال كانوا يبتاعون الطعام فى اعلى السوق فيبيعونه فى مكانه فنهاهم رسول الله صلعم فى بيعه فى مكانه حتى ينقلوه (ابو داؤد)

27. **Same** reported that the Messenger of Allah said : Whoso purchases food-stuffs should not sell them till he takes full measurement of them. In a narration of Ibn Abbas—till he measured it. —*Agreed.*

عنه قال قال رسول الله صلعم من يبتاع طعاما فلا يبيعه حتى يستوفيه وفى رواية ابن عباس حتى يكتاله (متفق عليه)

914. Here food means staple food-crops. The thing purchased must first come in possession of the vendee from the vendor in full measurement, and then it can be sold away. Before it comes into possession of the vendee, it is not lawful for sale according to Imam Shafeyi, Muhammad and others Imam Malek holds this view in case of food-crops only and not of other things. Imams Abu Hanifa and Abu Yusuf hold the sale of a land lawful before it comes into possession.

915. This means that one should wait till fruits are ripe and safe from mishap.

28. **Ibn Abbas** reported : As for that of which the Holy Prophet prohibited sale, it is food-crops till they come in possession. Ibn Abbas said : I don't consider anything but just like it.

—*Agreed.*

عَنِ ابْنِ عَبَّاسٍ قَالَ اَمَّا الَّذِیْ نَهٰی عَنْهُ النَّبِیُّ صلعم فَهُوَ الطَّعَامُ اَنْ یُّبَاعَ حَتّٰی یُقْبَضَ قَالَ ابْنُ عَبَّاسٍ وَلَا اَحْسِبُ کُلَّ شَیْءٍ اِلَّا مِثْلَهٗ (مُتَّفَقٌ عَلَیْهِ)

29. **Abu Hurairah** reported that the Messenger of Allah said : Don't go forward to meet the caravans for purchase,[916] and none of you shall purchase on the purchase of others. Don't interfere with one another in bargain, and no citizen shall sell to a villager, and don't keep back the milk of camels and goats. Whoso purchases them after that has got two options after milking them. If he likes, he may keep them and if he does not like, he may return them with one sa'a of dry dates.

Agreed upon it. And in narration of Muslim : Whoso purchases a goat full of milk in udder has got an option for three days. If he then returns it, he shall return one sa'a of food-grain with it and not wheat.

عَنْ اَبِیْ هُرَیْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ لَاتَلَقَّوُا الرُّکْبَانَ لِبَیْعٍ وَلَا یَبِعْ بَعْضُکُمْ عَلٰی بَیْعِ بَعْضٍ وَلَا تَنَاجَشُوْا وَلَا یَبِعْ حَاضِرٌ لِبَادٍ وَلَاتُصَرُّوا الْاِبِلَ وَالْغَنَمَ فَمَنِ ابْتَاعَهَا بَعْدَ ذٰلِکَ فَهُوَ بِخَیْرِ النَّظَرَیْنِ بَعْدَ اَنْ یَّحْلُبَهَا اِنْ رَضِیَهَا اَمْسَکَهَا وَاِنْ سَخِطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ

مُتَّفَقٌ عَلَیْهِ وَفِیْ رِوَایَةٍ لِّمُسْلِمٍ مَنِ اشْتَرٰی شَاةً مُصَرَّاةً فَهُوَ بِالْخِیَارِ ثَلٰثَةَ اَیَّامٍ فَاِنْ رَدَّهَا رَدَّ مَعَهَا صَاعًا مِنْ طَعَامٍ لَا سَمْرَاءَ

30. **Same** reported that the Messenger of Allah said : Don't meet corn-merchant ahead. Whoso meets him ahead and then purchases from him—when its owner comes to market he has got an option.

—*Muslim*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تَلَقَّوُا الْجَلَبَ فَمَنْ تَلَقَّاهُ فَاشْتَرٰی مِنْهُ فَاِذَا اَتٰی سَیِّدُهُ السُّوْقَ فَهُوَ بِالْخِیَارِ (مُسْلِمٌ)

916. Too much eagerness for buying food-crops when they arrive near a station has been discouraged, because it may prove injurious to the seller as the market value is not known and because it has not been in possession of the seller as yet.

31. **Ibn Omar** reported that the Messenger of Allah said: Don't meet merchandise beforehand till it is taken down in market. —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَا تَلَقَّوُا السِّلَعَ حَتّٰى يُهْبَطَ بِهَا إِلَى السُّوقِ (مُتَّفَقٌ عَلَيْهِ)

32. **Same** reported that the Holy Prophet said: Nobody shall bargain over the bargain of his brother, nor will he seek the hand in marriage which his brother (Muslim) sought unless permission is granted to him. —*Muslim.*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَا يَبِيعُ الرَّجُلُ عَلٰى بَيْعِ أَخِيهِ وَلَا يَخْطُبُ عَلٰى خِطْبَةِ أَخِيهِ إِلَّا أَنْ يَأْذَنَ لَهُ (مُسْلِمٌ)

33. **Abu Hurairah** reported that the Messenger of Allah said: Nobody shall bargain over the bargain of his brother Muslim.[917] —*Muslim.*

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ لَا يَسُومُ الرَّجُلُ عَلٰى سَوْمِ أَخِيهِ الْمُسْلِمِ (مُسْلِمٌ)

34. **Jaber** reported that the Messenger of Allah said: The citizen shall not sell to a villageman. Leave the people. Allah will provide some of them from others.[918] —*Muslim.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَا يَبِيعُ حَاضِرٌ لِبَادٍ دَعُوا النَّاسَ يَرْزُقُ اللّٰهُ بَعْضَهُمْ مِنْ بَعْضٍ (مُسْلِمٌ)

35. **Abu Sayeed Al-Khodri** reported that the Messenger of Allah forbade two dresses and two sales. He forbade Mulamasah and Munabazah in bargain. And Mulamasah is a man's touching the clothes of another with his

عَنْ أَبِي سَعِيدٍ نِ الْخُدْرِيِّ قَالَ نَهٰى رَسُولُ اللّٰهِ صلعم عَنْ لِبْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ نَهٰى عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ وَالْمُلَامَسَةُ لَمْسُ الرَّجُلِ ثَوْبَ الْآخَرِ بِيَدِهِ

917. This means that after a man sets a value to anything and after agreement is reached for sale and purchase, another man comes forward and sets a higher price for the thing. The latter is prohibited both for Muslims and non-Muslims.

918. This is in case of scarcity in towns for food-crops. Crops come from villages and the villagers take crops one from another and thereby supply food to themselves as well as to townsfolk. In this circumstance, the Holy Prophet forbade selling only of principal food stuffs to village men because they have got no necessity of them. If however necessity is felt, it is lawful.

hand at day or at night, without turning it except in that way. And Munabazah is a man's throwing his cloth towards another man, and the latter throwing his cloth, and that is their bargain without seeing and without mutual consent. As for the two dresses: To put on sama'a. And Sama'a is to put a cloth over one of his shoulders uncovering one of his sides without cloth upon it. And as for the other dress, it is his drawing of his cloth while he is sitting without keeping anything therefrom over his hidden part.[919] —*Agreed.*

بِاللَّيْلِ اَوْبِالنَّهَارِ وَلَا يَقْلِبُهٗ اِلَّا بِذٰلِكَ وَالْمُنَابَذَةُ اَنْ يَنْبِذَ الرَّجُلُ اِلَى الرَّجُلِ بِثَوْبِهٖ وَيَنْبِذَ الْاٰخَرُ ثَوْبَهٗ وَيَكُوْنَ ذٰلِكَ بَيْعَهُمَا عَنْ غَيْرِ نَظَرٍ وَلَا تَرَاضٍ وَالْلِبْسَتَيْنِ اِشْتِمَالُ الصَّمَّاءِ وَالصَّمَّاءُ اَنْ يَجْعَلَ ثَوْبًا عَلٰى اَحَدِ عَاتِقَيْهِ فَيَبْدُوْ اَحَدُ شِقَّيْهِ لَيْسَ عَلَيْهِ ثَوْبٌ وَاللِّبْسَةُ الْاُخْرٰى اِحْتِبَاؤُهٗ بِثَوْبِهٖ وَهُوَ جَالِسٌ لَيْسَ عَلٰى فَرْجِهٖ مِنْهُ شَيْءٌ (مُتَّفَقٌ عَلَيْهِ)

36. **Abu Hurairah** reported that the Holy Prophet forbade sale by stone-throwing and sale of unpossessed thing.[920] —*Muslim.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم عَنْ بَيْعِ الْحَصَاةِ وَعَنْ بَيْعِ الْغَرَرِ (مُسْلِمٌ)

37. **Ibn Omar** reported that the Holy Prophet forbade bargain of Habalul Habalah; and it was a bargain which the people of ignorance used to carry on. A man used to purchase a camel till a she-camel became pregnant and then till what was in the womb became pregnant. —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ وَكَانَ بَيْعًا يَتَبَايَعُهٗ اَهْلُ الْجَاهِلِيَّةِ كَانَ الرَّجُلُ يَبْتَاعُ الْجَزُوْرَ اِلٰى اَنْ تُنْتَجَ النَّاقَةُ ثُمَّ تُنْتَجُ الَّتِيْ فِيْ بَطْنِهَا (مُتَّفَقٌ عَلَيْهِ)

38. **Same** reported that the Holy Prophet forbade the instep of a stallion. —*Bukhari.*

عَنْهُ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم عَنْ عَسْبِ الْفَحْلِ (اَلْبُخَارِيُّ)

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919. It was the custom of the pre-Islamic Arabs that a sale was completed as soon as a man touched a cloth or any other thing. Islam rejected it and allowed critical examination of the commodity. These were Mulamasah and Munabazah *i e.* sale by touch and sale by throw.

920. This means that a person sells something out of a thing and leaves something from sale. This was prohibited as the quantity was unknown and was not measured out.

39. **Jaber** reported that the Holy Prophet prohibited the bargain of camel's sock and sale of water and land for cultivation. —*Muslim.*

عَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ ضِرَابِ الْجَمَلِ وَعَنْ بَيْعِ الْمَاءِ وَالْاَرْضِ لِتُحْرَثَ (مُسْلِمٌ)

40. **Same** reported that the Messenger of Allah forbade the sale of excess water. —*Muslim.*

عَنْهُ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ فَضْلِ الْمَاءِ (مُسْلِمٌ)

41. **Abu Hurairah** reported that the Messenger of Allah said : Excess water shall not be sold in order to purchase forage therewith. —*Agreed*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُبَاعُ فَضْلُ الْمَاءِ لِيُبَاعَ بِهِ الْكَلَاءُ (مُتَّفَقٌ عَلَيْهِ)

42. **Same** reported that the Holy Prophet passed by a heap of corns. He thrust his hand therein but his fingers touched moisture. He asked : O owner of corn ! what is this ? He replied : Rain fell on it, O Messenger of Allah. He enquired : Have you not done so over the corn so that people may see it ? Whoso acts with deceit is not of me. —*Muslim.*

عَنْهُ قَالَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلٰى صُبْرَةِ طَعَامٍ فَاَدْخَلَ يَدَهٗ فِيْهَا فَنَالَتْ اَصَابِعُهٗ بَلَلًا فَقَالَ مَا هٰذَا يَا صَاحِبَ الطَّعَامِ قَالَ اَصَابَتْهُ السَّمَاءُ يَا رَسُوْلَ اللّٰهِ قَالَ اَفَلَا جَعَلْتَهٗ فَوْقَ الطَّعَامِ حَتّٰى يَرَاهُ النَّاسُ مَنْ غَشَّ فَلَيْسَ مِنِّيْ (مُسْلِمٌ)

43. **Jaber** reported that the Holy Prophet prohibited from making exception till it is known.[921] —*Tirmizi.*

عَنْ جَابِرٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الثُّنْيَا اِلَّا اَنْ يُعْلَمَ (اَلتِّرْمِذِيُّ)

44. **Anas** reported that the Messenger of Allah forbade the sale of grapes till they become

عَنْ اَنَسٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْعِنَبِ حَتّٰى

921. The author of Masahib has added : He prohibited the sale of fruits till they are ripe.

black and sale of food-grains till they become hard like this.

—*Tirmizi, Abu Duud.*

45. **Ibn Omar** reported that the Messenger of Allah forbade the sale of dates till they become ripe. —*Tirmizi.*

46. **Amr-b-Shu'aib** reported from his father who from his grand-father that the Holy Prophet forbade the sale of 'Urban'.[922]

—*Malek, Abu Daud, Ibn Majah.*

47. **Ali** reported that the Messenger of Allah forbade (forced) purchase from a needy person,[923] and purchase from the inconsiderate and purchase of fruit before it reaches maturity.

—*Abu Daud.*

48. **Anas** reported that a man of Kalb tribe asked the Messenger of Allah about the hiring of a stallion. He prohibited him. He said : O Messenger of Allah ! we lend stallion and are getting benefit. Then he granted him permission in the benefit. *Tirmizi.*

49. **Hakim b-Hezam** reported that the Messenger of Allah prohibited me to sell what is not in my possession. *Tirmizi narrated it. And in a narration of Abu Daud and Nisai,* he said : I asked : O Messenger of Allah ! a man comes to me and intends to make

يسود و عن بيع الحب حتى يشتد هكذا

(الترمذي و ابو داؤد)

عن ابن عمر ان رسول الله صلعم نهى

عن بيع الرطب حتى يزهو (الترمذي)

عن عمرو ابن شعيب عن ابيه عن

جده قال نهى رسول الله صلعم عن بيع

العربان (مالك و ابو داؤد و ابن ماجة)

عن علي قال نهى رسول لله صلعم عن

بيع المضطر و عن بيع الغرر و عن بيع الثمرة

قبل ان تدرك (ابو داؤد)

عن انس ان رجلا من كلاب سئل

النبي صلعم عن عسب الفحل فنهاه فقال

يا رسول الله انا نطرق الفحل فنكرم

فرخص له في الكرامة (الترمذي)

عن حكيم بن حزام قال نهاني

رسول الله صلعم ان ابيع ماليس عندي

(رواه الترمذي) و في رواية له و لابي داؤد

والنسائي قال قلت يا رسول الله يا تيني

922. Urban is a sale on conditional terms with regard to its price. This sale is void.

923. This means that care should be taken in purchasing a thing from a needy man by force. If, however, a thing is purchased from him, it must be purchased with this sense that the price should not be reduced by force

bargain with me, but it is not in my possession. Shall I purchase it from the market? He said: Don't purchase what is not in your possession.

الرَّجُلُ فَيُرِيدُ مِنِّي الْبَيْعَ وَلَيْسَ عِنْدِي أَفَأَبْتَاعُ لَهُ مِنَ السُّوقِ قَالَ لَا تَبِعْ مَا لَيْسَ عِنْدَكَ

50. **Abu Hurairah** reported that the Holy Prophet forbade two bargains in one sale. —*Malek, Malek Tirmizi, Abu Daud Nisai.*

عَنْ أَبِي هُرَيْرَةَ قَالَ نَهَى رَسُولُ اللَّهِ صلعم عَنْ بَيْعَتَيْنِ فِي بَيْعَةٍ

(مَالِكٌ وَالتِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ)

51. **Amr-b-Shuaib** reported from his father who from his grandfather that the Messenger of Allah said: Advance loan and sale are not lawful, and there are no two conditions in a sale, and no profit till it comes in possession, and no sale what is not in your possession.[924] —*Abu Daud, Nisai, Tirmizi (Correct)*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صلعم لَا يَحِلُّ سَلَفٌ وَبَيْعٌ وَلَا شَرْطَانِ فِي بَيْعٍ وَلَا رِبْحُ مَا لَمْ يُضْمَنْ وَلَا بَيْعُ مَا لَيْسَ عِنْدَكَ

(التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ - صَحِيحٌ)

52. **Ibn Omar** reported: I used to sell camel at Naqiy[925] for dinars, and then take dirhams in their stead. I then used to sell dirhams and take dinars in their stead. I then came to the Messenger of Allah and mentioned it to him. He said: There's no harm if you take them at cash price at that time so long as you do not part away with something between you both.

—*Tirmizi, Abu Daud, Nisai.*

عَنِ ابْنِ عُمَرَ قَالَ كُنْتُ أَبِيعُ الْإِبِلَ بِالنَّقِيعِ بِالدَّنَانِيرِ فَآخُذُ مَكَانَهَا الدَّرَاهِمَ وَأَبِيعُ بِالدَّرَاهِمِ فَآخُذُ مَكَانَهَا الدَّنَانِيرَ فَأَتَيْتُ النَّبِيَّ صلعم فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ لَا بَأْسَ أَنْ تَأْخُذَهَا بِسِعْرِ يَوْمِهَا مَا لَمْ تَفْتَرِقَا وَبَيْنَكُمَا شَيْءٌ

(التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ)

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or oppression. No forcible selling is allowed. It is void abinitio.

924. If a man has been previously given a loan and then something is sold to him at increased price, it is unlawful as there is advantage of one party in consideration of the loan. This is the policy of those who devour usury. There are no two conditions in a sale means that there should not be two sales in the same transaction. It may mean also that there should not be two conditions in a sale.

925. Naqiy is a place near Medina. The latter portion speaks of

53. **Al-Adda-b-Khalid** reported that he drew up this letter about what al-Adda-b-Khalid purchased from the Messenger of Allah. He purchased a slave (or a slave-girl) from him without any disease, defect and blemish, a sale of a Muslim to a Muslim.

—*Trimizi* (*Rare.*)

عَنِ الْعَدَّاءِ بْنِ خَالِدٍ اَخْرَجَ كِتَابًا هٰذَا مَا اشْتَرَى الْعَدَّاءُ بْنُ خَالِدٍ مِنْ مُحَمَّدٍ رَسُوْلِ اللّٰهِ صلعم اشْتَرَى مِنْهُ عَبْدًا اَوْ اَمَةً لَا دَاءَ وَلَا غَائِلَةَ وَلَا خِبْثَةَ بَيْعَ الْمُسْلِمِ الْمُسْلِمَ (التِّرْمِذِيُّ - غَرِيْبٌ)

54. **Anas** reported that the Messenger of Allah sold a saddle and a cup and said: Who will purchase this saddle, and cup? A man replied: I shall take them both for one dirham. The Holy Prophet said: Who will increase over one dirham? A man offered him two dirhams. Then he sold them both to him.[926]

—*Trimizi, Abu Daud, Ibn Majah.*

عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم بَاعَ حِلْسًا وَقَدَحًا فَقَالَ مَنْ يَّشْتَرِيْ هٰذَا الْحِلْسَ وَالْقَدَحَ فَقَالَ رَجُلٌ اٰخُذُهُمَا بِدِرْهَمٍ فَقَالَ النَّبِيُّ صلعم مَنْ يَّزِيْدُ عَلٰى دِرْهَمٍ فَاَعْطَاهُ رَجُلٌ دِرْهَمَيْنِ فَبَاعَهُمَا مِنْهُ (التِّرْمِذِيُّ وَ اَبُوْ دَاوٗدَ وَابْنُ مَاجَةَ)

55. **Waselah-b-Asqa'a** reported: I heard the Messenger of Allah say: Whoso sells a defective thing without disclosing it continues to be in the wrath of Allah or angels continue to curse him.

—*Ibn Majah.*

عَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَنْ بَاعَ عَيْبًا لَمْ يُبَيِّنْهُ لَمْ يَزَلْ فِيْ مَقْتِ اللّٰهِ اَوْ لَمْ تَزَلِ الْمَلٰئِكَةُ تَلْعَنُهُ (ابْنُ مَاجَةَ)

56. **Ibn Omar** reported that the Messenger of Allah said: Whoso purchases a date-tree after the appearance of dates, the fruits are for the seller unless the buyer makes it a condition. And whoso

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنِ ابْتَاعَ نَخْلًا بَعْدَ اَنْ تُؤَبَّرَ فَثَمَرَتُهَا لِلْبَائِعِ اِلَّا اَنْ يَّشْتَرِطَ الْمُبْتَاعُ وَمَنِ ابْتَاعَ عَبْدًا وَّلَهُ

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hand to hand transactions. While there is something between you both means that something, either the thing sold or its price, passed to you.

926. This shows that sale by the highest bid is lawful. This practice is followed in all offices of public nature in civilized countries. This was promulgated 1400 years ago by the Prophet of Islam. As soon as a bid is accepted, the sale becomes complete, and fresh sale can not be held unless for gross injustice.

buys a slave who has got property, his property is for the seller unless the purchaser makes it a condition.[927] —*Muslim.*

مَالٌ فَمَالُهُ لِلْبَائِعِ اِلَّا اَنْ يَشْتَرِطَ الْمُبْتَاعُ

(مُسْلِمٌ)

57. **Jaber** reported that he was going to ride upon his camel which has become tired. The Holy Prophet passed by and touched it. Then it began to run a race which it had not done before. Then he said: Sell it to me for one waqiah. He said: I sold it and made a stipulation that it would carry me to my house. When I approached Medina, I came to him with the camel and he paid me its price in cash. In a narration: He gave it to me its price and returned it to me.[928] —*Agreed.*

عَنْ جَابِرٍ اَنَّهُ كَانَ يَسِيْرُ عَلٰى جَمَلٍ لَهُ قَدْ اَعْيٰى فَمَرَّ النَّبِيُّ صلعم فَضَرَبَهُ فَسَارَ سَيْرًا لَيْسَ يَسِيْرُ مِثْلَهُ ثُمَّ قَالَ بِعْنِيْهِ بِوُقِيَّةٍ قَالَ فَبِعْتُهُ فَاسْتَثْنَيْتُ حُمْلَانَهُ اِلٰى اَهْلِيْ فَلَمَّا قَدِمْتُ الْمَدِيْنَةَ اَتَيْتُهُ بِالْجَمَلِ وَنَقَدَنِيْ ثَمَنَهُ وَفِيْ رِوَايَةٍ فَاَعْطَانِيْ ثَمَنَهُ وَرَدَّهُ عَلَيَّ

(مُتَّفَقٌ عَلَيْهِ)

58. **Ayesha** reported that Barirah came and said: I have made stipulation (for manumission) over nine waqiahs—one waqiah in every year. So help me. Ayesha said: If your master likes that I should pay them at a time and set you free, then I shall pay and your Wala will be upon me. Then she went to his family who

عَنْ عَائِشَةَ رض قَالَتْ جَاءَتْ بَرِيْرَةُ فَقَالَتْ اِنِّيْ كَاتَبْتُ عَلٰى تِسْعِ اَوَاقٍ فِيْ كُلِّ عَامٍ وَقِيَّةٌ فَاَعِيْنِيْنِيْ فَقَالَتْ عَائِشَةُ اِنْ اَحَبَّ اَهْلُكِ اَنْ اَعُدَّهَا لَهُمْ عَدَّةً وَاحِدَةً وَاُعْتِقَكِ فَعَلْتُ وَيَكُوْنَ وَلَاؤُكِ لِيْ فَذَهَبَتْ اِلٰى اَهْلِهَا فَاَبَوْا

927. T'bir (تابير) is a process of mixing one flower with another flower for union and by this process more fruits can be gathered. This is something like cohabitation of males with females. This was the practice of the Arabs.

928. This shows that the Holy Prophet was sent with a mission and divine favours. As soon he touched the camel, it gained strength and began to run faster than it did before. One waqiah is equivalent to 40 dirhams or nearly Rs. 10/-. It is seen from this hadis that before payment of price in a journey, the purchased animal can be utilised for riding so as to reach the destination. This is the view of Imam Ahmad. Imam Malek holds that this condition is lawful if made for a short distance. Imam Abu Hanifa and Shafeyi hold this as void on the basis of another tradition. They explain it awayby saying that this was meant for Jaber and for nobody else.

denied except that wala would remain for them. The Holy Prophet said: Take her and give her emancipation. The Messenger of Allah stood among men, praised Allah and glorified Him and then said: As for next, what will be the matter with the people who make stipulations which are not in the Book of Allah? A condition which is not in the Book of Allah is void; and if there be a hundred conditions, the injunction of Allah has got better right to be fulfilled, and the stipulation of Allah is more firm, and verily Walla is for him who emancipates.[929] —*Agreed.*

59. **Ibn Omar** reported that the Messenger of Allah forbade the sale of wala and making a gift of it.[930] —*Agreed.*

60. **Abu Hurairah** reported that the Messenger of Allah said: A man among men who were before you purchased lands from a man. Then the one who purchased the lands found a jar in his land wherein there was gold. So the one who purchased the land said: Take your gold from me and verily I have purchased only the land, but I have not purchased gold from you. The seller of the land said: Verily I sold the land to you and what is therein. They referred it to a man for decision. The man whom

إِلَّا أَنْ يَكُونَ الْوَلَاءُ لَهُمْ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خُذِيهَا وَاعْتِقِيهَا ثُمَّ قَامَ رَسُولُ اللهِ صلعم فِي النَّاسِ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَمَا بَالُ رِجَالٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللهِ مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللهِ فَهُوَ بَاطِلٌ وَإِنْ كَانَ مِائَةَ شَرْطٍ قَضَاءُ اللهِ أَحَقُّ وَشَرْطُ اللهِ أَوْثَقُ وَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللهِ صلعم عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهِ (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم اشْتَرَى رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ عَقَارًا مِنْ رَجُلٍ فَوَجَدَ الَّذِي اشْتَرَى الْعَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ فَقَالَ لَهُ الَّذِي اشْتَرَى الْعَقَارَ خُذْ ذَهَبَكَ عَنِّي إِنَّمَا اشْتَرَيْتُ الْعَقَارَ وَلَمْ أَبْتَعْ مِنْكَ الذَّهَبَ فَقَالَ بَائِعُ الْأَرْضِ إِنَّمَا بِعْتُكَ الْأَرْضَ وَمَا فِيهَا فَتَحَاكَمَا

929. Walla literally means assistance and friendship. In law, it signifies the right of succession to the property of a freed man, or mutual assistance which is a cause of inheritance. (See Hedaya by Hamilton, p. 513.)

930. The above right is not transferable or heritable.

it was referred to for decision said : Have you both got children ? One of them said : I have got a son. Another said : I have got a girl. He said : Give the son in marriage to the girl and spend for them therefrom and give in charity. —*Agreed.*

إِلَى رَجُلٍ فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ أَلَكُمَا وَلَدٌ فَقَالَ أَحَدُهُمَا لِي غُلَامٌ وَقَالَ الْآخَرُ لِي جَارِيَةٌ فَقَالَ أَنْكِحُوا الْغُلَامَ الْجَارِيَةَ وَأَنْفِقُوا عَلَيْهِمَا مِنْهُ وَتَصَدَّقُوا (مُتَّفَقٌ عَلَيْهِ)

61. **Salamah-b-al Muhabhaq** reported that the Messenger of Allah came in the battle of Tabuk to the members of a house when lo! a water skin was hanging. He sought for water. They said to him : O Messenger of Allah, it is a dead thing. He said : Its tanned skin is its purifier. —*Ahmad, Abu Daud.*

عَنْ سَلَمَةَ بْنِ الْمُحَبَّقِ قَالَ إِنَّ رَسُولَ اللهِ صلعم جَاءَ فِي غَزْوَةِ تَبُوكَ عَلَى أَهْلِ بَيْتٍ فَإِذَا قِرْبَةٌ مُعَلَّقَةٌ فَسَأَلَ الْمَاءَ فَقَالُوا لَهُ يَا رَسُولَ اللهِ (ص) إِنَّهَا مَيْتَةٌ فَقَالَ دِبَاغُهَا طُهُورُهَا (أَحْمَدُ وَ أَبُو دَاوُدَ)

62. **Omar** reported that the Messenger of Allah forbade Dubba, Hantam, Muzaffat and Naqir and directed to take drink in cups of skin.[931] —*Muslim.*

عَنْ عُمَرَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ وَأَمَرَ أَنْ يُنْبَذَ فِي أَسْقِيَةِ الْأَدَمِ (مُسْلِمٌ)

311w. **Ibn Omar** reported that the Holy Prophet forbade sale on credit for credit. —*Darqutui.*

عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صلعم نَهَى عَنْ بَيْعِ الْكَالِئِ بِالْكَالِئِ (اَلدَّارَقُطْنِيُّ)

312w. **Makhlad-b-Khufaf** reported : I purchased a slave and sought his earning. Afterwards I noticed a defect in him and complained to Omar-b-Abdul Aziz regarding him. He passed decree for his return to me and decreed against me for the return of his earnings. Then I came to Urwah and informed him. He said : I shall go to him at night

عَنْ مَخْلَدِ بْنِ خُفَافٍ قَالَ ابْتَعْتُ غُلَامًا فَاسْتَغْلَلْتُهُ ثُمَّ ظَهَرْتُ مِنْهُ عَلَى عَيْبٍ فَخَاصَمْتُ فِيهِ إِلَى عُمَرَ بْنِ عَبْدِالْعَزِيزِ فَقَضَى لِي بِرَدِّهِ وَقَضَى عَلَيَّ بِرَدِّ غَلَّتِهِ فَأَتَيْتُ عُرْوَةَ فَأَخْبَرْتُهُ فَقَالَ أَرُوحُ إِلَيْهِ الْعَشِيَّةَ

931. These were vessels or cups wherein wine used to be taken for drink. Hence even drink of water in these vessels was made unlawful at that time. They are now lawful.

and inform him that Ayesha had communicated to me that the Holy Prophet had given a decision like this—that the profit is in exchange of security.[931a] Urwah then went to him and gave decision for me that I should take the profit from him for whom he gave decision against me. —*Sharhi-Sunnat.*

فَاَخْبَرَهُ اَنَّ عَائِشَةَ اَخْبَرَتْنِى اَنَّ رَسُوْلَ اللّٰهِ صلعم قَضٰى فِىْ مِثْلِ هٰذَا اَنَّ الْخَرَاجَ بِالضَّمَانِ فَرَاحَ اِلَيْهِ عُرْوَةُ فَقَضٰى لِىْ اَنْ اَخُذَ الْخَرَاجَ مِنَ الَّذِىْ قَضٰى بِهٖ عَلَيَّ لَهٗ (شَرْحُ السُّنَّةِ)

313w. **Abu Bakr-b-Abu Maryam** reported: There was a slave girl of Meqdam-b-Ma'adi Kareb who used to sell milk and Meqdam enjoy its price. It was then said to him: Glory be to Allah ! do you sell milk and take its price ? 'Yes' said he, 'and there is no harm in it. I heard the Messenger of Allah say : A time must come over men in which nothing will give gain except dinar and dirham (money).' —*Ahmad.*

عَنْ اَبِىْ بَكْرِ بْنِ اَبِىْ مَرْيَمَ قَالَ كَانَتْ لِمِقْدَامِ بْنِ مَعْدِيكَرِبَ جَارِيَةٌ تَبِيْعُ اللَّبَنَ وَ يَقْبِضُ الْمِقْدَامُ ثَمَنَهٗ فَقِيْلَ لَهٗ سُبْحَانَ اللّٰهِ اَتَبِيْعُ اللَّبَنَ وَتَقْبِضُ الثَّمَنَ فَقَالَ نَعَمْ وَمَا بَاْسٌ بِذٰلِكَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ لَيَاْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَنْفَعُ فِيْهِ اِلَّا الدِّيْنَارُ وَالدِّرْهَمُ (اَحْمَدُ)

SECTION 5

932. Measurement and weight.

Great importance has been attached to weight and measurement in commercial transactions. Every honest tradesman should observe the same weight and measurement both for purchasing and selling commodities. The Holy Quran lays sepcial stress : "Fulfil your weight and measure with equity—6 : 151 Q. Weigh in full when you measure, and measure with just balance ; this is good and better in interpretation —17 : 35 Q. There are therefore positive injunctions of the Holy Quran with regard to just weight and measurement. But this rule was relaxed by some ancient nations though they had these rules. The Holy Quran therefore warns us of the severe punishment that is incurred by violation of the principle. The people of Prophet Shuaib

931a. It means that the buyer will enjoy the profit and suffer loss of the slave.

were destroyed for this very reason. The Quran says : Woe to the defaulters who, when they measure from people, take it with full measure, and when they measure out to them or weigh out for them, decrease. Do not these think that they shall be raised up for a great day ? 83 : 1—4Q. The Holy Prophet fixed up the standard measurement. The measurement was of the Medinites who were well-known to it as they were chiefly agriculturists, and the weight that of the Meccans as they were efficient in the weight on account of their commerce. He also said : Nor a people decrease weight and measure but provision is cut off from them—26 : 359w.

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63. **Ibn Omar** reported that the Messenger of Allah said : Measurement is the measurement of the inhabitants of Medina and weight is the weight of the inhabitants of Mecca.—*Abu Daud, Nisai.*

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صلعم قَالَ الْمِكْيَالُ مِكْيَالُ اَهْلِ الْمَدِيْنَةِ وَ الْمِيْزَانُ مِيْزَانُ اَهْلِ مَكَّةَ (اَبُوْ دَاوٗدَ وَ النَّسَائِيُّ)

64. **Ibn Abbas** reported that the Messenger of Allah said to the owners of measurement and weight: You have been certainly entrusted with two affairs about which the former nations before you were destroyed. —*Tirmizi.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لِاَصْحَابِ الْكَيْلِ وَ الْمِيْزَانِ اِنَّكُمْ قَدْ وُلِّيْتُمْ اَمْرَيْنِ هَلَكَتْ فِيْهِمَا الْاُمَمُ السَّابِقَةُ قَبْلَكُمْ (التِّرْمِذِيُّ)

65. **Suwaid-b-Qais** reported : I and the slave Makhrafah brought cloth from Hajr and came therewith to Mecca. Then the Messenger of Allah came to us walking. He bargained with us for clothes and we sold to him. A man there was measuring with weight up. The Holy Prophet said to him : Measure and weigh down. —*Ahmad, Abu Daud, Tirmizi (Approved, Correct).*

عَنْ سُوَيْدِ بْنِ قَيْسٍ قَالَ جَلَبْتُ اَنَا وَ مَخْرَفَةُ الْعَبْدِيُّ بَزًّا مِنْ هَجَرٍ فَاَتَيْنَا بِهٖ مَكَّةَ فَجَائَنَا رَسُوْلُ اللّٰهِ صلعم يَمْشِيْ فَسَاوَمَنَا بِسَرَاوِيْلَ فَبِعْنَاهُ وَ ثَمَّ رَجُلٌ يَزِنُ بِالْاَجْرِ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صلعم زِنْ وَ اَرْجِحْ (اَحْمَدُ وَ اَبُوْ دَاوٗدَ وَ التِّرْمِذِيُّ * حَسَنٌ صَحِيْحٌ)

SECTION 6

933. Payment in advance (السلم)

'Silm' literally signifies a contract involving a prompt delivery in return for a future delivery. Technically it means a contract of sale causing an immediate payment of the price and admitting a delay in the delivery of goods. It is an advance payment for future goods. Advance payment is lawful in all articles of weight and measurement. Money in coins is not included in the description of articles of weight. According to Imam Abu Hanifa, a 'silm' sale cannot therefore be made for goods in exchange of cash money. Goods may lawfully be advanced for goods and not for money. A silm sale with respect to articles of longitudinal measurement such as cloth or the like is lawful because it is possible to define them exactly by number of yards in respect of length and breadth. It is not lawful with respect to animals according to Imam Abu Hanifa but lawful according to Imam Shafeyi. It is also not lawful till the article be in continued existence until the time of delivery which must be fixed. The sale, in short, requires that the genus be specified and that the species, quality, quantity, period of delivery, rate and place of delivery be all determined. Silm sale can be lawfully effected for cash money according to majority of the theologians and it is now the prevailing law.

عَنْ اَبِیْ سَعِیْدِنِ الْخُدْرِیِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ اَسْلَفَ فِیْ شَیْءٍ فَلَا یَصْرِفْهُ اِلٰی غَیْرِهٖ قَبْلَ اَنْ یَقْبِضَهٗ

(اَبُوْ دَاوٗدَ وَ ابْنُ مَاجَةَ)

66. **Abu Sayeed al Khodri** reported that the Messenger of Allah said : Whoever advances a thing for something, let him not transfer it to others before he possesses it. —*Abu Daud, Ibn Majah.*

SECTION 7

934. Monopoly (احتكار)

Monopoly means storing up of food-grains for getting higher price in times of need and scarcity. This is quite unlawful and at least abominable (Makruh) where such monopoly is likely to prove detrimental. Grains and food-stuffs are connected with the rights of everyone, whence the withholding of them from sale is an invasion of the general rights of mankind and an occasion of scarcity in their

necessary food. It is however not any sin where such storing is not detrimental to the people as in a large city. If however the period of detention be long, it becomes an abominable monopoly, as it then induces detriment. The period of detention is 40 days according to some and 30 days or less according to others. The principle, however, is the injury likely to be caused to people if detained for longer time than is necessary. A person is, however, allowed to monopolize the product of his own grounds or what he brings from a very distant place. Prices of commodities must not be fixed. Except food-grains and necessaries of life, other commodities may lawfully be stored up.

67. **Me'mar** reported that the Messenger of Allah said: Whoever monopolises, he is a sinner.

—*Muslim*

عَنْ مَعْمَرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنِ احْتَكَرَ فَهُوَ خَاطِئٌ (مُسْلِمٌ)

68. **Omar** reported from the Messenger of Allah who said: Bringer of food-grain (to a city) is given provision, and the monopoliser is cursed.[935]

—*Ibn Majah, Darimi.*

عَنْ عُمَرَ عَنِ النَّبِيِّ صلعم قَالَ الْجَالِبُ مَرْزُوْقٌ وَ الْمُحْتَكِرُ مَلْعُوْنٌ (اِبْنُ مَاجَةَ وَ الدَّارِمِيُّ)

69. **Anas** reported that the current price became dear at the time of the Messenger of Allah. They asked: O Messenger of Allah! fix a rate for us. The Holy Prophet replied: Verily Allah is One who fixes price, curtails, gives amply and provides sustenance; and certainly I hope that I should meet my Lord while there will be none amongst you who will hold me responsible either for blood or for property.[936]

Tirmizi, Abu Daud, Ibn Majah.

عَنْ اَنَسٍ قَالَ غَلَا السِّعْرُ عَلٰى عَهْدِ النَّبِيِّ صلعم فَقَالُوْا يَا رَسُوْلَ اللّٰهِ سَعِّرْ لَنَا فَقَالَ النَّبِيُّ صلعم اِنَّ اللّٰهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ وَ اِنِّيْ لَاَرْجُوْ اَنْ اَلْقٰى رَبِّيْ وَ لَيْسَ اَحَدٌ مِنْكُمْ يَطْلُبُنِيْ بِمَظْلَمَةٍ بِدَمٍ وَ لَا مَالٍ (اَلتِّرْمِذِيُّ وَ اَبُوْ دَاوٗدَ وَ اِبْنُ مَاجَةَ)

935. Trade is for the benefit of the people by exchange of commodities from one place to another. The man who fulfils this object and removes want of the people is doubly blessed.

936. It apears therefore that there is a pronouncement of great commercial value in not fixing the price of anything. If price be fixed, there will be no enterprise for commerce and trade, and business of the world will be at a stand still causing a great loss in the mercantile world.

70. **Omar-b-al-Khattab** reported: I heard the Messenger of Allah say: Whoever monopolises over the Muslims their food-grains, Allah will inflict them with epidemics and bankruptcy.

—*Ibn Majah.*

311w. **Ibn Omar** reported that the Messenger of Allah said: Whoever stores up food-grains for 40 days, intending thereby a dear price, has indeed become free from Allah and Allah is free from him. —*Razin.*

315w. **Mu'az** reported: I heard the Messenger of Allah say: Bad is he who monopolises. If Allah makes commodities cheap, he becomes aggrieved, and if He makes them dear, he becomes pleased.

—*Razin, Baihaqi.*

316w. **Abu Omamah** reported that the Messenger of Allah said: Whoso stores up food-grain for 40 days, and then gives it in charity, it will not be an expiation for him (for his sins).

- *Razin.*

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ مَنِ احْتَكَرَ عَلَى الْمُسْلِمِينَ طَعَامَهُمْ ضَرَبَ اللّٰهُ بِالْجُذَامِ وَ الْاِفْلَاسِ

(اِبْنُ مَاجَةَ)

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنِ احْتَكَرَ طَعَامًا اَرْبَعِينَ يَوْمًا يُرِيدُ بِهِ الْغَلَاءَ فَقَدْ بَرِئَ مِنَ اللّٰهِ وَ بَرِئَ اللّٰهُ مِنْهُ

(رَزِينٌ)

عَنْ مُعَاذٍ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ بِئْسَ الْعَبْدُ الْمُحْتَكِرُ اِنْ اَرْخَصَ اللّٰهُ الْاَسْعَارَ حَزِنَ وَ اِنْ اَغْلَاهَا فَرِحَ

(اَلْبَيْهَقِيُّ وَ رَزِينٌ)

عَنْ اَبِي اُمَامَةَ اَنَّ رَسُولَ اللّٰهِ صلعم قَالَ مَنِ احْتَكَرَ طَعَامًا اَرْبَعِينَ يَوْمًا ثُمَّ تَصَدَّقَ بِهِ لَمْ يَكُنْ لَهُ كَفَّارَةً

(رَزِينٌ)

SECTION 8

937. Industry (صنعة)

The Holy Prophet said: Never has any one eaten a better thing than what he has eaten of the labour of his own hands— 4 : 109. Verily the purest of what you eat is of your own earnings—4 : 110. This important pronouncement of the Holy Prophet made in an age quite remote from ours has brought a revolution in the industrial world. What order can be greater than this magnificent utterance that the purest of what we earn is of our own earnings. This led the

emperors and saints to take up works and live upon their wages. This injunction led the Muslims to invent machineries of works and various ways of workmanship and manufacturing articles and commodities of common and extraordinary uses. There was therefore a great impetus given to homogenous and extraneous industry on the ruins of which the modern industrial enterprise is chiefly based. What we eat is corns, sugar, salt, oil, butter, etc.; what we use is cloth, soap, paper, utensil, shoe and thousand other things of daily use. According to the instruction of the Holy Prophet, we should ourselves manufacture these articles and supply our needs therewith. This also gives a great impetus to using the indigenous articles and establishment of mills and factories. Indeed the modern mills and machinaries have taken the place of individual labour of by-gone days. Hence the greater the use of these machineries, the greater the prosperity of individuals as well as of nations.

CHAPTER XIX

938. Cultivation (المزارعة) and Gardening (المساقة)

Mozara'at signifies primarily cultivation. It means a contract between two persons, one being an owner of land and the other cultivator, by which it is agreed that whatever is obtained from the land shall belong to both in such proportions as may be therein determined. It is just like *bhag leases* in our country. **Mosaqat** means watering and signifies a contract like the former on condition that the labourer shall take care of the fruitful trees or plants to be grown. The former applies to lands and the latter to trees and plants. Cultivation and gardening are most important for production of fruits and corns with which people and other animals sustain themselves. Stoppage of cultivation and gardening means famine and starvation for want of food. Hence it must be resorted to. Indeed the whole civilized world is greatly indebted to the tillers of the soil. According to Imam Abu Hanifa, such kind of leases as above described are invalid as wages are uncertain and lie buried in futurity, but according to his disciples and the three Imams, they are valid and the latter view has been accepted by juristsconsults. The people of Medina were mostly agriculturists and those of Macca tradesmen. The Holy Prophet himself entered once into a contract with the people of

Khaiber that they should manage and cultivate the gardens and lands of Khaiber and enjoy in return half of the produce and give the other half to him. Besides, it is a case of partnership with stock and labour. The produce is participated according to agreement, and if nothing is produced, the cultivator or landlord has no claim. The following rules shall be observed in agricultural and horticultural leases:—

(1) The ground shall be capable of cultivation and gardening. (2) The contracting parties must be mature and duly qualified. (3) The terms of lease shall be express. (4) The party shall comply as to who is to supply seeds. (5) Shares of the parties to the produce shall be fixed. (6) The land shall be delivered to the possession of the cultivator.

1. **Jaber** reported that the Holy Prophet said: Whoso has got land, let him cultivate it or let it out to his brother. If he denies, let him keep his land to himself. —*Agreed.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ كَانَتْ لَهٗ اَرْضٌ فَلْيَزْرَعْهَا اَوْلِيَمْنَحْهَا اَخَاهُ فَاِنْ اَبٰى فَلْيُمْسِكْ اَرْضَهٗ (مُتَّفَقٌ عَلَيْهِ)

2. **Abu Omamah** reported that he saw a plough and something of the implements of husbandry. He said: I heard the Messenger of Allah say: This does not enter the house of a people but Allah brings disgrace therein.[939] —*Bukhari.*

عَنْ اَبِىْ اُمَامَةَ اَنَّهٗ رَاٰى سِكَّةً وَشَيْئًا مِّنْ اٰلَةِ الْحَرْثِ فَقَالَ سَمِعْتُ النَّبِىَّ صلعم يَقُوْلُ لَا يَدْخُلُ هٰذَا بَيْتَ قَوْمٍ اِلَّا اَدْخَلَهُ اللّٰهُ الذُّلَّ (اَلْبُخَارِىُّ)

3. **Rafe'-b-Khadiz** reported from the Messenger of Allah who said: Whoso cultivates the land of a people without their permission, there is nothing of produce for him, and for him is its expense.

—*Abu Daud, Tirmizi (Rare).*

عَنْ رَافِعِ بْنِ خَدِيْجٍ عَنِ النَّبِىِّ صلعم قَالَ مَنْ زَرَعَ فِىْ اَرْضِ قَوْمٍ بِغَيْرِ اِذْنِهِمْ فَلَيْسَ لَهٗ مِنَ الزَّرْعِ شَيْءٌ وَلَهٗ نَفَقَتُهٗ (اَلتِّرْمِذِىُّ وَاَبُوْ دَاوٗدَ - غَرِيْبٌ)

4. **Qais-b-Muslim** reported from Abu Jafar: There were no inmates of any refuging house at Medina who did not cultivate (lands)

عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ اَبِىْ جَعْفَرٍ قَالَ مَا بِالْمَدِيْنَةِ اَهْلُ بَيْتِ هِجْرَةٍ اِلَّا يَزْرَعُوْنَ

939. This was said at the time of battle in the following circumstances. The Holy Prophet saw a man engaged in cultivation without joining Zihad or holy war. So the Prophet discouraged it in the time of war. War is a principle source of wealth, then trade and next industry and cultivation. Therefore great importance was given to Zihad.

on condition of $\frac{1}{3}$rd or $\frac{1}{4}$th (of produce). Ali, Sa'ad-b-Malek, Abdullah-b-Mas'ud, Omar-b-Abdul Aziz, Qasim, Urwah, the family members of Abu Bakr, the family members of Omar, the family members of Ali and Ibn Sirin had cultivation. Abdur Rahman-b-Aswad said: I was a partner with Abdur Rahman Yezid in cultivation. And Omar engaged people in labour on condition that if Omar gave seeds from himself, there was half for him, and if they gave seeds, for them was the like. —*Bukhari.*

عَلَى الثُّلُثِ وَالرُّبُعِ وَزَارَعَ عَلِيٌّ وَسَعْدُ بْنُ مَالِكٍ وَعَبْدُ اللهِ بْنُ مَسْعُودٍ وَعُمَرُ بْنُ عَبْدِالْعَزِيزِ وَالْقَاسِمُ وَعُرْوَةُ وَآلُ أَبِي بَكْرٍ وَآلُ عُمَرَ وَآلُ عَلِيٍّ وَابْنُ سِيرِينَ وَقَالَ عَبْدُ الرَّحْمٰنِ ابْنُ الْأَسْوَدِ كُنْتُ أُشَارِكُ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ فِي الزَّرْعِ وَعَامَلَ عُمَرُ النَّاسَ عَلَى إِنْ جَاءَ عُمَرُ بِالْبَذْرِ مِنْ عِنْدِهِ فَلَهُ الشَّطْرُ وَإِنْ جَاءُوا بِالْبَذْرِ فَلَهُمْ كَذَا (اَلْبُخَارِيُّ)

5. **Abdullah-b-Omar** reported that the Messenger of Allah leased out the date trees of Khaiber and its lands to the Jews of Khaiber,[940] on condition that they would labour thereon with their wealth, of which there would be half of their fruits for the Prophet. *Muslim* narrated it. In a narration of *Bukhari*: the Prophet gave the Jews of Khaiber to labour on them and cultivate them, and for them there would be half of what would yield therefrom.

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ النَّبِيَّ صلعم دَفَعَ إِلَى يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ وَأَرْضَهَا عَلَى أَنْ يَعْتَمِلُوهَا مِنْ أَمْوَالِهِمْ وَلِرَسُولِ اللهِ صلعم شَطْرُ ثَمَرِهَا رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةِ الْبُخَارِيِّ أَنَّ رَسُولَ اللهِ صلعم أَعْطَى خَيْبَرَ الْيَهُودَ أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا

6. **Same** reported: We used to practise Mukhabarah[941] and saw no harm in that till Rafe-b-Khadiz held that the Messenger

عَنْهُ قَالَ كُنَّا نُخَابِرُ وَلَا نَرَى بِذٰلِكَ بَأْسًا حَتّٰى زَعَمَ رَافِعُ بْنُ خَدِيجٍ أَنَّ النَّبِيَّ

940. Khaiber is a place near Medina where the Jews lived. The Jews were besieged on account of their repeated treacheries, and their lands were taken. These lands were let out again to them on their request.

941. Mukhabarah is a kind of agricultural leases. See note 910-b (3).

of Allah forbade it. We gave it up on account of that.

—*Muslim.*

صلعم نَهٰى عَنْهَا فَتَرَكْنَاهَا مِنْ اَجْلِ ذٰلِكَ (مُسْلِمٌ)

7. **Hanzalah-b-Qais** from Rafe'-b-Khadiz reported that he said: My two uncles informed me that they used to let out land at the time of the Holy Prophet for what the aqueducts produced or something which the owner of the land set apart. The Holy Prophet prohibited us from that. I asked Rafe': Then how is it in exchange of dirhams and dinars? He said: There is no harm in it? And that was what was prohibited as it were. If any man of understanding looks therein with (a sense of) legality and illegality, he will hold it as unlawful on account of what is therein of cheatings.[942] *Agreed.*

عَنْ حَنْظَلَةَ بْنِ قَيْسٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ اَخْبَرَنِى عُمُومَتِى اَنَّهُمْ كَانُوا يُكْرُونَ الْاَرْضَ عَلٰى عَهْدِ النَّبِىِّ صلعم بِمَا يُنْبِتُ عَلَى الْاَرْبِعَاءِ اَوْشَىْءٍ يَسْتَثْنِيهِ صَاحِبُ الْاَرْضِ فَنَهَانَا النَّبِىُّ صلعم عَنْ ذٰلِكَ فَقُلْتُ لِرَافِعٍ فَكَيْفَ هِىَ بِالدَّرَاهِمِ وَالدَّنَانِيرِ فَقَالَ لَيْسَ بِهَا بَاْسٌ وَكَانَ الَّذِى نُهِىَ عَنْ ذٰلِكَ مَالَوْ نَظَرَ فِيهِ ذُوالْفَهْمِ بِالْحَلَالِ وَالْحَرَامِ اَمْ يَجُزْ لِمَا فِيهِ مِنَ الْمُخَاطَرَةِ (مُتَّفَقٌ عَلَيْهِ)

8. **Rafe'-b-Khadiz** reported: We were many men of Medina who had cultivation. Someone amongst us used to let out his land and say: This plot is for me, and this is for you. Often it yielded crops and another did not yield. The Holy Prophet prohibited it.[943] —*Agreed.*

عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ كُنَّا اَكْثَرَ اَهْلِ الْمَدِينَةِ حَقْلًا وَكَانَ اَحَدُنَا يُكْرِى اَرْضَهُ فَيَقُولُ هٰذِهِ الْقِطْعَةُ لِى وَهٰذِهِ لَكَ فَرُبَّمَا اَخْرَجَتْ ذٰهِ وَلَمْ تُخْرِجْ ذٰهِ فَنَهَاهُ النَّبِىُّ صلعم (مُتَّفَقٌ عَلَيْهِ)

942. The Holy Prophet prohibited here bhag-leases of some descriptions. The reason of the prohibition was unequal distribution of crops. The landlord reserved for himself the crops of some particular lands and gave other plots to the cultivator.

943. The reason is very clear, because one plot yielded something and another plot nothing, so one got nothing and another everything. For this it was disallowed to demarcate lands between a cultivator and an owner which the cultivator has been given to cultivate.

9. **Amr** reported: I said to Taus: Would that you had given up agricultural leases! Verily they think that the Holy Prophet forbade that. He said: O Amr! verily I give to them and help them, and verily the most learned of them meaning Ibn Abbas informed me that the Holy Prophet did not prohibit it but he said—"The gift of anyone of you to his brother is better than his realising a fixed rent from him. —*Agreed.*

عَنْ عَمْرٍو قَالَ قُلْتُ لِطَاوُسٍ لَوْتَرَكْتَ الْمُخَابَرَةَ فَإِنَّهُمْ يَزْعُمُونَ اَنَّ النَّبِيَّ صلعم نَهٰى عَنْهُ قَالَ اَيْ عَمْرُو اِنِّي اُعْطِيْهِمْ وَاُعِيْنُهُمْ وَاِنَّ اَعْلَمَهُمْ اَخْبَرَنِي يَعْنِي ابْنَ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم لَمْ يَنْهَ عَنْهُ وَلٰكِنْ قَالَ اَنْ يَمْنَحَ اَحَدُكُمْ اَخَاهُ خَيْرٌ لَهُ مِنْ اَنْ يَّاْخُذَ عَلَيْهِ خَرْجًا مَعْلُوْمًا *

(مُتَّفَقٌ عَلَيْهِ)

10. **Abdullah-b-Mugaffal** reported that Thabet-b-Zuhhak held that the Ms. of Allah prohibited agricultural leases and enjoined mutual labour. He said: There's no harm in it. 944 —*Muslim.*

عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ قَالَ زَعَمَ ثَابِتُ بْنُ الضَّحَّاكِ اَنَّ رَسُوْلَ اللّٰهِ صلعم نَهٰى عَنِ الْمُزَارَعَةِ وَاَمَرَ بِالْمُؤَاجَرَةِ قَالَ لَا بَاْسَ بِهَا *

(مُسْلِمٌ)

CHAPTER XX

945 Wages & Hires

(a) **Dignity.** This falls mostly under dignity of labour which has been discussed in note 236. To add to it, it is necessary to say that even the Prophets who were the chosen ones of Allah engaged themselves in such manual labour as grazing of

944. Lease of such land has been prohibited as produces no crops but ends only in labour. Cultivation has not been prohibited of such lands but their leases. It is better to bring them under cultivation for wages or for share of produce.

sheep and cattle. Even the Holy Prophet of Arabia tended flocks of sheep and cattle of the inhabitants of Mecca for wages of nearly 2 pice per day. So when the greatest of men did such work as is now considerd as the lowest for a man of dignity, we should have no scruple to set our hands to ordinary labour. The Prophet said that the most enjoyble penny is one gained by one's own hard labour and the best food is that which is acquired by owne's hard labour.

(b) **Payment of wages.** The wages of a labourer and the hire of a thing rented should be paid up before the sweat of the labourer dries up or the term for the payment of the hire expires—19:6. Allah sets up an enemy against one who does not pay the wages of a labourer—19:3.

(c) **Wages when lawful.** (1) Wages are lawful when the work to be done is lawful ; viz, the wages of fornication are not lawful. (2) The work to be done must be defined and capable of being done within a fixed time. (3) The work must not be Farz upon the labourer by itself. If it is, wages therefor are not lawful, such as wages for Zihad or for helping a man in distress.

(d) **Wages for medicines** or for amulets and charms are certainly lawful. If anybody medically treats by reciting names of Allah or the verses of the Holy Quran, he is lawfully entitled to get wages. Thus in professional works, even recitations carry wages. The professional teachers of the Quran can therefore lawfully claim their wages.

(e) **Wages for religious works.** If religious works are done in the way of Allah, or for pleasing Allah, or by way of admonition and teaching to the people in general, the wages of such works are unlawful. If the Quran is only read not for the purpose of earning but for the sake of admonition, wages are unlawful. Similarly if prayers are offered for the dead, or the Quran is read for offering blessings to the souls of the dead, wages are unlawful, because it is a sort of Abadat (divine service) for which nothing can be claimed from men. There is difference of opinion whether wages for the Quran-teaching are lawful or not. Imam Abu Hanifa held it

unlawful, while the other Imams held the contrary. The latter view seems to be reasonble as the teaching preevents the teachers from following other avocations of life. Imam Gazzali also supports this view. In short, the wages for the following are lawful if particular man is appointed for the works—pilgrimage, washing the dead, digging graves, burying the dead, carrying the dead for burial, leading Tarawih prayer in Ramdhan, proclaiming Azan, teaching the Quran, etc. (Ihya of Imam Gazzali).

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1. **Ibn Abbas** reported that the Messenger of Allah took cupping and paid the cupper his wages and threw medicine unto his nose. —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم اِحْتَجَمَ فَاَعْطَى الْحَجَّامَ اَجْرَهُ وَ اسْتَعَطَ * (مُتَّفَقٌ عَلَيْهِ)

2. **Abu Hurairah** reported from the Holy Prophet who said: Allah did not raise up any Prophet but grazed goats. His companions asked: You too? 'Yes' said he, 'I used to tend goats for the inhabitants of Mecca for some Qirats.' 946 —*Bukhari.*

عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ مَا بَعَثَ اللّٰهُ نَبِيًّا اِلَّا رَعَى الْغَنَمَ فَقَالَ اَصْحَابُهُ وَ اَنْتَ قَالَ نَعَمْ كُنْتُ اَرْعَى عَلَى قَرَارِيطَ لِاَهْلِ مَكَّةَ * (اَلْبُخَارِيُّ)

3. **Same** reported that the Ms. of Allah said: The Almighty Allah said—There will be three persons whose opponent I shall be on the Resurrection Day: a man who gave in My name and then broke trust, and a man who sold a free man and enjoyed his price, and a man who engaged a labourer and

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم قَالَ اللّٰهُ تَعَالَى ثَلٰثَةٌ اَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ رَجُلٌ اَعْطَى بِيْ ثُمَّ غَدَرَ وَ رَجُلٌ بَاعَ حُرًّا فَاَكَلَ ثَمَنَهُ وَ رَجُلٌ اِسْتَاْجَرَ اَجِيرًا

946. Qirat is equal to $\frac{1}{8}$th of one dirham or nearly 2 pice.

enjoyed full labour from him but did not pay him his wages.

—*Bukhari.*

4. **Ibn Abbas** reported that a party of the Prophet's companions passed by a water. There was a man among them who was beaten by a scorpion or snake. A man from among the owners of the water came before them and said: Is there any charmer among you? Verily in water there is a man bitten by a scorpion or snake. A man from them advanced and read the Opening of the Book on condition of a goat and then he was cured. He came with the goat to his companions who disliked that and said: "You have taken wages for the Book of Allah!"— till they came to Medina and enquired: O Ms. of Allah, verily he has taken wages for the Book of Allah. The Apostle of Allah said: The book of Allah has got more right for wages than what you have taken for. 947 *Bukhari narrated it. And in a narration*: You have done well! Divide and set up a share for me with you.

فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ *

(اَلْبُخَارِيُّ)

عَنِ ابْنِ عَبَّاسٍ أَنَّ نَفَرًا مِّنْ أَصْحَابِ النَّبِيِّ صلعم مَرُّوا بِمَاءٍ فِيهِمْ لَدِيغٌ أَوْ سَلِيمٌ فَعَرَضَ لَهُمْ رَجُلٌ مِنْ أَهْلِ الْمَاءِ فَقَالَ هَلْ فِيكُمْ مِّنْ رَاقٍ إِنَّ فِي الْمَاءِ رَجُلًا لَدِيغًا أَوْ سَلِيمًا فَانْطَلَقَ رَجُلٌ مِّنْهُمْ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ عَلَى شَاءٍ فَبَرَأَ فَجَاءَ بِالشَّاءِ إِلَى أَصْحَابِهِ فَكَرِهُوا ذٰلِكَ وَقَالُوا أَخَذْتَ عَلَى كِتَابِ اللّٰهِ أَجْرًا حَتّٰى قَدِمُوا الْمَدِينَةَ فَقَالُوا يَا رَسُولَ اللّٰهِ أَخَذَ عَلَى كِتَابِ اللّٰهِ أَجْرًا فَقَالَ رَسُولُ اللّٰهِ صلعم إِنَّ أَحَقَّ مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتَابُ اللّٰهِ رَوَاهُ الْبُخَارِيُّ وَفِي رِوَايَةٍ اَصَبْتُمْ اِقْسِمُوا وَاضْرِبُوا لِي مَعَكُمْ سَهْمًا *

947. The charmer was Abu Sayeed al-Khodri and there were 30 companions in the party. It is deduced from this that charms with Quranic verses are lawful and wages also are lawful therefor. The difference is that when there is 'Abadat' by Quran-reading, wages are not lawful; and when other things are meant, wages are lawful.

5. **Kharejah-b-Salt** reported from his uncle who said: We departed from the Ms. of Allah and came to a tribe of the Arabs. He said: Verily we were informed that you have just arrived from this man with a good thing. Is there any medicine or charm with you? Verily we have got a mad sheep in a tie. 'Yes' said we. He said: They came with the mad sheep in a tie. I read over it the 'Opening of the Book' for three days both morning and evening, gathering my spit and then throwing it. He said that it was as it were untied from the tie (recovered). They then gave me wages. 'No' said I, 'till I ask the Ms. of Allah.' He said: Enjoy, by my life, (it is bad) for him who eats with false charm. You have enjoyed with true charm.

—*Ahmad, Abu Daud.*

عَنْ خَارِجَةَ بْنِ الصَّلْتِ عَنْ عَمِّهِ قَالَ أَقْبَلْنَا مِنْ عِنْدِ رَسُولِ اللهِ صلعم فَأَتَيْنَا عَلَى حَيٍّ مِنَ الْعَرَبِ فَقَالَ إِنَّا أُنْبِئْنَا أَنَّكُمْ قَدْ جِئْتُمْ مِنْ عِنْدِ هٰذَا الرَّجُلِ بِخَيْرٍ فَهَلْ عِنْدَكُمْ مِنْ دَوَاءٍ أَوْ رُقْيَةٍ فَإِنَّ عِنْدَنَا مَعْتُوهًا فِي الْقُيُودِ فَقُلْنَا نَعَمْ قَالَ فَجَاءُوا بِمَعْتُوهٍ فِي الْقُيُودِ فَقَرَأْتُ عَلَيْهِ بِفَاتِحَةِ الْكِتَابِ ثَلٰثَةَ أَيَّامٍ غُدْوَةً وَعَشِيَّةً أَجْمَعُ بُزَاقِي ثُمَّ أَتْفُلُ قَالَ فَكَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ فَأَعْطَوْنِي جُعْلًا فَقُلْتُ لَا حَتّٰى أَسْأَلَ النَّبِيَّ صلعم فَقَالَ كُلْ فَلَعَمْرِي لَمَنْ أَكَلَ بِرُقْيَةِ بَاطِلٍ لَقَدْ أَكَلْتَ بِرُقْيَةِ حَقٍّ -

(أحمد وأبوداود)

6. **Abdullah-b-Omar** reported that the Ms. of Allah said: Pay the labourer his wages before his sweat dries up.

—*Ibn Majah.*

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللهِ صلعم أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرَقُهُ * (ابن ماجة)

7. **Utbah-b-Munzir** reported: We were before the Ms. of Allah. He recited—'Ta, Sin, Mim', till he reached the story of Moses. He said: Verily Moses (peace be on him) engaged himself as a labourer

عَنْ عُتْبَةَ بْنِ الْمُنْذِرِ قَالَ كُنَّا عِنْدَ رَسُولِ اللهِ صلعم فَقَرَأَ طٰسٓمٓ حَتّٰى بَلَغَ قِصَّةَ مُوسٰى قَالَ إِنَّ مُوسٰى عَلَيْهِ السَّلَامُ

for nine or ten years on condition of keeping his private parts chaste and of food for his belly 948 —*Ahmad, Ibn Majah.*

8. **Obadah-b-Swa'met** reported: I asked—O Ms. of Allah, a man presented me with a bow in exchange of what I had taught him of the Book and the Quran. And it is not a property. Shall I use it in the way of Allah? He said: If you like that you should be branded with the fire, accept it. 949

—*Abu Daud, Ibn Majah.*

9. **Anas** reported: When the Apostle of Allah came to Medina, the Refugees came to him and said: O Apostle of Allah! we have not seen a people more generous with abundance and more in fellow-feeling with small means than a people amongst whom we have just come down. They supply our provision sufficiently and also give us shares in wages, so much so that we fear that they would go with full rewards. He said: No, so long you pray to Allah for them and praise them.

Tirmizi (Correct).

اجر نفسه ثمان سنين او عشرا على عفة فرجه و طعام بطنه * (احمد و ابن ماجة)

عن عبادة بن الصامت قال قلت يا رسول الله صلعم رجل اهدى الى قوسا ممن كنت اعلمه الكتاب و القرآن و ليست بمال فارمي عليها في سبيل الله قال ان كنت تحب ان تطوق طوقا من نار فاقبلها * (ابو داود وابن ماجة)

عن انس قال لما قدم رسول الله صلعم المدينة اتاه المهاجرون فقالوا يا رسول الله ما رأينا قوما ابذل من كثير واحسن مواساة من قليل من قوم نزلنا بين اظهرهم لقد كفونا المؤنة و اشركونا في المهناء حتى لقد خفنا ان يذهبوا بالاجر كله فقال لا ما دعوتم الله لهم و اثنيتم عليهم -

(الترمذي (صحيح))

948. Moses came to Madain and met there with Prophet Shuaib. He gave his daughter in marriage to Moses on condition of his ten years' service of grazing cattle and sheep under Shuaib. Imam Shafeyi holds it lawful while Imam Abu Hanifa unlawful as a dower for marriage.

949. According to this hadis, it appears that to take wages in exchange of the Quran-reading is unlawful. This was however not accepted by three Imams. Imam Abu Hanifa stands on this tradition.

CHAPTER XXI

Section I

950. Agency

A person may lawfully appoint another as his agent to act on his own behalf. For management of suits and cases, criminal or civil, payments and realisations of all rights and dues, an agent may lawfully be appointed. The Holy Prophet appointed Hakim-b-Khiram as an agent that he might buy for him a camel to sacrifice. Hazrat Ali appointed Aqil for management of his suits; and when Aqil became old, he was replaced by Abdullah-b Ja'far. An accused may employ an agent or a pleader to conduct his defence, but the agent is not allowed however to make confession or admission without permission of the principal. A woman also may employ an agent. Agency to be valid must proceed from the principal and must be vested in a person of understanding. An agent can not, however, be appointed to receive a loan.

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1. **Urwah-b-Abil Ja'ad Al-Bareqi** reported that the Ms. of Allah gave him one dinar to purchase a goat for him. He purchsed two goats for him. He sold one of them for one dinar and brought one goat and one dinar to him. The Holy Prophet prayed for blessing on him in his bargain. It so occurred that if he purchased earth, he certainly got profit therefrom —*Bukhari*

عَنْ عُرْوَةَ بْنِ اَبِى الْجَعْدِ الْبَارِقِيِّ اَنَّ رَسُوْلَ اللّٰهِ صلعم اَعْطَاهُ دِيْنَارًا لِيَشْتَرِيَ لَهُ شَاةً فَاشْتَرٰى لَهُ شَاتَيْنِ فَبَاعَ اِحْدٰهُمَا بِدِيْنَارٍ وَ اَتَاهُ بِشَاةٍ وَ دِيْنَارٍ فَدَعَا لَهُ رَسُوْلُ اللّٰهِ صلعم لَهُ فِيْ بَيْعِهِ بِالْبَرَكَةِ فَكَانَ لَوِ اشْتَرٰى تُرَابًا لَرَبِحَ فِيْهِ * (اَلْبُخَارِيُّ)

2. **Jaber** reported: I intended to go to Khaiber and so I came to the Prophet, saluted him and said: I intend to go to Khaiber. He said: When you come to my agent, take from him 15 wasaqs. If he seeks any sign from you, put your hand upon his throat. —*Abu Daud.*

عَنْ جَابِرٍ قَالَ اَرَدْتُ الْخُرُوجَ اِلَى خَيْبَرَ فَاَتَيْتُ النَّبِيَّ صلعم فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ اِنِّي اَرَدْتُ الْخُرُوجَ اِلَى خَيْبَرَ فَقَالَ اِذَا اَتَيْتَ وَكِيلِي فَخُذْ مِنْهُ خَمْسَةَ عَشَرَ وَسْقًا فَاِنِ ابْتَغَى مِنْكَ اٰيَةً فَضَعْ يَدَكَ عَلَى تَرْقُوَتِهِ * (اَبُوْدَاوُدَ)

3. **Suhaib** reported that the Ms. of Allah said: There are three things in which there is blessing: sale for a fixed term, loan to one another, and mixing barley with wheat for the house and not for sale. 951 —*Ibn Majah*

عَنْ صُهَيْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم ثَلٰثٌ فِيهِنَّ الْبَرَكَةُ اَلْبَيْعُ اِلَى اَجَلٍ وَالْمُقَارَضَةُ وَاِخْلَاطُ الْبُرِّ بِالشَّعِيرِ لِلْبَيْتِ لَا لِلْبَيْعِ - (اِبْنُ مَاجَةَ)

4. **Hakim-b-Hezam** reported that the Ms. of Allah sent a dinar with him that he might purchase for him therewith an animal for sacrifice. He purchased a ram for one dinar and sold it for two dinars. Then he returned and purchased an animal for one dinar for sacrifice. He came with it and with the dinar which was gained from the other. The Ms. of Allah gave away the dinar in charity and prayed for him that there might be blessing on him in his business. —*Tirmizi, Abu Daud.*

عَنْ حَكِيمِ بْنِ حِزَامٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم بَعَثَ مَعَهُ بِدِيْنَارٍ لِيَشْتَرِيَ لَهُ بِهِ اُضْحِيَّةً فَاشْتَرٰى كَبْشًا بِدِيْنَارٍ وَبَاعَهُ بِدِيْنَارَيْنِ فَرَجَعَ فَاشْتَرٰى اُضْحِيَّةً بِدِيْنَارٍ فَجَاءَ بِهَا وَبِالدِّيْنَارِ الَّذِي اسْتَفْضَلَ مِنَ الْاُخْرٰى فَتَصَدَّقَ رَسُوْلُ اللّٰهِ صلعم بِالدِّيْنَارِ فَدَعَا لَهُ اَنْ يُّبَارِكَ لَهُ فِي تِجَارَتِهِ - (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ)

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951. Muq'arah means loan to one another or mutual co-operation in sale of a certain thing.

SECTION 2

952. Partnership

Partnership signifies union of two or more persons in one business concern. It is like joint stock trade or business in an organised and corporate way. It is a limited business of a company. Islam does not prohibit partnership in which one person supplies the capital and the other labour; but Islam does not give concession to the capitalists, as both the capitalists and the labourers are to share the profit and loss equally. The principle in Islam is that neither side should have undue advantage and be made to suffer loss. This method is more advantageous—the method of charging interest on capital which promotes capitalism and is unjust to labour.

In all partnership businesses and joint stock companies, trust and co-operation are more important factors than the capital. With the co-operation of all cosharers, the business may thrive well, and with disintegration, it may go down. The Holy Prophet laid importance on these things more than on anything else (4:214, 215).

Partnership in property and partnership by contract are two different things. Partnership in property occurs when wo or more persons are cosharers in a property. It is not lawful in this case for a partner to perform any act with respect to another's share without his permission. The second kind is effected by proposal and consent. The profit to each partner must be in proportion to the stock.

5. **Juhrah-b-Ma'bad** reported that Abdullah b-Hisham, his grandfather used to take him out to the market and purchase grain. Ibn Omar and Ibn Zubair met him and said to him : Make us partners because the Holy Prophet prayed for blessing on you. So he

عن زهرة بن معبد انه كان يخرج به
جده عبد الله بن هشام الى السوق فيشتري
الطعام فيلقاه ابن عمر و ابن الزبير فيقولان
له اشركنا فان النبي صلعم قد دعا لك

took them partners. Many a time he gained profit of a camel-load as it was and sent it to the stations. Abdullah-b-Hisham said: His mother went with him to the Prophet who rubbed his head and prayed for blessings on him.

—*Bukhari*

بِالْبَرَكَةِ فَيُشْرِكُهُمْ فَرُبَّمَا أَصَابَ الرَّاحِلَةَ كَمَا هِيَ فَيَبْعَثُ بِهَا إِلَى الْمَنْزِلِ وَقَالَ عَبْدُ اللّٰهِ بْنُ هِشَامٍ ذَهَبَتْ بِهِ أُمُّهُ إِلَى النَّبِيِّ صلعم فَمَسَحَ رَأْسَهُ وَدَعَا لَهُ بِالْبَرَكَةِ *

(اَلْبُخَارِيُّ)

6. **Abu Hurairah** reported that the Ansars requested the Prophet: Divide the date trees between us and our brethren. He said: No, sufficient that we have provision, and that we share with you in fruits. They said: We hear and obey. 953

—*Bukhari.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَتِ الْأَنْصَارُ لِلنَّبِيِّ صلعم اقْسِمْ بَيْنَنَا وَبَيْنَ إِخْوَانِنَا النَّخِيلَ قَالَ لَا تَكْفُونَنَا الْمُؤْنَةَ وَنُشْرِكُكُمْ فِي الثَّمَرَةِ قَالُوا سَمِعْنَا وَأَطَعْنَا *

(اَلْبُخَارِيُّ)

CHAPTER XXII

SECTION 1

954. **Waste lands** (الموات)

Any piece of ground which from a long time remained waste without belonging to any person, or which has been formerly the property of a Muslim who is not then known and is likewise so far removed from the village that if a person call out from

953. When the companians of the Holy Prophet fled to Medina to save themselves from the severe persecutions of the Quraish, they left their hearth, home and property at Mecca and therefore fell in extreme difficulty at Medina. The Holy Prophet cemented firm brotherhood among them and the Medina inhabitants. The Ansars therefore requested the Prophet to give half of their date trees to the Muhazirs. The Holy Prophet refused it saying that the ownership would remain with the Ansars. Such was the practical brotherhood that Islam showed in its infancy.

there, his voice can not there be heard, is termed mawat or waste land. The main principle of ownership of such lands is that "nobody's land is the land of one who posseses it by labour". Such man cannot be evicted except by the rightful owner. Imam Abu Hanifa says that an order from a judge is necessary in order to validate his title to such lands, but Imams Shafeyi and Ahmad differ from him. Reclamation of such dead lands may be effected either by habitation, or plantation, or cultivation, or gardening. There is no distinction between a Zimme non-Muslim or a Muslim in the acquisition of title to these lands as the principle is only cultivation. If the land is not cultivated for some years after it was first marked or cultivated, it may be transferred to some other person. Only fencing is not sufficient to acquire title, but actual cultivation is necessary.

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1. **Ayesha** reported from the Holy Prophet who said: Whoever reclaims a land owned by nobody, he has got better title to it. Urwah said that Omar gave a decision regading it during his rule. —*Bukhari.*

عَنْ عَائِشَةَ عَنِ النَّبِيِّ صلعم قَالَ مَنْ عَمَرَ اَرْضًا لَيْسَتْ لِاَحَدٍ فَهُوَ اَحَقُّ قَالَ عُرْوَةُ قَضَى بِهِ عُمَرُ فِي خِلَافَتِهِ * (اَلْبُخَارِيُّ)

2. **Sayeed-b-Zaid** reported from the Prophet who said: As for one who reclaims a dead-land, it is for him, and there is no right for the sweat of an oppressor. [955] —*Ahmad, Abu Duad, Tirmizi* (*Approved, Rare*).

عَنْ سَعِيْدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ صلعم قَالَ مَنْ اَحْيَا اَرْضًا مَيْتَةً فَهِيَ لَهُ وَلَيْسَ لِعِرْقِ ظَالِمٍ حَقٌّ * (اَحْمَدُ اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ - حَسَنٌ غَرِيْبٌ)

955. If a man plants trees and does other acts of possesion in dead lands, that will not give title to him if he is not the first person to possess it. No oppression can evict the first comer out of possession.

3. **Ibn Abbas** reported that Sa'ab-b-Jassamah said: I heard the Ms. of Allah say: There is no reserved pasture-ground except for Allah and his Prophet. 956 —*Bukhari.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ الصَّعْبَ بْنَ جَثَّامَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ لَاحِمٰى اِلَّا لِلّٰهِ وَرَسُوْلِهٖ * (اَلْبُخَارِيُّ)

4. **Hasan** reported from Samorah that the Holy Prophet said: He who encloses a land with a wall is entitled to it. 957 —*Abu Daud.*

عَنِ الْحَسَنِ عَنْ سَمُرَةَ عَنِ النَّبِيِّ صلعم قَالَ مَنْ اَحَاطَ حَائِطًا عَلَى الْاَرْضِ فَهُوَ لَهٗ۔ (اَبُوْدَاوٗدَ)

317w. Taus reported a defective tradition that the Ms. of Allah said: He who reclaimes a deadland is owner of it, and ancient lands are for Allah and His Prophet. Afterwards they are for you from me. *Shafeyi narrated it. It is narrated in Sharhi Sunnat* that the Holy Prophet gave some houses to Abdullah-b-Mas'ud at Medina, and those were by the back of the habitation of the Helpers in the midst of houses and date-trees. The children of Abd-b-Zohrah said: Keep the children of Omme-Abd away from us. The

عَنْ طَاؤُسٍ مُرْسَلًا اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ مَنْ اَحْيٰى مَوَاتًا مِّنَ الْاَرْضِ فَهُوَ لَهٗ وَعَادِيُّ الْاَرْضِ لِلّٰهِ وَرَسُوْلِهٖ ثُمَّ هِيَ لَكُمْ مِنِّيْ رَوَاهُ الشَّافِعِيُّ وَرُوِيَ فِيْ شَرْحِ السُّنَّةِ اَنَّ النَّبِيَّ صلعم اَقْطَعَ لِعَبْدِ اللّٰهِ ابْنِ مَسْعُوْدٍ الدُّوْرَ بِالْمَدِيْنَةِ وَهِيَ بَيْنَ ظَهْرَانَيْ عِمَارَةِ الْاَنْصَارِ مِنَ الْمَنَازِلِ وَالنَّخْلِ فَقَالَ بَنُوْ عَبْدِ بْنِ زُهْرَةَ نَكِّبْ

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956. Hima in Arabic is a ground consisting of grass and water which is reserved for forage of cattles and other animals. In pre-Islamic times, such places were reserved. It was abolished by the Holy Prophet as opposed to general welfare. This causes a great deal of hardship on the poor animals which have got no fault.

957. A dead land owned by nobody belongs to one who encloses it first with a wall or fencing of some kind or other. This is followed by Imam Ahmad, but the other three Imams hold that actual acts of possession such as cultivation are necessary for acquisition of good title to a dead land.

Prophet then said to them: Why then has Allah sent me? Verily Allah does not make a nation prosperous amongst whom no weak man has got his right restored. 958

عنّا ابن أمّ عبد فقال لهم رسول الله صلعم فلم ابتعثني الله إذا إنّ الله لا يقدّس أمّة لا يؤخذ للضعيف فيهم حقّه *

SECTION 2

959. Right to Water

All people and also cattle have a right to drink from a well, canal or reservoir. There are four kinds of waters :—(1) Waters of ocean which every person has got right to drink or carry away for irrigation purposes. It is just like right to enjoy the light of the sun and the moon and use of rain and air. (2) Waters of large rivers. The right to such rivers is as the former. (3) Waters in which several persons have a share. People also can use the water of tanks, wells and reservoirs as it is recorded in hadis that three things are common to all—water, grass and fire. None can however take water from them to irrigate his lands without permission. (4) Waters which are preserved or kept in vessels and pots. Water of this description is property, and right of others no longer extends to it. But if want of water is keenly felt, this may lawfully be taken if there be no water near by.

Easement right. A right to water may exist independent of the ground. This right may be reserved in case of sale of a land wherein there is water. No person can alter or obstruct the course of water running through his ground. A right to water cannot however be the subject-matter of sale, gift or other transfers.

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958. This shows that ancient inhabited lands belong to the Estate, and the Estate may settle them with tenants for reclamation. The last sentence is like a precious gem which should be followed by modern civilized nations. From this, it can be imagined what a great politician the Holy Prophet was. With this principle in view, he welded together the unruly and heterogeneous elements of Arab societies and founded a religion and an empire which have withstood the calamities of ages. Zakat is a right of the poor, Fitr is a right of the poor, and thousand otherrights for the poor have been recognised in Islam.

5. **Urwah** reported that Zubair quarrelled with one of the Helpers about a running water from stony plains. The Holy Prophet said : O Zubair, enjoy water and then send water to your neighbours. The Ansari said : In case he is your cousin. His face became changed (in rage) and he said : O Zubair, give water (to your cultivation) and then stop water, till it returns to the enclosure and then send the water down to your neighbour. He gave Zubair his full right in clear order when the Ansari made him angry. And he had pointed out to them both an affair wherein there was advantage for both. —*Agreed.*

عَنْ عُرْوَةَ قَالَ خَاصَمَ الزُّبَيْرَ رَجُلًا مِّنَ الْأَنْصَارِ فِيْ شِرَاجٍ مِّنَ الْحَرَّةِ فَقَالَ النَّبِيُّ صلعم اِسْقِ يَا زُبَيْرُ ثُمَّ اَرْسِلِ الْمَاءَ اِلٰى جَارِكَ فَقَالَ الْأَنْصَارِيُّ اِنْ كَانَ ابْنَ عَمَّتِكَ فَتَلَوَّنَ وَجْهُهٗ ثُمَّ قَالَ اسْقِ يَا زُبَيْرُ ثُمَّ احْبِسِ الْمَاءَ حَتّٰى يَرْجِعَ اِلَى الْجَدْرِ ثُمَّ اَرْسِلِ الْمَاءَ اِلٰى جَارِكَ فَاسْتَوْعٰى النَّبِيُّ لِلزُّبَيْرِ حَقَّهٗ فِيْ صَرِيْحِ الْحُكْمِ حِيْنَ اَحْفَظَهُ الْأَنْصَارِيُّ وَكَانَ اَشَارَ عَلَيْهِمَا بِاَمْرٍ لَهُمَا فِيْهِ سَعَةٌ * (مُتَّفَقٌ عَلَيْهِ)

6. **Abu Hurairah** reported that the Ms. of Allah said : Don't prevent excess water so as to prevent therewith the (growth of) additional forage. —*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تَمْنَعُوْا فَضْلَ الْمَاءِ لِتَمْنَعُوْا بِهٖ فَضْلَ الْكَلَاءِ * (مُتَّفَقٌ عَلَيْهِ)

7. **Same** reported that the Ms. of Allah said : There are three persons with whom Allah will neither speak on the Resurrection Day, nor look towards them : a man who took oath over goods which were given to him in excess of what he was given, he being a liar ; a man who took false oath after afternoon prayer

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم ثَلٰثَةٌ لَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَلَا يَنْظُرُ اِلَيْهِمْ رَجُلٌ حَلَفَ عَلٰى سِلْعَةٍ لَقَدْ اُعْطِيَ بِهَا اَكْثَرَ مِمَّا اُعْطِيَ وَهُوَ كَاذِبٌ وَرَجُلٌ حَلَفَ عَلٰى يَمِيْنٍ كَاذِبَةٍ بَعْدَ الْعَصْرِ لِيَقْتَطِعَ بِهَا

to deprive therewith a Muslim of his property; and a man who denied excess water. Allah will say: This day I shall withhold My favour on you as you withheld excess water, that which your hands did not prepare. —*Agreed.*

مَثَلُ رَجُلٍ مُسْلِمٍ وَ رَجُلٌ مَنَعَ فَضْلَ مَاءٍ فَيَقُوْلُ اللّٰهُ اَلْيَوْمَ اَمْنَعُكَ فَضْلِيْ كَمَا مَنَعْتَ فَضْلَ مَاءٍ مَا لَمْ تَعْمَلْ يَدَاكَ * (مُتَّفَقٌ عَلَيْهِ)

8. **Ibn Abbas** reported that the Ms. of Allah said: All Muslims are partners in three things, in water, grass and fire. 960

—*Abu Daud, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْمُسْلِمُوْنَ شُرَكَاءُ فِيْ ثَلَاثٍ فِى الْمَاءِ وَالْكَلَاءِ وَالنَّارِ * (اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

9. **Asmara-b-Mudarres** reported: I came to the Holy Prophet and took allegiance to him. He said: He who occupies (possession of) a water which no Muslim had occupied before has got right to it. —*Abu Daud.*

عَنْ اَسْمَرَ ابْنِ مُضَرِّسٍ قَالَ اَتَيْتُ النَّبِيَّ صلعم فَبَايَعْتُهٗ فَقَالَ مَنْ سَبَقَ اِلٰى مَاءٍ لَمْ يَسْبِقْهُ اِلَيْهِ مُسْلِمٌ فَهُوَ لَهٗ * (اَبُوْدَاوٗدَ)

10. **Amr-b-Shuaib** from his father who from his grand father reported that the Ms. of Allah gave decision about the Mahzur current 961 that it should be withheld till it should reach

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَضٰى فِيْ سَيْلِ الْمَهْزُوْرِ اَنْ يُمْسَكَ حَتّٰى يَبْلُغَ الْكَعْبَيْنِ

960. By water here is meant water for drinking and irrigation purposes. Grass meant here is grass of jungles and other unclaimed lands; and fire meant here is fire for use such as for cooking purposes or lighting lamps.

961. Mahzur is the name of water belonging to the Jewish tribe Banu Quraizah which flooded their gardens and fields therewith. They did not allow others to enjoy water from this current.

the knees, and then it should be flowed down from the upper to the lower. 962

—*Abu Daud, Ibn Majah.*

11. **Ayesha** reported that she enquired: O Ms. of Allah! what is the thing of which prohibition is not lawful? He said: Water, salt and fire. She said: I enquired: O Ms. of Allah, this is water and we have known it, then what is the matter with salt and fire? He said: O darling with reddish cheeks! whoso gives fire gives in charity as it were all that that fire cooks; and whoso gives salt, he gives as it were in charity all that that salt gives taste; and whoso gives a sip of water to a Muslim where water is available, he sets as it were a slave free; and whoso gives a sip of water to a Muslim where water is not available, he gives as it were his life.

—*Ibn Majah.*

12. **Jaber** reported that the Prophet called on a person from the Helpers, and there was a companion of his with him.

ثُمَّ يُرْسِلُ الْاَعْلٰى عَلَى الْاَسْفَلِ *

(اِبْنُ مَاجَةَ وَاَبُوْدَاوٗدَ)

عَنْ عَائِشَةَ اَنَّهَا قَالَتْ يَا رَسُوْلَ اللّٰهِ مَا الشَّيْءُ الَّذِيْ لَا يَحِلُّ مَنْعُهٗ قَالَ الْمَاءُ وَالْمِلْحُ وَالنَّارُ قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ هٰذَا الْمَاءُ قَدْ عَرَفْنَاهُ فَمَا بَالُ الْمِلْحِ وَالنَّارِ قَالَ يَا حُمَيْرَاءُ مَنْ اَعْطٰى نَارًا فَكَاَنَّمَا تَصَدَّقَ بِجَمِيْعِ مَا اَنْضَجَتْ تِلْكَ النَّارُ وَمَنْ اَعْطٰى مِلْحًا فَكَاَنَّمَا تَصَدَّقَ بِجَمِيْعِ مَا طُيِّبَتْ تِلْكَ الْمِلْحُ وَمَنْ سَقٰى مُسْلِمًا شَرْبَةً مِنْ مَاءٍ حَيْثُ يُوْجَدُ الْمَاءُ فَكَاَنَّمَا اَعْتَقَ رَقَبَةً وَمَنْ سَقٰى مُسْلِمًا شَرْبَةً مِنْ مَاءٍ حَيْثُ لَا يُوْجَدُ الْمَاءُ فَكَاَنَّمَا اَحْيَاهَا * (اِبْنُ مَاجَةَ)

عَنْ جَابِرٍ اَنَّ النَّبِيَّ صلعم دَخَلَ عَلٰى رَجُلٍ مِنَ الْاَنْصَارِ وَمَعَهٗ صَاحِبٌ لَّهٗ

962. The Holy Prophet declared that the land over or near which water will flow down has got the right of storing it until it reaches the height of a man's knee, and then it should be allowed to flow down to lower lands. Except this reservation, water can not be obstructed from having its own free course.

He saluted and the man returned while he was giving water in a garden. Then the Ms. of Allah said. If there is water with you stored in a skin last night, (it is good) or else we should cast lots. He said : There is with me no water stored in skin last night. Then he departed towards a shed and poured water in a cup and milked a goat for him. Then the Ms. of Allah took drink and then repeated. The man who came with him also took drink. —*Bukhari.*

فَسَلَّمَ فَرَدَّ الرَّجُلُ وَهُوَ يُحَوِّلُ الْمَاءَ فِي حَائِطٍ فَقَالَ النَّبِيُّ صلعم اِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ فِي شَنَّةٍ وَاِلَّا كَرَعْنَا فَقَالَ عِنْدِي لَا مَاءٌ بَاتَ فِي شَنٍّ فَانْطَلَقَ اِلَى الْعَرِيشِ فَسَكَبَ فِي قَدَحٍ مَاءً ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ فَشَرِبَ النَّبِيُّ صلعم وَاَعَادَ فَشَرِبَ الرَّجُلُ الَّذِي جَاءَ مَعَهُ - (اَلْبُخَارِيُّ)

SECTION 3

963. Free Grant.

Free grant of lands either with or without revenue to one who deserves affection or recognition of service to the fellow-beings or to the State is recognised by Islam. The Holy Prophet himself and his subsequent successors used often to resort to such practice. Following their examples, some of the Muslim rulers were also open handed with regard to free grants of lands (Jaigirs) irrespective of cast and creed of the grantees.

13. **Asma'a-bn-Abi Bakr** reported that the Holy Prophet granted to Zubair some date trees free. —*Abu Daud.*

عَنْ اَسْمَاءَ بِنْتِ اَبِي بَكْرٍ اَنَّ رَسُولَ اللّٰهِ صلعم اَقْطَعَ لِلزُّبَيْرِ نَخِيلًا * (اَبُوْدَاوُد)

14. **Ibn Omar** reported that the Prophet gave to Zubair the free land of his horse's gallop. He allowed his horse to run till it stopped, and then

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صلعم اَقْطَعَ لِلزُّبَيْرِ حُضْرَ فَرَسِهِ فَاَجْرَى فَرَسَهُ حَتّٰى قَامَ

he threw off his whip and said: Give him as far as the whip reaches. —*Abu Daud.*

15. **Alqamah-b-Wael** reported that the Holy Prophet granted a land of Hazramat free to him. He said: Then he sent Muwayiah with me and said: Give it to him. —*Tirmizi.*

16. **Abyaz-b-Hammal Ma'reb** reported that he came as a deputation to the Ms. of Allah. He sought for the saltpit of Ma'reb to be granted free to him. Whereupon he gave it to him. When he went away, a man enquired of him: O Ms. of Allah, verily you have given him (nothing less than) a valuable water. Then he withdrew it from him. He asked him: When will it he enclosed with thorny plants? He said: So long as the hoofs of camels will not overtake it. 934

—*Tirmizi, Ibn Majah.*

ثُمَّ رَمَى بِسَوْطِهِ فَقَالَ اَعْطُوْهُ مِنْ حَيْثُ بَلَغَ السَّوْطُ * (اَبُوْدَاوُدَ)

عَنْ عَلْقَمَةَ بْنِ وَائِلٍ عَنْ اَبِيْهِ اَنَّ النَّبِيَّ صلعم اَقْطَعَهُ اَرْضًا بِحَضْرَمَوْتَ قَالَ فَاَرْسَلَ مَعِيْ مُعَاوِيَةَ وَقَالَ اَعْطِهَا اِيَّاهُ * (اَلتِّرْمِذِيُّ)

عَنِ اَبْيَضَ بْنِ حَمَّالِ نِ الْمَا رِبِيِّ اَنَّهُ وَفَدَ اِلٰى رَسُوْلِ اللّٰهِ صلعم فَاسْتَقْطَعَهُ الْمِلْحَ الَّذِيْ بِمَارِبَ فَاَقْطَعَهُ اِيَّاهُ فَلَمَّا وَلّٰى قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اِنَّمَا اَقْطَعْتَ لَهُ الْمَاءَ الْعِدَّ فَرَجَعَهُ مِنْهُ وَسَاَلَهُ مَاذَا يُحْمٰى مِنَ الْاَرَاكِ قَالَ مَالَمْ تَنَلْهُ اَخْفَافُ الْاِبِلِ * (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

934. Ma'reb is a place in Yemen. The Holy Prophet thought that the land was waste and could be reclaimed only by enormous labour. When it was disclosed to him that it was a well-known mine of salt already reclaimed, the Holy Prophet recalled the grant and cancelled it. This shows that Judges and Magistrates may change their orders when real nature of the case is brought to their notice or new documents or evidence appear. This is provided in order 21, rule of the Indian Civil Procedure Code and section 157. It appears also that the adjoining lands to habited places cannot be considered as dead lands.

17. **Samorah-b-Jundub** reported that he had a great many date trees in a garden belonging to a man of the Ansars who had his family with him. Samorah used to enter it and give him trouble thereby. He came to the Prophet and mentioned it to him. The Holy Prophet summoned him to sell it to him. He declined. Then he demanded to exchange it but he declined. He said : Give them to him and there is such (reward) for you, an affair wherein he made him interested, but he declined. Then he said : You are a harmful man. He the Ansari : Go and cut down said to his date trees. 965

—*Abu Daud.*

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ اَنَّهٗ كَانَتْ لَهٗ عَضُدٌ مِنْ نَخْلٍ فِيْ حَائِطِ رَجُلٍ مِّنَ الْاَنْصَارِ وَمَعَ الرَّجُلِ اَهْلُهٗ فَكَانَ سَمُرَةُ يَدْخُلُ عَلَيْهِ فَيُتَاَذّٰى بِهٖ فَاَتَى النَّبِيَّ صلعم فَذَكَرَ ذٰلِكَ لَهٗ فَطَلَبَ اِلَيْهِ النَّبِيُّ صلعم لِيَبِيْعَهٗ فَاَبٰى فَطَلَبَ اَنْ يُّنَاقِلَهٗ فَاَبٰى قَالَ فَهَبْهُ لَهٗ وَلَكَ كَذَا اَمْرًا رَغَّبَهٗ فِيْهِ فَاَبٰى فَقَالَ اَنْتَ مُضَارٌّ فَقَالَ لِلْاَنْصَارِيِّ اِذْهَبْ فَاقْطَعْ نَخْلَهٗ - (اَبُوْدَاوٗدَ)

SECTION 4

966. Gift (Heba)

(a) **Gift.** A heba is defined as a voluntary gift without consideration of property or substance of a thing by one person to another so as to constitute the donee the proprietor of the subject matter of the gift. Every Muslim of sound mind and not a minor may dispose of his property by gift. The merits of gift have been dealt with in note 644. Here we are confined only to the particulars of gift.

Heba is of 3 kinds :— (a) Simple heba, hiba-be-shartil-iwaz and hiba-bil-iwaz. The first is a simple gift without any exchange

965. This hadis teaches that a stubborn oppressor should be paid in his own coin if all attempts for compromise fail.

and consideration ; the second is a gift with a stipulation for a return, and the third is a gift in which some sort of consideration has already passed. Except the first kind, the second and the third resemble a sale. In a simple heba, delivery of possession is necessary, while in the other cases, it is not so. Gift may be made verbally or in writing by any man capable of making a contract. A gift by a man involved in debts is invalid, and gift in death-illness cannot take effect beyond 1/3rd. of the assets of the deceased after defraying all necessary expenses. Any person in existence may receive gift irrespective of sex, age and creed, but gift cannot be made to a person not still in existence. Contingent gifts are void, but gift with a condition is valid, the condition being void.

(b) **Revocation of gift**. Gift except in some cases can be revoked. It cannot be revoked after delivery of possession in cases of husband and wife, relations within prohibited degrees and when something in exchange has been received. In these cases, revocation cannot be done without a decree of competent court. This is the view of Imam Abu Hanifa and this is the present Hanifi law. Imam Shafeyi, Ahmad and Malek differ. Thy hold every gift irrevocable except gift of a father to a son (22:20). It appears from the tradition 22:19 that a gift to an issue to the exclusion of other issues cannot lawfully be made, but the present British Indian Law is otherwise. At present a gift can be made of the whole of the donor's property favour of an issue or a stranger,

18. **Ibn Abbas** reported that the Messenger of Allah said : He who takes his gift back is like a dog which takes back its vomitings. There is no other evil simile for us. 967

—*Bukhari.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَلْعَائِدُ فِيْ هِبَتِهٖ كَالْكَلْبِ يَعُوْدُ فِيْ قَيْئِهٖ لَيْسَ لَنَا مَثَلُ السَّوْءِ * (اَلْبُخَارِيُّ)

967. It appears from this that gift cannot at all be revoked. This is the version of the three Imams except Imam Abu Hanifa. Imam Abu Hanifa says that gift can generally be revoked even before and after delivery of possession except in eight cases after delivery of possesion. Imam Shafeyi says that a father can revoke the

19. **Nu'man-b-Bashir** reported that his father came with him to the Ms. of Allah. He said: I have gifted a slave to this son of mine. He enquired: Have you made gift to every son of yours like this? 'No' said he. He said 'Revoke it'. In another narration—he said: Should it not please you that they should be equal in obedience to you? 'Yes' said he. He said: Never (then) do it. In another narration—he said: My father gave me a gift. Amrah-bn-Rawahah said: I am not pleased till you bear witness before the Ms. of Allah. Then he came to the Prophet and said: Verily I have made a gift to my son by Amrah-bn-Rawahah. She directed me to keep you as witness, O Ms. of Allah. He said: Have you made gift to the remaining of your sons like this? 'No' said he. He said: Fear Allah, and

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ اَنَّ اَبَاهُ اَتَى بِهٖ
اِلَى النَّبِيِّ صلعم فَقَالَ اِنِّيْ نَحَلْتُ
ابْنِيْ هٰذَا غُلَامًا فَقَالَ اَكُلَّ وَلَدِكَ
نَحَلْتَ مِثْلَهٗ قَالَ لَا قَالَ فَارْجِعْهُ وَفِيْ رِوَايَةٍ
اَنَّهٗ قَالَ اَيَسُرُّكَ اَنْ يَّكُوْنُوْا اِلَيْكَ
فِي الْبِرِّ سَوَاءً قَالَ بَلٰى قَالَ فَلَا اِذًا
وَفِيْ رِوَايَةٍ اَنَّهٗ قَالَ اَعْطَانِيْ اَبِيْ
عَطِيَّةً فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ
لَا اَرْضٰى حَتّٰى تُشْهِدَ رَسُوْلَ اللّٰهِ صلعم
فَاَتٰى رَسُوْلَ اللّٰهِ صلعم فَقَالَ اِنِّيْ
اَعْطَيْتُ ابْنِيْ مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ
عَطِيَّةً فَاَمَرَتْنِيْ اَنْ اُشْهِدَكَ يَا
رَسُوْلَ اللّٰهِ قَالَ اَعْطَيْتَ سَائِرَ وَلَدِكَ
مِثْلَ هٰذَا قَالَ لَا قَالَ فَاتَّقُوا اللّٰهَ

gift of his son. Imam Ahmad also sponsors this view. Imam Abu Hanifa explains this hadis by saying that here the word signifies "to take and to return". This is however not corroborated by context and the next tradition. Imam Abu Hanifa says, however, that revocation is makruh (abominable) and that this sense prevails here.

do justice among your children. He said: Then he went back and revoked his gift. In another narration, he said: I shall not be a witness over oppression. —*Agreed.*

20. **Abdullah-b-Amr** reported that the Messenger of Allah said: Nobody can revoke his gift except a father from his son. —*Nisai, Ibn Majah.*

21. **Ibn Omar and Ibn Abbas** reported that the Messenger of Allah said: It is not lawful for a man to give a gift and afterwards to take it back except what a father gives to his son. The parable of one who gives a gift and then takes it back is like the parable of a dog who eats, till when it is satisfied, it vomits and then takes his vomiting back. —*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

22. **Ayesha** reported that a man said to the Prophet: Verily my mother was muttering within herself, and I thought that if she could have uttered, she would have made a gift. Will there be any reward for her if I make a gift? 'Yes' said he. —*Agreed.*

وَاعْدِلُوْا بَيْنَ اَوْلَادِكُمْ قَالَ فَرَجَعَ فَرَدَّ عَطِيَّتَهُ وَفِيْ رِوَايَةٍ اَنَّهُ قَالَ لَا اَشْهَدُ عَلٰى جَوْرٍ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَرْجِعُ اَحَدٌ فِيْ هِبَتِهِ اِلَّا الْوَالِدُ مِنْ وَلَدِهٖ * (اَلنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنِ ابْنِ عُمَرَ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم قَالَ لَا يَحِلُّ لِلرَّجُلِ اَنْ يُعْطِيَ عَطِيَّةً ثُمَّ يَرْجِعُ فِيْهَا اِلَّا الْوَالِدُ فِيْمَا يُعْطِيْ وَلَدَهٗ وَمَثَلُ الَّذِيْ يُعْطِي الْعَطِيَّةَ ثُمَّ يَرْجِعُ فِيْهَا كَمَثَلِ الْكَلْبِ اَكَلَ حَتّٰى اِذَا شَبِعَ قَاءَ ثُمَّ عَادَ فِيْ قَيْئِهٖ - (اَبُوْ دَاوٗدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنْ عَائِشَةَ قَالَتْ اِنَّ رَجُلًا قَالَ لِلنَّبِيِّ صلعم اِنَّ اُمِّيْ افْتُلِتَتْ نَفْسُهَا وَاَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ فَهَلْ لَهَا اَجْرٌ اِنْ تَصَدَّقْتُ قَالَ نَعَمْ (مُتَّفَقٌ عَلَيْهِ)

SECTION 5

968. Wakf

(a) **Wakf.** Wakf means permanent dedication by a Muslim of any property for any purpose recognised by Islam as religious, pious and charitable. The ownership of wakf property is dedicated to the Almighty Allah and the beneficiaries are entitled to receive an allowance only. The corpus of the property remains forever till the existence of the property as it cannot be sold, alienated, attached or in any way transferred or inherited. Thus the Muslims have been given the best weapon by the Great Economist to tie up their properties from generations to generations thereby ensuring the means of linvelihood and social economy. This process of disposal of the property is best from a worldly and religious points of view and cannot be found in any other system of law.

(b) **Source.** The wakf had its origin in tradition no. 23. There were also examples of wakf during the life-time of the Prophet. The Prophet himself made wakf of a piece of land which he had acquired in the cantonement of Khaiber for the support of travellers. Hazrat Omar made wakf of some lands in the same cantonement for his children, family and the poor. Zubair-b-Awam, a companion of the Prophet, made wakf for his daughter, and Sa'ad-b-Abi Waqqas of his lands in Medina and Egypt for his children.

(c) **Other important matters.** A Muslim may dedicate the whole or any part of his property by wakf, but a wakf in death-illness or by will can not take effect beyond one-third unless consent is given by the heirs. A wakf can lawfully be made in favour of the heirs with ultimate dedication to charity if there is no heir. In absence of a contract to the contrary, all heirs take equally the income of wakf.

23. **Ibn Omar** reported that Omar acquired a land at Khaiber and came to the Messenger of Allah and said : O Ms. of Allah, I acquired a land at Khaiber. I did never acquire before a land so valuable to me than this. What do you enjoin me about it ? He said : If you like, you may keep the corpus intact and make a gift of it. Omar made a gift of it on condition that its corpus shall neither be sold, nor be made a gift, nor be inherited. And he gave it in charity to the poor, and to the nearest of kin, and to those in bondage and in the way of Allah and guests. There is no sin for one who is a Mutawalli over it to eat therefrom with equity or feed without hoarding. (Ibn Sirin said : without hoarding wealth). —*Agreed.*

عَنِ ابْنِ عُمَرَ اَنَّ عُمَرَ اَصَابَ اَرْضًا بِخَيْبَرَ فَاَتَى النَّبِيَّ صلعم فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّي اَصَبْتُ اَرْضًا بِخَيْبَرَ لَمْ اُصِبْ مَالًا قَطُّ اَنْفَسَ عِنْدِي مِنْهُ فَمَا تَاْمُرُنِي بِهٖ قَالَ اِنْ شِئْتَ حَبَسْتَ اَصْلَهَا وَتَصَدَّقْتَ بِهَا فَتَصَدَّقَ بِهَا عُمَرُ اَنَّهٗ لَا يُبَاعُ اَصْلُهَا وَلَا يُوْهَبُ وَلَا يُوْرَثُ وَتَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَفِي الْقُرْبٰى وَفِي الرِّقَابِ وَفِي سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ وَالضَّيْفِ لَا جُنَاحَ عَلٰى مَنْ وَلِيَهَا اَنْ يَّاْكُلَ مِنْهَا بِالْمَعْرُوْفِ اَوْ يُطْعِمَ غَيْرَ مُتَمَوِّلٍ قَالَ ابْنُ سِيْرِيْنَ غَيْرَ مُتَاَثِّلٍ مَالًا (مُتَّفَقٌ عَلَيْهِ)

SECTION 6

969. Life-grant

Life-grant is lawful for the grantee during his life-time and it descends to his heirs provided there is no condition to the contrary. According to Imam Abu Hanifa, when property is given to a person for life, and on his death to another person, the first donee is entitled to an absolute estate, and the second donee is not entitled to any interest in the property as life-grant is nothing but a gift and a condition, the condition being void. It does not apply to a transfer for consideration. This is the Hanafi law at present. Rukba

is a generic name for all limited estates. It includes both-Umrah (life-grant) and Sukna (right of habitation). When the usufract of a property is given to another limited to the life of the grantee, it is called Umrah. When a house is given for residential purpose, it is called Sukna. Grant by Ruqbah is made in the following way. A says to B—I give you this house with this condition that if I die before you, the house will belong to you, and if you die before me, the house will belong to me. This was generally prohibited because one remains in expectation of the death of the other. If, however, it is once made, it becomes heritable. It is illegal according to Abu Hanifa and Muhammad but lawful according to Abu Usuf.

24. **Abu Hurairah** reported from the Prophet who said: Life-grant is lawful. —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ الْعُمْرٰى جَائِزَةٌ ۔ (مُتَّفَقٌ عَلَيْهِ)

25. **Jaber** reported from the Holy Prophet who said: Verily life grant is a heritage for the heirs. 970 —*Muslim.*

عَنْ جَابِرٍ عَنِ النَّبِيِّ صلعم قَالَ اِنَّ الْعُمْرٰى مِيرَاثٌ لِاَهْلِهَا (مُسْلِمٌ)

26. **Same** reported that the Ms. of Allah said: Whoso grants for life for himself and his descendants, then that is for one to whom it has been granted. It shall not go back to one who granted it, because he made a grant wherein there is (condition of) inheritances. —*Agreed*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَيُّمَا رَجُلٍ اَعْمَرَ عُمْرٰى لَهُ وَلِعَقِبِهِ فَاِنَّهَا لِلَّذِي اُعْطِيَهَا لَا يَرْجِعُ اِلَى الَّذِي اَعْطَاهَا لِاَنَّهُ اَعْطَى عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ ۔ (مُتَّفَقٌ عَلَيْهِ)

27. **Same** reported: Verily life-grant which the Ms. of Allah held lawful is by saying: That is for you and your decendants. As for that, when he

عَنْهُ قَالَ اِنَّمَا الْعُمْرٰى الَّتِي اَجَازَ رَسُولُ اللّٰهِ صلعم اَنْ يَقُولَ هِيَ لَكَ وَ

970. In other words, life-grants (Umrah) can be inherited if there is no condition to the contrary.

says: It is for you so long as you are alive—that will revert to the owner. 971 —*Agreed.*

لِعَقِبِكَ فَأَمَّا إِذَا قَالَ هِيَ لَكَ مَا عِشْتَ فَإِنَّهَا تَرْجِعُ إِلَى صَاحِبِهَا * (مُتَّفَقٌ عَلَيْهِ)

28. **Jaber** reported that the Ms. of Allah said: Don't make Ruqbah, nor Umrah. Whoso makes Ruqbah or Umrah, that is for his heirs 972 —*Abu Daud.*

عَنْ جَابِرٍ عَنِ النَّبِيِّ صلعم قَالَ لَا تُرْقِبُوا وَلَا تُعْمِرُوا فَمَنْ أُرْقِبَ شَيْئًا أَوْ أُعْمِرَ فَهِيَ لِوَرَثَتِهِ * (أَبُوْدَاوُد)

29. **Same** reported that the Ms. of Allah said: Umrah is lawful for its owners, and Ruqbah is lawful for its owners.

—*Tirmizi, Abu Daud.*

عَنْهُ عَنِ النَّبِيِّ صلعم قَالَ الْعُمْرَى جَائِزَةٌ لِأَهْلِهَا وَالرُّقْبَى جَائِزَةٌ لِأَهْلِهَا * (اَلتِّرْمِذِيُّ وَأَبُوْدَاوُد)

30. **Jaber** reported that the Ms. of Allah said: Withhold your properties upon yourselves. Don't injure them because a life grant granted by anybody is for him who is given grant either he is dead or alive, and for his descendants. —*Muslim.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم أَمْسِكُوا أَمْوَالَكُمْ عَلَيْكُمْ لَا تُفْسِدُوهَا فَإِنَّهُ مَنْ أَعْمَرَ عُمْرَى فَهِيَ لِلَّذِي أُعْمِرَ حَيًّا وَمَيِّتًا وَلِعَقِبِهِ * (مُسْلِمٌ)

SECTION 7

973. Wills

Will means an endowment of property to a person to take effect after the death of the testator. It cannot be made beyond ⅓rd of the surplus of the assets of the testator after payment of funeral expenses and debts unless the heirs give consent to it after the death of the testator. It cannot be made in favour of an heir to the exclusion of other heirs. It may be made either vervally or in writing. It may be made to the legal ⅓rd in favour of strangers, adults and all children irrespective of sex. It is not necessary that the executor should be

971. This is not the opinion of the majority of the learned theologians. They say that the tradition is not the wording of the Prophet but of Jaber. It is his individual opinion.

972. Ruqbah and Umrah mean the same thing i. e. life-grant.

a Muslim. A non-Muslim also may be an executor by law. The bequest to an heir may be validated by the consent of the other heirs. If there is no heir, the testator may bequeath the whole of his property to a stranger. Will is wajeb (binding) according to some jurists so far as debts, liabilities and trusts are concerned. According to others, it is only Mustahab (laudable) and not wajeb. The verse regarding *wasiat* runs as follows: Bequest is prescribed for you when death approaches one of you if he leaves behind wealth for his parents and near relatives according to usage, a duty incumbent upon the righteous—2:180Q. This verse is said to have been revealed before the verse of inheritance and hence the binding nature of wasiat is said to have been relaxed.

31. **Ibn Omar** reported that the Ms. of Allah said: It is not proper for a Muslim who has got something to bequeath that he should pass two nights without his will having been written near him. —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلَّا وَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ * (مُتَّفَقٌ عَلَيْهِ)

32. **Sa'ad-b-Abi Waqqas** reported: I fell ill in the Year of Victory and was at the point of death. The Holy Prophet came to visit me in illness. I said: O Ms. of Allah, I have got abundant property and thre is nobody to inherit me except my two daughters. Shall I dispose of my entire property? 'No' said he. I enquired: Then ⅓rd of my property? 'No' said he. I enquired: Then half? "No" said he. I asked: "Then ⅓rd?" He said "One-third, and ⅓rd

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ مَرِضْتُ عَامَ الْفَتْحِ مَرَضًا أَشْفَيْتُ عَلَى الْمَوْتِ فَأَتَانِي رَسُوْلُ اللّٰهِ صلعم يَعُودُنِي فَقُلْتُ يَا رَسُوْلَ اللّٰهِ صلعم إِنَّ لِي مَالًا كَثِيرًا وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي أَفَأُوصِي بِمَالِي كُلِّهِ قَالَ لَا قُلْتُ فَثُلُثَيْ مَالِي قَالَ لَا قُلْتُ فَالشَّطْرُ قَالَ لَا قُلْتُ فَالثُّلُثُ قَالَ الثُّلُثُ

is too much. 974 That you should leave your heirs free from want is certainly better than that you should leave them poor to beg of men, that you should never incur an expense seeking therewith pleasure of Allah but you will be rewarded therefor, even for a morsel of food which you lift up to the mouth of your wife. 975 —*Agreed.*

وَالثُّلُثُ كَثِيرٌ إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللهِ إِلَّا أُجِرْتَ بِهَا حَتَّى اللُّقْمَةُ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ * (مُتَّفَقٌ عَلَيْهِ)

33. **Sa'ad-b-Abi Waqqas** reported: The Holy Prophet came to me while I was ill. He asked: Have you made a bequest? 'Yes' said he. He asked: To what extent? I replied: To the extent of the whole of my property in the way of Allah. He asked: What then have you left for your children? I replied: They are rich in wealth. He said: Bequeath one-tenth. Then I continued to think it little till he said: Bequeath ⅓rd and ⅓rd is too much. —*Tirmizi.*

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ عَادَنِي رَسُولُ اللهِ صلعم وَأَنَا مَرِيضٌ فَقَالَ أَوَصَيْتَ قُلْتُ نَعَمْ قَالَ بِكَمْ قُلْتُ بِمَالِي كُلِّهِ فِي سَبِيلِ اللهِ قَالَ فَمَا تَرَكْتَ لِوَلَدِكَ قُلْتُ هُمْ أَغْنِيَاءُ بِخَيْرٍ فَقَالَ أَوْصِ بِالْعُشْرِ فَمَا زِلْتُ أُنَاقِصُهُ حَتَّى قَالَ أَوْصِ بِالثُّلُثِ وَالثُّلُثُ كَثِيرٌ * (التِّرْمِذِيُّ)

34. **Abu Omamah** reported: I heard the Ms. of Allah say in his sermon in the year of the Farewell Pilgrimage:

عَنْ أَبِي أُمَامَةَ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ فِي خُطْبَتِهِ عَامَ حَجَّةِ الْوَدَاعِ

974. It means that if by a bequest more than ⅓rd is given to strangers and if causes harm to issues and heirs, it is not good in the sight of Allah. The principle is that every man is responsible for his own family. Nations consist of families. If all the families observe this rule, there will be the inevitable prosperity of the nations.

975. According to Islam, every expenditure spent in family maintenance or for helping the poor and the distressed will be charitable if done with the intention of pleasing Allah or in obedience to His command. Niyyat or motive plays a prominent part in an action of a Muslim. This tradition shows that hoarding of wealth is not unlawful provided zakat is paid—9:34Q., and that hoarding to leave the heirs rich is not unlawful.

Verily Allah has given every man having right his right. So there shall be no bequest for an heir. *Abu Daud and Ibn Majah narrated it and Tirmizi* added: Issue is for the bed, 976 and for fornicator there is stoning to death, and their account is upon Allah. It is reported from *Ibn Abbas* who reported from the Prophet that he said: There is no bequest to an heir unless (other) heirs consent. (A broken tradition. This is the word of Masabih). In another narration of Darqutni, he said: Bequest is not lawful for an heir unless the (other) heirs consent.

إِنَّ اللّٰهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِوَارِثٍ رَوَاهُ أَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَزَادَ التِّرْمِذِيُّ اَلْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَحِسَابُهُمْ عَلَى اللّٰهِ وَيُرْوٰى عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلعم قَالَ لَا وَصِيَّةَ لِوَارِثٍ إِلَّا أَنْ يَشَاءَ الْوَرَثَةُ مُنْقَطِعٌ هٰذَا لَفْظُ الْمَصَابِيْحِ وَفِيْ رِوَايَةِ الدَّارَقُطْنِيِّ قَالَ لَا تَجُوْزُ وَصِيَّةٌ لِوَارِثٍ إِلَّا أَنْ يَشَاءَ الْوَرَثَةُ *

35. **Abu Hurairah** reported that the Ms. of Allah said: Verily (if) a man and his wife act in obedience to Allah for sixty years and then death overtakes them both but they act unjustly regarding bequest, the fire becomes sure for them. 977

عَنْ أَبِيْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ إِنَّ الرَّجُلَ لَيَعْمَلُ وَالْمَرْأَةُ بِطَاعَةِ اللّٰهِ سِتِّيْنَ سَنَةً ثُمَّ يَحْضُرُهُمَا الْمَوْتُ فَيَضَارَّانِ فِي الْوَصِيَّةِ فَتَجِبُ لَهُمَا النَّارُ ثُمَّ قَرَأَ

975. The issue is for the bed means that a child shall be ascribed to the man by whom that child was brought in the womb in the bed. It may be by the husband or by a stranger but always by the mother; so the child is ascribed to the mother who lies on bed at the time of cohabitation. The fornicator is no heir to the child, nor the child to the fornicator. The fornicator is to be stoned to death. If it is not done, his punishment is upon Allah. He may punish him or forgive him. Mr. Ameer Ali defined it—(Mohm. Law, p. 221 vol.2)—Paternity of a child born in lawful wed-lock is presumed to be in the husband of the mother without any acknowledgment or affirmation of parentage on his part and such child follows the status of the father.

977. Writing of will has been recommended as far as practicable with attesting witnessos, but it is not binding

Then Abu Hurairah read: "After bequest that may have been made or a debt without being harmful" up to His saying: And that is the great achievement. —*Ahmad, Tirmizi, Abu Daud, Ibn Majah.*

ابوهريرة من بعد وصية يوصى بها او دين غير مضار الى قوله وذلك الفوز العظيم (احمد والترمذي وابو دود وابن ماجة)

36. **Jaber** reported that the Ms. of Allah said: Whoever dies upon a bequest dies upon a (right) way and sunnat, and dies upon piety and martyrdom, and dies of sins being forgiven to him. —*Ibn Majah.*

عن جابر قال قال رسول الله صلعم من مات على وصية مات على سبيل وسنة ومات على تقى وشهادة ومات مغفورا له * (ابن ماجة)

37. **Amr-b-Shuaib** from his father who from his grandfather reported that A's-b-Wail 978 made bequest for emancipation from him of 100 slaves. His son Hisham emancipated 50 slaves. His son Amr intended to set free the remaining 50 slaves. So he said: Till I ask the Prophet. So he asked the Prophet. He came to the Prophet and said: O Ms. of Allah, verily my father bequeathed that 100 of his slaves should be emancipated, and verily Hisham set free 50 slaves of him, and there remain 50 still for him. Shall I emancipate for him? Then the Prophet

عن عمرو بن شعيب عن ابيه عن جده ان العاص بن وائل اوصى ان يعتق عنه مائة رقبة فاعتق ابنه هشام خمسين رقبة فاراد ابنه عمرو ان يعتق عنه الخمسين الباقية فقال حتى اسال رسول الله صلعم فاتى النبي صلعم فقال يا رسول الله ان ابى اوصى ان يعتق عنه مائة رقبة وان هشاما اعتق عنه خمسين وبقيت عليه خمسون رقبة افاعتق عنه فقال

978. A's-b-Wail saw this period but he did not accept Islam. He left two sons-Hisham and Amr-b-al-A's who accepted Islam. This shows that a good deed done on behalf of a dead Muslim reaches him but does not reach a non-Muslim.

said : Had he been a Muslim, you could have emancipated for him, or given alms for him, and performed pilgrimage for him. That would have reached him.

—*Abu Daud.*

رسول الله صلعم انه لوكان مسلما فاعتقتم عنه او تصدقتم عنه و حججتم عنه بلغه ذالك * (ابوداود)

38. **Anas** reported that the Ms. of Allah said : Whoever cuts off the heritage of his heir, Allah will cut off his heritage of Paradise on the Resurrection Day. 979

—*Ibn Majah, Baihaqi from Abu Hurairah.*

عن انس قال قال رسول الله صلعم من قطع ميراث وارثه قطع الله ميراثه من الجنة يوم القيمة - (ابن ماجة و البيهقي عن ابي هريرة)

SECTION 8

980. Inheritance

(a) **Pre-Islamic Law of Inheritance.** Before Islam, succession to properties both among the Arabs and non-Arabs was quite unsatisfactory and not in well-defined lines. Succession among Pre-Islamic Arabs was confined only to able male relations—22:51. Daughters, widows, mothers, sisters, minors and incapable persons had no share in the heritage. Mother was regarded as among the chattels that came down for inheritance. The basic principle of inheritance among them was that one must be capable of defending honour of the family and the tribe. In Jewish law, daughters were excluded by the sons, and mothers inherited nothing from their children. Illegitimate children had the same right as legitimate children. Daughters had no interest in the property of their mothers. In India also, daughters are excluded by sons, and the widows and other females have got no absolute interest. There is also distinction between self-acquired and ancestral properties. In Europe, there is distinction between real and personal properties.

979. Allah ordained shares and residues for heirs. He who disinherits an heir will certainly lose inheritance of Paradise on the Resurrection Day. The Quran says : They will inherit Ferdous (Q). Allah will then deprive them of Ferdous. In other words, they will not be able to enter Paradise.

These inequalities, exclusion of women from inheritance thereby degrading them to the position of chattels or if more to the lowest status, have been removed by the magic touch of the Holy Prophet and a more equitable and just principle has been adopted in inheritance, thereby ensuring the absolute rights of women in different capacities, as mother, sister, daughter and wife. These shares have been guaranteed, their rights have been recog nised and thus their status has been greatly raised up. The Quran says: Men shall have a portion of what their parents and near relatives leave; and women shall have a portion of what their perents and near relations leave, whether there is little or much of it—4:70. Thus personal acquisition and labour have been recognised both for men and women. It has been confirmed in another verse: Man has got right in what they acquire and woman also has got right in what they acquire. An European writer had to admit "we find ample attention paid to the interests of all those whom nature places in the first rank of our affections, and indeed it is difficult to conceive any system containing rules more strictly just and equitable."

(b) **Distribution of Property.** The assets left by the deceased must be dealt with in Islam in the following way in order of preference: (1) Funeral expenses, (2) satisfaction of debts—22:53, (3) payment of bequest, if any, to the extent of $\frac{1}{3}$rd. of the total assets, (4) to divide the remainder among the heirs. The rules to be observed in the division are the following: (1) Firstly, the sharers (Ashabe—Farz) will get their shares as fixed by Allah. —22:40; (2) secondly, the residue shall be divided among such residuaries as are entitled to the residue. In default of the first, the second will get the whole; (3) the distant hundred. In default of the first and the second, the third shall inherit except in one case. (4) In default of the former three, succession will go to one held by wala i.e. one who undertakes to pay fine or ranson for the deceased —22:62. (5) If that does not occur in a case, it will go to the acknowledged kinsman i.e. a person of unknown descent in whose favour the deceased has made an acknowledgment of kinship, not through himself but through another. (6) In default, it will go to the universal legatee i.e. a person to whom the deceased has left

the whole of his property by will. (7) In default of any of the former persons, it will escheat to the Baitul Mal or Public Treasury. (8) In default of Public Treasury, it will go to the leaders of the village of the deceased for distribution to the poor—22:51,52.

(c) **Sharers with Shares:** (1) Father $\frac{1}{6}$th, (2) grandfather $\frac{1}{6}$th, (3) husband $\frac{1}{4}$th with child and $\frac{1}{2}$ without child, (4) wife $\frac{1}{8}$th with child and $\frac{1}{4}$th without child, (5) mother $\frac{1}{6}$th with child and $\frac{1}{3}$rd without child, (6) grand-mother $\frac{1}{6}$th (paternal or in default maternal), (7) daughter $\frac{1}{2}$ when alone, and $\frac{2}{3}$ if more when no son, (8) son's daughter h.l.s. like above, (9) uterine brother or sister $\frac{1}{6}$th if one, $\frac{1}{3}$rd if more, (10) full sister $\frac{1}{2}$ when alone, and $\frac{2}{3}$rd if more, (11) consanguine sister $\frac{1}{2}$ if one and $\frac{2}{3}$rd if more. There are 12 sharers, of them there are six that inherit as residuaries when there are corresponding males of parallel grade—father, true grandfather, daughter, son's daughter, full sister and consanguine sister.

(d) **Residuaries in order of succession:**—(1) Son, (2) son's son, (3) father, (4) true grandfather, (5) full brother, (6) full sister, (7) full brother's son, (8) consanguine brother's son (9) full brother's son's son, (10) consanguine brother's son's son, (11) full paternal uncle, (12) consanguine paternal uncle i.e. descendants, ascendants, then descendants of father, then descendants of grandfather and then male descendants of more remote grandfathers. Shares are so arranged that son get always something as a residuary.

(e) **Distant Kindred.** (1) Descendant of the deceased, (2) ascendant of the deceased, (3) descendant of parents, (4) descendant of immediate grand-parents and (5) descendant of more remote ancestors.

(f) **Principles of Inheritance.** (1) The nearer in degree exclude the more remote as grandfather is excluded by father. (2) Whoso is related to the deceased through any person shall not inherit while that person is living.

(g) **Four persons cannot get Inheritance.** (1) a fugitive slave who has fled away from his master; (2) one who has murdered his predecessor willingly or unwillingly—22:45; (3) difference in religion—30:44; (4) difference in habitation i.e.

one living in Darul-Harb (country at war) and another in Darul Islam (country at peace).

No child that does not take breath when born shall inherit or be inherited—30:80; Prophet took responsibility of paying debts from the Estate of one who left nothing—22:89; no Muslim inherits a polytheist, nor a polytheist inherits a Muslim—22,41 : 41; Prophet dearer to a believer than his own soul—22:48; illegitimate son does not inherit, nor is inherited—22:50; occasion of the revelation of the verse of inheritance—22:54; rules of inheritance, zakat and pilgrimage should be learnt—22:320 w.

39. **Abu Hurairah** reported from the Prophet who said: I am dearer to the believers than their ownselves. So whoso dies leaving debt due from him but without leaving means of payment, then its payment is on me. And whoso leaves a property, it is for his heirs. And in a narration: Whoso leaves a debt or poor means, let him come to me as I am his substitute. In another narration: Whoso leaves a property, it is for his heirs; and whoso leaves a debt, it is on us. 981 —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ اَنَا اَوْلَى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ فَمَنْ مَّاتَ وَعَلَيْهِ دَيْنٌ وَلَمْ يَتْرُكْ وَفَاءً فَعَلَيَّ قَضَاؤُهُ وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ وَفِيْ رِوَايَةٍ مَنْ تَرَكَ دَيْنًا اَوْ ضَيَاعًا فَلْيَاْتِنِيْ فَاَنَا مَوْلَاهُ وَفِيْ رِوَايَةٍ مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهٖ وَمَنْ تَرَكَ كَلًّا فَاِلَيْنَا ـ (مُتَّفَقٌ عَلَيْهِ)

40. **Ibn Abbas** reported that the Ms. of Allah said: Pay the fixed shares of inheritance to the persons entitled to them. What remains thereafter is for the nearest male person. 982 —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْحِقُوا الْفَرَائِضَ بِاَهْلِهَا فَمَا بَقِيَ فَهُوَ لِاَوْلٰى رَجُلٍ ذَكَرٍ * (مُتَّفَقٌ عَلَيْهِ)

41. **Osamah-b-Zaid** reported that the Ms. of Allah said: No

عَنْ اُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ

981. This shows that the Holy Prophet was the Apostle of relieving the sufferings of the insolvent debtors by taking the risk of payment upon his government. In this way he looked to the temporal and spiritual sides of a man. He is therefore termed "a blessing to all the worlds—21:10:Q".

982. The rule is that the nearest in relation to the deceased will get the residue after the fixed sharers get their shares. The nearer will exclude the more remote.

Muslim inherits a polytheist, nor a polytheist inherits a Muslim. 988 —*Agreed.*

42. **Anas** reported that the Ms. of Allah said: The emancipator of a people is from themselves. 984 —*Bukhari.*

43. **Same** reported that the Ms. of Allah said: The son of the sister of a people belongs to them. 985 —*Agreed.*

44. **Abdullah b-Amr** reported that the Ms. of Allah said: People of two different religions shall not be heirs to one another. —*Abu Daud, Ibn Majah, Tirmizi from Jaber.*

45. **Abu Hurairah** reported that the Holy Prophet said: The murderer shall not inherit. 986 —*Tirmizi, Ibn Majah.*

46. **Boraidah** reported that the Holy Prophet fixed ⅙th for a grand-mother when there is no mother besides her. 987 —*Abu Daud.*

اللّٰه صلعم لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ اَنَسٍ عَنِ النَّبِيِّ صلعم قَالَ مَوْلَى الْقَوْمِ مِنْ اَنْفُسِهِمْ * (اَلْبُخَارِيُّ)

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰه صلعم اِبْنُ اُخْتِ الْقَوْمِ مِنْهُمْ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰه صلعم لَا يَتَوَارَثُ اَهْلُ الْمِلَّتَيْنِ شَتَّى - (اَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَالتِّرْمِذِيُّ عَنْ جَابِرٍ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰه صلعم اَلْقَاتِلُ لَا يَرِثُ (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ بُرَيْدَةَ اَنَّ النَّبِيَّ صلعم جَعَلَ لِلْجَدَّةِ السُّدُسَ اِذَا لَمْ تَكُنْ دُوْنَهَا اُمٌّ * (اَبُوْدَاوُدَ)

988. The theologians are unanimous that a polytheist can not inherit a Muslim, but there is difference of opinions regarding a Muslim inheriting a polytheist. The majority say that he does not inherit Imam Malek differs. A retrograde does not inherit a muslim, but a muslim can inherit the property of a retrograde acquired during his Islam according to Imam Abu Hanifa, and cannot inherit a retrograde according to others.

984. This means that the emancipator of a slave inherits the property of the slave if he has got no heir. The slave will not inherit his master.

985. Nephews inherit maternal uncles, but not according to Imams Abu Hanifa and Ahmad.

986. One who commits murder of his kindred whom he will inherit is disinherited on account of the foul deed.

987. This means that in absence of mother, the grand mother, either paternal or maternal, will get ⅙th share.

47. **Jaber** reported that the Ms. of Allah said: When a child takes breath, it shall be prayed over and it inherits.
—*Ibn Majah, Darimi.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم
إِذَا اسْتَهَلَّ الصَّبِيُّ صُلِّيَ عَلَيْهِ وَوَرِثَ *
(ابْنُ مَاجَةَ وَالدَّارِمِيُّ)

318w. **Kasir-b-Abdullah** reported that the Holy Prophet said: The emancipator of a people is from them, and the covenanted man of a people is from them, and the son of the sister of a people is from them. 988
—*Darimi.*

عَنْ كَثِيْرِ بْنِ عَبْدِ اللّٰهِ عَنْ اَبِيْهِ عَنْ
جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَوْلَى الْقَوْمِ
مِنْهُمْ وَحَلِيْفُ الْقَوْمِ مِنْهُمْ وَابْنُ اُخْتِ
الْقَوْمِ مِنْهُمْ * (الدَّارِمِيُّ)

48. **Miqdam** reported that the Ms. of Allah said: I am dearer to a believer than his own life. Whoso leaves a debt or scanty means, it is upon me; and whoso leaves property, it is for his heirs. I am guardian over one who has got no guardian. I shall inherit his property and make his liability free. Maternal uncle is heir to one who has got no heir. He will inherit his property and make his liability free. In another narration: I am an heir to one who has got no heir. I shall pay blood-feud for him and inherit him, and maternal uncle is heir to one who has got no heir. He will pay his blood-feud and inherit him. —*Abu Daud.*

عَنِ الْمِقْدَامِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم
اَنَا اَوْلٰى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهٖ فَمَنْ
تَرَكَ دَيْنًا اَوْ ضَيْعَةً فَاِلَيَّ وَمَنْ
تَرَكَ مَالًا فَلِوَرَثَتِهٖ وَاَنَا مَوْلٰى مَنْ لَا مَوْلٰى
لَهٗ اَرِثُ مَالَهٗ وَاَفُكُّ عَانَهٗ وَالْخَالُ وَارِثُ
مَنْ لَا وَارِثَ لَهٗ يَرِثُ مَالَهٗ وَيَفُكُّ عَانَهٗ وَفِيْ
رِوَايَةٍ وَاَنَا وَارِثُ مَنْ لَا وَارِثَ لَهٗ اَعْقِلُ عَنْهُ
وَاَرِثُهٗ وَالْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهٗ
يَعْقِلُ عَنْهُ وَيَرِثُهٗ * (اَبُوْدَاوٗدَ)

988. This condition existed before the verse of inheritance was revealed. The covenanted man of a people belongs to them means the man with whom another man has entered into a contract that his murder will be considered as his murder, his fight as his and so on. In other words, contract was made with him with full responsibility. In case of murder, his blood-feud shall be given by such people with whom contract was made. A freed man of a people is from them means that an emancipator inherits a freed man's property. The last sentence means that nephews shall inherit maternal uncle's property.

49. **Waselah-b-Asqa'a** reported that the Ms. of Allah said : A woman shall get three inheritances—(from) one whom she emancipated, one whom she picked up and her son for whom she imprecated. 989 —*Tirmizi, Abu Daud, Ibn Majah.*

عَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم تَحُوْزُ الْمَرْءَةُ ثَلٰثَ مَوَارِيْثَ عَتِيْقَهَا وَ لَقِيْطَهَا وَ وَلَدَهَا الَّذِيْ لَاعَنَتْ عَنْهُ * (اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

50. **Amr-b-Shuaib** reported from his father who from his grandfather that the Ms. of Allah said : Whoso fornicates with a free woman or a slave-girl, the issue is an illegitimate child. He shall neither inherit, nor be inherited. 990 —*Tirmizi.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صلعم قَالَ اَيُّمَا رَجُلٍ عَاهَرَ بِحُرَّةٍ اَوْ اَمَةٍ فَالْوَلَدُ وَلَدُ زِنًا لَا يَرِثُ وَلَا يُوْرَثُ * (اَلتِّرْمِذِيُّ)

51. **Ayesha** reported that a freed slave of the Prophet died and left something without leaving an heir, or a son. The Holy Prophet said : Give his heritage to a man of the inmates of his own village. 991 —*Abu Daud, Tirmizi.*

عَنْ عَائِشَةَ اَنَّ مَوْلًى لِرَسُوْلِ اللّٰهِ صلعم مَاتَ وَتَرَكَ شَيْئًا وَ لَمْ يَدَعْ حَمِيْمًا وَلَا وَلَدًا فَقَالَ رَسُوْلُ اللّٰهِ صلعم اَعْطُوْا مِيْرَاثَهٗ رَجُلًا مِنْ اَهْلِ قَرْيَتِهٖ * (اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ)

52. **Boraidah** reported that a man of Khuja'a died. He came to the Prophet with his heritage. He said : Search for it an heir or a blood-relation. They did not find any heir or blood-

عَنْ بُرَيْدَةَ قَالَ مَاتَ رَجُلٌ مِنْ خُزَاعَةَ فَاُتِيَ النَّبِيُّ صلعم بِمِيْرَاثِهٖ فَقَالَ الْتَمِسُوْا لَهٗ وَارِثًا اَوْ ذَارِحِمٍ فَلَمْ يَجِدُوْا لَهٗ وَارِثًا وَلَا

989. A woman shall inherit an emancipated slave who died without leaving any heir, one whom she picked up and who was brought up by her, and a child who was denied by the husband of its mother on the ground of whoredom and about which imprecation took place.

990. The illegitimate son or girl does not inherit a fornicating father, but inherits such a mother. The mother also inherits him or her.

991. It means that the property of a man who has left no heir vests in the Estate. The Prophet was to have the heritage of the freed man, but he did not accept it as no Prophets inherited, nor were inherited.

relation. Then the Ms. of Allah said : Give it to the leaders of Khuja'a. 992 —*Abu Daud.*

53. **Ali** reported : Verily you read this verse—"After bequest which you have made or (satisfaction of) a debt (4:11Q)" and the Ms. of Allah gave decree about debt before bequest. And verily the uterines among the children of the mother shall inherit one another in preference to the children of foster mothers. A man shall inherit his brother by his father and mother in preference to his brother only by his father. *Tirmizi and Ibn Majah* narrated it. And in a narration of *Darimi* : He said : Brothers by the mother inherit one another in preference to the sons of foster mothers—up to its end.

54. **Jaber** reported that the wife of Sa'ad-b-Rabiy came with her two daughters by Sa'ad-b-Rabiy to the Ms. of Allah. He said : O Ms. of Allah, they are two daughters of Sa'ad-b-Rabiy. Their father was martyred with you on the day of Uhud, and their uncle has taken their property. He has not left any property for them, and they can't be married unless they have got property. He said :

ذَارَحِمٍ فَقَالَ رَسُولُ اللّٰهِ صلعم اعطوا الكبـــر
مِنْ خُزَاعَةَ * (اَبُوْدَاوُد)

عَنْ عَلِيٍّ قَالَ اِنَّكُمْ تَقْرَؤُنَ هٰذِهِ الْاٰيَةَ
مِنْ بَعْدِ وَصِيَّةٍ تُوْصُوْنَ بِهَا اَوْ دَيْنٍ وَاِنَّ
رَسُوْلَ اللّٰهِ صلعم قَضٰى بِالدَّيْنِ قَبْلَ الْوَصِيَّةِ
وَاِنَّ اَعْيَانَ بَنِى الْاُمِّ يَتَوَارَثُوْنَ دُوْنَ بَنِى الْعَلَّاتِ
الرَّجُلُ يَرِثُ اَخَاهُ لِاَبِيْهِ وَاُمِّهٖ دُوْنَ اَخِيْهِ
لِاَبِيْهِ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَفِيْ
رِوَايَةِ الدَّارِمِيِّ قَالَ الْاِخْوَةُ مِنَ الْاُمِّ
يَتَوَارَثُوْنَ دُوْنَ بَنِى الْعَلَّاتِ اِلٰى اٰخِرِهٖ *

عَنْ جَابِرٍ قَالَ جَاءَتِ امْرَاَةُ سَعْدِ بْنِ
الرَّبِيْعِ بِابْنَتَيْهَا مِنْ سَعْدِ بْنِ الرَّبِيْعِ اِلٰى
رَسُوْلِ اللّٰهِ صلعم فَقَالَتْ يَا رَسُوْلَ اللّٰهِ هَاتَانِ
ابْنَتَا سَعْدِ بْنِ الرَّبِيْعِ قُتِلَ اَبُوْهُمَا مَعَكَ
يَوْمَ اُحُدٍ شَهِيْدًا وَاِنَّ عَمَّهُمَا اَخَذَ مَالَهُمَا
وَلَمْ يَدَعْ لَهُمَا مَالًا وَلَا تُنْكَحَانِ اِلَّا وَلَهُمَا
مَالٌ قَالَ يَقْضِى اللّٰهُ فِيْ ذٰلِكَ فَنَزَلَتْ

992. The leaders of the tribe got the heritage as they were expected to spend it for the poor and the destitute. This means that such 'la-wares' property vests in the Estate and shall be deposited in the Public Treasury. In another narration of Abu Daud, he (Prophet) said : Look at the great men of Khuja'a.

Allah will act about that. Then the verse of inheritance (4:11Q) was revealed. So the Prophet sent for their uncle and said: Give the two daughters of Sa'ad ⅔rd and give their mother ⅛th, and what remains is for you. —*Ahmad, Abu Daud, Ibn Majah, Tirmizi (Approved, Rare).*

55. **Huzail-b-Shurahbil** reported that Abu Musa was asked about daughter and daughter of son and sister. He said: For the daughter, there is half, and for the sister half, and bring the son of Mas'ud. He will agree with me. Then the son of Mas'ud was asked and was informed of the question of Abu Musa. He said: Then I am in error; I am not among the rightly guided men. I gave decision therein according to what the Prophet decreed: half for the daughter and ⅙th for the son's daughter towards completion of ⅔rds, and what remains is for the sister. We them came to Abu Musa and intimated to him of the saying of Ibn Mas'ud. He said: Don't ask me so long as this learned man is amongst you. —*Bukhari.*

56. **Imran-b-Hussain** reported that a man came to the Prophet and said: Verily the son of my son

اٰيَةُ الْمِيرَاثِ فَبَعَثَ رَسُولُ اللّٰهِ صلعم اِلٰى عَمِّهِمَا فَقَالَ اَعْطِ لِابْنَتَيْ سَعْدٍ الثُّلُثَيْنِ وَ اَعْطِ اُمَّهُمَا الثُّمُنَ وَمَا بَقِيَ فَهُوَ لَكَ ۔ (اَحْمَدُ وَالتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ حَسَنٌ غَرِيْبٌ)

عَنْ هُزَيْلِ بْنِ شُرَحْبِيْلٍ قَالَ سُئِلَ اَبُوْمُوسٰى عَنِ ابْنَةٍ وَ بِنْتِ ابْنٍ وَ اُخْتٍ فَقَالَ لِلْبِنْتِ النِّصْفُ وَ لِلْاُخْتِ النِّصْفُ وَائْتِ بْنَ مَسْعُوْدٍ فَسُئِلَ ابْنُ مَسْعُوْدٍ وَ اُخْبِرَ بِقَوْلِ اَبِيْ مُوْسٰى فَقَالَ لَقَدْ ضَلَلْتُ اِذًا وَمَا اَنَا مِنَ الْمُهْتَدِيْنَ اَقْضِيْ فِيْهَا بِمَا قَضَى النَّبِيُّ صلعم لِلْبِنْتِ النِّصْفُ وَ لِابْنَةِ الْابْنِ السُّدُسُ تَكْمِلَةَ الثُّلُثَيْنِ وَمَا بَقِيَ فَلِلْاُخْتِ فَاَتَيْنَا اَبَا مُوْسٰى فَاَخْبَرْنَاهُ بِقَوْلِ ابْنِ مَسْعُوْدٍ فَقَالَ لَا تَسْئَلُوْنِيْ مَا دَامَ هٰذَا الْحَبْرُ فِيْكُمْ * (اَلْبُخَارِيُّ)

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ جَاءَ رَجُلٌ اِلٰى رَسُوْلِ اللّٰهِ صلعم فَقَالَ اِنَّ ابْنَ

died. What is for me out of his heritage ? He said : There is $\frac{1}{6}$th for you. When he went away, he called him and said : For you, there is another $\frac{1}{6}$th. When he went away, he called him, saying : The last $\frac{1}{6}$th is a provision for you.

—Ahmad, Tirmizi, Abu Daud (Approved, Rare).

57. **Qabisah-b-Zuaib** reported that the grand-mother came to Abu Bakr asking him about her heritage. He said to her : There is nothing for you in the Book of Allah, and there is nothing for you in 'Sunnat' of the Prophet. Return till I ask the people. He enquired. Mugirah, son of Shu'bah, said : I was present before the Apostle of Allah who gave her $\frac{1}{6}$th. Then Abu Bakr said : Have you got others besides you ? Muhammad-b-Maslamah said like what Mugirah had said. Abu Bakr then gave it to her. Then another grand-mother came to Omar asking him her heritage He said : That $\frac{1}{6}$th is for her also. If you both exist together, it is between you, and if any of you predeceases another, it is for her.

Malek, Ahmad, Tirmizi, Abu Daud, Darimi, Ibn Majah.

ابْنِي مَاتَ فَمَالِي مِنْ مِيرَاثِهِ قَالَ لَكَ السُّدُسُ فَلَمَّا وَلَّى دَعَاهُ قَالَ لَكَ سُدُسٌ اٰخَرُ فَلَمَّا وَلَّى دَعَاهُ قَالَ اِنَّ السُّدُسَ الْاٰخَرَ طُعْمَةٌ لَكَ - (اَحْمَدُ وَ التِّرْمِذِيُّ وَ اَبُوْدَاوُدَ حَسَنٌ غَرِيْبٌ)

عَنْ قَبِيْصَةَ بْنِ ذُوَيْبٍ قَالَ جَاءَتِ الْجَدَّةُ اِلٰى اَبِيْ بَكْرٍ تَسْاَلُهُ مِيْرَاثَهَا فَقَالَ لَهَا مَا لَكِ فِيْ كِتَابِ اللّٰهِ شَيْءٌ وَ مَا لَكِ فِيْ سُنَّةِ رَسُوْلِ اللّٰهِ صلعم شَيْءٌ فَارْجِعِيْ حَتّٰى اَسْاَلَ النَّاسَ فَسَاَلَ فَقَالَ الْمُغِيْرَةُ بْنُ شُعْبَةَ حَضَرْتُ رَسُوْلَ اللّٰهِ صلعم اَعْطَاهَا السُّدُسَ فَقَالَ اَبُوْبَكْرٍ هَلْ مَعَكَ غَيْرُكَ فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ مِثْلَ مَا قَالَ الْمُغِيْرَةُ فَاَنْفَذَهُ لَهَا اَبُوْبَكْرٍ ثُمَّ جَاءَتِ الْجَدَّةُ الْاُخْرٰى اِلٰى عُمَرَ تَسْاَلُهُ مِيْرَاثَهَا فَقَالَ هُوَ ذٰلِكِ السُّدُسُ فَاِنِ اجْتَمَعْتُمَا فَهُوَ بَيْنَكُمَا وَ اَيَّتُكُمَا خَلَتْ بِهٖ فَهُوَ لَهَا * (مَالِكٌ وَ اَحْمَدُ وَ التِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَ الدَّارِمِيُّ وَ ابْنُ مَاجَةَ)

58. **Ibn Mas'ud** reported about a grand mother along with her son. She was the first grand-mother whom the P. ophet gave to enjoy $\frac{1}{6}$th with her son, while her son was alive.

—*Tirmizi, Darimi (Weak).*

عَنِ ابْنِ مَسْعُودٍ قَالَ فِي الْجَدَّةِ مَعَ ابْنِهَا أَنَّهَا أَوَّلُ جَدَّةٍ أَطْعَمَهَا رَسُولُ اللهِ صلعم سُدُسًا مَعَ ابْنِهَا وَابْنُهَا حَيٌّ * (اَلتِّرْمِذِيُّ وَ الدَّارِمِيُّ ضَعِيفٌ)

59. **Zuhhak-b-Sufyan** reported that the Prophet wrote to him: Give inheritance to the widow of Ashyam Zababi from the blood-feud of her husband. 994

—*Abu Daud, Tirmizi (Approved, Correct).*

عَنِ الضَّحَّاكِ بْنِ سُفْيَانَ أَنَّ رَسُولَ اللهِ صلعم كَتَبَ إِلَيْهِ أَنْ وَرِّثِ امْرَأَةَ أَشْيَمَ الضَّبَابِيِّ مِنْ دِيَةِ زَوْجِهَا * (اَلتِّرْمِذِيُّ وَ اَبُوْدَاوُد (حَسَنٌ صَحِيحٌ)

60. **Tamim ad-Dari** reported: I asked the Prophet: What is the order regarding a man from among the polytheists turning a Muslim in the hands of one of the Muslims? He said: He is the best of men in his life and in his death. 995

—*Tirmizi, Ibn Majah, Darimi.*

عَنْ تَمِيمٍ الدَّارِيِّ قَالَ سَأَلْتُ رَسُولَ اللهِ صلعم مَا السُّنَّةُ فِي الرَّجُلِ مِنْ أَهْلِ الشِّرْكِ يُسْلِمُ عَلَى يَدَيْ رَجُلٍ مِنَ الْمُسْلِمِينَ فَقَالَ هُوَ أَوْلَى النَّاسِ بِمَحْيَاهُ وَ مَمَاتِهِ * (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَ الدَّارِمِيُّ *

61. **Ibn Abbas** reported that a man died without any heir except a slave whom he had emancipated. The Holy Prophet said: Has he got anybody? They replied: No, except a slave of his whom he set free. Then the Prophet made him an heir to him. 996

—*Abu Daud, Tirmizi, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا مَاتَ وَ لَمْ يَدَعْ وَارِثًا إِلَّا غُلَامًا كَانَ أَعْتَقَهُ فَقَالَ النَّبِيُّ صلعم هَلْ لَهُ أَحَدٌ قَالُوا لَا إِلَّا غُلَامٌ لَهُ كَانَ أَعْتَقَهُ فَجَعَلَ النَّبِيُّ صلعم مِيرَاثَهُ لَهُ * (اَبُوْدَاوُد وَ التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

994. Ashyam Zababi was killed by mistake at the time of the Prophet.
995. This was abrogated by the verse of the Quran about inheritance.
996. This shows that the emancipator and one emancipated both inherit to one another and are inherited in absence of heirs.

62. **Amr-b-Shuaib** reported that the Ms. of Allah said: He who inherits property inherits Wala. 996a —*Tirmizi.*

63. **Abdullah-b-Omar** reported that the Ms. of Allah said: What has been divided of heritage in the Days of Ignorance is upon the division of the Days of Ignorance, and whatever heritage Islam has overtaken is upon the division of Islam. 997 —*Ibn Majah.*

319w. **Muhammad-b-Abi Bakr** reported that his father heard many persons to say that Omar-b-al-Khattab used to say: It is wonderful for the aunt that she is inherited but does not inherit. —*Malek.*

320w. **Omar** reported: Learn the fixed ordinances of inheritance. (Ibn Mas'ud added; and divorce and pilgrimage as they are of your religion.) —*Darimi.*

عن عمرو بن شعيب عن ابيه عن جده ان النبي صلعم قال يرث الولاء من يرث المال * (الترمذي)

عن عبد الله بن عمر ان رسول الله صلعم قال ما كان من ميراث قسم في الجاهلية فهو على قسمة الجاهلية وما كان من ميراث ادركه الاسلام فهو على قسمة الاسلام * (ابن ماجة)

عن محمد ابن ابي بكر انه سمع اباه كثيرا يقول كان عمر بن الخطاب يقول عجبا للعمة تورث ولا ترث - (مالك)

عن عمر قال تعلموا الفرائض وزادبن مسعود والطلاق والحج قال فانه من دينكم - (الدارمي)

996a. Wala means the property of a freed man.

997. This means that property already inherited or acquired in the Days of Ignorance can not now be conveniently allowed in Islam. He who got less at that time than what Islam fixed can not claim more. If, however, property is partitioned after a man embraces Islam, he may follow the law of Islam.

CHAPTER XXIII

SECTION 1

998. Jihad (holy war)

(a) **Jihad.** The word is derived from Jahadun meaning exertion or striving. Technically it means exerting of one's power in repelling enemy to the extent of one's ability whether by word or by deed. It also means a war undertaken for a just cause and for defence of Islam. The holy Quran used the word in various ways: Those who strive hard for Us, We will certainly guide them in Our ways, and Allah is surely with the doers of good—29:69Q. Whoever strives hard, he strives only for his own soul—29:6Q. Strive hard for Allah such a striving as is due to Him—22:78Q. It appears therefore that the word has been used in different senses but some European writers twisted it and applied it in all cases to Holy War.

(b) **Object of Jihad.** The Holy Quran says: Permission to fight is given to those upon whom war is made because they are oppressed, and Allah is well able to assist them, those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah, and had there not been Allah's repelling some people by others, there would have been pulled down cloisters, churches, synagogues and mosques in which Allah's name is much remembered, but Allah will help him who helps His cause-22:39, 40Q. The object of Jihad is therefore self-defence which is also a natural law with regard to all animals, and the object is not propagation of the faith. The Holy Quran strictly prohibited conversion by force saying: There is no compulsion in religion (2:256Q). Jihad is holy war in the sense that had there been no war, no religious liberty, no justice and no house of God irrespective of cast and creed would have been saved. This magnanimous pronouncement of the object of war in protecting the holy places of all faiths is nowhere found in the world except in Islam. For absence of good motive in war, the world is now in utter chaos and imperialistic and bureaucratic tendencies have cropped up to an amazing extent. All the wars

undertaken by the Prophet and his companions were of this type. The Quran says in unmistakable terms about the object of war in another verse : And fight in the way of Allah with those who fight with you, and be not aggressive—2:140Q. This verse also warns the Muslims not to be excessive in killing such as the killing of women, children and the old. The Holy Prophet used to pray in the field of Badr in the midst of actual fight : O Allah ! I beseech Thee to fulfil Thy covenant and Thy promise. "O Allah ! if Thou wilt, Thou wilt be worshipped no more."

(c) **Aganist whom to fight ?** Fight must be against aggressors who create disturbance in the world and destroy the houses of God of all faiths. Islam however prohibits to fight with those who do not take aggressive part or who are under any treaty with the Muslims on payment of Jizya tax which is a token of submission to muslim rule. The Quran recites : (Fight with the aggressors) except those of the idolaters with whom you made a treaty, they have not injured you in anything and have not backed up anyone against you, so fulfil their treaty to the end of their terms ; surely Allah loves those who are careful of their duty (9:4Q). Again it says : If one of the idolaters seek protection from Thee, give him protection till he hears the word of Allah, then make him reach his place of safety ; this is because they are a people who do not know—(9:6Q). Again the Quran says : Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly. Surely Allah loves the doers of justice—60:8Q.

(d) **Merits of Jihad.** Jihad is one of the chief meritorious acts in the eye of Islam and it is the best source of earnings but it shall be undertaken with the intention of self-defence as said above. If it is purged of that motive, it is devoid of all merits. He who fights for chivalry, heroism, fame or worldly gain has got no merit, and the aggressor is doomed to enternal perdition (23:53,54). Jihad is the best action of a Muslim (23:19). A great reward has been promised for supplying even arms and ammunitions to the warriors—34:555w. There are innumerable traditions relating to the merits of Jihad or of a Gazi. Here are a few traditions. Merit acquired

in Jihad is no less than what is earned in praying and fasting—23:1. Fire will not touch a foot which trod the path of Allah—23:8. All the sins of a martyr will be forgiven except debt—23:19,20. Doors of Paradise are under the shades of swords—23:60. Paradise is guaranteed for the martyrs—23:39,40. A coin spent in the way of Allah brings innumerable blessings—23:37. For these rewards, the Holy Prophet wished that he should die several times in holy war and be brought back to life several times for holy war.

(e) **Spiritual Jihad**. 'The Greatest Jihad' says the Prophet, 'is the fight against the evil passions of oneself'—4:193w, because these are the enemies of soul working secretly to undermine the most vital qualities of a man. The great tussle which ensues in mind between good and evil forces of a man is called the greatest fight. There are two propensities in a man-beastly and angelic. Man is an animal and therefore he has got like other animals the propensities of an animal. He has also got soul, a thing from Allah, and therefore he has also got propensities of good deeds. At the age of discretion one tries to prevail over another. The struggle of soul to gain upper hand over the animal nature in a man is called the greatest fight.

(f) **Military organisation** of the Holy Prophet was quite contrary to that of the present day. The Romans and the Persians had regular standing army like the present day with fixed salaries, and members of noble and respectable families were commanders and chiefs. In such an organization where conquests were the main objects, corruptions and debauchery were predominant and mercenary motives were great. The Holy Prophet had no such standing army. He trained every man and woman forming a nationl militia whose sole object was to establish the Kingdom of Allah on earth.

These ethics of warfare are a glorious chapter from which modern nations may learn valuable lessons. The reforms which he introduced in his military system are the following :—

(1) The whole army was divided into many units, each unit being under the direct supervision of a chief responsible to the general commander called Ameer.

(2) He had an organised and regular way of providing for the expenses of the army. Every Muslim, rich or poor, had to contribute proportionately to the *Baitul-Mal* (Public Treasury) for this purpose.

(3) He inculcated strict rules about morality and religious duties among soldiers. Drinking, debauchery, looting and plundering and thousands of other things were prohibited (4:12). Even in actual warfare, prayer had to be performed in the battle-field in the thick of fight.

(4) He created a taste for military life and he directly inspired his men with courage and bravery by himself taking an active part in all their military exercises and parades.

(5) He created in the soldiers a truly national republican spirit, making the humblest realise that they were the part and parcel of the Estate.

(6) He had proper arrangements for the nurse of the sick and the wounded in the battle field.

(7) He used to divide the booties among the soldiers who acquired them.

(g) **References**—Quran: Martyrs are alive—2-154; 3:168; fight allowed in self-defence—2:190; 22:39; fight is good though disagreeable—2:213; fighting in the sacred month unlawful—2:217; victory does not lie in physical strength alone—2:249; war brings lasting peace—2:251; there is forgiveness for martyrs—3:156; great rewards for a Gazi—4:74; battle of Badr—3:12; 8:19; Muslim though few will be victorious—8:65; great rewards for the Refugees—22:58; fight unlawful against peaceful people—60:8.

Hadis—1:8, 73; 3:7, 98; 4:101, 102; 8:1, 16; 38:48; 609w, **156**; 39:39; 44:107, 108, 113-117, 122-126, 145-148, 160, 178, 163; 46:141; 23:19, 151; 34:5, 473w, 138, 746; 35:555w, 574w.

The killer and the killed will go to hell if the object is not Jihad—1:8; Jihad by a party of the Muslims will continue—8:73; great reward in Jihad—3:7; Prophet's injunction is to make Jihad—3:98; martyrdom of Muslims in some cases—note 252 (c); rewards in Paradise—4:101, 102; 8:1; Allah loves a daring soldier—8:16; prayer at the battle of the Allies—38:160; Gazi is a security over Allah—34:138; one who supplies war-materials gets rewards—35:555w; war is a deception—39:39; Prophet's prayer at Badr—44:107; 110:117, 145, 148, 160, 178, 163; 46:141; 23:19, 151.

1. **Abu Hurairah** reported that the Messenger of Allah said: Whoso believes in Allah and His Prophet, and keeps up prayer and fasts Ramadwan, it becomes the duty of Allah to admit him in Paradise whether he fought in the way of Allah or kept sitting in the land wherein he was born. They asked: Shall we not convey this good news to the people? He said: There are 100 steps in Paradise which Allah prepared for those who fight in the way of Allah. The distance between the two steps is what is between heaven and earth. So when you beg of Allah, beg Him of Ferdous; and verily it is the most extensive Paradise and the highest Paradise, and above it is the Throne of the Merciful wherefrom the rivers of Paradise flow. 999 —*Bukhari.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ اٰمَنَ بِاللّٰهِ وَرَسُوْلِهٖ وَاَقَامَ الصَّلٰوةَ وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللّٰهِ اَنْ يُّدْخِلَهُ الْجَنَّةَ جَاهَدَ فِيْ سَبِيْلِ اللّٰهِ اَوْ جَلَسَ فِيْ اَرْضِهِ الَّتِيْ وُلِدَ فِيْهَا قَالُوْا اَفَلَا نُبَشِّرُ النَّاسَ قَالَ اِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ اَعَدَّهَا اللّٰهُ لِلْمُجَاهِدِيْنَ فِيْ سَبِيْلِ اللّٰهِ مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْاَرْضِ فَاِذَا سَاَلْتُمُ اللّٰهَ فَسْئَلُوْهُ الْفِرْدَوْسَ فَاِنَّهٗ اَوْسَطُ الْجَنَّةِ وَاَعْلَى الْجَنَّةِ وَفَوْقَهٗ عَرْشُ الرَّحْمٰنِ وَمِنْهُ تَفَجَّرُ اَنْهَارُ الْجَنَّةِ *

(اَلْبُخَارِيُّ)

2. **Same** reported that the Messenger of Allah said: The likeness of a fighter in the way of Allah is like the likeness of one who fasts, stands up in (prayer) and obeys the verses of Allah without any break of fast and prayer till the fighter returns to the way of Allah. —*Agreed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَثَلُ الْمُجَاهِدِ فِيْ سَبِيْلِ اللّٰهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِاٰيٰتِ اللّٰهِ لَا يَفْتُرُ مِنْ صِيَامٍ وَلَا صَلٰوةٍ حَتّٰى يَرْجِعَ الْمُجَاهِدُ فِيْ سَبِيْلِ اللّٰهِ *

(مُتَّفَقٌ عَلَيْهِ)

999. Here there is mention of prayer, fasting and belief and not the two other pillars of Islam-pilgrimage and Zakat. The reason is that the latter two are the duties only upon the rich who can afford to pay while the former three are common to all. As all mankind have been addressed here, the two subjects have been omitted. This was uttered on the day of the Conquest of Mecca.

3. **Same** reported that the Holy Prophet said: Allah responds to one who comes out to fight in His way. Nothing takes him out but faith in Me and attestation to the truth of My Prophets, so that I may send him back with reward he gets or booty, or I may admit him in Paradise. —*Agreed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنْتَدَبَ اللّٰهُ لِمَنْ خَرَجَ فِيْ سَبِيْلِهٖ لَا يُخْرِجُهٗ اِلَّا اِيْمَانٌ بِيْ وَتَصْدِيْقٌ بِرُسُلِيْ اَنْ اَرْجِعَهٗ بِمَا نَالَ مِنْ اَجْرٍ اَوْ غَنِيْمَةٍ اَوْ اُدْخِلَهُ الْجَنَّةَ * (مُتَّفَقٌ عَلَيْهِ)

4. **Same** reported that the Holy Prophet said: By One in whose Hand there is my life, had not some of the believers taken pleasure to themselves to remain behind me, and had I not found wherewith I would have thought it proper to attack them, I would not have remained behind from my army who fight in the way of Allah. By Him in whose hand there is my life, how much do I like that I should be martyred in the way of Allah and then be brought back to life, and then be martyred and then be brought back to life, and then be martyred and then be brought back to life, and then be martyred. —*Agreed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَوْلَا اَنَّ رِجَالًا مِنَ الْمُؤْمِنِيْنَ لَا تَطِيْبُ اَنْفُسُهُمْ اَنْ يَتَخَلَّفُوْا عَنِّيْ وَلَا اَجِدُ مَا اَحْمِلُهُمْ عَلَيْهِ مَا تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْزُوْ فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَوَدِدْتُ اَنْ اُقْتَلَ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ اُحْيَا ثُمَّ اُقْتَلَ ثُمَّ اُحْيَا ثُمَّ اُقْتَلَ ثُمَّ اُحْيَا ثُمَّ اُقْتَلَ * (مُتَّفَقٌ عَلَيْهِ)

5. **Sahl-b-Sa'ad** reported that the Messenger of Allah said: Guarding for a day in the way of Allah is better than the world and what is therein. —*Agreed.*

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم رِبَاطُ يَوْمٍ فِيْ سَبِيْلِ اللّٰهِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا عَلَيْهَا * (مُتَّفَقٌ عَلَيْهِ)

6. **Anas** reported that the Messenger of Allah said: To go

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم

out at morn in the way of Allah or to go out at dusk is better than the world and what is therein. —*Agreed.*

7. **Salman**, the Persian, reported: I heard the Messenger of Allah say: Guarding for a day and a night in the way [1000] of Allah is better than fasting for a month and praying it. If he dies, his action which he used to do would continue (to be rewarded) for him and he will be rewarded with sustenance and he will be safe from mischief-makers. —*Muslim.*

8. **Abi Abs** reported that the Messenger of Allah said: No feet of a servant are covered with dust in the way of Allah to catch the fire. —*Bukhari.*

9. **Abu Hurairah** reported that the Messenger of Allah said: An infidel and his murderer will never unite in the fire. —*Muslim.*

10. **Same** reported that the Ms. of Allah said: Of the best livelihoods of men, there is (that of) a man who holds the rein of his horse towards the way of Allah running over its back; whenever he hears an alarming noise or hue and cry, he quickly runs over it seeking fight and his thought

لَغَدْوَةٌ فِي سَبِيلِ اللهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا * (مُتَّفَقٌ عَلَيْهِ)

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ رِبَاطُ يَوْمٍ وَلَيْلَةٍ فِي سَبِيلِ اللهِ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُ وَأُجْرِيَ عَلَيْهِ رِزْقُهُ وَأَمِنَ الْفَتَّانَ * (مُسْلِمٌ)

عَنْ أَبِي عَبْسٍ قَالَ قَالَ رَسُولُ اللهِ صلعم مَا اغْبَرَّتْ قَدَمَا عَبْدٍ فِي سَبِيلِ اللهِ فَتَمَسُّهُ النَّارُ * (الْبُخَارِيُّ)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صلعم قَالَ لَا يَجْتَمِعُ كَافِرٌ وَقَاتِلُهُ فِي النَّارِ أَبَدًا (مُسْلِمٌ)

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ رَجُلٌ مُمْسِكٌ عِنَانَ فَرَسِهِ فِي سَبِيلِ اللهِ يُطِيرُ عَلَى مَتْنِهِ كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزْعَةً طَارَ عَلَيْهِ يَبْتَغِي الْقَتْلَ وَالْمَوْتَ مَظَانَّهُ أَوْ رَجُلٌ فِي

1000. This means that guarding in Jihad is better than optional prayers and fasting for one month. His actions in the world will continue to bring rewards even after death violating the general rule that actions cease to bring rewards in case of death.

is death ; or (that of) a man with flock on the top of a hill out of these hills or in a valley out of these valleys, keeping up prayer and paying poor-rate and worshipping his Lord, till death comes to him. He is not among men except in the midst of good. —*Muslim.*

غَنِيمَةٍ فِي رَأْسِ شَعَفَةٍ مِنْ هٰذِهِ الشَّعَفِ أَوْ بَطْنِ وَادٍ مِنْ هٰذِهِ الْأَوْدِيَةِ يُقِيمُ الصَّلٰوةَ وَيُؤْتِي الزَّكٰوةَ وَيَعْبُدُ رَبَّهُ حَتّٰى يَأْتِيَهُ الْيَقِينُ لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ - (مُسْلِمٌ)

11. **Zaid b-Khalid** reported that the Messenger of Allah said : Whoso supplied a warrior with arms in the way of Allah has fought indeed a holy fight ; and whoso kept behind a warrior in charge of his family has fought indeed a holy fight. —*Agreed.*

عَنْ زَيْدِ بْنِ خَالِدٍ أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللّٰهِ فَقَدْ غَزَا وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ فَقَدْ غَزَا (مُتَّفَقٌ عَلَيْهِ)

12. **Boraidah** reported that the Messenger of Allah said : The sanctity of the wives of the fighters over those who remain behind is as the sanctity of their mothers ; and there is none among those who keep behind who remains behind a man among the fighters in charge of his family and then commits treachery with him regarding them but will be kept waiting on the Resurrection Day, and his actions will be taken off from him as much as he pleases. What is then your surmise ?[1001] —*Muslim.*

عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلًا مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ فَيَخُونُهُ فِيهِمْ إِلَّا وُقِفَ لَهُ يَوْمَ الْقِيٰمَةِ فَيَأْخُذُ مِنْ عَمَلِهِ مَا شَاءَ فَمَا ظَنُّكُمْ - (مُسْلِمٌ)

1001. The men who remain behind in charge of the fighter's family in the way of Allah shall look to the female inmates with the honour due to mothers and shall not commit any treachery with them. If he does, his actions will be given to the fighters on the Resurrection Day. What is then your surmise means that he will take every good action from the man who commits treachery.

13. **Abu Mas'ud al-Ansari** reported that a man came with a she-camel tied through the nose. He said: This is in the way of Allah. The Holy Prophet said: There will be for you in exchange of it on the Resurrection Day 700 she-camels, each of them tied up through the nose. —*Muslim.*

عَنْ اَبِي مَسْعُودٍ الْاَنْصَارِيِّ قَالَ جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُومَةٍ فَقَالَ هٰذِهٖ فِي سَبِيْلِ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صلعم لَكَ بِهَا يَوْمَ الْقِيٰمَةِ سَبْعُمِائَةِ نَاقَةٍ كُلُّهَا مَخْطُومَةٌ ۔ (مُسْلِمٌ)

14. **Abu Sayeed** reported that the Holy Prophet sent an army to Banu Lihyan of Huzail tribe. He said: Let one of every two men be sent, and reward will be (the same) between the two. —*Muslim.*

عَنْ اَبِي سَعِيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم بَعَثَ بَعْثًا اِلٰى بَنِي لِحْيَانَ مِنْ هُذَيْلٍ فَقَالَ لِيَنْبَعِثْ مِنْ كُلِّ رَجُلَيْنِ اَحَدُهُمَا وَ الْاَجْرُ بَيْنَهُمَا ۔ (مُسْلِمٌ)

15. **Jaber-b Samorah** reported that the Messenger of Allah said: This religion will never cease to prosper. A party of the Muslims will always fight for it till the Hour comes to pass. —*Muslim.*

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَنْ يَبْرَحَ هٰذَا الدِّيْنُ قَائِمًا يُقَاتِلُ عَلَيْهِ عِصَابَةٌ مِنَ الْمُسْلِمِيْنَ حَتّٰى تَقُوْمَ السَّاعَةُ ۔ (مُسْلِمٌ)

16. **Abu Hurairah** reported that the Messenger of Allah said: None is wounded in the way of Allah (and Allah knows who receives wound in His way) except that he will come on the Resurrection Day while his wound will be pouring out blood, colour of which is the colour of blood, and fragrance is the fragrance of musk. —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يُكْلَمُ اَحَدٌ فِي سَبِيْلِ اللّٰهِ وَ اللّٰهُ اَعْلَمُ بِمَنْ يُكْلَمُ فِي سَبِيْلِهٖ اِلَّا جَاءَ يَوْمَ الْقِيٰمَةِ وَ جُرْحُهٗ يَثْعَبُ دَمًا اللَّوْنُ لَوْنُ الدَّمِ وَالرِّيْحُ رِيْحُ الْمِسْكِ ۔ (مُتَّفَقٌ عَلَيْهِ)

17. **Anas** reported that the Messenger of Allah said: There will be none entering Paradise who will like to come back to this

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا مِنْ اَحَدٍ يَدْخُلُ الْجَنَّةَ يُحِبُّ اَنْ يَرْجِعَ

world and to have what is in the earth except a martyr. He will wish to return to the world and then be martyred ten times on account of the honour he will meet with.

— *Agreed.*

18. **Masruq** reported : We asked Abdullah-b-Mas'ud about this verse : And don't think of those that are killed in the way of Allah as dead, but (they are) alive t their Lord. They are given provision—the verse.[1002] He said : We enquired of that to the Ms. of Allah. He said : Their souls are in the bellys of green birds. They have lights suspended from the Throne. They stroll in Paradise wherever they like, and then they take shelter to those lights. Their Lord will come suddenly to them and ask : Do you desire anything ? They will say : What thing shall we wish for while we stroll in Paradise wherever we wish ? This He will do with them thrice. When they will see that they will not be let off without their reply. They will say : O Lord ! we wish that Thou shouldst return our souls to our body till we should be martyred in Thy way for another time. When He will see that

إِلَى الدُّنْيَا وَلَهُ مَا فِي الْأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ لِمَا يَرَى مِنَ الْكَرَامَةِ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ مَسْرُوقٍ قَالَ سَأَلْنَا عَبْدَ اللّٰهِ بْنَ مَسْعُودٍ عَنْ هٰذِهِ الْآيَةِ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللّٰهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ الْآيَةَ قَالَ إِنَّا قَدْ سَأَلْنَا عَنْ ذٰلِكَ رَسُولَ اللّٰهِ صلعم فَقَالَ أَرْوَاحُهُمْ فِي أَجْوَافِ طَيْرٍ خُضْرٍ لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمْ اطِّلَاعَةً فَقَالَ هَلْ تَشْتَهُونَ شَيْئًا قَالُوا أَيَّ شَيْءٍ نَشْتَهِي وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا فَفَعَلَ ذٰلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا قَالُوا يَا رَبِّ نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتّٰى نُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرٰى

1002. 3:162Q.

they will not require anything, they will be left alone. 1003

—*Muslim.*

19. **Abu Qatadah** reported that the Ms. of Allah stood among them and narrated to them that Jihad in the way of Allah and belief in Allah are the best of actions. A man stood and asked: O Ms. of Allah! inform me that if I be killed in the way of Allah, my faults will whether be atoned for. The Holy Prophet replied to him: Yes, provided you are killed in the way of Allah, while you are patient, hopeful of reward, advancing forward without retracing back. Then the Prophet asked: How have you said? He enquired: Inform me that if I be killed in the way of Allah, will it atone for my sins? 'Yes', said the Prophet, 'provided you are patient, hopefnl of reward, advancing forward without retracing back except debt, because Gabriel told me that. 1004

Muslim.

فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ تُرِكُوا *

(مُسْلِمٌ)

عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللهِ صلعم قَامَ فِيهِمْ فَذَكَرَ لَهُمْ أَنَّ الْجِهَادَ فِي سَبِيلِ اللهِ وَالْإِيمَانَ بِاللهِ أَفْضَلُ الْأَعْمَالِ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللهِ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللهِ يُكَفِّرُ عَنِّي خَطَايَايَ فَقَالَ لَهُ رَسُولُ اللهِ صلعم نَعَمْ إِنْ قُتِلْتَ فِي سَبِيلِ اللهِ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرُ مُدْبِرٍ ثُمَّ قَالَ رَسُولُ اللهِ صلعم كَيْفَ قُلْتَ فَقَالَ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللهِ أَيُكَفِّرُ عَنِّي خَطَايَايَ فَقَالَ رَسُولُ اللهِ صلعم نَعَمْ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرُ مُدْبِرٍ إِلَّا الدَّيْنَ فَإِنَّ جِبْرَئِيلَ قَالَ لِي ذٰلِكَ *

(مُسْلِمٌ)

1003. The preservation of souls in the bellys of birds is just like preservation of valuable ornaments in iron safe. They are kept out of great attachment in safe custody. So also the souls are preserved for special rewards on the Resurrection Day. These souls will be given provision of spiritual foods supplied by the sight of the Lord in Paradise.

1004. This shows that subsequently Gabriel instilled in his mind to say about exception of 'Dain' which means all dues of man including the violations of the rights of men. See note 882.

20. **Abdullah-b-Amr** reported that the Holy Prophet said: Fighting in the way of Allah atones for everything except debt. —*Muslim.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو اَنَّ النَّبِيَّ صلعم قَالَ اَلْقَتْلُ فِيْ سَبِيْلِ اللّٰهِ يُكَفِّرُ كُلَّ شَيْءٍ اِلَّا الدَّيْنَ * (مُسْلِمٌ)

21. **Abu Hurairah** reported that the Messenger of Allah said: Allah will rejoice with two persons, one of whom kills another, both entering Paradise, one fights in the way of Allah (with another) and is then killed. Then Allah forgives the killer and witnesses his martyrdom. 1005 —*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَضْحَكُ اللّٰهُ تَعَالٰى اِلٰى رَجُلَيْنِ يَقْتُلُ اَحَدُهُمَا الْاٰخَرَ يَدْخُلَانِ الْجَنَّةَ يُقَاتِلُ هٰذَا فِيْ سَبِيْلِ اللّٰهِ فَيُقْتَلُ ثُمَّ يَتُوْبُ اللّٰهُ عَلَى الْقَاتِلِ فَيُسْتَشْهَدُ * (مُتَّفَقٌ عَلَيْهِ)

22. **Sahl-b-Hunaif** reported that the Holy Prophet said: Whoever prays to Allah for martyrdom with sincerity, Allah will take him to the abodes of the martyrs, though he dies upon his bed. 1006 —*Muslim.*

عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ سَاَلَ اللّٰهَ الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ اللّٰهُ مَنَازِلَ الشُّهَدَاءِ وَاِنْ مَاتَ عَلٰى فِرَاشِهٖ * (مُسْلِمٌ)

23. **Anas** reported that Rubayyea-b-Bara'a (and she was the mother of Haresah-b-Solaqah) came to the Holy Prophet and asked: O Prophet of Allah! will you not inform me about Haresah who was killed in the battle of Badr? A strange shot wounded him. If he is in Paradise, I keep patience; and if he is otherwise, I shall exert hard in weeping for

عَنْ اَنَسٍ اَنَّ الرُّبَيِّعَ بِنْتَ الْبَرَاءِ وَهِيَ اُمُّ حَارِثَةَ بْنِ سُرَاقَةَ اَتَتِ النَّبِيَّ صلعم فَقَالَتْ يَا نَبِيَّ اللّٰهِ اَلَا تُحَدِّثُنِيْ عَنْ حَارِثَةَ وَكَانَ قُتِلَ يَوْمَ بَدْرٍ اَصَابَهُ سَهْمٌ غَرْبٌ فَاِنْ كَانَ فِي الْجَنَّةِ صَبَرْتُ وَاِنْ كَانَ غَيْرَ ذٰلِكَ اجْتَهَدْتُ عَلَيْهِ فِي الْبُكَاءِ فَقَالَ

1005. One of the two is a Muslim who fights with an unbeliever and is then martyred The unbeliever again accepts Islam and therefore his past sins are forgiven. He then joines the fight and is martyred. Both will enter Paradise.

1006. This shows that an iron will for martyrdom and seeking opportunitiss therefore carry rewards equal to martyrdom.

him. He said : O mother of Haresah ! there are some gardens in Paradise, and verily your son got the highest Ferdous. —*Bukhari.*

يَا أُمَّ حَارِثَةَ إِنَّهَا جِنَانٌ فِي الْجَنَّةِ وَإِنَّ ابْنَكِ أَصَابَ الْفِرْدَوْسَ الْأَعْلَى *

(اَلْبُخَارِيُّ)

24. **Same** reported that the Messenger of Allah and his companions marched on till they came to Badr ahead of the polytheists, and the polytheists also came forward. The Holy Prophet said : Stand towards Paradise whose area is what is between the heavens and earth. Omair-b-Humam exclaimed : Ha ! Ha ! Prophet asked : What has led you to your exclaiming : Ha ! Ha ! He said : Nothing, by Allah, O Messenger of Allah, except the hope that I should be one of its inmates. He said : You are certainly then one of its inmates. He said that he took out some dates from his bucket and began to eat therefrom and then said : If I be alive till I eat my dates, that will be a long life. Then he threw off the dates that remained with him, and then fought with them till he was martyred. 1007 —*Muslim.*

عَنْهُ قَالَ انْطَلَقَ رَسُولُ اللهِ صلعم وَأَصْحَابُهُ حَتَّى سَبَقُوا الْمُشْرِكِينَ إِلَى بَدْرٍ وَجَاءَ الْمُشْرِكُونَ فَقَالَ رَسُولُ اللهِ صلعم قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْأَرْضُ قَالَ عُمَيْرُ بْنُ الْحُمَامِ بَخٍ بَخٍ فَقَالَ رَسُولُ اللهِ صلعم مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخٍ بَخٍ قَالَ لَا وَاللهِ يَا رَسُولَ اللهِ إِلَّا رَجَاءَ أَنْ أَكُونَ مِنْ أَهْلِهَا قَالَ فَإِنَّكَ مِنْ أَهْلِهَا قَالَ فَأَخْرَجَ تَمَرَاتٍ مِنْ قَرَنِهِ فَجَعَلَ يَأْكُلُ مِنْهُنَّ ثُمَّ قَالَ لَئِنْ أَنَا حَيِيتُ حَتَّى آكُلَ تَمَرَاتِي إِنَّهَا لَحَيٰوةٌ طَوِيلَةٌ قَالَ فَرَمَى بِمَا كَانَ مَعَهُ مِنَ التَّمْرِ ثُمَّ قَاتَلَهُمْ حَتَّى قُتِلَ - (مُسْلِمٌ)

25. **Abu Hurairah** reported that the Messenger of Allah

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ

1007. Such was the hold of the Holy Prophet as commander-in-chief of his faithful army, such a hold which none in the world in the past had shown and which none will be able to show in the future. The Muslims are cock-sure in either of the two alternatives : if they are killed, they will enter Paradise, and if they are victorious, they will gain vast wealth and rewards. This was the highest motive with the then Muslims.

asked : Whom do you count as a martyr among you ? They replied : O Messenger of Allah ! whoso is killed in the way of Allah is a martyr. He remarked: Verily the martyrs of my followers are then certainly few. Whoso is killed in the way of Allah is a martyr ; whoso dies in the way of Allah is a martyr, whoso dies of plague is a martyr, and whoso dies of bowel complaints is a martyr. —*Muslim.*

26. **Abdullah-b-Amr** reported that the Messenger of Allah said : There is no band or battalion of an army who fight, earn booty and then return safe except that they hasten to two-thirds of their rewards ; and there is no band or battalion of an army who are pierced and wounded except that their rewards become complete. [1008]

27. **Abu Hurairah** reported that the Massenger of Allah said : Whoso dies without fighting (holy war) and without consulting himself about it dies on a branch of hypocrisy. [1009]

—*Muslim.*

صلعم مَا تَعُدُّونَ الشَّهِيدَ فِيكُم قَالُوا يَا رَسُولَ اللهِ مَن قُتِلَ فِي سَبِيلِ اللهِ فَهُوَ شَهِيدٌ قَالَ إِنَّ شُهَدَاءَ أُمَّتِي إِذًا لَقَلِيلٌ مَن قُتِلَ فِي سَبِيلِ اللهِ فَهُوَ شَهِيدٌ وَمَن مَاتَ فِي سَبِيلِ اللهِ فَهُوَ شَهِيدٌ وَمَن مَاتَ فِي الطَّاعُونِ فَهُوَ شَهِيدٌ وَمَن مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ * (مُسْلِمٌ)

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللهِ صلعم مَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تَغْزُوا فَتَغْنَمُ وَتَسْلَمُ إِلَّا كَانُوا قَدْ تَعَجَّلُوا ثُلُثَيْ أُجُورِهِمْ وَمَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تُخْفَقُ وَتُصَابُ إِلَّا تَمَّ أُجُورُهُمْ * (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ - (مُسْلِمٌ)

1008. This means that those who return with booty and safety without any injury have got already double rewards and will get the remaining 1/3rd reward on the Resurrection Day. On the other hand, these that are either killed or receive injurious wounds without any booty will get their full rewards on the Resurrection Day.

1009. Those who die without Jihad and at least with no intention of Jihad may have resemblance with the hypocrites. The next hadis also shows that merits in fights rest only on pure niyyat.

23. **Abu Musa** reported that a man came to the Messenger of Allah and enquired: A man fights for booty, a man fights for fame, and a man fights that his position may be known—who then (fights) in the way of Allah? He said: Whoso fights to raise highest thereby the word of Allah, is in the way of Allah. —*Agreed.*

عَنْ اَبِي مُوسٰى قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صلعم فَقَالَ الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ وَالرَّجُلُ يُقَاتِلُ لِيُرٰى مَكَانُهُ فَمَنْ فِي سَبِيْلِ اللّٰهِ قَالَ مَنْ قَاتَلَ لِتَكُوْنَ كَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيْلِ اللّٰهِ * (مُتَّفَقٌ عَلَيْهِ)

24. **Abdullah-b-Amr** reported that a man came to the Prophet and asked his permission to join the Jihad. He asked: Are your parents alive? 'Yes' said he. 'He said: Then make Jihad for them. 1010 *Agreed upon it. And in a narration*: Return then to your parents, and make good your company with them.

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ جَاءَ رَجُلٌ اِلَى رَسُوْلِ اللّٰهِ صلعم فَاسْتَاْذَنَهُ فِي الْجِهَادِ فَقَالَ اَحَيٌّ وَالِدَاكَ قَالَ نَعَمْ قَالَ فَفِيْهِمَا فَجَاهِدْ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ فَارْجِعْ اِلٰى وَالِدَيْكَ فَاَحْسِنْ صُحْبَتَهُمَا *

30. **Ibn Abbas** reported from the Holy Prophet who said on the Day of Victory: There is no hijrat after victory except Jihad and motive, and when they seek to flee away, then flee away. —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلعم قَالَ يَوْمَ الْفَتْحِ لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلٰكِنْ جِهَادٌ وَنِيَّةٌ وَاِذَا اسْتُنْفِرْتُمْ فَانْفِرُوْا * (مُتَّفَقٌ عَلَيْهِ)

31. **Imran-b-Hussain** reported that the Messenger of Allah said: A party of my companions will not cease to fight for truth gaining victor over those who

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تَزَالُ طَائِفَةٌ مِنْ اُمَّتِي يُقَاتِلُوْنَ عَلَى الْحَقِّ ظَاهِرِيْنَ عَلٰى مَنْ

1010. Jihad is optional on a man, but duty to parents is binding. Therefore the latter should be preferred than the former. If however any binding thing such as prayer and fasting is forbidden by parents, they should not be listened to. See note 69.

oppose them, till the last of them kills Anti-Christ.[1011] —*Abu Daud.*

32. **Abu Omamah** reported from the Holy Prophet who said : Whoso fights no jihad, nor does he supply arms to a warrior, nor does he keep behind a warrior in charge of his family with fairness, Allah will afflict him with a calamity before the Resurrection Day.

—*Abu Daud.*

33. **Anas** reported from the Holy Prophet who said : Fight against the polytheists with your properties, your lives and your tongues. —*Abu Daud, Nisai, Darimi.*

34. **Abu Hurairah** reported that the Messenger of Allah said : Spread peace, give food and strike hoofs (of polytheists), you will then inherit the gardens.

—*Tirmizi (Rare).*

35. **Fuzalah-b-Obaid** reported from the Messenger of Allah who said : A seal is put over the actions of every dead man except (over those of) one who dies guarding in the way of Allah, and verily his actions will increase for him up to the Resurrection Day, and he is safe from the punishments of the grave.

—*Tirmizi, Abu Daud.*

36. **Mu'az-b-Jabal** reported that he heard the Messenger of

خَالِفُهُمْ حَتّٰى يُقَاتِلَ اٰخِرُهُمُ الْمَسِيْحَ الدَّجَّالَ (اَبُوْدَاوُدَ)

عَنْ اَبِيْ اُمَامَةَ عَنِ النَّبِيِّ صلعم قَالَ مَنْ لَّمْ يَغْزُ وَلَمْ يُجَهِّزْ غَازِيًا اَوْ يَخْلُفْ غَازِيًا فِيْ اَهْلِهٖ بِخَيْرٍ اَصَابَهُ اللّٰهُ بِقَارِعَةٍ قَبْلَ يَوْمِ الْقِيٰمَةِ * (اَبُوْدَاوُدَ)

عَنْ اَنَسٍ عَنِ النَّبِيِّ صلعم قَالَ جَاهِدُوا الْمُشْرِكِيْنَ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ وَاَلْسِنَتِكُمْ (اَبُوْدَاوُدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَفْشُوا السَّلَامَ وَاَطْعِمُوا الطَّعَامَ وَاضْرِبُوا الْهَامَ تُوْرَثُوا الْجِنَانَ * اَلتِّرْمِذِيُّ (غَرِيْبٌ)

عَنْ فُضَالَةَ بْنِ عُبَيْدٍ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ كُلُّ مَيِّتٍ يُخْتَمُ عَلٰى عَمَلِهٖ اِلَّا الَّذِيْ مَاتَ مُرَابِطًا فِيْ سَبِيْلِ اللّٰهِ فَاِنَّهٗ يُنْمٰى لَهٗ عَمَلُهٗ اِلٰى يَوْمِ الْقِيٰمَةِ وَيَاْمَنُ مِنْ فِتْنَةِ الْقَبْرِ * (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ)

عَنْ مُعَاذِ بْنِ جَبَلٍ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ

1011. Anti-Christ will be killed by Jesus Christ.

صلعم يَقُولُ مَنْ قَاتَلَ فِي سَبِيلِ اللّٰهِ فُوَاقَ نَاقَةٍ فَقَدْ وَجَبَتْ لَهُ الْجَنَّةُ وَمَنْ جُرِحَ جُرْحًا فِي سَبِيلِ اللّٰهِ أَوْ نُكِبَ نَكْبَةً فَإِنَّهَا تَجِيءُ يَوْمَ الْقِيَامَةِ كَأَغْزَرِ مَا كَانَتْ لَوْنُهَا الزَّعْفَرَانُ وَرِيحُهَا الْمِسْكُ وَمَنْ خَرَجَ بِهِ خُرَاجٌ فِي سَبِيلِ اللّٰهِ فَإِنَّ عَلَيْهِ طَابَعَ الشُّهَدَاءِ۔ (اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ النَّسَائِيُّ)

Allah say: Whoso fights in the way of Allah for even an interval of a camel's milkings, [1012] Paradise becomes sure for him, and whoso is injured with an wound in the way of Allah, or is affected with a mishap, it will come on the Resurrection Day mostly like what it was, its colour will be like saffron and fragrance like musk, and whoso has got a boil in the way of Allah, verily there is the seal of the martyrs over it. —*Tirmizi, Abu Daud, Nisai.*

عَنْ خُزَيْمِ بْنِ فَاتِكٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ اَنْفَقَ نَفَقَةً فِي سَبِيلِ اللّٰهِ كُتِبَ لَهُ بِسَبْعِ مِائَةِ ضِعْفٍ * (اَلتِّرْمِذِيُّ وَ النَّسَائِيُّ)

37. **Khuzaim-b-Fatek** reported that the Prophet said: Whoso incurs an expenditure in the way of Allah, there is written for him (rewards) 700 times.

—*Tirmizi, Nisai.*

عَنْ اَبِي اُمَامَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَفْضَلُ الصَّدَقَاتِ ظِلُّ فُسْطَاطٍ فِي سَبِيلِ اللّٰهِ وَ مِنْحَةُ خَادِمٍ فِي سَبِيلِ اللّٰهِ اَوْ طَرُوقَةُ فَحْلٍ فِي سَبِيلِ اللّٰهِ۔ (اَلتِّرْمِذِيُّ)

38. **Abu Omamah** reported that the Ms. of Allah said: The best of charities is the shade of a tent in way of Allah, wages of a servant in the way of Allah, or galloping of a mare in the way of Allah. [1013] —*Trimizi.*

عَنْ اَبِي هُرَيْرَةَ قَالَ مَرَّ رَجُلٌ مِنْ اَصْحَابِ رَسُولِ اللّٰهِ صلعم بِشِعْبٍ فِيهِ عُيَيْنَةٌ مِنْ مَاءٍ عَذْبَةٍ فَاعْجَبَتْهُ فَقَالَ لَوِ اعْتَزَلْتُ

39. **Abu Hurairah** reported that one of the companions of the Holy Prophet passed through an opening of a hill wherein there was a fountain of sweet water. It pleased him and he said: Would that I

1012. FUWAQ means an interval between two milkings of a camel at the same time. It therefore implies a very short time.

1013. In other words, charity of the shade of a tent, or of a tent to a Gazi or religious

should have retired from men and settled in this opening of the hill. It was narrated to the Prophet. He said : Do (it) not, because the rank of any of you in the way of Allah is better than his prayer for 70 years in his house.[1014] Don't you like that Allah should forgive you and admit you in heaven ? Fight in the way of Allah. Whoso fights in the way of Allah even for an interval between two milkings of a she-camel, Paradise is sure for him. —*Tirmizi.*

40. **Osman** reported from the Messenger of Allah who said : Guarding for one day in the way of Allah is better in rank than one thousand days of what is besides it.

—*Tirmizi, Nisai.*

41. **Abu Hurairah** reported that the Messenger of Allah said : The first three persons entering Paradise were presented to me : A martyr, and a self-denying man abstaining from begging, and a slave who does good divine service and wishes the welfare of his masters. —*Tirmizi.*

42. **Abu Hurairah** reported : Whoso meets Allah without any

النَّاسَ فَاقَمْتُ فِي هٰذَا الشِّعْبِ فَذُكِرَ ذٰلِكَ لِرَسُوْلِ اللّٰهِ صلعم فَقَالَ لَا تَفْعَلْ فَاِنَّ مَقَامَ اَحَدِكُمْ فِي سَبِيْلِ اللّٰهِ اَفْضَلُ مِنْ صَلَاتِهٖ فِي بَيْتِهٖ سَبْعِيْنَ عَامًا اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْ وَيُدْخِلَكُمُ الْجَنَّةَ اُغْزُوْا فِي سَبِيْلِ اللّٰهِ مَنْ قَتَلَ فِي سَبِيْلِ اللّٰهِ فُوَاقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ ـ (اَلتِّرْمِذِيُّ)

عَنْ عُثْمَانَ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ رِبَاطُ يَوْمٍ فِي سَبِيْلِ اللّٰهِ خَيْرٌ مِنْ اَلْفِ يَوْمٍ فِيْمَا سِوَاهُ مِنَ الْمَنَازِلِ *

(اَلتِّرْمِذِيُّ وَ النَّسَائِيُّ)

عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ عُرِضَ عَلَيَّ اَوَّلُ ثَلٰثَةٍ يَدْخُلُوْنَ الْجَنَّةَ شَهِيْدٌ وَعَفِيْفٌ مُتَعَفِّفٌ وَعَبْدٌ اَحْسَنَ عِبَادَةَ اللّٰهِ وَنَصَحَ بِمَوَالِيْهِ * (اَلتِّرْمِذِيُّ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ

warrior, or help to a religious warrior engaged in labour in the way of Allah, or gift of a fast-running horse to such a warrior is best.

1014. Here prayer means optional prayer. The word '70' signifies a great number in the Arabic tongue. This was pronounced when the combined forces of the enemies were out in war to crush the infant Islam in its cradle.

wound of Jihad, meets Allah with defect in him.

—*Tirmizi, Ibn Majah.*

صلعم مَنْ لَقِيَ اللّٰهَ بِغَيْرِ اَثَرٍ مِنْ جِهَادٍ لَقِيَ اللّٰهَ وَ فِيْهِ ثُلْمَةٌ *

(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

43. **Abdullah-b-Hubshi** reported that the Prophet was asked: Which of the actions is best? He said: Prolonged standing (in prayer). He was questioned: Which charity is best? He said: Strivings of a man of small means. He was questioned: Which migration is best? He said: He who flees away from what Allah has prohibited for him. He was questioned: Which Jihad is best? He said: He who fights with the polytheists with his property and his life. He was questioned: Which murder is the most honourable? He said: (The murder of) one whose blood is shed and whose best horse is sacrificed. *Abu Daud narrated it. And in a narration of Nisai*: The Holy Prophet was asked: Which of the actions is best? He said: Faith wherein there is no doubt, and Jihad wherein there is no treachery, and pilgrimage sincerely undertaken. He was questioned: Which prayer is best? He said: Prolonging prostration. *Afterwards the both agreed regarding the remainder.* 1015

عَنْ عَبْدِ اللّٰهِ بْنِ حُبْشِيٍّ اَنَّ النَّبِيَّ صلعم سُئِلَ اَيُّ الْاَعْمَالِ اَفْضَلُ قَالَ طُوْلُ الْقِيَامِ قِيْلَ فَاَيُّ الصَّدَقَةِ اَفْضَلُ قَالَ جُهْدُ الْمُقِلِّ قِيْلَ فَاَيُّ الْهِجْرَةِ اَفْضَلُ قَالَ مَنْ هَجَرَ مَا حَرَّمَ اللّٰهُ عَلَيْهِ قِيْلَ فَاَيُّ الْجِهَادِ اَفْضَلُ قَالَ مَنْ جَاهَدَ الْمُشْرِكِيْنَ بِمَالِهِ وَ نَفْسِهِ قِيْلَ فَاَيُّ الْقَتْلِ اَشْرَفُ قَالَ مَنْ اُهْرِيْقَ دَمُهُ وَ عُقِرَ جَوَادُهُ رواه ابوداود

وَفِيْ رِوَايَةِ النَّسَائِيِّ اَنَّ النَّبِيَّ صلعم سُئِلَ اَيُّ الْاَعْمَالِ اَفْضَلُ قَالَ اِيْمَانٌ لَاشَكَّ فِيْهِ وَ جِهَادٌ لَا غُلُوْلَ فِيْهِ وَحَجَّةٌ مَبْرُوْرَةٌ قِيْلَ فَاَيُّ الصَّلٰوةِ اَفْضَلُ قَالَ طُوْلُ الْقُنُوْتِ ثُمَّ اتَّفَقَا فِي الْبَاقِيْ *

1015. The best things as said by the Prophet are many. This discrepancy has been reconciled. The Prophet spoke about a thing and laid stress on it according to times and

44. **Meqdam-b-Ma'ad-i-Kareb** reported that the Messenger of Allah said: There are six virtues of a martyr near Allah. At the first instance he is forgiven, he is shown his place in Paradise, he is protected from punishment of the grave, he is kept safe from the great catastrophe, a crown of glory is put upon his head, one jewel of which is better than the world and what is therein, he will be married to seventy-two wives of black eyed virgins, and he will be given permission to make intercession for seventy of his relations. —*Tirmizi, Ibn Majah.*

عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لِلشَّهِيْدِ عِنْدَ اللّٰهِ سِتُّ خِصَالٍ يُغْفَرُ لَهُ فِيْ اَوَّلِ دَفْعَةٍ وَيُرٰى مَقْعَدَهُ مِنَ الْجَنَّةِ وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ وَيَاْمَنُ مِنَ الْفَزَعِ الْاَكْبَرِ وَيُوْضَعُ عَلٰى رَاْسِهِ تَاجُ الْوَقَارِ الْيَاقُوْتَةُ مِنْهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا وَيُزَوَّجُ ثِنْتَيْنِ وَسَبْعِيْنَ زَوْجَةً مِنَ الْحُوْرِ الْعِيْنِ وَيُشَفَّعُ فِيْ سَبْعِيْنَ مِنْ اَقْرِبَائِهِ * (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

45. **Same** reported that the Messenger of Allah said: A martyr will not feel the pangs of murder except as one of you feels pangs of a sting.

—*Nisai, Tirmizi (Approved, Rare).*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلشَّهِيْدُ لَا يَجِدُ اَلَمَ الْقَتْلِ اِلَّا كَمَا يَجِدُ اَحَدُكُمُ اَلَمَ الْقَرْصَةِ *

(اَلنَّسَائِيُّ وَالتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

46. **Abdullah b-Amr** reported that the Holy Prophet said: Don't embark on sea unless as a pilgrim, or a Muhrim, or a Gazi in the way of Allah, because under the sea there is fire, and under the fire there is sea.

—*Abu Daud.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَاتَرْكَبِ الْبَحْرَ اِلَّا حَاجًّا اَوْ مُعْتَمِرًا اَوْ غَازِيًا فِيْ سَبِيْلِ اللّٰهِ فَاِنَّ تَحْتَ الْبَحْرِ نَارًا وَتَحْتَ النَّارِ بَحْرًا * (اَبُوْدَاوُدَ)

47. **Omme-Haram** reported from the Prophet who said: The sojourner in the sea whom vomitting afflicts has got the

عَنْ اُمِّ حَرَامٍ عَنِ النَّبِيِّ صلعم قَالَ اَلْمَائِدُ فِي الْبَحْرِ الَّذِيْ يُصِيْبُهُ الْقَيْءُ لَهُ

circumstances and according to temperaments of men. A miser was told that charity is best, a spendthrift was told that economy is best and so on. See note 46.

reward of a martyr, and a drowned man has got the reward of two martyrs. —*Abu Daud.*

48. **Abu Malek al-Ash'ari** reported: I heard the Messenger of Allah say: Whoso goes out in the way of Allah and then dies or is killed, or his horse or his camel tramples him to death, or a serpent bites him, or he dies upon his bed of whatever calamity Allah wishes, he is a martyr and there is certainly Paradise for him. —*Abu Daud.*

49. **Abdullah-b-Amr** reported that the Messenger of Allah said: To return home (from jihad) is like jihad. [1016] —*Abu Daud.*

50. **Same** reported that the Ms. of Allah said: For a Gazi, there is his reward; and for one who gives property to a Gazi, there is his reward and the reward of a Gazi. —*Abu Daud.*

51. **Abu Ayyub** reported that he heard the Holy Prophet say: The cities will soon be conquered by you and there will soon be well-equipped army arrayed over you in which there will be several detachments. A man will become displeased with a detachment and will flee away from his people. Afterwards

أجر شهيد و الغريق له اجر شهيدين *

(ابو داود)

عن ابي مالك الاشعري قال سمعت رسول الله صلعم يقول من فصل في سبيل الله فمات او قتل او وقصه فرسه او بعيره او لدغته هامة او مات على فراشه بأي حتف شاء الله فانه شهيد و ان له الجنة.

(ابوداود)

عن عبد الله بن عمرو ان رسول الله صلعم قال قفلة كغزوة * (ابوداود)

عنه قال قال رسول الله صلعم الغازي اجره و لمجاعل اجره و اجر الغازي *

(ابوداود)

عن ابي ايوب سمع النبي صلعم يقول ستفتح عليكم الامصار و ستكون جنود مجندة يقطع عليكم فيها بعوث فيكره الرجل البعث فيتخلص من قومه

1016 The act of returning to respective houses after Jihad is included within actual Jihad, and whatever reverse is met while thus returning is met with the rewards of Jihad.

he will search for other peoples. He will present himself to those of them who will take him in such army. Behold ! he will get reward up to the last drop of his blood. 1017

—*Abu Daud.*

52. **Ya'la-b-Umayyah** reported that the Holy Prophet gave permission to fight while I was extremely old and I had no servant. I sought for a labourer who would suffice me. I found a man whom I appointed for three dinars. When booty was acquired, I intended to be rewarded with his share. I came to the Prophet and narrated it to him. He said : I don't find in this fight of his in this world and in the next except only the dinars which have been fixed. —*Abu Daud.*

53. **Abu Hurairah** reported that a man asked : O Ms. of Allah ! a man intends to fight in the way of Allah and seeks the vain goods of this world. The Holy Prophet said : There is no reward for him.

—*Abu Daud.*

ثم يتصفح القبائل بعرض نفسه عليهم من اكفيه بعث كذا الا ولذلك الاجير الى اخر قطرة من دمه * (ابوداود)

عن يعلى بن امية قال اذن رسول الله صلعم بالغزو وانا شيخ كبير ليس لي خادم فالتمست اجيرا يكفيني فوجدت رجلا سميت له ثلثة دنانير فلما حضرت غنيمة اردت ان اجري له سهمه فجئت النبي صلعم فذكرت له فقال ما اجد له في غزوته هذه الا ما كان له دنانيره التي سميت * (ابوداود)

عن ابي هريرة ان رجلا قال يا رسول الله رجل يريد الجهاد في سبيل الله وهو يبتغي عرضا من عرض الدنيا فقال النبي صلعم لا اجر له * (ابوداود)

1017. This is a prophecy from the Holy Prophet that within a few years the Muslims would conquer vast territories, and there would be standing armies who would be sent for war in cases of emergency. They would seek for remuneration and salary for themselves. If they received salary, they would not be martyrs as they would not receive the rewards of a martyr. See how that prophecy have been literally fulfilled, and how self-less were the martyrs in days of yore. The next hadis corroborates this view. This shows that everybody in Islam should be soldiers on a voluntary basis in order to have rewards of a martyr.

54. **Mu'az** reported that the Ms. of Allah said : Battle is of two kinds. As for (the battle of) one who seeks the pleasure of Allah, obeys the commander, spends the most valuable property, has easy dealings with cosharer and avoids dispute, everything, his sleep and his wakefulness, is a reward. As for one who fights for heroism, vanity and show and disobeys the commander and spreads dissension in the earth, he will surely not come back with full hand. 1018

—*Malek, Abu Daud, Nisai.*

عَنْ مُعَاذٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْغَزْوُ غَزْوَانِ فَاَمَّا مَنِ ابْتَغَى وَجْهَ اللّٰهِ وَاَطَاعَ الْاِمَامَ وَاَنْفَقَ الْكَرِيْمَةَ وَيَاسَرَ الشَّرِيْكَ وَاجْتَنَبَ الْفَسَادَ فَاِنَّ نَوْمَهٗ وَنُبْهَهٗ اَجْرٌ كُلُّهٗ وَاَمَّا مَنْ غَزَا فَخْرًا وَّرِيَاءً وَّسُمْعَةً وَعَصَى الْاِمَامَ وَاَفْسَدَ فِى الْاَرْضِ فَاِنَّهٗ لَمْ يَرْجِعْ بِالْكَفَافِ *

(مَالِكٌ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ)

55. **Abdullah-b-Amr** reported that he asked : O Ms. of Allah ! inform me about Jihad. He said : O Abdullah-b-Amr ! if you fight patiently, hoping for reward, Allah will resurrect you as patient, hopeful of reward ; and if you fight for show and vanity, Allah will resurrect you with show and vanity. O Abdullah-b-Amr ! in whatever condition you will fight or be killed, Allah will resurrect you upon that condition. 1019 —*Abu Daud.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو اَنَّهٗ قَالَ يَا رَسُوْلَ اللّٰهِ اَخْبِرْنِيْ عَنِ الْجِهَادِ فَقَالَ يَا عَبْدَ اللّٰهِ بْنَ عَمْرٍو اِنْ قَاتَلْتَ صَابِرًا مُحْتَسِبًا بَعَثَكَ اللّٰهُ صَابِرًا مُحْتَسِبًا وَاِنْ قَاتَلْتَ مُرَائِيًا مُكَاثِرًا بَعَثَكَ اللّٰهُ مُرَائِيًا مُكَاثِرًا يَا عَبْدَ اللّٰهِ بْنَ عَمْرٍو عَلٰى اَيِّ حَالٍ قَاتَلْتَ اَوْ قُتِلْتَ بَعَثَكَ اللّٰهُ عَلٰى تِلْكَ الْحَالِ *

(اَبُوْدَاوٗدَ)

1018. Such a man, though he fights for Jihad, will not get full rewards in the sense that his sins will not be forgiven. There is the contrary case with one who fights with pure intention.

1019. He who fights for show and vanity and to increase wealth will become the object of show and ridicule in the next world. He will be shown to all people with his false show of vanity and pride. In order therefore to get full rewards of martyrdom, intention must be pure and disinterested attended with no personal name and gain.

56. **Abu Omamah** reported from the Holy Prophet who said : Nothing is dearer to Allah than two drops and two marks : One drop of tears out of fear of Allah, and one drop of blood shed in the way of Allah ; and as for the two marks, one mark in the way of Allah, and another mark in (discharge of) an obligatory duty of the obligatory duties of the Almighty Allah.

—*Tirmizi (Approved, Rare).*

57, **Oqbah-b-Malek** reported from the Messenger of Allah who said : Why do you fail, in case I send a man (as commander) who does not go to obey my command, to appoint one in his place who will go to obey my command ? [1020] —*Abu Daud.*

58. **Obadah-b-Swamet** reported that the Ms. of Allah said : Whoso fights in the way of Allah and does not wish but for a fetter, there is for him what he has intended. [1021] —*Nisai.*

59. **Abu Sayeed** reported that the Apostle of Allah said : Whoso is pleased with Allah as Lord and with Islam as religion

عَنْ اَبِي اُمَامَةَ عَنِ النَّبِيِّ صلعم قَالَ لَيْسَ شَيْءٌ اَحَبَّ اِلَى اللّٰهِ مِنْ قَطْرَتَيْنِ وَاَثَرَيْنِ قَطْرَةُ دُمُوْعٍ مِنْ خَشْيَةِ اللّٰهِ وَقَطْرَةُ دَمٍ يُهْرَاقُ فِيْ سَبِيْلِ اللّٰهِ وَاَثَرٌ فِيْ فَرِيْضَةٍ مِنْ فَرَائِضِ اللّٰهِ تَعَالٰى *

اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

عَنْ عُقْبَةَ بْنِ مَالِكٍ عَنِ النَّبِيِّ صلعم قَالَ اَعْجَزْتُمْ اِذَا بَعَثْتُ رَجُلًا فَلَمْ يَمْضِ لِاَمْرِيْ اَنْ تَجْعَلُوْا مَكَانَهٗ مَنْ يَمْضِيْ لِاَمْرِيْ * (اَبُوْدَاوٗدَ)

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ غَزَا فِيْ سَبِيْلِ اللّٰهِ وَلَمْ يَنْوِ اِلَّا عِقَالًا فَلَهٗ مَانَوٰى - (اَلنَّسَائِيُّ)

عَنْ اَبِيْ سَعِيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ مَنْ رَضِيَ بِاللّٰهِ رَبًّا وَبِالْاِسْلَامِ دِيْنًا

1020. Thus disobedience by any commander to obey the supreme command of a constituted authority or the rules of Shariat of Islam will deserve punishment in the form of dismissal.

1021. This is extreme view of Jihad with extreme intention of piety for joining Jihad. It is indicated here that Jihad should be undertaken for no insignificant object such as rope or fetter. It is, however, admitted by the jurists that the object of booty is not unlawful if attended with pious niyyat.

and with Muhammad as an apostle, Paradise becomes compulsory for him. Abu Sayeed was astonished at this and said: O Messenger of Allah! repeat it to me. So he repeated it to him. Afterwards he said: And there is another thing for which Allah raises up a servant to one hundred ranks in Paradise. The difference between every two ranks is as the difference between heaven and earth. He asked: O Apostle of Allah! what is it? He said: War in the way of Allah, war in the way of Allah, war in the way of Allah. —*Muslim.*

بِمُحَمَّدٍ رَسُولًا وَجَبَتْ لَهُ الْجَنَّةُ فَعَجِبَ لَهَا أَبُو سَعِيدٍ فَقَالَ أَعِدْهَا عَلَيَّ يَا رَسُولَ اللهِ فَأَعَادَهَا عَلَيْهِ ثُمَّ قَالَ وَأُخْرَى يَرْفَعُ اللهُ بِهَا الْعَبْدَ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ قَالَ وَمَا هِيَ يَا رَسُولَ اللهِ قَالَ الْجِهَادُ فِي سَبِيلِ اللهِ الْجِهَادُ فِي سَبِيلِ اللهِ الْجِهَادُ فِي سَبِيلِ اللهِ * (مُسْلِمٌ)

60. **Abu Musa** reported that the Messenger of Allah said: Verily the doors of Paradise are under the shades of swords. A man with worn-out appearance got up and said: O Abu Musa! have you heard the Ms. of Allah say this? 'Yes' said he. Then he went to his companions and said: I tender you greetings Then he broke off the cover of his sword, threw it off and rushed with his sword towards the enemy. He fought therewith till he was killed. —*Muslim.*

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللهِ صلعم إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ فَقَامَ رَجُلٌ رَثُّ الْهَيْئَةِ فَقَالَ يَا أَبَا مُوسَى أَنْتَ سَمِعْتَ رَسُولَ اللهِ صلعم يَقُولُ هٰذَا قَالَ نَعَمْ فَرَجَعَ إِلَى أَصْحَابِهِ فَقَالَ أَقْرَءُ عَلَيْكُمُ السَّلَامَ ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ فَأَلْقَاهُ ثُمَّ مَشَى بِسَيْفِهِ إِلَى الْعَدُوِّ فَضَرَبَ بِهِ حَتَّى قُتِلَ * (مُسْلِمٌ)

61. **Ibn Abbas** reported that the Messenger of Allah said to his companions: When your brethren will be killed in the

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ صلعم قَالَ لِأَصْحَابِهِ إِنَّهُ لَمَّا أُصِيبَ إِخْوَانُكُمْ يَوْمَ

battle of Uhud, Allah will put their souls in the belly of a green bird which will frequent the rivers of Paradise eating its fruits and taking shelter of gold lamps hanging under the shade of the Throne. When they will find the fragrance of their etables, their drinks and their sleeping beds, they will exclaim: Who will convey message for us to our brethren that we are alive in Paradise, so that none will excite disinterest about Paradise and to participate in Jihad? Then the Almighty Allah will say. I shall convey to them on your behalf. So the Almighty Allah revealed: "And you must not consider these who are martyred in Allah's way as dead, but they are alive" up to the last verse. 1022 *Abu Daud.*

أحد جعل الله ارواحهم في جوف طير خضر ترد انهار الجنة تاكل من ثمارها و تاوي الى قناديل من ذهب معلقة في ظل العرش فلما وجدوا طيب مأكلهم و مشربهم و مقيلهم قالوا من يبلغ اخواننا عنا انا احياء في الجنة لئلا يزهدوا في الجنة ولا ينكلوا عند الحرب فقال الله تعالى انا ابلغهم عنكم فانزل الله تعالى ولا تحسبن الذين قتلوا في سبيل الله امواتا بل احياء الى اخر الاية * (ابوداود)

62. **Abdur Rahman-b-Abi Amirah** reported that the Ms. of Allah said: No Muslim soul which its Lord takes away will like to return to you and to have for it this world and what is therein except a martyr. Ibn Amirah said that the Holy Prophet had said: That I should be killed in the way of Allah

عن عبد الرحمن بن ابي عميرة ان رسول الله صلعم قال ما من نفس مسلمة يقبضها ربها تحب ان ترجع اليكم وان لها الدنيا وما فيها غير الشهيد قال ابن ابي عميرة قال رسول الله صلعم لان اقتل في سبيل الله احب

1022. The remaining verse is the following:—nay, they are alive near their Lord being given sustenance, being pleased with what Allah gave them out of His Grace and rejoicing for those who (being left behind them) have not yet joined them, there is no fear for them, nor shall they grieve—(3:168Q).

is dearer to me than there should be for me the inhabitants of camps and buildings. 1023

—*Nisai.*

63. **Hasna'a-bn-Muwayiah** reported: My uncle informed me. He said: I asked the Prophet: Who is in Paradise? He replied: The Prophet is in Paradise, the martyr is in Paradise, the new born babe is in paradise, and the one buried alive is in Paradise.

—*Abu Daud.*

64. **Ali**, Abu Darda'a, Abu Hurairah, Abu Omamah, Abdullah-b-Umar, Jaber-b Abdullah, Imran-b-Hussain (Allah be pleased with them all)—all reported from the Ms. of Allah that he said: Whoso sends contribution in the way of Allah and stays at his house, there will be for him 700 dirhams for every dirham, and whoso fights with his own-self in the way of Allah and spends for that cause, there will be 700,000 dirhams for him for every dirham. Afterwards he recited the verse: And Allah multiplies for whom He pleases. 1024

—*Ibn Majah.*

اَلَيَّ مِنْ اَنْ يَّكُوْنَ لِيْ اَهْلُ الْوَبَرِ وَالْمَدَرِ * (اَلنَّسَائِيُّ)

عَنْ حَسْنَاءَ بِنْتِ مُعَاوِيَةَ قَالَتْ حَدَّثَنَا عَمِّيْ قَالَ قُلْتُ لِلنَّبِيِّ صلعم مَنْ فِى الْجَنَّةِ قَالَ النَّبِيُّ فِى الْجَنَّةِ وَالشَّهِيْدُ فِى الْجَنَّةِ وَالْمَوْلُوْدُ فِى الْجَنَّةِ وَالْوَئِيْدُ فِى الْجَنَّةِ * (اَبُوْدَاوُدَ)

عَنْ عَلِيٍّ وَاَبِى الدَّرْدَاءِ وَاَبِيْ هُرَيْرَةَ وَاَبِىْ اُمَامَةَ وَعَبْدِ اللّٰهِ بْنِ عُمَرَ وَعَبْدِ اللّٰهِ بْنِ عَمْرٍو وَجَابِرِ بْنِ عَبْدِ اللّٰهِ وَعِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللّٰهُ عَنْهُمْ اَجْمَعِيْنَ كُلِّهِمْ يُحَدِّثُ عَنْ رَسُوْلِ اللّٰهِ صلعم اَنَّهٗ قَالَ مَنْ اَرْسَلَ نَفَقَةً فِيْ سَبِيْلِ اللّٰهِ وَاَقَامَ فِيْ بَيْتِهٖ فَلَهٗ بِكُلِّ دِرْهَمٍ سَبْعُمِائَةِ دِرْهَمٍ وَمَنْ غَزَا بِنَفْسِهٖ فِيْ سَبِيْلِ اللّٰهِ وَاَنْفَقَ فِيْ وَجْهِهٖ ذٰلِكَ فَلَهٗ بِكُلِّ دِرْهَمٍ سَبْعُمِائَةِ اَلْفِ دِرْهَمٍ ثُمَّ تَلَا هٰذِهِ الْاٰيَةَ وَاللّٰهُ يُضَاعِفُ لِمَنْ يَّشَاءُ * (اِبْنُ مَاجَةَ)

1023. Camps are generally used by villagers and buildings by townsmen. They include the inhabitants of the world in towns and villages.

1024. See note 644 and the verse 30.39Q. A seed of paddy sprouts forth hundreds of paddy if certain circumstances are fulfilled in cultivation, watering etc, Similar

65. **Fuzalah-b-Oabid** reported: I heard Omar-b-Al-khattab say: I heard the Prophet say: Martyrs are four-a believing man of firm faith who meets enemy and believes Allah as true till he dies, he is one towards whom people will raise up their looks on the Resurrection Day like this, he raised up his head till his cap fell down (I don't know whether it was the cap of the Prophet or of Omar); he said: And a believing man of firm faith who meets enemy whose skin has been as it were pierced with thorny acacia shrubs out of cowardice,[1025] a sudden arrow comes across him and it kills him, he is in the second rank; and a believing man who mixes up good works with other bad works and meets enemy and believes Allah as true till he is killed, he is in the third rank; and a believing man who commits oppression on his soul, meets enemy and believes Allah as true till he is killed, he is in the fourth rank.

—*Tirmizi (Approved, Rare).*

عَنْ فُضَالَةَ بْنِ عُبَيْدٍ قَالَ سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ يَقُولُ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ الشُّهَدَاءُ اَرْبَعَةٌ رَجُلٌ مُؤْمِنٌ جَيِّدُ الْاِيْمَانِ لَقِيَ الْعَدُوَّ فَصَدَقَ اللّٰهَ حَتّٰى قُتِلَ فَذٰلِكَ الَّذِي يَرْفَعُ النَّاسُ اِلَيْهِ اَعْنَاقَهُمْ يَوْمَ الْقِيٰمَةِ هٰكَذَا وَرَفَعَ رَاْسَهُ حَتّٰى سَقَطَتْ قَلَنْسُوَتُهُ فَمَا اَدْرِي اَقَلَنْسُوَةُ عُمَرَ اَرَادَ اَمْ قَلَنْسُوَةَ النَّبِيِّ صلعم قَالَ وَرَجُلٌ مُؤْمِنٌ جَيِّدُ الْاِيْمَانِ لَقِيَ الْعَدُوَّ كَاَنَّمَا ضُرِبَ جِلْدُهُ بِشَوْكٍ طَلْحٍ مِنَ الْجُبْنِ اَتَاهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ فَهُوَ فِي الدَّرَجَةِ الثَّانِيَةِ وَرَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَاٰخَرَ سَيِّئًا لَقِيَ الْعَدُوَّ فَصَدَقَ اللّٰهَ حَتّٰى قُتِلَ فَذٰلِكَ فِي الدَّرَجَةِ الثَّالِثَةِ وَرَجُلٌ مُؤْمِنٌ اَسْرَفَ عَلٰى نَفْسِهِ لَقِيَ الْعَدُوَّ فَصَدَقَ اللّٰهَ حَتّٰى قُتِلَ فَذٰلِكَ فِي الدَّرَجَةِ الرَّابِعَةِ * اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

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is the application of the rule in spiritual kingdom. The increase depends upon the degree of intention and efforts.

1025. This means that his hair stands on end out of cowardice and fear. Four kinds of martyrs are the following—God-fearing brave man, a God-fearing coward man, a simple believer having good and bad actions at his credit but brave, and a simple believer, sinful and coward. These are from classes of men in order of merit.

66. **Abu Omamah** reported that the Ms. of Allah said: The best of charities is the shade of a camp in the way of Allah, and the labour of a servant in the way of Allah, and galloping of a mare in the way of Allah. —*Tirmizi.*

عَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَفْضَلُ الصَّدَقَاتِ ظِلُّ فُسْطَاطٍ فِيْ سَبِيْلِ اللّٰهِ وَ مِنْحَةُ خَادِمٍ فِيْ سَبِيْلِ اللّٰهِ وَ طَرُوْقَةُ فَحْلٍ فِيْ سَبِيْلِ اللّٰهِ * (اَلتِّرْمِذِيُّ)

67. **Khuraim-b-Fatek** reported that the Ms. of Allah said: Whoso incurs an expenditure in the way of Allah, there is written for him 700 merits. —*Tirmizi, Nisai.*

عَنْ خُرَيْمِ بْنِ فَاتِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ اَنْفَقَ نَفَقَةً فِيْ سَبِيْلِ اللّٰهِ كُتِبَ لَهٗ بِسَبْعِ مِائَةِ ضِعْفٍ * (اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ)

68. **Abdullah-b-Abbas** reported that the Messenger of Allah said: As for the fire-none but Allah shall punish therewith. —*Bukhari.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ النَّارَ لَا يُعَذِّبُ بِهَا اِلَّا اللّٰهُ * (اَلْبُخَارِيُّ)

521w. **Abu Sayeed al-Khodri** reported that the Ms. of Allah said: Verily the believers in the world are upon three classes —those who believe in Allah and His Apostle and then do not entertain doubt and fight with their properties and lives in the way of Allah, one in whom people feel secure regarding their properties and lives; and then one who, when he is about to fall in temptation, gives it up for the Almighty and Glorious Allah. —*Ahmad.*

عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ اَلْمُؤْمِنُوْنَ فِي الدُّنْيَا عَلٰى ثَلٰثَةِ اَجْزَاءٍ اَلَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَ جَاهَدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْ يَاْمَنُهُ النَّاسُ عَلٰى اَمْوَالِهِمْ وَ اَنْفُسِهِمْ ثُمَّ الَّذِيْ اِذَا اَشْرَفَ عَلٰى طَمَعٍ تَرَكَهُ اللّٰهُ عَزَّ وَ جَلَّ - (اَحْمَدُ)

321w. **Abu Omamah** reported.: We came out with the Ms. of Allah with an army. A man passed by a cave wherein there was

عَنْ اَبِيْ اُمَامَةَ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صلعم فِيْ سَرِيَّةٍ فَمَرَّ رَجُلٌ بِغَارٍ فِيْهِ

water and green vegetables. He mused within himself to station himself there and keep segregated from this world. Then he sought permission of the Ms. of Allah for that. The Holy Prophet said : Verily I have not been sent with Judaism or Christianity, but I have been raised up with the catholic upright religion. And by One in whose Hand there is the life of Muhammad, certainly marching in the morning or evening in the way of Allah is better than this world and what is therein, and certainly the place of someone of you in the rank (of army) is better than his prayer for 60 years. 1026 —*Ahmad.*

شَيْءٌ مِنْ مَاءٍ وَ بَقْلٍ فَحَدَّثَ نَفْسَهُ بِأَنْ يُقِيمَ فِيهِ وَ يَتَخَلَّى مِنَ الدُّنْيَا فَاسْتَأْذَنَ رَسُولَ اللّٰهِ صلعم فِي ذٰلِكَ فَقَالَ رَسُولُ اللّٰهِ صلعم إِنِّي لَمْ أُبْعَثْ بِالْيَهُودِيَّةِ وَلَا بِالنَّصْرَانِيَّةِ وَلٰكِنِّي بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَغَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللّٰهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَ لَمَقَامُ أَحَدِكُمْ فِي الصَّفِّ خَيْرٌ مِنْ صَلَاتِهِ سِتِّينَ سَنَةً * (أحمد)

322w. **Otbah-b-Abd as-Salami** reported that the Ms. of Allah said : Martyrs are three. (One is) a believer who fights in the way of Allah with his ownself and property ; when he encounters the enemy he fights till he is killed. The Ms. Allah said about him : That is the martyr who has been examined for the camp of Allah under His Throne. Prophets

عَنْ عُتْبَةَ بْنِ عَبْدٍ السُّلَمِيِّ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَلْقَتْلَى ثَلٰثَةٌ مُؤْمِنٌ جَاهَدَ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللّٰهِ فَإِذَا لَقِيَ الْعَدُوَّ قَاتَلَ حَتّٰى يُقْتَلَ قَالَ النَّبِيُّ صلعم فِيهِ فَذٰلِكَ الشَّهِيدُ الْمُمْتَحَنُ فِي خَيْمَةِ اللّٰهِ

1026. Christianity and Judaism invented monkery and aloofness from this world. The Quran says : They invented monkery—(57:27Q). Islam, however, abolished this strict notion of life. It teaches its followers to mix with this world, yet withal to remain aloof from it. It teaches easiness and not hardship in religious affairs. It is for this reason that Islam gained popularity which has not been the fate of any other religion. 'Hanafiyah' is the religion profounded by patriarch Abraham, the forefather of the Jewish and Christian prophets. It may mean upright religion founded on pure monotheism.

will not excel him but with one degree of Prophethood. And (another is) a believer who mixes good works with other evil works, fights with his ownself and his property in the way of Allah and meets the enemy and fights till he is killed. The Ms. of Allah said about him—He is a purifier that effaces his sins and his faults. Verily the sword is a great effacer of faults. He will be admitted in Paradise through whichever door he likes. And (another is) a hypocrite who fights with his self and property, meets enemy and fights till he is killed—he is in the fire. Verily the sword does not efface hypocrisy. —*Darimi.*

تَحْتَ عَرْشِهِ لَا يَفْضُلُهُ النَّبِيُّونَ إِلَّا بِدَرَجَةِ النُّبُوَّةِ وَمُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا جَاهَدَ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللهِ إِذَا لَقِيَ الْعَدُوَّ قَاتَلَ حَتَّى يُقْتَلَ قَالَ النَّبِيُّ صلعم فِيهِ مُمَصْمِصَةٌ مَحَتْ ذُنُوبَهُ وَخَطَايَاهُ إِنَّ السَّيْفَ مَحَّاءٌ لِلْخَطَايَا وَأُدْخِلَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَ وَمُنَافِقٌ جَاهَدَ بِنَفْسِهِ وَمَالِهِ فَإِذَا لَقِيَ الْعَدُوَّ قَاتَلَ حَتَّى يُقْتَلَ فَذَلِكَ فِي النَّارِ إِنَّ السَّيْفَ لَا يَمْحُو النِّفَاقَ * (الدَّارِمِيُّ)

324w. **Ibn A'yez** reported that the Ms. of Allah came out for funeral prayer of a man. When he was placed, Omar-b-al-Khattab said: O Ms. of Allah, don't pray over him, as he is a transgressing person. Then the Holy Prophet looked towards the people and asked: Have anybody among you seen Him in any action of Islam? 'Yes' reported a man, 'O Ms. of Allah, he was a guard for one night in the way of Allah. Then the Ms. of Allah led prayer over him and scattered earth over him. He said: Your companions

عَنِ ابْنِ عَائِذٍ قَالَ خَرَجَ رَسُولُ اللهِ صلعم فِي جَنَازَةِ رَجُلٍ فَلَمَّا وُضِعَ قَالَ عُمَرُ بْنُ الْخَطَّابِ لَا تُصَلِّ عَلَيْهِ يَا رَسُولَ اللهِ فَإِنَّهُ رَجُلٌ فَاجِرٌ فَالْتَفَتَ رَسُولُ اللهِ صلعم إِلَى النَّاسِ فَقَالَ هَلْ رَآهُ أَحَدٌ مِنْكُمْ عَلَى عَمَلٍ الْإِسْلَامِ فَقَالَ رَجُلٌ نَعَمْ يَا رَسُولَ اللهِ حَرَسَ لَيْلَةً فِي سَبِيلِ اللهِ فَصَلَّى عَلَيْهِ رَسُولُ اللهِ صلعم وَحَثَى عَلَيْهِ التُّرَابَ وَقَالَ أَصْحَابُكَ يَظُنُّونَ أَنَّكَ مِنْ أَهْلِ النَّارِ وَأَنَا أَشْهَدُ

have thought that you are in the fire; I bear witness that you are one of the inmates of Paradise. He said: O Omar, verily you will not be asked about actions of men, but you will be asked about Islam. —*Baihaqi.*

انَّكَ مِنْ اَهْلِ الْجَنَّةِ وَقَالَ يَاعُمَرُ اِنَّكَ لَا تُسْئَلُ عَنْ اَعْمَالِ النَّاسِ وَلٰكِنْ تُسْأَلُ عَنِ الْفِطْرَةِ * (اَلْبَيْهَقِيُّ)

SECTION 2

1027 Instrmuents of war

For want of scientific inventions in early days, instruments of war were of crude forms. Duels or hand to hand fights were then the common things attended with boastings, heroism and rash dashings. The most important instruments of war at that time were arrows, swords, lances, shields, horses, mules and camels. There were coats of mails to protect the soldiers from attacks. The Arabs are skilled in the art of archery, and the Holy Prophet gave special importance to shootings in actual fightings. From that it is seen that guns, machine-guns etc. are also allowed in war. Horse-riding was recommended by the Holy Prophet. Swords were used either on horse back or on foot. Hazrat Ali had a famous sword named 'Zul-fiqer'. This sword acquired a special fame in Islam as it helped the propagation of Islam and saved it many times from utter crush. Music was not in vogue in war in general form at the time of the Prophet, but the latter Caliphs freely used it to encourage the soldiers in actual fighting. Regarding standards of war, the Holy Prophet attached special significance. He always used standards which were the symbols of unity of Allah and Brotherhood of the Faithful. In the battle of Badr, the Holy Prophet had three banners—one white and two black. Sometimes, a banner marked with the cresent was used as it is a symbol of prosperity in view of the fact that it grows and grows till it attains full light.

CONTENTS. Prophecy about conquest of Roman empire—28:70; whoso gets old in Islam will get a light on the Resurrection Day—28:81; no race except in three things—28:82; best horse—28:84; there is no forced realisation in Zakat—28:88; three things special for the Quraish - 28:89; wives dear to Prophet—28:97.

69. **Oqbah-b-A'mer** reported : I heard the the Messenger of Allah say while he was delivering sermon upon the pulpit : Prepare strength for them as far as you can. Behold ! strength is in shooting ; behold ! strength is in shooting ; behold ! strength is in shooting.

—*Muslim.*

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ وَاَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ اَلَا اِنَّ الْقُوَّةَ الرَّمْيُ اَلَا اِنَّ الْقُوَّةَ الرَّمْيُ اَلَا اِنَّ الْقُوَّةَ الرَّمْيُ * (مُسْلِمٌ)

70. **Same** reported : I heard the Messenger of Allah say : The Roman empire will soon be conquered by you and Allah will make you self-supporting. So none of you should be weak in archery with his arrows.

—*Muslim.*

عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ سَتُفْتَحُ عَلَيْكُمُ الرُّومُ فَيَكْفِيكُمُ اللّٰهُ فَلَا يَعْجِزْ اَحَدُكُمْ اَنْ يَلْهُوَ بِاَسْهُمِهِ * (مُسْلِمٌ)

71. **Same** reported : I heard the Messenger of Allah say : Whoso learns archery and then leaves it is not of us, or is disobedient. [1028]

—*Muslim.*

عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ مَنْ عَلِمَ الرَّمْيَ ثُمَّ تَرَكَهُ فَلَيْسَ مِنَّا اَوْ قَدْ عَصَى * (مُسْلِمٌ)

72. **Salamah-b-al-Ak'wa'a** reported that the Messenger of Allah went to a people who accepted Islam. They were practising archery in the market. He said : O children of Ismail, practise archery because your forefather was an archer, and I am with the children of so and so coming from one of the two branches. They stopped

عَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ خَرَجَ رَسُولُ اللّٰهِ صلعم عَلَى قَوْمٍ مِنْ اَسْلَمَ يَتَنَاضَلُونَ بِالسُّوقِ فَقَالَ ارْمُوا بَنِي اِسْمٰعِيلَ فَاِنَّ اَبَاكُمْ كَانَ رَامِيًا وَاَنَا مَعَ بَنِي فُلَانٍ لِاَحَدِ الْفَرِيقَيْنِ فَاَمْسَكُوا

1028. This shows that periodical military training is necessary for Muslims and that this training should continually go on in the best interests of Islam.

their hands. He asked: What is the matter with you? They replied: And how shall we practise archery while you are with the children of so and so? He said: Practise archery, and I am with you, everyone of you. —*Bukhari.*

بِأَيْدِيهِمْ فَقَالَ مَالَكُمْ قَالُوا وَكَيْفَ نَرْمِي وَأَنْتَ مَعَ بَنِي فُلَانٍ قَالَ ارْمُوا وَأَنَا مَعَكُمْ كُلِّكُمْ * (اَلْبُخَارِيُّ)

73, **Anas** reported that Abu Talha used to practise Archery with the Holy Prophet with the same lance, and Abu Talha was a good archer. Whenever he shot, the Prophet used to go there and look to the place of his shooting. —*Bukhari.*

عَنْ أَنَسٍ قَالَ كَانَ أَبُو طَلْحَةَ يَتَتَرَّسُ مَعَ النَّبِيِّ صلعم بِتُرْسٍ وَاحِدٍ وَكَانَ أَبُو طَلْحَةَ حَسَنَ الرَّمْيِ فَكَانَ إِذَا رَمَى تَشَرَّفَ النَّبِيُّ صلعم فَيَنْظُرُ إِلَى مَوْضِعِ نَبْلِهِ * (اَلْبُخَارِيُّ)

74. **Same** reported that the Messenger of Allah said: Fortune lies in the forelocks of horses. 1029 —*Agreed.*

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم اَلْبَرَكَةُ فِي نَوَاصِي الْخَيْلِ * (مُتَّفَقٌ عَلَيْهِ)

75. **Jarir-b-Abdullah** reported: I saw the Holy Prophet twisting the forelock of a horse with his finger and saying: As for horses, fortune, reward and booty are tied up with their forelocks up to the Resurrection Day. —*Muslim.*

عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ رَأَيْتُ رَسُولَ اللهِ صلعم يَلْوِي نَاصِيَةَ فَرَسٍ بِأُصْبُعِهِ وَهُوَ يَقُولُ اَلْخَيْلُ مَعْقُودٌ بِنَوَاصِيهَا اَلْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ اَلْأَجْرُ وَالْغَنِيمَةُ * (مُسْلِمٌ)

76. **Abu Hurairah** reported that the Messenger of Allah said: Whoso keeps a horse confined in the way of Allah 1030 out of belief in Allah and belief in His Covenant, then

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنِ احْتَبَسَ فَرَسًا فِي سَبِيلِ اللهِ إِيمَانًا بِاللهِ وَتَصْدِيقًا بِوَعْدِهِ فَإِنَّ شِبَعَهُ

1029. Good horses are blessings in a war. They formed the chief munitions of war in early times.

1030. One who supplies horses with manures, grass etc. in the way of Allah will get ample rewards.

verily its surfeit, its drops, its dung and its urine will be in his Balance on the Resurrection Day.

—*Bukhari.*

77. **Same** reported that the Prophet disliked *shikal* in a horse, and *shikal* is that a horse should have got whiteness in its left hoof, or in its left arm, or in its right arm and left hoof.

—*Muslim.*

78. **Abdullah-b-Omar** reported that the Prophet had a race of trained horses from Hafya. Their destination was *Saniyya-tul Wada'a*; and there is (the distance of) six miles between them. Then he had also races between two untrained horses from *Saniyyah* to the mosque of Banu Zuraiq, and there is a mile between these two places. 1081 —*Agreed.*

79. **Anas** reported that the she-camel of the Prophet named Azba'a could not be surpassed (in race). A desert Arab came riding on it and then surpassed it. That gave a shock to the Muslims. The Prophet said: Verily it is the order of Allah that nothing

وريه و روثه و بوله في ميزانه يوم القيامة * (البخاري)

عنه قال كان رسول الله صلعم يكره الشكال في الخيل و الشكال ان يكون الفرس في رجله اليمنى بياض و في يده اليسرى او في يده اليمنى و رجله اليسرى. (مسلم)

عن عبد الله ابن عمر ان رسول الله صلعم سابق بين الخيل التي اضمرت من الحفياء و امدها ثنية الوداع و بينهما ستة اميال و سابق بين الخيل التي لم تضمر من الثنية الى مسجد بني زريق و بينهما ميل * (متفق عليه)

عن انس قال كانت ناقة لرسول الله تسمى العضباء و كانت لا تسبق فجاء اعرابي على قعود له فسبقها فاشتد ذلك على المسلمين فقال رسول الله صلعم

1081. Afwa is the name of a place, a few miles off from Medina. Saniyyatul wada'a is the name of a hill of Medina.

in this world will rise up but will be brought down by Him.

—*Bukhari.*

إِنَّ حَقًّا عَلَى اللهِ أَنْ لَا يَرْتَفِعَ شَيْءٌ مِنَ الدُّنْيَا إِلَّا وَضَعَهُ * (اَلْبُخَارِيُّ)

80. **Oqbah-b-A'mer** reported : I heard the Messenger of Allah say : Verily Allah will admit three persons in Paradise for an arrow, one who manufactures it hoping for reward in his good workmanship, one who throws it and one who hands it over to the hand of the archer. So shoot arrow and ride on ; and your archery is better to me than your riding. Everything with which a man plays is unlawful except his shooting with his arrows, his training of his horse and his playing with his wife, because those are of the truth.

Tirmizi, Ibn Majah, Abu Daud.

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ إِنَّ اللهَ تَعَالَى يُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ نَفَرٍ الْجَنَّةَ صَانِعَهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ وَالرَّامِيَ بِهِ وَمُنْبِلَهُ فَارْمُوا وَارْكَبُوا وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا كُلُّ شَيْءٍ يَلْهُو بِهِ الرَّجُلُ بَاطِلٌ إِلَّا رَمْيَهُ بِقَوْسِهِ وَتَأْدِيبَهُ فَرَسَهُ وَمُلَاعَبَتَهُ امْرَأَتَهُ فَإِنَّهُنَّ مِنَ الْحَقِّ *

(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَأَبُو دَاوُدَ)

81. **Abu Najihias Sulam** reported : I heard the Messenger of Allah say : He who hands over an arrow in the way of Allah, will get a rank in Paradise, and he who throws an arrow in the way of Allah will get the reward of emancipation of a slave, and he who grows old in Islam, will have a light on the Resurrection Day. [1032]

—*Baihaqi, Nisai, Tirmizi.*

عَنْ أَبِي نَجِيحٍ السُّلَمِيِّ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ مَنْ بَلَغَ بِسَهْمٍ فِي سَبِيلِ اللهِ فَهُوَ لَهُ دَرَجَةٌ فِي الْجَنَّةِ وَمَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ فَهُوَ لَهُ عَدْلُ مُحَرَّرٍ وَمَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ *

(اَلْبَيْهَقِيُّ وَالنَّسَائِيُّ وَالتِّرْمِذِيُّ)

1032. Baihaqi narrated it in full, Abu Daud the first portion, Nisai the first and the second, and Tirmizi the second and the third. The latter mentioned 'in the way of Allah' in place of 'Islam.'

82. **Abu Hurairah** reported that the Messenger of Allah said: There is no competition except in archery, or in camel-driving, or in horse-racing. 1083

—*Tirmizi, Abu Duud, Nisai.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا سَبَقَ اِلَّا فِي نَصْلٍ اَوْ خُفٍّ اَوْ حَافِرٍ * (اَلتِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَالنَّسَائِيُّ)

83. **Imran-b-Hussain** reported that the Messenger of Allah said: There is no Jalab, nor Janab; (Yahya added in his tradition—in mortgage). 1084

—*Abu Daud, Nisai.*

عَنْ عِمْرَانِ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا جَلَبَ وَلَا جَنَبَ زَادَ يَحْيٰى فِي حَدِيْثِهٖ فِي الرِّهَانِ *(اَبُوْدَاوُدَ وَالنَّسَائِيُّ)

84. **Abu Qatadah** reported from the Messenger of Allah who said: The best of horses is black with white forehead and having white upper lip, next to that a black horse with white forehead and white legs. If it is not black, it is a bay horse with these marks.

—*Tirmizi.*

عَنْ اَبِي قَتَادَةَ عَنِ النَّبِيِّ صلعم قَالَ خَيْرُ الْخَيْلِ الْاَدْهَمُ الْاَقْرَحُ الْاَرْثَمُ ثُمَّ الْاَقْرَحُ الْمُحَجَّلُ طُلْقُ الْيَمِيْنِ فَاِنْ لَمْ يَكُنْ اَدْهَمَ فَكُمَيْتٌ عَلٰى هٰذِهِ الشِّيَةِ - (اَلتِّرْمِذِيُّ)

85. **Abu Wahab Joshami** reported that the Messenger of Allah said: You should get a bay horse with white forehead

عَنْ اَبِي وَهْبٍ الْجُشَمِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم عَلَيْكُمْ بِكُلِّ كُمَيْتٍ اَغَرَّ

1083 Race of camels and horses and competition in shootings can be organised on conditional terms, as they encourage military training. This principle extends lawfully to other animals and materials of war.

1084. Jalab is used in Zakat or compulsory charity. The collector of Zakat lands at a remote place and informs the payer to come to him for payment of Zakat either in money or in kind. This is called Jalab. Janab is entirely contrary. The payer goes to a distant place and informs the Collector to go there and take Zakat. Both these things have been prohibited as they cause hardship both to the Collector as well as to the payer. Each must be present in his own house, so that collection may be feciliated. Janab is used also in horse races as discussed in note 689.

and white fore and hind legs, or red horse with white forehead and white legs, or black horse with white forehead and legs.

—*Abu Daud, Nisai.*

86. **Ibn Abbas** reported that the Messenger of Allah said: The fortune of horses is in redress.— *Tirmizi, Abu Daud.*

87. **Abu Wahab al-Joshami** reported that the Messenger of Allah said: Tie up horses and pass hand over their forelocks and their humps (or he said—buttocks), and adorn them with belts, and adorn them not with odd belts.

—*Abu Daud, Nisai.*

88. **Otbah-b-Abd as-Solami** reported that he heard the Apostle of Allah say: Don't cut short the forelocks of horses, nor of their necks, nor of their tails; because the tails keep off the flies, and regarding mains, they keep them warm, and blessings are interwoven with the hairs of their foreheads.

—*Abu Daud.*

89. **Ibn Abbas** reported that the Messenger of Allah was a commissioned servant. He did not specialise us in anything except in three things. He ordered us to make ablution complete,

مُحَجَّلٍ أَوْ أَشْقَرَ أَغَرَّ مُحَجَّلٍ أَوْ أَدْهَمَ أَغَرَّ مُحَجَّلٍ * (أَبُوْدَاوُدَ وَ النَّسَائِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يُمْنُ الْخَيْلِ فِي الشُّقْرِ *

(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوُدَ)

عَنْ اَبِيْ وَهْبٍ الْجُشَمِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِرْتَبِطُوا الْخَيْلَ وَ امْسَحُوْا بِنَوَاصِيْهَا وَ اَعْجَازِهَا اَوْ قَالَ اَكْفَالِهَا وَ قَلِّدُوْهَا وَلَا تُقَلِّدُوْهَا الْاَوْتَارَ *

(اَبُوْدَاوُدَ وَ النَّسَائِيُّ)

عَنْ عُتْبَةَ بْنِ عَبْدٍ السُّلَمِيِّ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ لَا تَقُصُّوْا نَوَاصِيَ الْخَيْلِ وَلَا مَعَارِفَهَا وَلَا اَذْنَابَهَا فَاِنَّ اَذْنَابَهَا مَذَابُّهَا وَمَعَارِفَهَا دِفَاؤُهَا وَنَوَاصِيَهَا مَعْقُوْدٌ فِيْهَا الْخَيْرُ * (اَبُوْدَاوُدَ)

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم عَبْدًا مَأْمُوْرًا مَا خَتَصَّنَا دُوْنَ النَّاسِ بِشَيْءٍ اِلَّا بِثَلٰثٍ اَمَرَنَا اَنْ نُسْبِغَ الْوُضُوْءَ

directed us to complete Wuzu (ablution), not to devour *zakat*, and not to set up an ass over a horse (for breeding). 1035

—*Tirmizi, Nisai.*

90. **Ali** reported that a mule was given to the Messenger of Allah. He rode upon it and Ali said : If you carry us on mules in preference to horses, there will be like this for us (in future). The Holy Prophet said : Verily those who do not know do it.

—*Abu Daud, Nisai.*

91. **Anas** reported that the handle of the sword of the Apostle of Allah was of silver.

—*Tirmizi, Abu Daud, Nisai.*

92. **Hud-b-Abdullah** reported : The Apostle of Allah entered on the Day of Victory with his sword ornamented with gold and silver. —*Tirmizi (Rare).*

93. **Saeb-b-Yezid** reported : The Apostle of Allah had two coats of mail on the day of Uhud in the midst of which he appeared.

—*Abu Daud, Ibn Majah.*

94. **Ibn Abbas** reported that the banner of the Holy Prophet was black and its ensign was white.

—*Tirmizi, Ibn Majah.*

وَاَنْ لَا نَاْكُلَ الصَّدَقَةَ وَلَا اَنْ تُنْزِيَ حِمَارًا عَلٰى فَرَسٍ * (اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ)

عَنْ عَلِيٍّ (رض) قَالَ اُهْدِيَتْ لِرَسُوْلِ اللّٰهِ صلعم بَغْلَةٌ فَرَكِبَهَا فَقَالَ عَلِيٌّ لَوْ حَمَلْنَا الْحَمِيْرَ عَلَى الْخَيْلِ فَكَانَتْ لَنَا مِثْلَ هٰذِهِ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّمَا يَفْعَلُ ذٰلِكَ الَّذِيْنَ لَا يَعْلَمُوْنَ * (اَبُوْدَاوٗدَ وَالنَّسَائِيُّ)

عَنْ اَنَسٍ قَالَ كَانَتْ قَبِيْعَةُ سَيْفِ رَسُوْلِ اللّٰهِ صلعم مِنْ فِضَّةٍ *

(اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ)

عَنْ هُوْدِ بْنِ عَبْدِ اللّٰهِ قَالَ دَخَلَ رَسُوْلُ اللّٰهِ صلعم يَوْمَ الْفَتْحِ وَعَلٰى سَيْفِهٖ ذَهَبٌ وَفِضَّةٌ * اَلتِّرْمِذِيُّ (غَرِيْبٌ)

عَنْ سَائِبِ بْنِ يَزِيْدَ اَنَّ النَّبِيَّ صلعم كَانَ عَلَيْهِ يَوْمَ اُحُدٍ دِرْعَانِ قَدْ ظَاهَرَ بَيْنَهُمَا * (اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَتْ رَايَةُ نَبِيِّ اللّٰهِ صلعم سَوْدَاءَ وَلِوَاءُهٗ اَبْيَضُ * (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

1035. This means that Banu Hashim among the tribes of the Quraish have been given three special attributes. (1) They cannot receive zakat ; (2) they have been ordered to perform ablution in its perfect form, and (3) they cannot set up an ass

95. **Musa-b-Obaidah,** a freed slave of Muhammad-b-Qasem, reported: Send me to Bara'a b-A'jeb to enquire of him about the banner of the Prophet. He said: It was black with black and white lining.

—*Ahmad, Tirmizi, Abu Daud.*

96. **Jaber** reported that the the Apostle of Allah entered Mecca while his banner was white.

—*Tirmizi, Abu Daud, Ibn Majah.*

97. **Anas** reported that nothing was more liked by the Prophet after wives than horses.

—*Nisai.*

98. **Ali** reported that there was an Arab bow in the hand of the Messenger of Allah. He said: He then saw a man with a Persian bow in his hand. He asked: What is this? Throw it off, and you should take to this and its like and excellent lance, because Allah helps you therewith the religion and settles you in cities.[1036]

—*Ibn Majah.*

عَنْ مُوسَى ابْنِ عُبَيْدَةَ مَوْلَى مُحَمَّدِ ابْنِ الْقَاسِمِ قَالَ بَعَثَنِي مُحَمَّدُ بْنُ الْقَاسِمِ إِلَى الْبَرَاءِ بْنِ عَازِبٍ يَسْأَلُهُ عَنْ رَايَةِ رَسُولِ اللّٰهِ صلعم فَقَالَ كَانَتْ سَوْدَاءَ مُرَبَّعَةً مِنْ نَمِرَةٍ * (أَحْمَدُ وَالتِّرْمِذِيُّ وَ أَبُوْدَاوُدَ)

عَنْ جَابِرٍ أَنَّ النَّبِيَّ صلعم دَخَلَ مَكَّةَ وَ لِوَاؤُهُ أَبْيَضُ *

(التِّرْمِذِيُّ وَ أَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

عَنْ أَنَسٍ قَالَ لَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَى رَسُوْلِ اللّٰهِ صلعم بَعْدَ النِّسَاءِ مِنَ الْخَيْلِ * (اَلنَّسَائِيُّ)

عَنْ عَلِيٍّ قَالَ كَانَتْ بِيَدِ رَسُوْلِ اللّٰهِ صلعم قَوْسٌ عَرَبِيَّةٌ فَرَأَى رَجُلًا بِيَدِهِ قَوْسٌ فَارِسِيَّةٌ قَالَ مَا هٰذِهِ الْقِهَا وَ عَلَيْكُمْ بِهٰذِهِ وَ أَشْبَاهِهَا وَ رِمَاحِ الْقَنَا فَإِنَّهَا يُؤَيِّدُ اللّٰهُ لَكُمْ بِهَا فِي الدِّيْنِ وَ يُمَكِّنُ لَكُمْ فِي الْبِلَادِ * (اِبْنُ مَاجَةَ)

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over horse; that is, they cannot destroy their good breed. It is agreed that except the first, everything is now common among Muslims.

1036. This proves that the modern instruments of war which are more powerful should be resorted to in Jihad. The Muslims should not stick only to the old weapons of war which are less powerful. The Holy Prophet himself laid such instructions for the guidance of his followers coming next to him.

SECTION 3

1037. Actual fight

In case of actual fight, the most important rule is that attack shall be made when actually attacked. In other words, no Muslim shall be aggressive, but he should be fighting for only defence. (103, 110). This completely shatters the allegations that Islamic Jihads are aggressive. The Holy Prophet directed strict observance of international laws in the actual battle field. No woman and children are to be killed—23:11. No uproar shall be made in fight —23:108. There should be secret signal of attack to fellow soldiers which shall be unintelligible to enemies—23:105. The soldiers shall undergo training for actual fight in the battle-field—23:104. Arrays of flanks and lines should be formed—23:104. There shall be a banner of war which should be in charge of a man—23:106. Fight should begin after early morning prayer with rest at midday and at afternoon-prayer—23:119. In actual fighting, prayer must be performed in the manner indicated in note 1989. If possible, fighting should be undertaken after the afternoon prayer—23:189. Battle is a stratagem. Therefore, no policy should be made public before the actual warfare. There is however a great deal of difference among the jurists whether deception may lawfully be practised or not —23:101, 100. Women should accompany the soldiers for nursing the wounded and dressing the killed.

OTHER CONTENTS. Battle of Tabuk was fought in intense heat—23.100 ; fight against Banu Mustaliq—23.102 ; date-garden of Banu Nazir burnt—23:115 ; fighting in Khaiber—23:117

عَنْ جَابِرٍ قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ صلعم يَوْمَ أُحُدٍ أَرَأَيْتَ إِنْ قُتِلْتُ فَأَيْنَ أَنَا قَالَ فِي الْجَنَّةِ فَأَلْقَى تَمَرَاتٍ فِي

99. **Jaber** reported that a man asked the Apostle of Allah on the day of Uhud : Inform me where I shall be if I am killed. 'In Paradise' said he. He then threw away the dates

in his hand and fought till he was killed. —*Agreed.*

يَدِهِ ثُمَّ قَاتَلَ حَتّٰى قُتِلَ ۔ (مُتَّفَقٌ عَلَيْهِ)

100. **Ka'ab-b-Malek** reported that the Messenger of Allah intended no battle but concealed it with other things 1038 till that battle occurred, that is the battle of Tabuk. The Holy Prophet fought it in intense heat and made a very long march through deserts and enormous enemies. Then he suddenly came upon the Muslims. He commanded them to make martial preparations of their arms and then informed them the purpose he had in view. —*Bukhari.*

عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ لَمْ يَكُنْ رَسُوْلُ اللّٰهِ صلعم يُرِيْدُ غَزْوَةً إِلَّا وَرّٰى بِغَيْرِهَا حَتّٰى كَانَتْ تِلْكَ الْغَزْوَةُ يَعْنِي غَزْوَةَ تَبُوْكَ غَزَاهَا رَسُوْلُ اللّٰهِ صلعم فِي حَرٍّ شَدِيْدٍ وَاسْتَقْبَلَ سَفَرًا بَعِيْدًا وَمَفَازًا وَعَدُوًّا كَثِيْرًا فَجَلّٰى لِلْمُسْلِمِيْنَ اَمْرَهُمْ لِيَتَاهَبُوْا اُهْبَةَ غَزْوِهِمْ فَاَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيْدُ * (اَلْبُخَارِيُّ)

101. **Jaber** reported that the Messenger of Allah said: War is a deception. 1039 —*Agreed.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْحَرْبُ خُدْعَةٌ * (مُتَّفَقٌ عَلَيْهِ)

102. **Abdullah-b-Aun** reported that Nafe' had written to him informing him that Ibn Omar had communicated to him that the Holy Prophet had attacked Banu Mustaliq vehemently falling

عَنْ عَبْدِ اللّٰهِ بْنِ عَوْنٍ اَنَّ نَافِعًا كَتَبَ اِلَيْهِ يُخْبِرُهُ اَنَّ ابْنَ عُمَرَ اَخْبَرَهُ اَنَّ النَّبِيَّ صلعم اَغَارَ عَلٰى بَنِي الْمُصْطَلِقِ غَارِّيْنَ

1038. Tauriah is to publish a thing quite different from the real thing which one wishes to undertake. This is the policy in war as war is a deception The battle of Tabuk was the last battle of the Prophet that occurred in 9A.H. with the Roman Empire. The Prophet returned safe without any fight. Tabuk is a place, 18 stations off from Medina towards the north.

1039. War is a deception. In other words, it is unanimously lawful to practise all sorts of tricks in war—sometimes retreating to give assurance to the other party that those retreating are fearful. It does not however encourage breach of contracts and treaties and breach of securities and trusts. It also means that nobody in war can be sure of success. It is a deception in as much as glory and pride of a king vanishes like lightning in a war.

upon their cattle at Muraisi. He killed those who fought and made women and children prisoners. —*Agreed.*

فِي نَعَمِهِمْ بِالْمُرَيْسِيعِ فَقَتَلَ الْمُقَاتِلَةَ وَسَبَى الذُّرِّيَّةَ * (مُتَّفَقٌ عَلَيْهِ)

103. **Abu Osaid** reported that the Messenger of Allah said to us on the Bay of Badr when we had drawn up our ranks against the Quraish and they had drawn up theirs against us: When they will fall upon you, shoot them with arrow. And in a narration: When they will fall upon you, shoot them and throw your lances.

—*Bukhari.*

عَنْ أَبِي أُسَيْدٍ أَنَّ النَّبِيَّ صلعم قَالَ لَنَا يَوْمَ بَدْرٍ حِينَ صَفَفْنَا لِقُرَيْشٍ وَصَفُّوا لَنَا إِذَا أَكْثَبُوكُمْ فَعَلَيْكُمْ بِالنَّبْلِ وَفِي رِوَايَةٍ إِذَا أَكْثَبُوكُمْ فَارْمُوهُمْ وَاسْتَبْقُوا نَبْلَكُمْ * (اَلْبُخَارِيُّ)

104. **Abdur-Rahman-b-Auf** reported: The Apostle of Allah trained us in ranks for one night at Badr. —*Tirmizi.*

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ عَبَّأَنَا رَسُولُ اللّٰهِ صلعم بِبَدْرٍ لَيْلًا - (اَلتِّرْمِذِيُّ)

105. **Muhallab** reported that the Apostle of Allah said: If the enemy attacks you during night-time, your signal shall be: Ha'am, Me'im, they shall not be helped.

—*Tirmizi, Abu Daud.*

عَنِ الْمُهَلَّبِ أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ إِنْ بُيِّتْتُمُ الْعَدُوُّ فَلْيَكُنْ شِعَارُكُمْ حم لَا يُنْصَرُونَ * (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ)

106. **Samorah-b-Jundub** reported that the signal of the Refugees was "Abdullah" [1040] and the signal of the Helpers was "Abdur Rahman".

—*Abu Daud.*

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ كَانَ شِعَارُ الْمُهَاجِرِينَ عَبْدَ اللّٰهِ وَشِعَارُ الْأَنْصَارِ عَبْدَ الرَّحْمٰنِ * (اَبُوْدَاوُدَ)

107. **Salmah-b-Akwa'a** reported: We fought along with

عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ غَزَوْنَا مَعَ

1040. Abdullah means servant of God, and Abdur Rahman means servant of the Merciful.

Abu Bakr at the time of the Prophet and attacked them at night by killing them, and our signal for that night was—Amte, Amte. [1041] —*Abu Daud.*

108. **Qais-i-Obaid** reported that the companions of the Apostle of Allah used to dislike uproar at the time of fighting. —*Abu Daud.*

109. **Urwah** reported: Osamah infromed me that the Messenger of Allah took an oath from him. He said: Attack Obna [1042] in the morning and burn. —*Abu Daud.*

110. **Abu Osaid** reported that the Messenger of Allah said on the Day of Badr: When they attack you from a distance, shoot arrows against them and don't take out the swords till they fall upon you. —*Abu Daud.*

111. **Rabah-b-Rabiye** reported: We are with the Holy Prophet in a battle. He saw the people mustering strong over a thing. He sent a man and said: Look over what they mustered strong. He returned and said: Over a woman who has been killed. He said: She was not to be killed while Khalid-b-Walid was

اَبِي بَكْرٍ زَمَنَ النَّبِيِّ صلعم فَبَيَّتْنَاهُمْ نَقْتُلُهُمْ وَكَانَ شِعَارُنَا تِلْكَ اللَّيْلَةَ اَمِتْ اَمِتْ * (اَبُوْدَاوُدَ)

عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ كَانَ اَصْحَابُ النَّبِيِّ صلعم يَكْرَهُوْنَ الصَّوْتَ عِنْدَ الْقِتَالِ - (اَبُوْدَاوُدَ)

عَنْ عُرْوَةَ قَالَ حَدَّثَنِيْ اُسَامَةُ اَنَّ رَسُوْلَ اللّٰهِ صلعم عَهِدَ اِلَيْهِ قَالَ اَغِرْ عَلٰى اُبْنَا صَبَاحًا وَحَرِّقْ * (اَبُوْدَاوُدَ)

عَنْ اَبِيْ اُسَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَوْمَ بَدْرٍ اِذَا اَكْثَبُوْكُمْ فَارْمُوْهُمْ وَلَا تَسُلُّوا السُّيُوْفَ حَتّٰى يَغْشَوْكُمْ - (اَبُوْدَاوُدَ)

عَنْ رَبَاحِ بْنِ الرَّبِيْعِ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صلعم فِيْ غَزْوَةٍ فَرَاَى النَّاسَ مُجْتَمِعِيْنَ عَلٰى شَيْءٍ فَبَعَثَ رَجُلًا فَقَالَ انْظُرْ عَلٰى مَا اجْتَمَعَ هٰؤُلَاءِ فَجَاءَ فَقَالَ عَلٰى اِمْرَاَةٍ قَتِيْلٍ فَقَالَ مَا كَانَتْ هٰذِهِ لِتُقَاتِلَ

1041. Amte means weakness or doubt.

1042. Ubna is a place in Syria. In actual fighting, it is lawful to burn trees and houses of the unbelievers.

in the vanguard. He sent a man and said: Tell Khalid: Kill no woman, and no labourer.

—*Abu Daud.*

112. **Ali** reported: When there came the Day of Badr, Otbah-b-Rabiah advanced forward, and his son and his brother also followed him. He addressed: Who will come to combat? Some young man of the Ansars rushed forth. He asked: Who are you? They gave him information. He said: I have got no need of you. We seek our cousins. The Prophet said: Stand up, O Hamzah, O Ali, O Obaidah-b-Hares. Thereafter Hamzah marched upon Otbah and I advanced towards Shaibah. Two attacks intervened between Obaid and Walid. Every one of the two wounded his adversary. Then we overcame Walid and killed him and carried Obaidah.

—*Ahmad, Abu Daud.*

113. **Ibn Omar** reported: The Messenger of Allah sent us in an army. People then fled away and returned to Medina and remained concealed therein and said: O Ms. of Allah, we have fled away. He said: Nay, you are those who attack upon attack, and I am also one of your party.

—*Tirmizi.*

وَعَلَى الْمُقَدِّمَةِ خَالِدَ بْنَ الْوَلِيدِ فَبَعَثَ رَجُلًا فَقَالَ لِخَالِدٍ لَا تَقْتُلَنَّ امْرَأَةً وَلَا عَسِيفًا *

(اَبُوْدَاوُدَ)

عَنْ عَلِيٍّ قَالَ لَمَّا كَانَ يَوْمُ بَدْرٍ تَقَدَّمَ عُتْبَةُ بْنُ رَبِيعَةَ وَتَبِعَهُ ابْنُهُ وَاَخُوهُ فَنَادَى مَنْ يُبَارِزُ فَانْتَدَبَ لَهُ شَبَابٌ مِنَ الْاَنْصَارِ فَقَالَ مَنْ اَنْتُمْ فَاَخْبَرُوهُ فَقَالَ لَا حَاجَةَ لَنَا فِيكُمْ اِنَّمَا اَرَدْنَا بَنِي عَمِّنَا فَقَالَ رَسُولُ اللّٰهِ صلعم قُمْ يَاحَمْزَةُ قُمْ يَاعَلِيُّ قُمْ يَاعُبَيْدَةُ بْنَ الْحَارِثِ فَاَقْبَلَ حَمْزَةُ اِلَى عُتْبَةَ وَاَقْبَلْتُ اِلَى شَيْبَةَ وَاخْتَلَفَ بَيْنَ عُبَيْدَةَ وَالْوَلِيدِ ضَرْبَتَانِ فَاَثْخَنَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ ثُمَّ مِلْنَا عَلَى الْوَلِيدِ فَقَتَلْنَاهُ وَاحْتَمَلْنَا عُبَيْدَةَ * (اَحْمَدُ وَاَبُوْدَاوُدَ)

عَنِ ابْنِ عُمَرَ قَالَ بَعَثَنَا رَسُولُ اللّٰهِ صلعم فِي سَرِيَّةٍ فَحَاصَ النَّاسُ حَيْصَةً فَاَتَيْنَا الْمَدِينَةَ فَاخْتَفَيْنَا بِهَا وَقُلْنَا هَلَكْنَا ثُمَّ اَتَيْنَا رَسُولَ اللّٰهِ صلعم فَقُلْنَا يَارَسُولَ اللّٰهِ نَحْنُ الْفَرَّارُونَ قَالَ بَلْ اَنْتُمُ الْعَكَّارُونَ وَاَنَا فِئَتُكُمْ * (اَلتِّرْمِذِيُّ)

114. **Saoban-b-Yezid** reported that the Messenger of Allah set up ballista [1043] against the people of Tayef. —*Tirmizi (Defective).*

عَنْ ثَوْبَانَ بْنِ يَزِيدَ اَنَّ النَّبِيَّ صلعم نَصَبَ الْمَنْجَنِيقَ عَلَى اَهْلِ الطَّائِفِ * اَلتِّرْمِذِيُّ (غَرِيبٌ)

115. **Ibn Omar** reported that the Messenger of Allah orderd the date trees of Banu Nazir to be cut down and to be burnt. Hassan was saying regarding it: It became easy for the leaders of Bani Loyay to set fire to Buwairah which was blazing. And about that it was revealed: Whatever date trees you cut down or leave them standing on their roots, it is with the permission of Allah [1044]

—*Agreed.*

عَنِ ابْنِ عُمَرَ اَنَّ رَسُولَ اللّٰهِ صلعم قَطَّعَ نَخْلَ بَنِي النَّضِيرِ وَحَرَّقَ وَلَهَا يَقُولُ حَسَّانُ وَهَانَ عَلٰى سَرَاةِ بَنِي لُؤَيٍ - حَرِيقٌ بِالْبُوَيْرَةِ مُسْتَطِيرٌ - وَفِي ذٰلِكَ نَزَلَتْ مَا قَطَعْتُمْ مِنْ لِينَةٍ اَوْ تَرَكْتُمُوهَا قَائِمَةً عَلٰى اُصُولِهَا فَبِاِذْنِ اللّٰهِ * (مُتَّفَقٌ عَلَيْهِ)

116. **Abdullah-b-Abi Aufa** reported that in some of his battles in which he encountered the enemy, the Apostle of Allah used to wait till the sun declined. Then he used to get up among the people and say: O people! don't wish to encounter the enemy and pray to Allah for peace, but when you meet, be patient and know that Paradise is under the shades

عَنْ عَبْدِ اللّٰهِ بْنِ اَبِي اَوْفٰى اَنَّ رَسُولَ اللّٰهِ صلعم فِي بَعْضِ اَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ اِنْتَظَرَ حَتّٰى مَالَتِ الشَّمْسُ ثُمَّ قَامَ فِي النَّاسِ فَقَالَ اَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَاسْاَلُوا اللّٰهَ الْعَافِيَةَ فَاِذَا لَقِيتُمْ فَاصْبِرُوا وَاعْلَمُوا اَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ

1043. Menjaniq is ballista meaning an instrument of war which shoots out stones.

1044. Banu Nazir was a Jewish tribe settled at Medina. They broke treaties after treaties and consequently the Holy Prophet ordered for a regular fight with them. Hassan-b-Sabet was the poet of the Prophet who satirized his enemies on behalf of the Prophet. Banu Luwai was an honourable tribe of the Quraish who accepted Islam. Buwairah is the name of a place wherein there were date trees of Banu Nazir, This shows that in actual fighting, cutting and burning trees and properties of the unbelievers are lawful.

swords. Then he used to pray : O Allah, Sender of the Book, Mover of clouds, Driver of the Allies, defeat them and help us to prevail over them. —*Agreed*

117. **Anas** reported : Whenever the Holy Prophet fought with us against a tribe, he used not to fight with us till it was dawn and he used to wait for them. If he heard prayer-call, he withheld from them ; and if he did not hear any prayer-call, he fell upon them. We marched towards Khaiber and reached them at night. When it was dawn and when he did not hear prayer call, he rode and I also rode behind Abu Talha and my feet touched the feet of the Prophet. They (people of Khaiber) came out to us with their date baskets and implements of cultivation. When they saw the Prophet, they cried out : Muhammad ! By Allah, Muhammad ! and five (detachments) with him. They took shelter in the fort. When the Prophet saw them (fleeing), he said : Allah is greatest, Allah is greatest, Khaiber is gone ! Verily when we descended upon the plain of a people, evil became the morning of those who had been warned. [1045] —*Agreed.*

السُّيُوفِ ثُمَّ قَالَ اللّٰهُمَّ مُنْزِلَ الْكِتَابِ
وَمُجْرِيَ السَّحَابِ وَ هَازِمَ الْاَحْزَابِ اِهْزِمْهُمْ
وَانْصُرْنَا عَلَيْهِمْ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ اَنَسٍ اَنَّ النَّبِيَّ صلعم كَانَ اِذَا
غَزَا بِنَا قَوْمًا لَمْ يَكُنْ يَغْزُوا بِنَا حَتّٰى يُصْبِحَ
وَ يَنْظُرَ اِلَيْهِمْ فَاِنْ سَمِعَ اَذَانًا كَفَّ عَنْهُمْ
وَاِنْ لَّمْ يَسْمَعْ اَذَانًا اَغَارَ عَلَيْهِمْ
فَخَرَجْنَا اِلٰى خَيْبَرَ فَاَتَيْنَاهَا لَيْلًا
فَلَمَّا اَصْبَحَ وَ لَمْ يَسْمَعْ اَذَانًا رَكِبَ
وَ رَكِبْتُ خَلْفَ اَبِيْ طَلْحَةَ وَاِنَّ قَدَمِيْ
لَتَمَسُّ قَدَمَ نَبِيِّ اللّٰهِ صلعم فَخَرَجُوْا اِلَيْنَا
بِمَكَاتِلِهِمْ وَمَسَاحِيْهِمْ فَلَمَّا رَاَوُا النَّبِيَّ صلعم
قَالُوْا مُحَمَّدٌ وَاللّٰهِ مُحَمَّدٌ وَالْخَمِيْسُ فَوَلَّوْا
اِلَى الْحِصْنِ فَلَمَّا رَاٰهُمْ رَسُوْلُ اللّٰهِ صلعم
قَالَ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ خَرِبَتْ خَيْبَرُ
اِنَّا اِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ
الْمُنْذَرِيْنَ * (مُتَّفَقٌ عَلَيْهِ)

1045. The full Quranic verse runs thus : Do you then like to hasten Our

118. **Numan b-Muqarren** reported: I was present along with the Messenger of Allah in a bath. When he did not fight at the first part of the day, he used to wait till the sun declined, wind blew and victory came.

—*Abu Daud.*

عَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ قَالَ شَهِدْتُ الْقِتَالَ مَعَ رَسُوْلِ اللّٰهِ صلعم وَكَانَ اِذَا لَمْ يُقَاتِلْ اَوَّلَ النَّهَارِ انْتَظَرَ حَتّٰى تَزُوْلَ الشَّمْسُ وَتَهُبَّ الرِّيَاحُ وَيَنْزِلَ النَّصْرُ * (اَبُوْدَاوُدَ)

119. **Qatadah** from Numan-b Muqarren reported: I fought along with the Prophet. When it was dawn, he stopped till the sun rose up, and when it rose up, he fought; when it was mid-day, he stopped till the sun declined; and when the sun declined, he fought till after-noon. Then he stopped till he prayed the late afternoon prayer. After then he fought. Qatadah said: It was said at that time that the air of victory was then blowing, and the believers called their armies to their prayers.

—*Tirmizi.*

عَنْ قَتَادَةَ عَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ قَالَ غَزَوْتُ مَعَ النَّبِيِّ صلعم فَكَانَ اِذَا طَلَعَ الْفَجْرُ اَمْسَكَ حَتّٰى تَطْلُعَ الشَّمْسُ فَاِذَا طَلَعَتْ قَاتَلَ فَاِذَا انْتَصَفَ النَّهَارُ اَمْسَكَ حَتّٰى تَزُوْلَ الشَّمْسُ فَاِذَا زَالَتِ الشَّمْسُ قَاتَلَ حَتّٰى الْعَصْرِ ثُمَّ اَمْسَكَ حَتّٰى يُصَلِّيَ الْعَصْرَ ثُمَّ يُقَاتِلُ قَالَ قَتَادَةُ كَانَ يُقَالُ عِنْدَ ذٰلِكَ تَهِيْجُ رِيَاحُ النَّصْرِ وَيَدْعُو الْمُؤْمِنُوْنَ لِجُيُوْشِهِمْ فِيْ صَلٰوتِهِمْ *

(التِّرْمِذِيُّ)

120. **Nu'man-b-Muqarren** reported: I was present in a fight along with the Messenger of Allah. When he did not fight

عَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ قَالَ شَهِدْتُ الْقِتَالَ مَعَ رَسُوْلِ اللّٰهِ صلعم فَكَانَ اِذَا لَمْ

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punishment? Then when they descended on their plain, evil became the morning of those who had been warned (Q.) The battle of Khaiber took place in 7A.H. Those Jews who were expelled from Medina took shelter at Khaiber, the stronghold of the Jews in Arabia, at a distance of 200 miles from Medina. They took to conspiring with the tribe of Ghatafan in order to attack Medina. The Prophet with 1600 men advanced towards Khaiber and laid siege to their fort which held out for twenty days. Then the Jews surrendered to the Prophet.

in the morning, he would wait till the wind blew and prayer time came. —*Bukhari.*

يُقَاتِلُ أَوَّلَ النَّهَارِ انْتَظَرَ حَتَّى تَهُبَّ الرِّيَاحُ وَيَحْضُرَ الصَّلَاةُ * (البُخَارِيُّ)

SECTION 4

1046. Humanitarian Laws.

It is Islam which framed positive humanitarian rules in warfares and thereby minimised their horrors. Now-a-days, conquest of a country is always attended with murder, pillage, looting, debauchery and general massacre, but the Prophet issued strict orders. He strictly enjoined the commanders of armies not to kill women, children, oldmen and the diseased, not to cut down trees that are fruit-bearing, nor animals whose flesh is eaten, not to demolish churches synagogues, cloisters and mosques in which Allah's names are much remembered, not to treat the captives of war cruelly but to feed them and clothe them as the captors eat and clothe themselves, not to mutilate or disfigure the corpses of the fallen and the dead, to observe treaties and accept terms of peace and to sheath the sword when Islam is accepted or Jizya is offered. Mr. Ameer Ali quotes in the Spirit of Islam (p. 81): The following instructions were given to the troops despatched against the Byzantines by the Holy Prophet: 'In avenging the injuries inflicted upon us, molest not the harmless inmates of domestic seclusion, spare the weakness of the female sex; injure not the infant at the breast or those who are ill in bed. Abstain from demolishing the dwellings of the unresisting inhabitants, destroy not the means of their subsistence, nor their fruit trees, and touch not the palm.

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121. **Abdullah-b-Omar** reported that the Messenger of Allah forbade to kill women and children. —*Agreed.*

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللهِ صلعم عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ * (مُتَّفَقٌ عَلَيْهِ)

122. **Sa'b-b-Jasamah** reported that the Messenger of Allah was asked about the inmates of the houses of the polytheists who were sleeping, at night, whether their women and girls should be killed. He said: They come from them. In a narration: They come from their fathers. 1047

—*Agreed.*

عَنِ الصَّعْبِ بْنِ جَثَّامَةَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صلعم عَنْ اَهْلِ الدِّيَارِ يُبَيَّتُوْنَ مِنَ الْمُشْرِكِيْنَ فَيُصَابُ مِنْ نِّسَاءِهِمْ وَ ذَرَارِيِّهِمْ قَالَ هُمْ مِنْهُمْ وَفِيْ رِوَايَةٍ هُمْ مِنْ اٰبَائِهِمْ * (مُتَّفَقٌ عَلَيْهِ)

123. **Samorah-b-Jundub** reported that the Holy Prophet said: Kill the old men of the polytheists and keep their young men (that is children) alive. 1048

—*Tirmizi, Abu Daud.*

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ عَنِ النَّبِيِّ صلعم قَالَ اقْتُلُوْا شُيُوْخَ الْمُشْرِكِيْنَ وَاسْتَحْيُوْا شَرْخَهُمْ اَيْ صِبْيَانَهُمْ * (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ)

124. **Anas** reported that the Messenger of Allah said: March in the name of Allah, and with the succour of Allah and over the religion of the Messenger of Allah, kill not the emaciated old, nor the young children, nor the women, and deceive not; collect your booty, do good and show kindness, because Allah loves those who do good to others.

—*Abu Daud.*

عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ انْطَلِقُوْا بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ لَاتَقْتُلُوْا شَيْخًا فَانِيًا وَلَا طِفْلًا صَغِيْرًا وَلَا امْرَاَةً وَلَا تَغُلُّوْا وَضُمُّوْا غَنَائِمَكُمْ وَاَصْلِحُوْا وَاَحْسِنُوْا فَاِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ * (اَبُوْدَاوُدَ)

1047. This means that when no distinction can be made in darkness between children, women and grown-up polytheists, there is no harm in killing the inmates of a house from outside, but when there are clear signs of distinction, children and women of the polytheists shall not be killed.

1048. The old men of extreme age incapable of fighting are not meant here. It is

125. **Solaiman-b-Boraidah** reported from his father that whenever the Messenger of Allah appointed a commander over an army or infantry, he used to give him directions regarding his powers: To fear Allah, and to treat the Muslims well under him. Then he used to say: Fight in the name of Allah in the way of Allah. Fight with those who disbelieve in Allah. Fight, plunder not, nor be treacherous, nor cut off ears and noses, nor kill children. When you meet your enemy from among the polytheists, invite them to three terms or conditions. To whichever of these they respond to you, accept from them and withhold from them. [1049] Then invite them to Islam. If they respond to you, accept from them and withhold from them. Then call them to shift from their houses to the houses of the Refugees, and inform them that if they do that, there is for them what is for the Refugees, [1050] and against them what is against the Refugees.

عَنْ سُلَيْمَانِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ
قَالَ كَانَ رَسُولُ اللهِ صلعم إِذَا أَمَّرَ أَمِيرًا
عَلَى جَيْشٍ أَوْ سَرِيَّةٍ أَوْصَاهُ فِي خَاصَّتِهِ
بِتَقْوَى اللهِ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا
ثُمَّ قَالَ اغْزُوا بِاسْمِ اللهِ فِي سَبِيلِ اللهِ
قَاتِلُوا مَنْ كَفَرَ بِاللهِ اغْزُوا فَلَا تَغُلُّوا وَلَا
تَغْدِرُوا وَلَا تَمْثُلُوا وَلَا تَقْتُلُوا وَلِيدًا وَإِذَا
لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ
إِلَى ثَلَاثِ خِصَالٍ أَوْ خِلَالٍ فَأَيَّتُهُنَّ مَا
أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ثُمَّ
ادْعُهُمْ إِلَى الْإِسْلَامِ فَإِنْ أَجَابُوكَ فَاقْبَلْ
مِنْهُمْ وَكُفَّ عَنْهُمْ ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ
مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ وَأَخْبِرْهُمْ
أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ فَلَهُمْ مَا لِلْمُهَاجِرِينَ
وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ فَإِنْ أَبَوْا أَنْ

unlawful to kill them like women and children. But the old men who actually take up arms or meet enemies can lawfully be killed.

1049. The three conditions are the following. acceptance of Islam, payment of Jizya if not Islam is accepted, and thirdly war.

1050. The Refugees would get 'Fai properties' i. e. those properties which are gained without fight in consideration of their leaving hearth and home for the Prophet.

If they decline to shift from them, inform them that they are surely like desert Muslims. Allah's sanction which is prescribed for the believers will be passed on them, and there will be nothing of booty and Fai for them except that they will fight along with the Muslims. If they decline, ask Jizya from them. If they respond to you, accept from them and withhold from them. If they decline, seek assistance from Allah and fight with them. When you lay siege to the inmates of a fort and if they wish that you shonld make for them the covenant of Allah and the covenant of His Messenger, don't make for them covenant of Allah and the covenant of His Prophet, but make for them your covenant and the covenant of your companions, because breaking your covenants and the covenants of your companions is easier than your breaking covenant of Allah and the covenant of His Messenger. When you besiege the inmates of a fort and if they wish you to come down to them according to the sanction of Allah, don't come down to them according to the sanction of Allah but come to them with your sanction, because you

يَتَحَوَّلُوا مِنْهَا فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ
كَأَعْرَابِ الْمُسْلِمِينَ يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ
الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ وَلَا يَكُونُ
لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ إِلَّا أَنْ يُجَاهِدُوا
مَعَ الْمُسْلِمِينَ فَإِنْ هُمْ أَبَوْا فَسَلْهُمُ الْجِزْيَةَ
فَإِنْ هُمْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ
فَإِنْ هُمْ أَبَوْا فَاسْتَعِنْ بِاللَّهِ وَقَاتِلْهُمْ وَإِذَا
حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تَجْعَلَ
لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّهِ فَلَا تَجْعَلْ لَهُمْ
ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّهِ وَلَكِنِ اجْعَلْ لَهُمْ
ذِمَّتَكَ وَذِمَّةَ أَصْحَابِكَ فَإِنَّكُمْ أَنْ
تُخْفِرُوا ذِمَمَكُمْ وَذِمَمَ أَصْحَابِكُمْ أَهْوَنُ
مِنْ أَنْ تُخْفِرُوا ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِهِ
وَإِنْ حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ
تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ فَلَا تُنْزِلْهُمْ عَلَى
حُكْمِ اللَّهِ وَلَكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ

don't know whether the sanction of Allah will afflict them or not. —*Muslim.*

126. **Anas** reported that the Messenger of Allah used to take with him in fight Omme-sulam, and some women of the Ansars when he fought, giving drink and nursing the wounded. —*Muslim.*

127. **Omme Atiyyah** reported: I fought seven battles with the Holy Prophet. I remained in the rear for their luggages, prepared food for them, nursed the wounded and attended the sick. —*Muslim.*

128. **Esamil Mujani** reported: The Messenger of Allah sent us in an infantry and said: When you find a mosque, or hear a proclaimer for prayer, don't kill anybody. 1051

—*Tirmizi, Abu Daud.*

فَإِنَّكَ لَا تَدْرِي أَتُصِيبُ حُكْمَ اللهِ فِيهِمْ أَمْ لَا * (مُسْلِمٌ)

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللهِ صلعم يَغْزُو بِأُمِّ سُلَيْمٍ وَنِسْوَةٍ مِنَ الْأَنْصَارِ مَعَهُ إِذَا غَزَا يَسْقِينَ الْمَاءَ وَيُدَاوِينَ الْجَرْحَى (مُسْلِمٌ)

عَنْ أُمِّ عَطِيَّةَ قَالَتْ غَزَوْتُ مَعَ رَسُولِ اللهِ صلعم سَبْعَ غَزَوَاتٍ أَخْلُفُهُمْ فِي رِحَالِهِمْ فَأَصْنَعُ لَهُمُ الطَّعَامَ وَأُدَاوِي الْجَرْحَى وَأَقُومُ عَلَى الْمَرْضَى * (مُسْلِمٌ)

عَنْ عَاصِمٍ الْمُزَنِيِّ قَالَ بَعَثَنَا رَسُولُ اللهِ صلعم فِي سَرِيَّةٍ فَقَالَ إِذَا رَأَيْتُمْ مَسْجِدًا أَوْ سَمِعْتُمْ مُؤَذِّنًا فَلَا تَقْتُلُوا أَحَدًا * (التِّرْمِذِيُّ وَأَبُوْدَاوُدَ)

SECTION 5

1052. Security.

In the actual warfare, if any person seeks shelter to a Muslim, it is his bounden duty to give him shelter and security. Nobody has got any right either to kill or molest him so long as he is under the roof of the Muslim. The Quran therefore declares with a solemn voice: If one of the idolaters seeks protection from

1051. The Holy Prophet prohibited to kill anybody at the time of war without discriminating whether a believer is going to be killed or an unbeliever. If any sign of a believer is found in the opposite camp, either a mosque, or azan or anyother thing, it is unlawful to kill the men of the locality.

you, give him protection till he hears the word of Allah, then take him to his place of safety (9:6Q). This verse completely repudiates the allegation that Islam was preached by force, because if he is taken to his place of safety, there is no chance of forced conversion. There are innumerable examples of protection and security offered to those who sought shelter with the Prophet or with any of his followers. Akramah, son of Abu Jahl fled to Yemen after the conquest of Mecca. He sought afterwards mercy and shelter to the Prophet. Whereupon he sent words of security. to him. Then Akramah returned and was received by the Prophet as a friend. On the day of the conquest of Mecca, the Prophet gave protection to Abu sufiyan and those who sought protection with him in the house. Nay, he gave general amnesty to all of his enemies without even a single reproach. Fo further examples of security, see note 2434.

عَنْ اُمِّ هَانِئٍ بِنْتِ اَبِي طَالِبٍ

قَالَتْ ذَهَبْتُ اِلَى رَسُوْلِ اللّٰهِ صلعم عَامَ الْفَتْحِ

فَوَجَدْتُهٗ يَغْتَسِلُ وَ فَاطِمَةُ ابْنَتُهٗ تَسْتُرُهٗ بِثَوْبٍ

فَسَلَّمْتُ فَقَالَ مَنْ هٰذِهٖ فَقُلْتُ اَنَا اُمُّ هَانِئٍ

بِنْتُ اَبِي طَالِبٍ فَقَالَ مَرْحَبًا بِاُمِّ هَانِئٍ

فَلَمَّا فَرَغَ مِنْ غُسْلِهٖ قَامَ فَصَلّٰى ثَمَانِيَ

رَكَعَاتٍ مُلْتَحِفًا فِيْ ثَوْبٍ ثُمَّ انْصَرَفَ

فَقُلْتُ يَا رَسُوْلَ اللّٰهِ زَعَمَ ابْنُ اُمِّيْ عَلِيٌّ

اَنَّهٗ قَاتِلٌ رَجُلًا اَجَرْتُهٗ فُلَانَ بْنَ هُبَيْرَةَ

فَقَالَ رَسُوْلُ اللّٰهِ صلعم قَدْ اَجَرْنَا مَنْ اَجَرْتِ

129. **Omme Hani**, daughter of Abu Talib, reported: I went to the Prophet in the Year of Victory and found him taking bath, while his daughter Fatimah was screening him with a cloth. I saluted him. He asked: Who is she? I said: I am Omme Hani, daughter of Abu Talib. He said: Welcome to Omme Hani! When he finished his bath, he got up and prayed eight rak'ats being covered with a single cloth. Then he turned (from prayer). I asked: O Ms. of Allah! the son of my mother (Ali) thinks that he would kill a man, son of Hubairah whom I gave protection. The Holy Prophet said: We also give protection whom you have given, O Omme Hani.

Omme Hani narrated while it was noon. *Agreed upon it. In a narration of Tirmizi*, she said: I gave protection to two men of my relatives. The Holy Prophet said: We also give protection to one whom you have given. 1053 —*Tirmizi.*

130. **Abu Hurairah** reported that the Prophet said: A woman certainly takes for the people, that is, she gives protection for the Muslims. 1054

—*Tirmizi.*

324w. **Amr-b-Hameq** reported: I heard the Messenger of Allah say: He who extends security to the risk of his life and then kills him, shall be given the standard of treachery on the Resurrection Day.

—*Sharhi Sunnat.*

بِنْتُ أُمِّ هَانِئٍ قَالَتْ أُمُّ هَانِئٍ وَ ذٰلِكَ ضُحًى مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِلتِّرْمِذِيِّ قَالَتْ أَجَرْتُ رَجُلَيْنِ مِنْ أَحْمَائِي فَقَالَ رَسُولُ اللّٰهِ صلعم قَدْ أَمَّنَّا مَنْ أَمَّنْتِ * (التِّرْمِذِيُّ)

عَنْ أَبِي هُرَيْرَةَ إِنَّ النَّبِيَّ صلعم قَالَ إِنَّ الْمَرْأَةَ لَتَأْخُذُ لِلْقَوْمِ يَعْنِي تُجِيرُ عَلَى الْمُسْلِمِينَ * (التِّرْمِذِيُّ)

عَنْ عَمْرِو بْنِ الْحَمِقِ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ مَنْ أَمَّنَ رَجُلًا عَلَى نَفْسِهِ فَقَتَلَهُ أُعْطِيَ لِوَاءَ الْغَدْرِ يَوْمَ الْقِيٰمَةِ * (شَرْحُ السُّنَّةِ)

SECTION 6

1055. International laws in war.

As there are defined duties in Islam between individuals and individuals, so is the case between nations; and one nation has got to respect the rights and obligations of another nation. This is the true basis of international rights and obligations. So the rights

1053. Hurairah was the infidel husband of Omme-Hani from whom she separated after she accepted Islam, and the man to whom refuge was extended was son of Hurairah. Hazrat Ali wanted him from Omme-Hani to be killed. So she approached the Prophet who gave the necessary security for his life.

1054 This means that if a Muslim woman gives refuge and shelter to some unbelievers, it is the duty of the entire muslim community to give them such protection and not to molest her security.

of nations and their obligations to each other in no wise differ from those existing between individuals. Hence it is necessary according to Islam that international laws should be observed by all nations and estates in order to secure permanent peace and increase the ever-growing prosperity of the world. A few of such laws are given below. (1) No ambassador should be killed; (2) no treaty shall unjustly be broken (see next section); (3) no unjustifiable aggression shall be made on weaker nations; (4) a nation has got as much right for worldly business as another nation has got; (5) humanitarian laws in warfare (discussed in section 4) shall be observed. These are the grand superstructures on which Islamic international laws are chiefly based.

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131. **Nu'man-b-Mas'ud** reported that the Messenger of Allah said to two persons who came from Musailamah: Behold, by Allah, but for the fact that ambassadors are not to be killed, I would have smitten your necks. 1056 —*Ahmad, Abu Daud.*

نُعَيْمِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ لِرَجُلَيْنِ جَائَا مِنْ عِنْدِ مُسَيْلَمَةَ أَمَا وَاللّٰهِ لَوْلَا أَنَّ الرُّسُلَ لَا تُقْتَلُ لَضَرَبْتُ أَعْنَاقَكُمَا * (أحمد و ابو داود)

325w. **Ibn Mas'ud** reported: Ibn Nawwahah and Ibn Osal came as ambassadors to the Messenger of Allah. He said to them: Do you bear witness that I am the Messenger of Allah? They said: No, we bear witness that Musailamah is the Messenger of Allah. Then the Holy Prophet said: I believe in Allah and His Messenger. Had

عَنِ ابْنِ مَسْعُودٍ قَالَ جَاءَ ابْنُ النَّوَّاحَةِ وَ ابْنُ أُثَالٍ رَسُولَا مُسَيْلَمَةَ إِلَى النَّبِيِّ صلعم فَقَالَ لَهُمَا أَتَشْهَدَانِ أَنِّي رَسُولُ اللّٰهِ فَقَالَا نَشْهَدُ أَنَّ مُسَيْلَمَةَ رَسُولُ اللّٰهِ فَقَالَ النَّبِيُّ صلعم آمَنْتُ بِاللّٰهِ وَ رَسُولِهِ لَوْ كُنْتُ

1056. Musailamah was an imposter claiming the office of a prophet during the life time of the prophet of Islam. He was trying his level best to check the progress of Islam and to establish a religion of his own. The two persons that came from Musailamah were Abdullah-b-Nawwahah and Ibn Osal. They came to the Prophet and said: We bear witness that Musailamah is the messenger of Allah. At this stage, the Prophet was enraged and said what has been narrated above.

I been a killer of ambassadors, I would have killed you. Abdullah said: Then the convention runs that an ambassador shall not be killed. —*Ahmad.*

قَاتِلًا رَسُولًا لَقَتَلْتُكَ كَمَا قَالَ عَبْدُ اللهِ نَفَضَتِ السُّنَّةُ اَنَّ الرَّسُولَ لَا يُقْتَلُ * (اَحْمَدُ)

SECTION 7

1057. Treaties and Peace

The greatest and the foremost principle that was taught by the Holy Prophet was peace. His very religion Islam means peace. Therefore peace is the key note of Islam from beginning to end. In order to establish peace on a firm and solid footing, he laid the foundation of an Universal Brotherhood which is the real basis of international peace and treaty. The Quran declared: The believers are but brethren; therefore make peace between your brethren—49:10Q. And if two parties of the believers quarrel, make peace between them—49:7Q. He not only left lip-sermons but established rules and regulations which, if followed, would have brought ever-lasting peace both in this world and the next. That is why he defined duties of a man in his various capacities. Above all, he showed how peace can be brought about among the contending religions of the world by declaring—Don't abuse those whom they take up as gods besides Allah—6:109Q. Such an Apostle of peace cannot advocate tyranny in war. As war is sometimes unavoidable for the foundation of permanent peace by punishing those who bring disorder in the land, it is indispensibly necessary. Still the Prophet was the last man to take up the sword. It is only when the sword was necessary for self defence that he used to take up arms. In the midst of war also, his instruction was not to attack first but as a counter challenge to attack from enemies. Whenever there was any offer of peace and cessation of hostility, he at once unsheathed his sword with his followers according to this behest of the Holy Quran: And if they incline

to peace, then incline to it and trust in Allah. He is the Hearing, the Knowing; and if they intend to deceive thee, then certainly Allah is sufficient for thee—8:61, 62Q. Allah invites you to the abode of peace—10:25Q. In order to effect peace, he not only agreed on equal terms but if any humiliating condition was imposed, he readily accepted it. This was the case in the truce of Hudaibiyya. One of the conditions of this truce was that if one among the Meccans came over to the Holy Prophet, he would return him to the Quraish though he would be a Muslim, but the Quraish would not return a Muslim. That was a treaty which truly gave the Prophet a real opportunity for preaching Islam in right earnest. The Quran refers to this truce by saying: Certainly Allah was pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts; so He sent down tranquility on them and rewarded them with a near victory—42:18Q.

After establishment of peace as result of war by making treaties with enemies, it is one of the greatest sins to violate the terms. The Holy Quran says: Don't make mischief in the land after its peace—7:56Q. Disturbance is severer than murder —2:191Q. Surely the vilest of animals in the sight of Allah are those with whom you make an agreement; then they break their agreement every time and they don't fear—8:55-56Q. Breach of treaty does not appear in a people but Allah throws fear into their hearts, nor do a people break a treaty but the enemy becomes powerful over them—26:359w. Treaties on no account shall be violated—23:140.

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132. **Amr-b-Auf-al-Mujani** reported from the Holy Prophet who said: Compromise is lawful among Muslims except a compromise which makes a lawful thing unlawful or an unlawful thing lawful. And the Muslims

عَنْ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيِّ عَنِ النَّبِيِّ صلعم قَالَ الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ إِلَّا صُلْحًا حَرَّمَ حَلَالًا أَوْ أَحَلَّ حَرَامًا وَالْمُسْلِمُونَ

shall stand upon their terms except a term which makes a lawful thing unlawful or an unlawful thing lawful.

—*Tirmizi, Ibn Majah and Abu Daud.*

عَلَى شُرُوطِهِمْ إِلَّا شَرْطًا حَرَّمَ حَلَالًا أَوْ أَحَلَّ حَرَامًا * (التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَ أَبُوْ دَاوُدَ)

133. **Solaim-b-A'mer** reported that there was a treaty between Muwayiah and the Romans. He used to travel towards their lands, till when the covenant was broken, he attacked them. A man came riding on an Arab horse or Turkish horse and said: Allah is greatest, Allah is greatest, fidelity and no treachery. They reconnoitered when lo! he was Amr-b-Abasah. Muwayiah asked him about that. He said: I heard the Ms. of Allah say: Whoso has got a treaty between him and a people must neither unloosen the treaty, nor make it tight till its term expires or he is thrown to them on an equal footing. He said: Then Muwayiah returned with the people. 1058 —*Tirmizi, Abu Daud.*

عَنْ سُلَيْمِ بْنِ عَامِرٍ قَالَ كَانَ بَيْنَ مُعَاوِيَةَ وَ بَيْنَ الرُّوْمِ عَهْدٌ وَ كَانَ يَسِيْرُ نَحْوَ بِلَادِهِمْ حَتّٰى إِذَا انْقَضَى الْعَهْدُ أَغَارَ عَلَيْهِمْ فَجَاءَ رَجُلٌ عَلَى فَرَسٍ أَوْ بِرْذَوْنٍ وَ هُوَ يَقُوْلُ اَللّٰهُ أَكْبَرُ اَللّٰهُ أَكْبَرُ وَفَاءٌ لَا غَدْرٌ فَنَظَرُوْا فَإِذَا هُوَ عَمْرُو بْنُ عَبَسَةَ فَسَأَلَهُ مُعَاوِيَةُ عَنْ ذٰلِكَ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحُلَّنَّ عَهْدًا وَلَا يَشُدَّنَّهُ حَتّٰى يَمْضِيَ أَمَدُهُ أَوْ يَنْبِذَ إِلَيْهِمْ عَلَى سَوَاءٍ قَالَ فَرَجَعَ مُعَاوِيَةُ بِالنَّاسِ * (التِّرْمِذِيُّ وَ أَبُوْدَاوُدَ)

134. **Abu Rafe'** reported: The Quraish sent me to the Apostle of Allah. As soon as I saw the Prophet, Islam was thrown in

عَنْ أَبِيْ رَافِعٍ قَالَ بَعَثَنِيْ قُرَيْشٌ إِلَى رَسُوْلِ اللّٰهِ صلعم فَلَمَّا رَأَيْتُ رَسُوْلَ اللّٰهِ

1058. Treaties and contracts which are consistent with the Quran and Hadis were ordered to be observed. Islam did not encourage laxity in obeying the treaties as they are solemn pledges, but such contracts and treaties as are unlawful are not ordered to be observed by this tradition and by the following verse: "Help one another in piety and righteousness, and do not help in sin and transgression (Q.)

my heart. Then I said: O Ms. of Allah, by Allah, I shall certainly never return to them. He said: Verily I do neither break a treaty, nor do I make an ambassador prisoner. Therefore return. If there remains in your heart what is now in your heart, come back. He said: Then I went and came to the Prophet and accepted Islam. 1059 —*Abu Daud.*

صلعم القِيَ فِي قَلْبِي الْإِسْلَامَ فَقُلْتُ يَا رَسُولَ اللّٰهِ إِنِّي وَاللّٰهِ لَا أَرْجِعُ إِلَيْهِمْ أَبَدًا قَالَ إِنِّي لَا أَخِيسُ بِالْعَهْدِ وَلَا أَحْبِسُ الرُّسُلَ وَلٰكِنِ ارْجِعْ فَإِنْ كَانَ فِي نَفْسِكَ الَّذِي فِي نَفْسِكَ الْآنَ فَارْجِعْ قَالَ فَذَهَبْتُ ثُمَّ أَتَيْتُ النَّبِيَّ صلعم فَأَسْلَمْتُ * (أبوداود)

135. **Amr-b-Shuaib** reported from his father who from his grandfather heard that the Ms. of Allah said in his sermon: Fulfil your convenants of the Days of Ignorance, because it, meaning Islam, does not add to it but firmness, and do not renew a covenant in Islam. 1060 —*Tirmizi.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ فِي خُطْبَتِهِ أَوْفُوا بِحِلْفِ الْجَاهِلِيَّةِ فَإِنَّهُ لَا يَزِيدُهُ يَعْنِي الْإِسْلَامَ إِلَّا شِدَّةً وَلَا تُحْدِثُوا حِلْفًا فِي الْإِسْلَامِ * (التِّرْمِذِيُّ)

1 6. **Meswar-b-Makhramah and Marwan-b-Hakam** reported: The Ms. of Allah came out in the year of Hudaibiyyah with one thousand and odd of his companions When he came to Zul-Halifah, he put bells to the the animals of sacrifice, put marks and tied up *Ihram* for

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ بْنِ الْحَكَمِ قَالَا خَرَجَ النَّبِيُّ صلعم عَامَ الْحُدَيْبِيَةِ فِي بِضْعِ عَشْرَةَ مِائَةٍ مِنْ أَصْحَابِهِ فَلَمَّا أَتَى ذَا الْحُلَيْفَةِ قَلَّدَ الْهَدْيَ وَأَشْعَرَ وَأَحْرَمَ مِنْهَا

1059. It appears from this that Islam was not preached by force but by its intrinsic value and by the great magnetic personality of the prophet. He also wanted that international law should be respected. This man was sent at the time of a treaty between the Prophet and the Quraish.

1060. Islam respects treaties and obligations. Those convenants which were made before Islam were ordered to be observed but renewal of a convenant in Islam as is opposed to the spirit of Islam was forbidden.

them for *Umrah*, and he journeyed till he came to Saniyyah from where they (Meccans) were to be attacked. His riding camel stopped and so the people said: Go on, go on; Qaswa has stopped, Qaswa has stopped. The Messenger of Allah said: Qaswa has not stopped, and that is not her nature, but One who stopped the elephant has stopped her. 1061 Afterwards he said: By One in whose hand there is my life, they (Meccans) will not seek a term from me by which they will magnify the sacred things of Allah except that I should grant it to them. 1062 Afterwards he gave it a move and then it jumped up and turned aside from them, till it landed at the farthest end of Hudaibiyyah upon a ditch of scanty water which the people began to drink little by little. The people were not there for long till they dried it up. Then complaint of thirst was made to the Prophet. So he drew out an arrow from his

بِعُمْرَةٍ وَسَارَ حَتَّى إِذَا كَانَ بِالثَّنِيَّةِ الَّتِي
يَهْبِطُ عَلَيْهِمْ مِنْهَا بَرَكَتْ بِهِ رَاحِلَتُهُ فَقَالَ
النَّاسُ حَلْ حَلْ خَلَأَتِ الْقَصْوَاءُ خَلَأَتِ
الْقَصْوَاءُ فَقَالَ النَّبِيُّ صلعم مَا خَلَأَتِ الْقَصْوَاءُ
وَمَا ذَاكَ لَهَا بِخُلُقٍ وَلَكِنْ حَبَسَهَا
حَابِسُ الْفِيلِ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ
لَا يَسْأَلُونِي خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ
اللهِ إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا ثُمَّ زَجَرَهَا فَوَثَبَتْ
فَعَدَلَ عَنْهُمْ حَتَّى نَزَلَ بِأَقْصَى الْحُدَيْبِيَةِ
عَلَى ثَمَدٍ قَلِيلِ الْمَاءِ يَتَبَرَّضُهُ النَّاسُ تَبَرُّضًا
فَلَمْ يُلْبِثْهُ النَّاسُ حَتَّى نَزَحُوهُ وَشُكِيَ
إِلَى رَسُولِ اللهِ صلعم الْعَطَشُ فَانْتَزَعَ
سَهْمًا مِنْ كِنَانَتِهِ ثُمَّ أَمَرَهُمْ أَنْ يَجْعَلُوهُ

1061. This has got a reference. Just before the Prophet's birth, Abraha, the Abyssinian king, marched towards Mecca to destroy the Ka'ba with camels, but camels could not proceed and were destroyed. In other words, Allah stopped the camels, and it was not His intention that there should be war and blood-shed at Mecca.

1062. This means: I would be ready to grant provided the respectibility of the Holy Ka'ba is preserved. Hudaibiyyah is a place which is 18 miles off from Medina towards Mecca. Bed'e signifies a number from 3 to 9.

case and ordered to put it therein. By Allah, water then began to gush forth for them in torrents till they became free from its need. When they were in that condition, Budail-b-Waraqah al Khuzayi came with a party of Khuza'a tribe and then Urwah-b-Mas'ud came and pushed on negotiation, till he said "when Sohail-b-Amr came", and the Prophet said: Write this down: "what Muhammad, Messenger of Allah agreed thereupon". Then Sohail said: Had we recognised that you were the Ms. of Allah, we would not have prevented you from the house (Ka,ba), nor would have fought with you, but write down "Muhammad, son of Abdullah". Then the Holy Prophet said: By Allah, I am surely Messenger of Allah, and if you believe me as false, write down Muhammad, son of Abdullah. Sohail then said: And on a term that no man, though he might be upon your religion, shall come to you but you shall return him to us. When he (Ali) finished the necessary writing, the Ms. of Allah said to his companions: Get up and then make sacrifice, next shave (your hairs). Afterwards some believing

فِيهِ فَوَاللّٰهِ مَا زَالَ يَجِيشُ لَهُمْ بِالرِّيِّ
حَتّٰى صَدَرُوا عَنْهُ فَبَيْنَاهُمْ كَذٰلِكَ إِذْ جَاءَ
بُدَيْلُ بْنُ وَرْقَاءَ الْخُزَاعِيُّ فِي نَفَرٍ مِنْ
خُزَاعَةَ ثُمَّ أَتَاهُ عُرْوَةُ بْنُ مَسْعُودٍ وَشَاقَ
الْحَدِيثَ إِلَى أَنْ قَالَ إِذْ جَاءَ سُهَيْلُ
بْنُ عَمْرٍو فَقَالَ النَّبِيُّ صلعم اكْتُبْ هٰذَا
مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللّٰهِ فَقَالَ سُهَيْلٌ
وَاللّٰهِ لَوْ كُنَّا نَعْلَمُ أَنَّكَ رَسُولُ اللّٰهِ مَا صَدَدْنَاكَ
عَنِ الْبَيْتِ وَلَا قَاتَلْنَاكَ وَلٰكِنِ اكْتُبْ
مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ فَقَالَ النَّبِيُّ صلعم وَاللّٰهِ
إِنِّي لَرَسُولُ اللّٰهِ وَإِنْ كَذَّبْتُمُونِي اكْتُبْ
مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ فَقَالَ سُهَيْلٌ وَعَلَى
أَنْ لَا يَأْتِيَكَ مِنَّا رَجُلٌ وَإِنْ كَانَ عَلَى
دِينِكَ إِلَّا رَدَدْتَهُ عَلَيْنَا فَلَمَّا فَرَغَ مِنْ
قَضِيَّةِ الْكِتَابِ قَالَ رَسُولُ اللّٰهِ صلعم لِأَصْحَابِهِ
قُومُوا فَانْحَرُوا ثُمَّ احْلِقُوا ثُمَّ جَاءَ نِسْوَةٌ مُؤْمِنَاتٌ

women came. Then the Almighty Allah revealed: O those who believe! when the believing women come to you as refugees—the verse. The Almighty Allah prohibited them to return them (women) and he orderd them to return dowry to them (husbands). Afterwards he returned to Medina. Then Abu Basir, a man of the Quraish, came to him while he was a Muslim. They sent two men to search for him, but he (Prophet) surrendered him to the two men. They came out with him till when they reached Zul-Halifa, they landed down to eat fresh dates which they got. Then Abu Basir said to one of the two men: By Allah, O so and so, certainly I see that this sword of yours is an exellent one. Show me that I may have a look at it. Then he snatched it from him and stroke him till he was cold (with death). The other man fled away till he came to Medina and entered the mosque running. Then the Prophet said: He has seen (an object of) fear. He said: By Allah, my companion certainly has been murdered, and I was surely to be killed. Afterwards Abu Basir came

إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ الْآيَةَ

فَأَنْزَلَ اللهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا

فَنَهَاهُمُ اللهُ تَعَالَى أَنْ يَرُدُّوهُنَّ وَأَمَرَهُمْ أَنْ يَرُدُّوا إِلَيْهِمُ الصَّدَاقَ ثُمَّ

رَجَعَ إِلَى الْمَدِينَةِ فَجَاءَهُ أَبُو بَصِيرٍ رَجُلٌ

مِنْ قُرَيْشٍ وَهُوَ مُسْلِمٌ فَأَرْسَلُوا فِي طَلَبِهِ

رَجُلَيْنِ فَدَفَعَهُ إِلَى الرَّجُلَيْنِ فَخَرَجَا بِهِ

حَتَّى إِذَا بَلَغَا ذَا الْحُلَيْفَةِ نَزَلُوا يَأْكُلُونَ

مِنْ تَمْرٍ لَهُمْ فَقَالَ أَبُو بَصِيرٍ لِأَحَدِ

الرَّجُلَيْنِ وَاللهِ إِنِّي لَأَرَى سَيْفَكَ هَذَا

يَا فُلَانُ جَيِّدًا أَرِنِي أَنْظُرْ إِلَيْهِ فَأَمْكَنَهُ

مِنْهُ فَضَرَبَهُ حَتَّى بَرَدَ وَفَرَّ الْآخَرُ حَتَّى

أَتَى الْمَدِينَةَ فَدَخَلَ الْمَسْجِدَ يَعْدُو فَقَالَ

النَّبِيُّ صلعم لَقَدْ رَأَى هَذَا ذُعْرًا فَقَالَ قُتِلَ

وَاللهِ صَاحِبِي وَإِنِّي لَمَقْتُولٌ فَجَاءَ أَبُو

and the Holy Prophet said to him: Woe to his mother! Kindler of war! would that there would have been some body for him! When he heard that, he perceived that he would hand him over to them (Quraish). Then he slipped out till he came to the sea-shore. Abu Jandal-b-Abi Suhail fled there and met Abu Basir. No man of the Quraish who was a Muslim began to come out but to meet with Abu Basir till they formed a party. By Allah! they did not hear of any caravan (of merchandise) that came out for the Quraish towards Syria but confronted them and killed them and took away their properties. Then the Quraish sent to the Prophet reminding him of Allah and blood-tie and to send to them saying—whoso comes to me will be safe. Then the Prophet sent to them.

—*Bukhari.*

137. **Anas** reported that the Quraish made a treaty with the Messenger of Allah and imposed terms on the Prophet: Whoso among you shall come to us, we shall not return him to you, and whoso from us shall come to you, you shall return him to us. They (companions)

بَصِيْرٍ فَقَالَ النَّبِيُّ صلعم وَيْلُ اُمِّهٖ مِسْعَرُ
حَرْبٍ لَوْ كَانَ لَهٗ اَحَدٌ فَلَمَّا سَمِعَ ذٰلِكَ
عَرَفَ اَنَّهٗ سَيَرُدُّهٗ اِلَيْهِمْ فَخَرَجَ حَتّٰى اَتٰى
سِيْفَ الْبَحْرِ قَالَ وَانْفَلَتَ اَبُوْ جَنْدَلِ بْنِ
اَبِيْ سُهَيْلٍ فَلَحِقَ بِاَبِيْ بَصِيْرٍ فَجَعَلَ لَا
يَخْرُجُ مِنْ قُرَيْشٍ رَجُلٌ قَدْ اَسْلَمَ اِلَّا
لَحِقَ بِاَبِيْ بَصِيْرٍ حَتّٰى اجْتَمَعَتْ مِنْهُمْ
عِصَابَةٌ فَوَاللّٰهِ مَا يَسْمَعُوْنَ بِعِيْرٍ خَرَجَتْ
لِقُرَيْشٍ اِلَى الشَّامِ اِلَّا اعْتَرَضُوْا لَهَا فَقَتَلُوْهُمْ وَ
اَخَذُوْا اَمْوَالَهُمْ فَاَرْسَلَتْ قُرَيْشٌ اِلَى
النَّبِيِّ صلعم تُنَاشِدُهٗ اللّٰهَ وَالرَّحِمَ لَمَا
اَرْسَلَ اِلَيْهِمْ فَمَنْ اَتَاهُ فَهُوَ اٰمِنٌ فَاَرْسَلَ
النَّبِيُّ صلعم اِلَيْهِمْ *

(اَلْبُخَارِيُّ)

عَنْ اَنَسٍ اَنَّ قُرَيْشًا صَالَحُوا النَّبِيَّ
صلعم فَاشْتَرَطُوْا عَلَى النَّبِيِّ صلعم اَنَّ مَنْ
جَاءَنَا مِنْكُمْ لَمْ نَرُدَّهٗ عَلَيْكُمْ وَمَنْ جَاءَكُمْ
مِنَّا رَدَدْتُمُوْهُ عَلَيْنَا فَقَالُوْا يَا رَسُوْلَ

said: O Ms. of Allah, shall we write this? 'Yes' said he, 'whoso of us shall go to them, Allah will keep him away, and whoso among them will come to us, Allah will soon find out a relief and a way for him'.

—*Muslim.*

138. **Bara'a-b-A'jeb** reported that the Messenger of Allah made treaty with the Quraish on the Day of Hudaibiyyah over three things: On condition that whoso of the polytheists would come to him, he would return him to them, but whoever of the Muslims comes to them, they would not return him; and on condition that he would come to Mecca next year and would stay there for three days, and would not enter there except by sheathing lances, swords and bows and like that. Then Abu Jandal came to him while he was bound in fetters. So he returned him to them.

—*Agreed.*

139. **Meswar and Marwan** reported: They made a treaty to put an end to war for ten years during which people would be safe, and no hatred should subsist between us, and that there should be no drawing of sword or treachery.

—*Abu Daud.*

اللهِ أَنَكْتُبُ هٰذَا قَالَ نَعَمْ إِنَّهُ مَنْ ذَهَبَ مِنَّا إِلَيْهِمْ فَأَبْعَدَهُ اللهُ وَمَنْ جَاءَنَا مِنْهُمْ سَيَجْعَلُ اللهُ لَهُ فَرَجًا وَ مَخْرَجًا * (مُسْلِمٌ)

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ صَالَحَ النَّبِيُّ صلعم الْمُشْرِكِينَ يَوْمَ الْحُدَيْبِيَةِ عَلَى ثَلٰثَةِ أَشْيَاءَ عَلَى أَنَّ مَنْ أَتَاهُ مِنَ الْمُشْرِكِينَ رَدَّهُ إِلَيْهِمْ وَمَنْ أَتَاهُ مِنَ الْمُسْلِمِينَ لَمْ يَرُدُّوهُ وَعَلَى أَنْ يَدْخُلَهَا مِنْ قَابِلٍ وَيُقِيمَ بِهَا ثَلٰثَةَ أَيَّامٍ وَلَا يَدْخُلَهَا إِلَّا بِجُلُبَّانِ السِّلَاحِ وَالسَّيْفِ وَالْقَوْسِ وَنَحْوِهِ فَجَاءَهُ أَبُو جَنْدَلٍ يَحْجُلُ فِي قُيُودِهِ فَرَدَّهُ إِلَيْهِمْ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ الْمِسْوَرِ وَمَرْوَانَ أَنَّهُمَا اصْطَلَحَا عَلَى وَضْعِ الْحَرْبِ عَشْرَ سِنِينَ يَأْمَنُ فِيهِنَّ النَّاسُ وَعَلَى أَنَّ بَيْنَنَا عَيْبَةً مَكْفُوفَةً وَأَنَّهُ لَا إِسْلَالَ وَلَا إِغْلَالَ * (أَبُو دَاوُدَ)

140. **Safwan-b-Solaim** from a number of the children of the companions of the Messenger of Allah, who from their fathers reported from the Apostle of Allah who said: Behold! whoso oppresses a covenanted man, or does some damage to him, or puts such a hardship on him as is beyond his endurance, or takes away something from him without his wilful consent, I shall be his disputant on the Resurrcetion Day. —*Abu Daud.*

عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عِدَّةٍ مِنْ
أَبْنَاءِ أَصْحَابِ رَسُوْلِ اللهِ صلعم عَنْ آبَائِهِمْ
عَنْ رَسُوْلِ اللهِ صلعم قَالَ أَلَا مَنْ ظَلَمَ مُعَاهَدًا
أَوِ انْتَقَصَهُ أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ
مِنْهُ شَيْأً بِغَيْرِ طِيْبِ نَفْسٍ فَأَنَا حَجِيْجُهُ
يَوْمَ الْقِيٰمَةِ * (أَبُوْ دَاوُدَ)

141. **Bara'a-b-A'jeb** reported that the Messenger of Allah made 'Umrah' in Zil-Qa'dah, but the inhabitants of Mecca refused to allow him to enter Mecca till he made treaty with them with a condition that he would enter, that is, in the following year staying there for three days. When they wrote terms, they wrote also this "what Muhammad, the Messenger of Allah, has agreed thereon". They said: We don't agree to it. Had we recognised that you are a Messenger of Allah, we would not have denied you, but you are "Muhammad, son of Abdullah". He said: "I am the Apostle of Allah and I am Muhammad, son of Abdullah". Afterwards he said to Ali-b-Abu Taleb: Delete

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ اعْتَمَرَ رَسُوْلُ
اللهِ صلعم فِيْ ذِي الْقَعْدَةِ فَأَبَى أَهْلُ
مَكَّةَ أَنْ يَدَعُوْهُ يَدْخُلُ مَكَّةَ حَتّٰى قَاضَاهُمْ
عَلٰى أَنْ يَدْخُلَ يَعْنِيْ مِنَ الْعَامِ الْمُقْبِلِ
يُقِيْمُ بِهَا ثَلٰثَةَ أَيَّامٍ فَلَمَّا كَتَبُوا الْكِتَابَ
كَتَبُوْا هٰذَا مَا قَاضٰى عَلَيْهِ مُحَمَّدٌ رَسُوْلُ
اللهِ فَقَالُوْا لَا نُقِرُّ بِهَا فَلَوْ نَعْلَمُ أَنَّكَ
رَسُوْلُ اللهِ مَا مَنَعْنَاكَ وَلٰكِنْ أَنْتَ
مُحَمَّدُ بْنُ عَبْدِ اللهِ فَقَالَ أَنَا رَسُوْلُ اللهِ
وَ أَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ ثُمَّ قَالَ لِعَلِيٍّ

"the Messenger of Allah". He said: No, by Allah, I shall never delete it. Then the Prophet took (and he was not good in writing) 1063 and wrote this: "What Muhammad, son of Abdullah, came to terms: He shall not enter Mecca with arms except sword in sheath, he shall come out with none of its inhabitants except one who wishes to follow him, he shall not prevent any of his companions if he wishes to stay there. When he entered into it (agreement) and the fixed term expired, they came to Ali and said: Say to your companions: Go away from us, verily the fixed term expired. Then the Prophet came out. —*Agreed.*

بْنِ اَبِي طَالِبٍ اُمْحُ رَسُوْلَ اللّٰهِ قَالَ لَا وَاللّٰهِ لَا اَمْحُوْكَ اَبَدًا فَاَخَذَ رَسُوْلُ اللّٰهِ صلعم وَلَيْسَ يُحْسِنُ يَكْتُبُ فَكَتَبَ هٰذَا مَا قَاضٰى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ لَا يَدْخُلُ مَكَّةَ بِالسِّلَاحِ اِلَّا السَّيْفَ فِي الْقِرَابِ اَنْ لَا يَخْرُجَ مِنْ اَهْلِهَا بِاَحَدٍ اِنْ اَرَادَ اَنْ يَتْبَعَهُ وَاَنْ لَا يَمْنَعَ مِنْ اَصْحَابِهِ اَحَدًا اِنْ اَرَادَ اَنْ يُقِيْمَ بِهَا فَلَمَّا دَخَلَهَا وَمَضَى الْاَجَلُ اَتَوْا عَلِيًّا فَقَالُوْا قُلْ لِصَاحِبِكَ اخْرُجْ عَنَّا فَقَدْ مَضَى الْاَجَلُ فَخَرَجَ النَّبِيُّ صلعم *

(مُتَّفَقٌ عَلَيْهِ)

CHPTER XXIII

SECTION 8

1064. Booty

(a) Booty belongs to the soldiers. Booties are the properties acquired in the battle field as a result of war. They differ from *Fai* acquisitions in the sense that whereas the former is acquired in war, the latter is acquired without war. The question of *Fai* has been dealt with in note 1085. In pre-Islamic Arabia, the commander of an army used to take ¼th of the booties acquired in a war. That was known as مرباع The remainder used to be taken at random by the soldiers. In other countries, the booty went to add to the coffers of

1063. The Prophet could not write. Hence it is not correct that he knew a little writing.

the king. After the battle of Badr, the verse dealing with the booties was first revealed. The verse introduced the rule for the first time that the spoils of war would be the property of the soldiers who actually take part in the battle. Previously it went either to the coffers of the victorious king or commander even though he did not join in the actual fight. That is one of the reasons why the soldiers of Islam fought tooth and nail. They would get Paradise in case of death in a holy war, and booties in case of conquest. Zihad is therefore the best source of all acquisitions. See note 880.

(b) Distribution of Booties. The distribution of booties has been ordered by the Holy Quran in the following ways. The Quran says: And know that whatever thing you acquire in war, $\frac{1}{5}$th of it is for Allah and for the Apostle and for the near of kin and for the orphans and the needy and the way farer—8:41Q. The remaining $\frac{4}{5}$ths will be divided among the warriors who actually have taken part in the battle—23:171. The generally accepted opinion is that the Prophet's $\frac{1}{5}$th share as stated in the Quran used to be sub-divided by the Prophet into five divisions, reserving $\frac{1}{25}$th share for the Holy Prophet, $\frac{1}{25}$th for his near kinsmen, and $\frac{2}{5}$th for the orphans, the needy and the way-farers. As to the Prophet's $\frac{1}{25}$th share, it appears from traditions 23:146, 179, 168 that it was used for the poor and towards benefit of the Muslims in general. After the Prophet's demise, the entire $\frac{1}{5}$th share would go to the Public Exchequer to be spent for the good of the community as a whole and for the benefit of the poor, the distressed and the needy. Sometimes special concessions in booties can be given to brave soldiers—23:147, 150. There should be no sale of a booty before division—23:—170, Each horseman will get 2 shares while a foot man one share—23:161. For purposes of necessary consumptions, enjoyment of booty is allowed before division—23:176.

(c) Booties acquired in wars. In the battle of Muraisi with Banu Mustaliq, the booties gained were nearly 200 camels and 5000 goats. In the campaign of Hunain, the booties that fell to the hands of the Muslims were 24000 sheep, 4000 silver

coins and innumerable camels. In the battle of Badr and Uhud, the booties were also great.

Contents. One who squanders the properties of zakat and booty will go to Hell—23:151; the sin of treachery in booty is great—23:152; Muhammad is the greatest Prophet—23:157; goods of a treacherous man are to be burnt—23:167; even a thread of booty shall not be stolen—23:177, Muaz-b-Afa,ṛ and Muaz-b-Amr killed Abu Jahal—23:180.

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142. **Abu Hurairah** reported that the Ms. of Allah said: Booty was not lawful for anybody previous to us. That was because Allah saw our weakness and helplessness, and so He made it lawful for us. —*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ فَلَمْ تَحِلَّ الْغَنَائِمُ لِاَحَدٍ مِنْ قَبْلِنَا ذٰلِكَ بِاَنَّ اللّٰهَ رَاٰى ضَعْفَنَا وَعَجْزَنَا فَطَيَّبَهَا لَنَا * (مُتَّفَقٌ عَلَيْهِ)

142a. **Abu Qatadah** reported: We came out with the Prophet in the year of Hunain. When we met, there grew a panic among the Muslims. Then I saw one of the polytheists overcoming one of the Muslims. I gave him a stroke from his back over the chord of his shoulder with the sword and cut off his coat. He approached me and caught such a hold on me that I perceived an air of death therefrom. Then the death overtook him. He then gave up his hold on me. I met there after Omar-b-al-Khattab. I said: What is the matter with the people (that they flee away)? He said: Decree of Allah. Then

عَنْ اَبِيْ قَتَادَةَ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلعم عَامَ حُنَيْنٍ فَلَمَّا الْتَقَيْنَا كَانَتْ لِلْمُسْلِمِيْنَ جَوْلَةٌ فَرَاَيْتُ رَجُلًا مِّنَ الْمُشْرِكِيْنَ قَدْ عَلَا رَجُلًا مِّنَ الْمُسْلِمِيْنَ فَضَرَبْتُهٗ مِنْ وَرَائِهٖ عَلٰى حَبْلِ عَاتِقِهٖ بِالسَّيْفِ فَقَطَعْتُ الدِّرْعَ وَاَقْبَلَ عَلَيَّ فَضَمَّنِيْ ضَمَّةً وَجَدْتُ مِنْهَا رِيْحَ الْمَوْتِ ثُمَّ اَدْرَكَهُ الْمَوْتُ فَاَرْسَلَنِيْ فَلَحِقْتُ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ مَا بَالُ النَّاسِ

فَقَالَ أَمْرُ اللّٰهِ ثُمَّ رَجَعُوا وَجَلَسَ النَّبِيُّ

صلعم فَقَالَ مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ

سَلَبُهُ فَقُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ

فَقَالَ النَّبِيُّ صلعم مِثْلَهُ فَقُلْتُ مَنْ يَشْهَدُ

لِي ثُمَّ جَلَسْتُ ثُمَّ قَالَ النَّبِيُّ صلعم مِثْلَهُ

فَقُمْتُ فَقَالَ مَا لَكَ يَا أَبَا قَتَادَةَ فَاخْبَرْتُهُ

فَقَالَ رَجُلٌ صَدَقَ وَسَلَبُهُ عِنْدِي فَأَرْضِهِ

مِنِّي فَقَالَ أَبُوبَكْرٍ لَا هَا اللّٰهِ إِذًا لَا يَعْمِدُ

إِلَى أَسَدٍ مِنْ أُسْدِ اللّٰهِ يُقَاتِلُ عَنِ اللّٰهِ

وَرَسُولِهِ فَيُعْطِيكَ سَلَبَهُ فَقَالَ النَّبِيُّ صلعم

صَدَقَ فَأَعْطِهِ فَأَعْطَانِيهِ فَابْتَعْتُ بِهِ مَخْرَفًا

فِي بَنِي سَلِمَةَ فَإِنَّهُ لَأَوَّلُ مَالٍ تَأَثَّلْتُهُ

فِي الْإِسْلَامِ * (مُتَّفَقٌ عَلَيْهِ)

they returned.[1035] The Holy Prophet sat down and said: Whoso kills a man, there is proof upon him therefor and there is his goods for him. I thought: Who will bear witness for me?[1036] Then I took my seat. The Holy Prophet uttered similar thing. I thought: Who will bear witness for me? Then I sat down. Afterwards the Prophet uttered the similar thing. Then I got up. He asked: What is the matter with you, O Abu Qatadah? I informed him. A man said: The man has spoken the truth, and his goods are with me. Let him be given satisfaction from me.[1037] Abu Bakr said: No! by God! Then he (Prophet) will not turn towards a lion out of the lions of Allah fighting for Allah and His Messenger and give you his goods. Then the Ms. of Allah said: He has spoken the truth. Give him. Then he gave it to me. Then I purchased therewith a garden of Banu Salmah, and verily it was the first booty I hoarded in Islam[1038] —*Agreed.*

1035. After the Muslims first met with defeat, they again turned to the battle-field in Hunain.

1036. This means: Who will bear witness that I killed this infidel so that I may get his goods?

1037. In other words, let the man take his booty from the properties of the polytheists I have taken, or so much of the booties as would please him.

1038. The substance of the tradition is that at the battle of Hunain which look

143. **Ibn Omar** reported that the Holy Prophet gave three shares to a man and his horse, one share for himself and two shares for his horse. —*Agreed*

عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ صلعم أَسْهَمَ لِلرَّجُلِ وَلِفَرَسِهِ ثَلٰثَةَ أَسْهُمٍ سَهْمًا لَهُ وَسَهْمَيْنِ لِفَرَسِهِ * (مُتَّفَقٌ عَلَيْهِ)

144. **Yezid-b-Hurmuz** reported that Najdatul Horuri wrote to Ibn Abbas asking him about a slave and a woman who remain present at the time of the distribution of the booty: Should it be allotted to them? He said to Yezid: Write to him that they will have no fixed share except what they are given. 1069 In another narration: Ibn Abbas wrote to him: You have written to me asking me: Did the Holy Prophet take women in war, and did he fix for them any share (of booty)? He has indeed taken them in war. They attended the sick and were given something out of the booty. As for share, no fixed portion was reserved for them —*Muslim.*

عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ كَتَبَ نَجْدَةُ الْحَرُورِيُّ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ الْعَبْدِ وَالْمَرْأَةِ يَحْضُرَانِ الْمَغْنَمَ هَلْ يُقْسَمُ لَهُمَا فَقَالَ لِيَزِيدَ اكْتُبْ إِلَيْهِ أَنَّهُ لَيْسَ لَهُمَا سَهْمٌ إِلَّا أَنْ يُحْذَيَا وَفِي رِوَايَةٍ كَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ أَنَّكَ كَتَبْتَ تَسْأَلُنِي هَلْ كَانَ رَسُولُ اللهِ صلعم يَغْزُو بِالنِّسَاءِ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ فَقَدْ كَانَ يَغْزُو بِهِنَّ يُدَاوِينَ الْمَرْضٰى وَيُحْذَيْنَ مِنَ الْغَنِيمَةِ وَأَمَّا السَّهْمُ فَلَمْ يَضْرِبْ لَهُنَّ بِسَهْمٍ * (مُسْلِمٌ)

145. **Salmah-b-Akwa'a** reported that the Holy Prophet sent his camel with Rabah, the slave of the Ms. of Allah, while I was

عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ بَعَثَ رَسُولُ اللهِ صلعم بِظَهْرِهِ مَعَ رَبَاحٍ غُلَامِ

place in 9 A.H, the Muslims first met with reprisals and then again they fell upon the polytheists. The man who killed a polytheist repeatedly stood and sat, each time enquiring whether there was anybody who witnessed that he had killed a polytheist. On proof of Abu Bakr, the man got the booty with which he purchased a garden of Banu Salmah.

1069. Najdah was the name of the leader of the Kharijites. Harur was his native village. This shows that reading and writing were not then totally unknown in the then Arab society.

with him. When it was dawn, Abdur Rahman Fejari attacked the camel of the Holy Prophet. I got up then on the stirrup, came to Medina and shouted thrice: O companions! I came out in quest of the people, striking them with bow, and exclaiming in rhyme: "I am the son of Akwa'a, I say: The day of the ignobles is to-day." [1070] I continued throwing arrows at them and driving them away till I left behind my back what Allah created for camels out of the camels of the Ms. of Allah. Then I marched forward throwing arrows at them till they left more than 30 gowns and 30 lances to make them light (for fleeing). They did not leave anything but I put a signal of stone on it, which the Ms. of Allah and his companions would (be able to) recognise, till I saw the cavalry of the Ms. of Allah. Abu Qatadah, one horseman of the Ms. of Allah, met Abdur Rahman and killed him. Then the Ms. of Allah exclaimed: The best of the cavalries to-day is Abu Qatadah and the best of the infantries to-day is

رَسُولِ اللهِ صلعم وَأَنَا مَعَهُ فَلَمَّا أَصْبَحْنَا
إِذَا عَبْدُ الرَّحْمٰنِ الْفَزَارِيُّ قَدْ أَغَارَ عَلَى
ظَهْرِ رَسُولِ اللهِ صلعم فَقُمْتُ عَلَى أَكَمَةٍ
فَاسْتَقْبَلْتُ الْمَدِينَةَ فَنَادَيْتُ ثَلَاثًا يَا
صَبَاحَاهُ ثُمَّ خَرَجْتُ فِي آثَارِ الْقَوْمِ أَرْمِيهِمْ
بِالنَّبْلِ وَأَرْتَجِزُ أَقُولُ أَنَا ابْنُ
الْأَكْوَعِ * وَالْيَوْمُ يَوْمُ الرُّضَّعِ * فَمَا زِلْتُ
أَرْمِيهِمْ وَأَخْفُرُ بِهِمْ حَتَّى مَا خَلَقَ اللهُ
مِنْ بَعِيرٍ مِنْ ظَهْرِ رَسُولِ اللهِ صلعم إِلَّا
خَلَّفْتُهُ وَرَاءَ ظَهْرِي ثُمَّ أَتْبَعْتُهُمْ أَرْمِيهِمْ
حَتَّى أَلْقَوْا أَكْثَرَ مِنْ ثَلَاثِينَ بُرْدَةً وَ
ثَلَاثِينَ رُمْحًا يَسْتَخِفُّونَ وَلَا يَطْرَحُونَ
شَيْئًا إِلَّا جَعَلْتُ عَلَيْهِ آرَامًا مِنَ الْحِجَارَةِ
يَعْرِفُهَا رَسُولُ اللهِ صلعم وَأَصْحَابُهُ حَتَّى
رَأَيْتُ فَوَارِسَ رَسُولِ اللهِ صلعم وَلَحِقَ
أَبُو قَتَادَةَ فَارِسُ رَسُولِ اللهِ صلعم بِعَبْدِ
الرَّحْمٰنِ فَقَتَلَهُ قَالَ رَسُولُ اللهِ صلعم خَيْرُ
فُرْسَانِنَا الْيَوْمَ أَبُو قَتَادَةَ وَخَيْرُ رَجَّالَتِنَا
سَلَمَةُ قَالَ ثُمَّ أَعْطَانِي رَسُولُ اللهِ صلعم

1070. To-day is the day of the ignobles means that to-day the polytheists would be completely routed and they would be put to extreme humiliation.

سهمين سهم الفارس و سهم الراجل فجمعهما لي جميعا ثم ارد فني رسول الله صلعم وراءه على العضباء راجعين الى المدينة * (مسلم)

Salamah. He narrated: Then the Ms. of Allah gave me two shares, one share of a horseman and one share of a footman and mixed them together for me. The Apostle of Allah then took me behind him on 'Ajaba'a' on (his) return to Medina. —*Muslim.*

عن ابن عمر قال نفلنا رسول الله صلعم نفلا سوى نصيبنا من الخمس فاصابني شارف و الشارف المسن الكبير * (متفق عليه)

146. **Ibn Omar** reported that the Holy Prophet gave us one share more from the $\frac{1}{5}$th [1071] than our fixed shares. I got one sharif, and sharif is a she-camel of extreme old age. —*Agreed.*

عن ابن عمر ان رسول الله صلعم كان ينفل بعض من يبعث من السرايا لانفسهم خاصة سوى قسمة عامة الجيش * (متفق عليه)

147. **Ibn Omar** reported that the Prophet often gave excess to some who were sent in the infantry as special to themselves besides their portions among the entire army. —*Agreed.*

عنه قال ذهب فرس له فاخذها العدو فظهر عليهم المسلمون فرد عليه في زمن رسول الله صلعم و في رواية ابق عبد له فلحق بالروم فظهر عليهم المسلمون فرد عليه خالد بن الوليد بعد النبي صلعم * (البخاري)

148. **Same** reported that a horse of his went out and the enemies caught hold of it. Afterwards the Muslims were victorious over them, and it was returned to him (owner) at the time of the Prophet. In another narration: A slave of his fled away and went to Rome. Afterwards the Muslims gained victory over them (the Romans). He was then returned to Khalid-b-Walid after the Prophet. —*Bukhari.*

1071. $\frac{1}{5}$th share was the share of the Prophet and Allah. From this share, the Prophet often gave to those soldiers in excess as showed special aptitude and

149. **Jubair-b-Mut'em** reported: Osman and myself went to the Prophet on foot and said: You have given from the $\frac{1}{5}$th of Khaiber to the children of Muttaleb and deprived us while we are in the same rank with you. He said: Verily the children of Hashem and the children of Muttaleb are the same. Jubair said: The Prophet did not leave anything by division for the children of Abd Shams and of Naufal. —*Bukhari.*

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ مَشَيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ إِلَى النَّبِيِّ صلعم فَقُلْنَا أَعْطَيْتَ بَنِي الْمُطَّلِبِ مِنْ خُمُسِ خَيْبَرَ وَتَرَكْتَنَا وَنَحْنُ بِمَنْزِلَةٍ وَاحِدَةٍ مِنْكَ فَقَالَ إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ قَالَ جُبَيْرٌ وَلَمْ يَقْسِمِ النَّبِيُّ صلعم لِبَنِي عَبْدِ شَمْسٍ وَبَنِي نَوْفَلٍ شَيْئًا * (الْبُخَارِيُّ)

150. **Abu Hurairah** reported that the Messenger of Allah said: To whichever village you go and settle therein, there is your share therein, and whichever village disobeys Allah and his Messenger, its $\frac{1}{5}$th is for Allah and His Messenger, and the remainder is for you. 1072 —*Muslim.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم أَيُّمَا قَرْيَةٍ أَتَيْتُمُوهَا وَأَقَمْتُمْ فِيهَا فَسَهْمُكُمْ فِيهَا وَأَيُّمَا قَرْيَةٍ عَصَتِ اللهَ وَرَسُولَهُ فَإِنَّ خُمُسَهَا لِلهِ وَلِرَسُولِهِ ثُمَّ هِيَ لَكُمْ * (مُسْلِمٌ)

151. **Khaolah al-Ansariyyah** reported: I heard the Messenger of Allah say: There are people who are extravagant with the property of Allah, 1073 without just cause. For them

عَنْ خَوْلَةَ الْأَنْصَارِيَّةِ قَالَتْ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ إِنَّ رِجَالًا يَتَخَوَّضُونَ فِي مَالِ اللهِ بِغَيْرِ حَقٍّ فَلَهُمُ النَّارُ

bravery in battle. This share of the Prophet was reserved for the poor and helpless.

1072. The village that is acquired without any fight is the right of everyone as it is included within 'Fai' property. The Holy Prophet had no $\frac{1}{5}$th share therein. In villages which were acquired by fight, the Holy Prophet had $\frac{1}{5}$th share for the needy and the poor, and the remainder belonged to the soldiers who actually took part.

1073. Properties of Allah are the booties and Zakat.

there will be the fire on the Resurrection Day. —*Bukhari.*

152. **Abu Hurairah** reported: The Messenger of Allah one day took his stand among us and narrated about the breaches of trust (regarding booty). He considered it very serious and its sanction too great. He described: I should never find any of you coming on the Resurrection Day with a camel over his neck which will have grumbled saying: O Ms. of Allah, help me. I shall then say: I don't control anything for you of which I gave you message. I should never find any of you coming on the Resurrection Day with a horse upon his neck which will have neighed, saying: O Ms. of Allah, help me. I shall then say: I don't control anything for you of which I gave you message. I should never find any of you coming on the Resurrection Day with a goat upon his neck which will have bleated, saying: O Ms. of Allah! help me. I shall then say: I do not control anything for you of which I gave you message. I should never find any of you coming on the Resurrection Day with a man upon his back who

يَوْمَ الْقِيٰمَةِ * (اَلْبُخَارِيُّ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَامَ فِيْنَا رَسُوْلُ اللّٰهِ صلعم ذَاتَ يَوْمٍ فَذَكَرَ الْغُلُوْلَ فَعَظَّمَهٗ وَعَظَّمَ اَمْرَهٗ ثُمَّ قَالَ لَا اُلْفِيَنَّ اَحَدَكُمْ يَجِيْءُ يَوْمَ الْقِيٰمَةِ عَلٰى رَقَبَتِهٖ بَعِيْرٌ لَهٗ رُغَاءٌ يَقُوْلُ يَا رَسُوْلَ اللّٰهِ اَغِثْنِيْ فَاَقُوْلُ لَا اَمْلِكُ لَكَ شَيْئًا قَدْ اَبْلَغْتُكَ لَا اُلْفِيَنَّ اَحَدَكُمْ يَجِيْءُ يَوْمَ الْقِيٰمَةِ عَلٰى رَقَبَتِهٖ فَرَسٌ لَهٗ حَمْحَمَةٌ فَيَقُوْلُ يَا رَسُوْلَ اللّٰهِ اَغِثْنِيْ فَاَقُوْلُ لَا اَمْلِكُ لَكَ شَيْئًا قَدْ اَبْلَغْتُكَ لَا اُلْفِيَنَّ اَحَدَكُمْ يَجِيْءُ يَوْمَ الْقِيٰمَةِ عَلٰى رَقَبَتِهٖ شَاةٌ لَهَا ثُغَاءٌ يَقُوْلُ يَا رَسُوْلَ اللّٰهِ اَغِثْنِيْ فَاَقُوْلُ لَا اَمْلِكُ لَكَ شَيْئًا قَدْ اَبْلَغْتُكَ لَا اُلْفِيَنَّ اَحَدَكُمْ يَجِيْءُ يَوْمَ الْقِيٰمَةِ عَلٰى رَقَبَتِهٖ نَفْسٌ لَهَا صِيَاحٌ فَيَقُوْلُ يَا رَسُوْلَ اللّٰهِ اَغِثْنِيْ فَاَقُوْلُ لَا اَمْلِكُ

will have a cry, saying: O Ms. of Allah! help me. I will then say: I don't control for you anything of which I gave you message. I should never find any of you coming on the Resurrection Day with heaps of old rags on his neck, saying: O Ms. of Allah, help me. I shall then say: I don't control for you anything of which I gave you message. I should never find any of you coming on the Resurrection Day with coins upon his neck saying: O Ms. of Allah! help me. I shall then say: I don't control anything of which I gave you message. —*Agreed.*

لَكَ شَيْئًا قَدْ اَبْلَغْتُكَ لَا اُلْفِيَنَّ اَحَدَكُمْ يَجِيْءُ يَوْمَ الْقِيٰمَةِ عَلٰى رَقَبَتِهٖ رِقَاعٌ تَخْفِقُ فَيَقُوْلُ يَا رَسُوْلَ اللّٰهِ اَغِثْنِيْ فَاَقُوْلُ لَا اَمْلِكُ لَكَ شَيْئًا قَدْ اَبْلَغْتُكَ لَا اُلْفِيَنَّ اَحَدَكُمْ يَجِيْءُ يَوْمَ الْقِيٰمَةِ عَلٰى رَقَبَتِهٖ صَامِتٌ فَيَقُوْلُ يَا رَسُوْلَ اللّٰهِ اَغِثْنِيْ فَاَقُوْلُ لَا اَمْلِكُ لَكَ شَيْئًا قَدْ اَبْلَغْتُكَ *

(مُتَّفَقٌ عَلَيْهِ)

153. **Same** reported that a a man presented a slave called Med'am to the Ms. of Allah. While Med'am was marking a saddle for the Prophet, a fatal shot pierced him and killed him. People said: A pleasant thing for him is Paradise! The Holy Prophet said: Never, by One in whose hand there is my life, the sheet which he took on the Day of Khaiber out of booties, and which the divisions did not include is certainly burning him as fire. When the people heard that, a man came with a strap of shoe or

عَنْهُ قَالَ اَهْدٰى رَجُلٌ لِرَسُوْلِ اللّٰهِ صلعم غُلَامًا يُقَالُ لَهٗ مِدْعَمٌ فَبَيْنَمَا مِدْعَمٌ يَحُطُّ رَحْلًا لِرَسُوْلِ اللّٰهِ صلعم اِذَا اَصَابَهٗ سَهْمٌ عَائِرٌ فَقَتَلَهٗ فَقَالَ النَّاسُ هَنِيْئًا لَهُ الْجَنَّةُ فَقَالَ رَسُوْلُ اللّٰهِ صلعم كَلَّا وَالَّذِيْ نَفْسِيْ بِيَدِهٖ اِنَّ الشَّمْلَةَ الَّتِيْ اَخَذَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ لَمْ تُصِبْهَا الْمَقَاسِمُ لَتَشْتَعِلُ عَلَيْهِ نَارًا فَلَمَّا سَمِعَ ذٰلِكَ النَّاسُ جَاءَ رَجُلٌ بِشِرَاكٍ اَوْ شِرَاكَيْنِ اِلَى النَّبِيِّ صلعم

two straps to the Ms. Allah. He said: A strap from the fire or two straps from the fire. —*Agreed.*

فَقَالَ شِرَاكٌ مِّنْ نَّارٍ اَوْ شِرَاكَانِ مِنْ نَّارٍ * (مُتَّفَقٌ عَلَيْهِ)

151. **Abdullah-b-Amr** reported that a man called Kerkerah was in (charge of) the goods of the Prophet. He died. Then the Ms. of Allah said: He is in the fire. Then they went to have a look (at him) and found a cloak about which he committed breach of trust. [2074] —*Bukhari.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ كَانَ عَلٰى ثَقَلِ النَّبِيِّ صلعم رَجُلٌ يُقَالُ لَهٗ كِرْكِرَةُ فَمَاتَ رَسُوْلُ اللّٰهِ صلعم وَهُوَ فِي النَّارِ فَذَهَبُوْا يَنْظُرُوْنَ فَوَجَدُوْا عَبَاءَةً قَدْ غَلَّهَا * (اَلْبُخَارِيُّ)

155. **Abdullah-b-Mugaffal** reported: I got a leather bag of fat on the Day of Khaiber. I lifted it up and said: I shall not give anything therefrom to anybody to-day. Then I looked when lo! the Holy Prophet was smiling at me. —*Agreed.*

عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ قَالَ اَصَبْتُ جِرَابًا مِنْ شَحْمٍ يَوْمَ خَيْبَرَ فَالْتَزَمْتُهٗ فَقُلْتُ لَا اُعْطِي الْيَوْمَ اَحَدًا مِنْ هٰذَا شَيْئًا فَالْتَفَتُّ فَاِذَا رَسُوْلُ اللّٰهِ صلعم يَتَبَسَّمُ اِلَيَّ * (مُتَّفَقٌ عَلَيْهِ)

156. **Ibn Omar** reported: We used to take honey and grape in our wars and eat them and not to take them. (for division) [1075] —*Bukhari.*

عَنِ ابْنِ عُمَرَ قَالَ كُنَّا نُصِيْبُ فِي مَغَازِيْنَا الْعَسَلَ وَالْعِنَبَ فَنَاْكُلُهٗ وَلَا نَرْفَعُهٗ (اَلْبُخَارِيُّ)

157. **Abu Omamah** reported from the Prophet who said: Verily Allah gave me superiority over all the Prophets;

عَنْ اَبِيْ اُمَامَةَ عَنِ النَّبِيِّ صلعم قَالَ اِنَّ اللّٰهَ فَضَّلَنِيْ عَلَى الْاَنْبِيَاءِ اَوْ قَالَ فَضَّلَ

1074. Treachery is a great sin specially treachery in booties. The thing robbed would be the cause of punishment on the Resurrection Day. The booties that remain in the battle field must be taken to the commander. He will divide them among his soldiers.

1075. It is unanimously lawful for the warriors in holy wars to partake of food from the booties as much as they require on the spot before they are divided.

or he said : He gave my people superiority over all the nations, and He made the booties lawful for us. —*Tirmizi.*

158. **Auf-b-Malik** and Khalid-b-Walid reported that the Holy Prophet gave decision of the goods (of the killed) for one who kills. He did not include the goods within the ⅓th share.

—*Abu Daud.*

159. **Abdullah-b-Mas'ud** reported : The Prophet gave me the sword of Abu Jahl in excess on the Day of Badr. And he had killed him.

—*Abu Daud.*

160. **Omair**, a freed slave of Abu Luhm, reported : I was present at Khaiber with my masters. They talked of me to the Prophet (for booty) and they informed him that I am a slave. He passed order for me. I was then garlanded with a sword. Then I was dragging it, he passed order for something of the principal booties. I asked for an amulet with which I used to cure the mad. Then he ordered me to throw off some of these (amulets) and retain some. —*Tirmizi and Abu Daud narrated it except that his narration ended with his saying* 'goods'.

أُمَّتِي عَلَى الْأُمَمِ وَأَحَلَّ لَنَا الْغَنَائِمَ *

(اَلتِّرْمِذِيُّ)

عَنْ عَوْفِ بْنِ مَالِكٍ وَخَالِدِ بْنِ وَلِيدٍ أَنَّ رَسُولَ اللهِ صلعم قَضَى فِي السَّلَبِ لِلْقَاتِلِ لَمْ يُخَمِّسِ السَّلَبَ * (اَبُوْدَاوُدَ)

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ نَفَّلَنِي رَسُولُ اللهِ صلعم يَوْمَ بَدْرٍ سَيْفَ أَبِي جَهْلٍ وَكَانَ قَتَلَهُ * (اَبُوْدَاوُدَ)

عَنْ عُمَيْرٍ مَوْلَى أَبِي اللَّحْمِ قَالَ شَهِدْتُ خَيْبَرَ مَعَ سَادَاتِي فَكَلَّمُوا فِيَّ رَسُولَ اللهِ صلعم وَكَلَّمُوهُ أَنِّي مَمْلُوكٌ فَأَمَرَ لِي فَقُلِّدْتُ سَيْفًا فَإِذَا أَنَا أَجُرُّهُ فَأَمَرَ لِي بِشَيْءٍ مِنْ خُرْثِيِّ الْمَتَاعِ وَعَرَضْتُ عَلَيْهِ رُقْيَةً كُنْتُ أَرْقِي بِهَا الْمَجَانِينَ فَأَمَرَنِي بِطَرْحِ بَعْضِهَا وَحَبْسِ بَعْضِهَا رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ إِلَّا أَنَّ رِوَايَتَهُ انْتَهَتْ عِنْدَ قَوْلِهِ الْمَتَاعِ *

161. **Muzamme'-b-Jariyah** reported: (The booty of) Khaiber was divided among those who were at Hudaibiyyah. The Messenger of Allah divided it into 18 shares, while the army was of one thousand and five hundred strong, of whom three hundred were horsemen. He gave two shares to each horseman and one share to each footman. —*Abu Daud.*

عَنْ مُجَمِّعِ بْنِ جَارِيَةَ قَالَ قُسِمَتْ خَيْبَرُ عَلَى أَهْلِ الْحُدَيْبِيَّةِ فَقَسَمَهَا رَسُولُ اللّٰهِ صلعم ثَمَانِيَةَ عَشَرَ سَهْمًا وَكَانَ الْجَيْشُ أَلْفًا وَخَمْسَمِائَةٍ فِيهِمْ ثَلٰثُمِائَةِ فَارِسٍ فَأَعْطَى الْفَارِسَ سَهْمَيْنِ وَالرَّاجِلَ سَهْمًا * (ابو داود)

162. **Habib-b-Maslamah Al-Fehri** reported: I saw the Prophet giving one-fourth share in excess at the beginning and one-third at the return. 1076 —*Abu Daud.*

عَنْ حَبِيبِ بْنِ مَسْلَمَةَ الْفِهْرِيِّ قَالَ شَهِدْتُ النَّبِيَّ صلعم نَفَّلَ الرُّبُعَ فِي الْبَدَاءَةِ وَالثُّلُثَ فِي الرَّجْعَةِ * (ابو داود)

163. **Same** reported that the Holy Prophet used to give excess of one-fourth share after the one-fifth share, and one-third share after the one fifth share when he returned. —*Abu Daud.*

عَنْهُ أَنَّ رَسُولَ اللّٰهِ صلعم كَانَ يُنَفِّلُ الرُّبُعَ بَعْدَ الْخُمُسِ وَالثُّلُثَ بَعْدَ الْخُمُسِ إِذَا قَفَلَ * (ابو داود)

164. **Abul Juwairiyah-al Jarmiy** reported: I found in the land of Rome a red pot wherein were gold coins during the rule of Muwayiah. There was a man over us named Ma'an-b-Yezid of Banu Solaim tribe out of the companions

عَنْ أَبِي الْجُوَيْرِيَةِ الْجَرْمِيِّ قَالَ أَصَبْتُ بِأَرْضِ الرُّومِ جَرَّةً حَمْرَاءَ فِيهَا دَنَانِيرُ فِي إِمْرَةِ مُعَاوِيَةَ وَعَلَيْنَا رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللّٰهِ صلعم مِنْ بَنِي سُلَيْمٍ

1076. Those who received additional booties in excess of their legal shares with others suffered hardship more than the ordinary soldiers The first batch came to the field when no enemy was seen, and the last batch remained in the field with a careful watch on the movements of the enemies.

of the Holy Prophet. I came to him therewith, whereupon he divided them among the Muslims. He gave me therefrom equal to what he had given to a man among them. Then he said: Had I not heard the Holy Prophet say: There is no excess except after the one-fifth share, I would have surely given you. 1077

—*Abu Daud.*

165. **Abu Musa al-Ash'ari** reported: We came (from Abyssinia) and found the Holy Prophet in cheer when he conquered Khaiber. He allotted a share to us, (or he said) he gave us therefrom. He did not give anything therefrom to anybody who was absent from the conquest of Khaiber except to one who was present with him, with the exception of the comrades of our boat—Ja'far and his companions. He gave them a share along with them. 1078 —*Abu Daud.*

1 6. **Yezid-b-Khalid** reported that one of the companions

يُقَالُ لَهُ مَعْنُ بْنُ يَزِيدَ فَاتَيْتُهُ بِهَا فَقَسَمَهَا
بَيْنَ الْمُسْلِمِينَ وَ اَعْطَانِي مِنْهَا مِثْلَ مَا
اَعْطَى رَجُلًا مِنْهُمْ ثُمَّ قَالَ لَوْلَا اَنِّي سَمِعْتُ
رَسُولَ اللّٰهِ صلعم يَقُولُ لَا نَفْلَ اِلَّا بَعْدَ
الْخُمُسِ لَاَعْطَيْتُكَ * (اَبُو دَاوُدَ)

عَنْ اَبِي مُوسَى الْاَشْعَرِيِّ قَالَ قَدِمْنَا
فَوَافَقْنَا رَسُولَ اللّٰهِ صلعم حِينَ افْتَتَحَ خَيْبَرَ
فَاَسْهَمَ لَنَا اَوْ قَالَ فَاَعْطَانَا مِنْهَا وَ مَا قَسَمَ
لِاَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئًا اِلَّا
لِمَنْ شَهِدَ مَعَهُ اِلَّا اَصْحَابَ سَفِينَتِنَا جَعْفَرًا
وَ اَصْحَابَهُ اَسْهَمَ لَهُمْ مَعَهُمْ * (اَبُو دَاوُدَ)

عَنْ يَزِيدَ بْنِ خَالِدٍ اَنَّ رَجُلًا مِنْ

1077. This is a 'Fai' property in which there is no $\frac{1}{5}$th share and consequently no excess could have been given.

1078. Abu Musa came from Yemen to Mecca and accepted Islam. After that he migrated to Abyssinia along with Ja'far-b-Abu Taleb and others. When they heard migration of the Prophet from Mecca to Medina, they all embarked on a boat for Medina and reached there just after the conquest of Khaiber. They got booty as they were present at the time of the division of spoils.

of the Prophet died on the Day of Khaiber. They mentioned it to the Prophet. He said: Lead prayer over your companion. The faces of the people became changed on that account. Then he said: Verily your companion acted treacherously in the way of Allah. We then searched his goods and found a shell out of the shells of the Jews which was not equivalent (in value) to two dirhams.

—*Malek, Abu Daud, Nisai.*

167. **Amr-b-Shuaib** reported from his father who from his grand-father reported that the Holy Prophet, Abu Bakr and Omar burnt the goods of a treacherous man and beat him.

—*Abu Duad.*

168. **Abdullah-b-Amr** reported that when the Holy Prophet gained a booty, he used to order Bilal who proclaimed among men. Then they used to come with their booties. He used then to take out the one-fifth share therefrom, and divide them (the rest). One day a man arrived after that with a rein of hair and said: O Ms. of Allah! this is what we acquired from the booty. He asked: Have you heard Bilal proclaim thrice? 'Yes'

أصحاب رسول الله صلعم توفي يوم خيبر فذكروا لرسول الله صلعم فقال صلوا على صاحبكم فتغيرت وجوه الناس لذلك فقال إن صاحبكم غل في سبيل الله ففتشنا متاعه فوجدنا خرزا من خرز يهود لا يساوي درهمين *

(مالك وابو داود والنسائي)

عن عمرو بن شعيب عن ابيه عن جده ان رسول الله صلعم وابا بكر وعمر حرقوا متاع الغال وضربوه * (ابوداود)

عن عبد الله بن عمرو (رض) قال كان رسول الله صلعم اذا اصاب غنيمة امر بلالا فنادى في الناس فيجيؤن بغنائمهم فيخمسه ويقسمه فجاء رجل يوما بعد ذلك بزمام من شعر فقال يا رسول الله هذا فيما كنا اصبناه من الغنيمة

said he. Then he said: What prevented you to come therewith? He offered an excuse. He said: Be (so); you will thus come therewith on the Resurrection Day but I shall never accept it from you.[1079] —*Abu Daud,*

قَالَ اَسَمِعْتَ بِلَالًا يُنَادِي ثَلَاثًا قَالَ نَعَمْ قَالَ فَمَا مَنَعَكَ اَنْ تَجِيءَ بِهِ فَاعْتَذَرَ قَالَ كُنْ اَنْتَ تَجِيءُ بِهِ يَوْمَ الْقِيٰمَةِ فَلَنْ اَقْبَلَهُ عَنْكَ * (اَبُوْ دَاوُدَ)

169. **Samorah-b-Jundub** reported that the Holy Prophet used to say: Whoso conceals a treacherous man is surely similar to him. —*Abu Daud.*

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَقُوْلُ مَنْ يَكْتُمْ غَالًّا فَاِنَّهُ مِثْلُهُ * (اَبُوْ دَاوُدَ)

170. **Abu Sayeed** reported that the Holy Prophet prohibited the purchase of booties till they were divided, —*Tirmizi.*

عَنْ اَبِيْ سَعِيْدٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم عَنْ شِرَاءِ الْمَغَانِمِ حَتّٰى تُقْسَمَ * (اَلتِّرْمِذِيُّ)

171. **Khaulah-bn-Qais** reported: I heard the Messenger of Allah say: Verily this property (booty) is green, sweet. Whoso gains it in a just manner, blessing is given to him therein; and many extravagant men there are whose minds wish for it from the property of Allah and His Prophet; there will be nothing for them on the Resurrection Day except the fire. —*Tirmizi.*

عَنْ خَوْلَةَ بِنْتِ قَيْسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ فَمَنْ اَصَابَهُ بِحَقِّهِ بُوْرِكَ لَهُ فِيْهِ وَرُبَّ مُتَخَوَّضٍ فِيْمَا شَائَتْ بِهِ نَفْسُهُ مِنْ مَالِ اللّٰهِ وَرَسُوْلِهِ لَيْسَ لَهُ يَوْمَ الْقِيٰمَةِ اِلَّا النَّارُ * (اَلتِّرْمِذِيُّ)

172. **Ibn Abbas** reported that the Prophet gained his sword *Zul-Fiqar* in excess at the battle of Badr. *Ibn Majah*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم تَنَفَّلَ سَيْفَهُ ذَا الْفَقَارِ يَوْمَ بَدْرٍ رَوَاهُ ابْنُ

1079. Prophet's management of the booties was so excellent that not a single hair was left from division among his companions. He did not accept the thing, because it came after the division of booties. So careful was he in the division of the spoils of war.

narrated it. Tirmizi added: And he it was who saw in dream about it on the Day of Uhud.

173. **Rowaife-b-Sabit** reported that the Holy Prophet said: Whoso believes in Allah and the Last Day, let him not ride upon a beast of Fai-booty of the Muslims; even when he makes it thin, he should return it therein. And whoso believes in Allah and the Last Day, let him not put on a cloth of 'Fai-booty' of the Muslims; even when it grows old, he should return it therein. —*Abu Daud.*

174. **Muhammad-b-Abil Mujahed** reported from Abdullah -b-Abi Aufa who said: I asked: Did you take out the one-fifth share from food-grains at the time of the Apostle of Allah? He replied: We gained food on the Day of Khaiber, and the people used to come and take such measure as would suffice them and then go away. —*Abu Daud.*

175. **Ibn Omar** reported that an army took food-grains and honey as booty during the time of the Apostle of Allah, but one-fifth share was not taken out from them. —*Abu Daud.*

176. **Qasem**, a freed slave of Abdur Rahman, reported from

مَاجَةَ وَزَادَ التِّرْمِذِيُّ وَهُوَ الَّذِي رَأَى فِيهِ الرُّؤْيَا يَوْمَ أُحُدٍ *

عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ صلعم قَالَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلَا يَرْكَبْ دَابَّةً مِنْ فَيْءِ الْمُسْلِمِينَ حَتّٰى إِذَا أَعْجَفَهَا رَدَّهَا فِيهِ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلَا يَلْبَسْ ثَوْبًا مِنْ فَيْءِ الْمُسْلِمِينَ حَتّٰى إِذَا أَخْلَقَهُ رَدَّهُ فِيهِ *

(أَبُو دَاوُدَ)

عَنْ مُحَمَّدِ بْنِ أَبِي الْمُجَاهِدِ عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي أَوْفَى قَالَ قُلْتُ هَلْ كُنْتُمْ تُخَمِّسُونَ الطَّعَامَ فِي عَهْدِ رَسُولِ اللّٰهِ صلعم قَالَ أَصَبْنَا طَعَامًا يَوْمَ خَيْبَرَ وَكَانَ الرَّجُلُ يَجِيءُ فَيَأْخُذُ مِنْهُ مِقْدَارَ مَا يَكْفِيهِ ثُمَّ يَنْصَرِفُ *

(أَبُو دَاوُدَ)

عَنِ ابْنِ عُمَرَ أَنَّ جَيْشًا غَنِمُوا فِي زَمَنِ رَسُولِ اللّٰهِ صلعم طَعَامًا وَعَسَلًا فَلَمْ يُؤْخَذْ مِنْهُمُ الْخُمُسُ *

(أَبُو دَاوُدَ)

عَنِ الْقَاسِمِ مَوْلَى عَبْدِ الرَّحْمٰنِ عَنْ

a certain companion of the Prophet: We used to eat she-camel in battles and not divide it, so much so that we returned to our conveyances with our bags full of it (meat).

—*Abu Daud.*

177. **Obadah b-Swa'met** reported that the Prophet used to say: Return (even) the thread and the needle. Be careful of breach of trust, because it will return to him who resorts to it on the Resurrection Day. 1030

—*Nisai, Darimi.*

178. **Amr-b-Shuaib** reported from his father who from his grandfather heard that the Prophet came near a camel and took a tuft of hairs from its hump. Then he said: O men! there is nothing for me out of this *Fai*, nor even this (and he raised up his hands) except the ¼th share and the one-fifth portion is also to be returned to you. So pay back the thread and the needle. A man got up with a bundle of hairs in his hand and said: I have taken this to mend therewith a rug. The Holy Prophet said: As for what is for me and Banu-Mattaleb, it is for you. He said: When it will reach

أَصْحَابِ النَّبِيِّ صلعم قَالَ كُنَّا نَأْكُلُ الْجُزُورَ فِي الْغَزْوِ وَلَا نَقْسِمُهُ حَتَّى إِذَا كُنَّا نَرْجِعُ إِلَى رِحَالِنَا وَأَخْرِجَتُنَا مِنْهُ مَمْلُوَّةٌ * (أَبُو دَاوُد)

عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ النَّبِيَّ صلعم كَانَ يَقُولُ أَدُّوا الْخِيَاطَ وَالْمِخْيَطَ وَإِيَّاكُمْ وَالْغُلُولَ فَإِنَّهُ عَارٌ عَلَى أَهْلِهِ يَوْمَ الْقِيَامَةِ * (النَّسَائِيُّ وَالدَّارِمِيُّ)

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ دَنَا النَّبِيُّ صلعم مِنْ بَعِيرٍ فَأَخَذَ وَبَرَةً مِنْ سَنَامِهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ لِي مِنْ هٰذَا الْفَيْءِ شَيْءٌ وَلَا هٰذَا وَرَفَعَ إِصْبَعَهُ إِلَّا الْخُمُسَ وَالْخُمُسُ مَرْدُودٌ عَلَيْكُمْ فَأَدُّوا الْخِيَاطَ وَالْمِخْيَطَ فَقَامَ رَجُلٌ فِي يَدِهِ كُبَّةٌ مِنْ شَعْرٍ فَقَالَ أَخَذْتُ هٰذِهِ لِأُصْلِحَ بِهَا بَرْدَعَةً فَقَالَ النَّبِيُّ صلعم أَمَّا مَا كَانَ لِي وَلِبَنِي عَبْدِ الْمُطَّلِبِ

1030. Darimi narrated from this reporter, but Nisai narrated from Amr-b-Shuaib from his father who narrated it from his grandfather.

what I see, there will be no necessity for me therein. He threw it off. —*Abu Daud.*

179. **Amr-b-Abasah** reported that the Holy Prophet prayed with us towards a camel of booty. When he returned greeting, he took a fur from one side of the camel and said: It is not lawful for me (even) like this out of your booties except the one-fifth share, and the one-fifth share is to be returned to you.—*Abu Daud.*

180. **Abdur Rahman-b-Auf** reported: Verily I was waiting in a rank on the Day of Badr. I looked towards my right and my left when lo! I was by the side of two boys of the Ansars who were of tender age. I wished that I should be in the midst of their strong bodies. One of them winked at me and said: O uncle! do you know Abu Jahl? 'Yes' said I, 'what is then your necessity for him, O son of my brother'? He said: I was informed that he abuses the Messenger of Allah, and by One in whose Hand there is my life, if I see him, my body will not be separate from his body, till one who is the swifter among us dies. He said: I wondered at that. He said: Then the other

فَهُوَ لَكَ فَقَالَ أَمَّا إِذَا بَلَغَتْ مَا أَرَى فَلَا أَرَبَ لِي فِيهَا وَنَبَذَهَا * (أَبُو دَاوُد)

عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ صَلَّى بِنَا رَسُولُ اللهِ صلعم إِلَى بَعِيرٍ مِنَ الْمَغْنَمِ فَلَمَّا سَلَّمَ أَخَذَ وَبَرَةً مِنْ جَنْبِ الْبَعِيرِ ثُمَّ قَالَ وَلَا يَحِلُّ لِي مِنْ غَنَائِمِكُمْ مِثْلُ هٰذَا إِلَّا الْخُمُسَ وَالْخُمُسُ مَرْدُودٌ فِيكُمْ * (أَبُو دَاوُد)

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ إِنِّي لَوَاقِفٌ فِي الصَّفِّ يَوْمَ بَدْرٍ فَنَظَرْتُ عَنْ يَمِينِي وَشِمَالِي فَإِذَا أَنَا بِغُلَامَيْنِ مِنَ الْأَنْصَارِ حَدِيثَةٍ أَسْنَانُهُمَا فَتَمَنَّيْتُ أَنْ أَكُونَ بَيْنَ أَضْلَعَ مِنْهُمَا فَغَمَزَنِي أَحَدُهُمَا فَقَالَ أَيْ عَمِّ هَلْ تَعْرِفُ أَبَا جَهْلٍ قُلْتُ نَعَمْ فَمَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي قَالَ أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللهِ صلعم وَالَّذِي نَفْسِي بِيَدِهِ لَئِنْ رَأَيْتُهُ لَا يُفَارِقُ سَوَادِي سَوَادَهُ حَتّٰى يَمُوتَ الْأَعْجَلُ مِنَّا قَالَ فَتَعَجَّبْتُ لِذٰلِكَ وَقَالَ وَغَمَزَنِي الْآخَرُ

winked at me and said to me like this ; I did not make delay in looking towards Abu Jahl who was moving among the people. I said : Do you not see this man, your friend about whom you both asked me ? He narrated : Then the both hastenend towards him with their swords and attacked him till they killed him. Then they went to the Messenger of Allah and informed him. He asked : Who among you two killed him ? Each of them both said : I have killed him. He asked : Have you wipped off your swords ? 'No' said they. Then the Messenger of Allah looked towards the two swords and said : Both of them have killed him. The Messenger of Allah gave decision regarding his properties for Mu'az-b-Amr-b-Jumuh and the two men—Mu'az-b-Amr-b-Jumuh and Mu'az-b-Afra'a. 1080a. —*Agreed.*

فَقَالَ لِي مِثْلَهَا فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجُولُ فِي النَّاسِ فَقُلْتُ أَلَا تَرَيَانِ هٰذَا صَاحِبُكُمَا الَّذِي تَسْأَلَانِنِي عَنْهُ قَالَ فَابْتَدَرَاهُ بِسَيْفَيْهِمَا فَضَرَبَاهُ حَتَّى قَتَلَاهُ ثُمَّ انْصَرَفَ إِلَى رَسُولِ اللّٰهِ صلعم فَأَخْبَرَاهُ فَقَالَ أَيُّكُمَا قَتَلَهُ فَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا أَنَا قَتَلْتُهُ فَقَالَ هَلْ مَسَحْتُمَا سَيْفَيْكُمَا فَقَالَا لَا فَنَظَرَ رَسُولُ اللّٰهِ صلعم إِلَى السَّيْفَيْنِ فَقَالَ كِلَاكُمَا قَتَلَهُ وَقَضَى رَسُولُ اللّٰهِ صلعم بِسَلَبِهِ لِمُعَاذِ بْنِ عَمْرِو بْنِ الْجَمُوحِ وَالرَّجُلَانِ مُعَاذُ بْنُ عَمْرِو بْنِ الْجَمُوحِ وَمُعَاذُ بْنُ عَفْرَاءَ * (مُتَّفَقٌ عَلَيْهِ)

181. **Anas** reported that the Apostle of Allah said on the Day of Badr : Who will examine for us what Abu Jahl has done ? Then Ibn Mas'ud went and found that the sons of Afra'a had already killed him till he became cold (with death). He

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم يَوْمَ بَدْرٍ مَنْ يَنْظُرُ لَنَا مَا صَنَعَ أَبُوجَهْلٍ فَانْطَلَقَ ابْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ قَالَ فَأَخَذَ بِلِحْيَتِهِ فَقَالَ

1080a. It has been narrated in another tradition that Ibn Mas'ud killed Abu Jahl. The fact is that he only severed his head from his body when he was actually put to death by those young men.

narrated: Then he caught hold of his beard and said: You are Abu Jahl? He asked: Is there anyone greater than one whom you have killed? And in a narration. He said: Would that one besides a cultivator were to kill me! 1081 —*Agreed.*

أَنْتَ أَبُو جَهْلٍ فَقَالَ وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ

وَفِي رِوَايَةٍ قَالَ فَلَوْ غَيْرُ أَكَّارٍ قَتَلَنِي *

(مُتَّفَقٌ عَلَيْهِ)

182. **Sa'ad-b-Abi Waqqas** reported that the Messenger of Allah gave (something) to a party while I was sitting. The Apostle of Allah left out from them one man who appeared to me to be the most excellent of them. I asked: What is the matter with you about so and so? By Allah, I certainly consider him to be a believer. Then the Apostle of Allah said: Rather a Muslim. Sa'ad repeated that thrice, and he replied him like that. Then he said: Verily I give a man while another is dearer to me than him, being afraid that the former may be cast unto the fire upon his face. 1082 —*Agreed.*

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ أَعْطَى

رَسُولُ اللهِ صلعم رَهْطًا وَأَنَا جَالِسٌ فَتَرَكَ

رَسُولُ اللهِ صلعم مِنْهُمْ رَجُلًا هُوَ أَعْجَبُهُمْ

إِلَيَّ فَقُمْتُ فَقُلْتُ مَالَكَ عَنْ فُلَانٍ وَاللهِ

إِنِّي لَأَرَاهُ مُؤْمِنًا فَقَالَ رَسُولُ اللهِ صلعم

أَوْ مُسْلِمًا ذَكَرَ ذٰلِكَ سَعْدٌ ثَلٰثًا وَأَجَابَهُ

بِمِثْلِ ذٰلِكَ ثُمَّ قَالَ إِنِّي لَأُعْطِي الرَّجُلَ

وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةَ أَنْ يُكَبَّ

فِي النَّارِ عَلَى وَجْهِهِ * (مُتَّفَقٌ عَلَيْهِ)

183. **Ibn Omar** reported that the Apostle of Allah took stand, that is, on the Day of Badr, and said: Verily Osman retreated

عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ صلعم قَامَ

يَعْنِي يَوْمَ بَدْرٍ فَقَالَ إِنَّ عُثْمَانَ انْطَلَقَ فِي

1031. The Ansars were cultivators and the Meccans were tradesmen. Therefore the two young men of the Ansars who killed him were termed as cultivators.

1082. The man did not want booty on the ground that he was not a perfect believer though he was a Muslim. Prophet however disliked it and said that every Muslim believing in the Prophethood of Muhammad and unity of God is entitled to get booty. See note 86 for the meanings of 'believer' and 'Muslim'. Zuhri said in this tradition We consider that Islam is the formula of faith and I'man is the pious action.

for the need of Allah and the need of His Prophet, and verily I take allegiance to him. Then the Apostle of Allah fixed a share for him while he did not fix for anybody who was absent excepting him.[1083] —*Abu Daud.*

184. **Rafe'-b-Khadiz** reported that the Apostle of Allah used to make ten goats equal to one camel in dividing the booties.

—*Nisai.*

185. **Abu Hurairah** reported that a Prophet out of the Prophets intended to fight and so said to his people: A man who made lawful the private part of a woman intending to cohabit with her but who has not so cohabited with her shall not follow me, nor anybody who has built houses without raising up his terraces, nor a man who purchased pregnant sheep or camels hoping their young ones. Then he intended to fight and marched to a village at the time of afternoon prayer or near that. He said to the sun: Verily you have been ordered and I have been also ordered. O Allah, confine it over us. And so it was confined till Allah

حاجة الله وحاجة رسوله وإني أبايع له فضرب له رسول الله صلعم بسهم ولم يضرب لأحد غاب غيره * (أبوداود)

عن رافع بن خديج قال كان رسول الله صلعم يجعل في قسم المغانم عشرا من الشاء ببعير * (النسائي)

عن أبي هريرة قال قال النبي صلعم غزى نبي من الأنبياء فقال لقومه لا يتبعني رجل ملك بضع امرأة وهو يريد أن يبني بها ولم يبن بها ولا أحد بنى بيوتا ولم يرفع سقوفها ولا رجل اشترى غنما أو خلفات وهو ينتظر ولادها فغزا فدنا من القرية صلوة العصر أو قريبا من ذلك فقال للشمس إنك مأمورة وأنا مأمور اللهم احبسها علينا فحبست حتى

1083. The Holy Prophet's daughter Ruqiyah was married to Osman. She fell seriously ill when both the Prophet and Osman went to Badr. The Prophet sent Osman from the battle-field to nurse her daughter at Medina.

made an opening for him. Then he collected the booties and fire came to devour them but it did not devour them. He said: Verily there is treachery among you. So let one man from every tribe take allegiance of oath to me. Then the hand of a man was put upon his hand and he said: There is treachery among you. Then they came with a golden head like the golden head of a cow and placed it. Afterwards the fire appeared and devoured it. And in a narration, he added: The booties were not lawful for anybody before us. Afterwards Allah made the booties lawful for us. He saw our weakness and incompetence and He made them lawful for us. —*Agreed.*

فَتَحَ اللّٰهُ عَلَيْهِ فَجَمَعَ الْغَنَائِمَ فَجَاءَتْ يَعْنِي النَّارُ لِتَأْكُلَهَا فَلَمْ تَطْعَمْهَا فَقَالَ إِنَّ فِيكُمْ غُلُولًا فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ فَقَالَ فِيكُمُ الْغُلُولُ فَجَاءُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ فَوَضَعُوهَا فَجَاءَتِ النَّارُ فَأَكَلَتْهَا وَزَادَ فِي رِوَايَةٍ فَلَمْ تَحِلَّ الْغَنَائِمُ لِأَحَدٍ قَبْلَنَا ثُمَّ أَحَلَّ اللّٰهُ لَنَا الْغَنَائِمَ رَأَى ضَعْفَنَا وَعَجْزَنَا فَأَحَلَّهَا لَنَا * (مُتَّفَقٌ عَلَيْهِ)

186. **Ibn Abbas** reported: Omar informed me that when the battle of Khaiber was fought, a party from the companions of the Messenger of Allah approached and said, "So and so is a martyr and so and so is a martyr," till they passed by a man and said "So and so is a martyr." 'Never', retorted the Apostle of Allah 'I have found him in the fire about a gown (or overcoat) over which he committed

عَنِ ابْنِ عَبَّاسٍ قَالَ حَدَّثَنِي عُمَرُ قَالَ لَمَّا كَانَ يَوْمُ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ صَحَابَةِ النَّبِيِّ صلعم فَقَالُوا فُلَانٌ شَهِيدٌ وَفُلَانٌ شَهِيدٌ حَتَّى مَرُّوا عَلَى رَجُلٍ فَقَالُوا فُلَانٌ شَهِيدٌ فَقَالَ رَسُولُ اللّٰهِ صلعم كَلَّا إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا أَوْ عَبَاءَةٍ ثُمَّ قَالَ رَسُولُ اللّٰهِ صلعم يَا ابْنَ الْخَطَّابِ

treachery.' Then the Ms. of Allah said : O son of Khattab, go and proclaim thrice among men that none but the believers will enter Paradise. He said : Then I went out and proclaimed thrice : Behold ! none but the believers shall enter Paradise. —*Muslim.*

اِذْهَبْ فَنَادِ فِي النَّاسِ اَنَّهُ لَا يَدْخُلُ الْجَنَّةَ اِلَّا الْمُؤْمِنُوْنَ ثَلٰثًا قَالَ فَخَرَجْتُ فَنَادَيْتُ اَلَا اِنَّهُ لَا يَدْخُلُ الْجَنَّةَ اِلَّا الْمُؤْمِنُوْنَ ثَلٰثًا۔

(مُسْلِمٌ)

326w. **Anas** reported that the Apostle of Allah said : Whoso kills an infidel this day, that is the day of Hunain, there is for him his goods. Abu Talha killed 20 persons on that day and took their goods. —*Darimi.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَوْمَئِذٍ يَعْنِي يَوْمَ حُنَيْنٍ مَنْ قَتَلَ كَافِرًا فَلَهُ سَلَبُهُ قَتَلَ اَبُوْطَلْحَةَ يَوْمَئِذٍ عِشْرِيْنَ رَجُلًا وَاَخَذَ اَسْلَابَهُمْ * (اَلدَّارِمِيُّ)

327w. **Abu Omamah** reported that the Prophet prohibited the sale of fixed shares (of booties) till they are divided. —*Darimi.*

عَنْ اَبِي اُمَامَةَ عَنِ النَّبِيِّ صلعم نَهٰى اَنْ تُبَاعَ السِّهَامُ حَتّٰى تُقْسَمَ *

(اَلدَّارِمِيُّ)

328w. **Jubair-b-Mut'em** reported : When the Holy Prophet divided the share of the kith and kin among Banu Hashem and Banu Muttaleb, I and Osman came to him and said : O Ms. of Allah ! they are our brethren from the descendants of Hashim. We cannot deny favour to them owing to your position in which Allah has placed you among them, but inform about our brethren who came from the descendants of Muttaleb. You

عَنْ جُبَيْرِبْنِ مُطْعِمٍ قَالَ لَمَّا قَسَمَ رَسُوْلُ اللّٰهِ صلعم سَهْمَ ذَوِي الْقُرْبٰى بَيْنَ بَنِيْ هَاشِمٍ وَبَنِي الْمُطَّلِبِ اَتَيْتُهُ اَنَا وَعُثْمَانُ بْنُ عَفَّانَ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ هٰؤُلَاءِ اِخْوَانُنَا مِنْ بَنِيْ هَاشِمٍ لَا نُنْكِرُ فَضْلَهُمْ لِمَكَانِكَ الَّذِيْ وَضَعَكَ اللّٰهُ مِنْهُمْ اَرَاَيْتَ اِخْوَانُنَا

have given them but deprived us, and verily our relationship and their relationship are the same. The Holy Prophet said: Verily the descendants of Hashim and the descendants of Muttaleb are the same like this (and he joined his fingers). 1084 —*Shafeyi.*

مِنْ بَنِي الْمُطَّلِبِ اَعْطَيْتَهُمْ وَ تَرَكْتَنَا وَ اِنَّمَا قَرَابَتُنَا وَ قَرَابَتُهُمْ وَاحِدَةٌ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّمَا بَنُوْ هَاشِمٍ وَ بَنُوا الْمُطَّلِبِ شَيْءٌ وَاحِدٌ هٰكَذَا وَشَبَّكَ بَيْنَ اَصَابِعِهٖ (اَلشَّافِعِيُّ)

SECTION 9

1085. Fai Property

Fai is a property of the unbelievers as accrues to the Muslims without war. About this kind of property, the Holy Quran says: And whatever Fai Allah gave to His Apostle from them, you did not press forward against it any horse or riding camel, but Allah gives authority to His Apostles against whom He pleases, and Allah has power over all things. And whatever has Allah given to His Apostle as Fai from the peoples of the towns, it is for Allah and for the Apostle, and for the near of kin and the orphans and the needy and the way-farer, so that it may not be a thing taken by turns among the rich of you, and whatever the Apostle gives you accept it and from whatever he forbids you, keep back—59:67Q. It appears, therefore, that Fai means such of the properties of the unbelievers as accrues to the Muslims without war. It is not to be distributed like booty among the soldiers but it is for "Allah, His Apostle, near of kin, the orphans, the needy and the way-farers". It is to be divided just like $\frac{1}{5}$th of the Prophet's share of the booty (see note 1064). After the demise of the Prophet, this property formed part of the Public Treasury spent for the poor Muslims and good of the community. It appers

1084. Abu Daud and Nisai narrated like that with a slight difference.

however that some Caliphs apportioned the whole of this property for their personal comforts till Omar II restored it to its former use. The Holy Prophet used the properties of Banu Nazir for arms and ammunitions (23:188), Fedak for the travellers and Khaiber properties for his family and the Muslims in general—23:193. It was spent in the discretion of the Prophet for the good of Islam in general. It was not to be inherited. Once Hazrat Fatema claimed it before Abu Bakr who refused it to her on the ground that no Prophet can be inherited. This is indicated by the sentence "so that it may not be a thing taken by turns among the rich of you."

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187. **Malek-b-Aus** reported that Omar-b-al-Khattab said: Verily Allah has particularised His Prophet regarding this Fai which He had not given to anybody besides him. Afterwards he read: Whatever Fai Allah has given from them upon His Prophet—up to His verse "Almighty". 1086 This became therefore the special property of the Apostle of Allah to meet, out of this property expenses of his family for one year, and then to take what remained and put it in the treasury of the property of Allah. —*Agreed.*

عَنْ مَالِكِ ابْنِ اَوْسٍ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ اِنَّ اللّٰهَ قَدْ خَصَّ رَسُوْلَهٗ فِيْ هٰذَا الْفَيْءِ بِشَيْءٍ لَمْ يُعْطِهٖ اَحَدًا غَيْرَهٗ ثُمَّ قَرَاَ مَا اَفَاءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ اِلٰى قَوْلِهٖ قَدِيْرٌ فَكَانَتْ هٰذِهٖ خَالِصَةً لِرَسُوْلِ اللّٰهِ صلعم يُنْفِقُ عَلٰى اَهْلِهٖ نَفَقَةَ سَنَتِهِمْ مِنْ هٰذَا الْمَالِ ثُمَّ يَاْخُذُ مَا بَقِيَ فَيَجْعَلُ مَجْعَلَ مَالِ اللّٰهِ * (مُتَّفَقٌ عَلَيْهِ)

188. **Same** reported from Omar that there were the properties of Banu Nazir out of Fai which Allah gave to His Messenger on the ground that the Muslims did not

عَنْهُ عَنْ عُمَرَ قَالَ كَانَتْ اَمْوَالُ بَنِي النَّضِيْرِ مِمَّا اَفَاءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِمَّا لَمْ يُوْجِفِ الْمُسْلِمُوْنَ عَلَيْهِ بِخَيْلٍ وَلَا رِكَابٍ

1086. This is verse 59:6 Q.

acquire them on horse-back or any conveyance, so it was special for the Holy Prophet who was to spend it over his family maintenance of a year and then to spend what remained for armours and conveyances as ammunitions in the way of Allah. —*Agreed.*

189. **Auf-b-Malek** reported: When *Fai* came to the Prophet, he used to divide it on that very day and give two shares to a man with family and one share to a bachelor. Afterwards I was called. He gave me two shares, while I had a wife. Then he called Ammer-b-Yaser after me, and he was given one share. —*Abu Daud.*

190. **Ibn Omar** reported: I saw that the first of what came to the Prophet was a thing which he began (for division) with the free-born men. —*Abu Daud.*

191. **Ayesha** reported that a bag containing shells was brought to the Prophet. He divided them among the free women and slave girls. Ayesha said: My father used to distribute to a free-man and the slave. —*Abu Daud.*

192. **Malek-b-Aus** reported that Omar-b-al-Khattab mentioned one-day about Fai. He said:

فَكَانَتْ لِرَسُوْلِ اللّٰهِ صلعم خَاصَّةً يُنْفِقُ عَلٰى
اَهْلِهٖ نَفَقَةَ سَنَةٍ ثُمَّ يَجْعَلُ مَا بَقِيَ فِى
السِّلَاحِ وَالْكُرَاعِ عُدَّةً فِىْ سَبِيْلِ اللّٰهِ *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ عَوْفِ بْنِ مَالِكٍ اَنَّ رَسُوْلَ اللّٰهِ
صلعم كَانَ اِذَا اَتَاهُ الْفَيْءُ قَسَمَهٗ فِىْ يَوْمِهٖ
فَاَعْطَى الْاَهْلَ حَظَّيْنِ وَاَعْطَى الْاَعْزَبَ حَظًّا
فَدُعِيْتُ فَاَعْطَانِىْ حَظَّيْنِ وَكَانَ لِىْ اَهْلٌ
ثُمَّ دُعِيَ بَعْدِىْ عَمَّارُ بْنُ يَاسِرٍ فَاَعْطَى حَظًّا
وَاحِدًا * (اَبُوْدَاوٗدَ)

عَنِ ابْنِ عُمَرَ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ
صلعم اَوَّلَ مَا جَاءَهٗ شَىْءٌ بَدَاَ بِالْمُحَرَّرِيْنَ *
(اَبُوْدَاوٗدَ)

عَنْ عَائِشَةَ اَنَّ النَّبِىَّ صلعم اُتِيَ
بِطَبْيَةٍ فِيْهَا خَرَزٌ فَقَسَمَهَا لِلْحُرَّةِ وَالْاَمَةِ
قَالَتْ عَائِشَةُ كَانَ اَبِىْ يَقْسِمُ لِلْحُرِّ وَالْعَبْدِ -
(اَبُوْدَاوٗدَ)

عَنْ مَالِكِ بْنِ اَوْسٍ قَالَ ذَكَرَ
عُمَرُ بْنُ الْخَطَّابِ يَوْمًا الْفَيْءَ فَقَالَ مَا اَنَا

I am not entitled to this Fai more than you, and nobody of us is more entitled to it than any other except that we are upon our ranks as a result of the Book of the Almighty and Glorious Allah and of the division of His Messenger. A man and his foot, and a man and his disaster, and a man and his family, and a man and his needs (were considered). [1037] —*Abu Daud.*

329w. **Same** reported that Omar-b-al-Khattab read : Verily zakat is for the poor, and the destitute—till he reached up to—"Knowing, Wise"—9:60Q. He said : This is for those people. He again read : And know that whatever booty you acquire from anything, there is for Allah out of it its ⅕th and for His Apostle—till he read up to "a traveller"—8:41Q. Then he said : This is for these people. He again read : Whatever Fai Allah has given to His Prophet from the inhabitants of the villages—till he read up to "For the poor"—59:6Q. and those who came after them—59:10Q. Then he said : The Muslims have got full rights to appropriate it

أَحَقُّ بِهٰذَا الْفَيْءِ مِنْكُمْ وَمَا أَحَدٌ مِنَّا بِأَحَقَّ بِهِ مِنْ أَحَدٍ إِلَّا إِنَّا عَلَى مَنَازِلِنَا مِنْ كِتَابِ اللّٰهِ عَزَّ وَجَلَّ وَقَسْمِ رَسُولِهِ صلعم فَالرَّجُلُ وَقَدَمُهُ وَالرَّجُلُ وَبَلَاؤُهُ وَالرَّجُلُ وَعِيَالُهُ وَالرَّجُلُ وَحَاجَتُهُ * (اَبُوْ دَاوُدَ)

عَنْهُ قَالَ قَرَأَ عُمَرُ بْنُ الْخَطَّابِ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسٰكِيْنِ حَتّٰى بَلَغَ عَلِيْمٌ حَكِيْمٌ فَقَالَ هٰذِهِ لِهٰؤُلَاءِ ثُمَّ قَرَأَ وَاعْلَمُوْا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلّٰهِ خُمُسَهُ وَلِلرَّسُوْلِ حَتّٰى بَلَغَ وَابْنِ السَّبِيْلِ ثُمَّ قَالَ هٰذِهِ لِهٰؤُلَاءِ ثُمَّ قَرَأَ مَا أَفَاءَ اللّٰهُ عَلٰى رَسُوْلِهِ مِنْ أَهْلِ الْقُرٰى حَتّٰى بَلَغَ لِلْفُقَرَاءِ وَالَّذِيْنَ جَاءُوْا مِنْ بَعْدِهِمْ ثُمَّ قَالَ هٰذِهِ اسْتَوْعَبَتِ الْمُسْلِمِيْنَ عَامَّةً

1037. Fai was divided by the Prophet according to his will. He gave it to the warriors of Badr, to the people who took allegiance at Hudaibiyyah and to the members of his family. This was according to the directions in the Quran. Considerations for giving it were made about a man's hardship, family and other efforts and risks for Islam.

generally: If I live, a shepherd must come beating Sarwe-Himyar to get it therefrom (though) his forehead did not sweat therefor. —*Sharhi Sunnat.*

فَلَئِنْ عِشْتُ لَيَأْتِيَنَّ الرَّاعِي وَهُوَ بِسَرْوِ حِمْيَرَ يَصِيبُهُ مِنْهَا لَمْ يَعْرَقْ فِيهَا جَبِينُهُ *

(شَرْحُ السُّنَّةِ)

193. **Same** reported that that, of which Omar procured proof, was that he said: The Holy Prophet had three special properties—Banu Nazir, Khaiber and Fedak. As for Banu Nazir, it was reserved for his adverse turns, and as for Fedak it was dedicated for the travellers; and as for Khaiber, the Holy Prophet divided it into three shares—two shares for the Muslims and one share for expense of his family. What remained in excess after expense of his family, he distributed among the poor Refugees. —*Abu Daud.*

عَنْهُ قَالَ كَانَ فِيمَا احْتَجَّ بِهِ عُمَرُ أَنَّ قَالَ كَانَتْ لِرَسُولِ اللهِ صلعم ثَلَاثُ صَفَايَا بَنُو النَّضِيرِ وَخَيْبَرُ وَفَدَكُ فَأَمَّا بَنُو النَّضِيرِ فَكَانَتْ حَبْسًا لِنَوَائِبِهِ وَأَمَّا فَدَكُ فَكَانَتْ حَبْسًا لِأَبْنَاءِ السَّبِيلِ وَأَمَّا خَيْبَرُ فَجَزَّأَهَا رَسُولُ اللهِ صلعم ثَلَاثَةَ أَجْزَاءٍ جُزْئَيْنِ بَيْنَ الْمُسْلِمِينَ وَجُزْءً نَفَقَةً لِأَهْلِهِ فَمَا فَضَلَ عَنْ نَفَقَةِ أَهْلِهِ جَعَلَهُ بَيْنَ فُقَرَاءِ الْمُهَاجِرِينَ *

(أَبُو دَاوُد)

194. **Mugirah** reported that Omar-b-Abdul Aziz called together the children of Merwan when he was made a Caliph. He said: There was Fedak property for the Apostle of Allah. He used to spend therefrom and do benefit to the little children of Banu Hashim, and give their widows in marriage therefrom, and verily Fatema asked him to hand it over to her, but he refused. It was the case during the life time of the Apostle of Allah

عَنِ الْمُغِيرَةِ قَالَ إِنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ جَمَعَ بَنِي مَرْوَانَ حِينَ اسْتُخْلِفَ فَقَالَ إِنَّ رَسُولَ اللهِ صلعم كَانَتْ لَهُ فَدَكُ فَكَانَ يُنْفِقُ مِنْهَا وَيَعُودُ مِنْهَا عَلَى صَغِيرِ بَنِي هَاشِمٍ وَيُزَوِّجُ مِنْهَا أَيِّمَهُمْ وَإِنَّ فَاطِمَةَ سَأَلَتْهُ أَنْ يَجْعَلَهَا لَهَا فَأَبَى فَكَانَتْ كَذَلِكَ فِي حَيَوةِ رَسُولِ اللهِ صلعم حَتَّى مَضَى لِسَبِيلِهِ فَلَمَّا أَنْ وَلِيَ أَبُو بَكْرٍ

till he passed his way (died). When Abu Bakr became caliph, he worked thereabout as the Apostle of Allah had done during his life time till he went on his way (died). When Omar-b-al-Khattab became Caliph, he did about it what they had done, till he went on his way. Afterwards Merwan gifted it (for himself) and then it came to Omar-b-Abdul Aziz. He said: I considered that I have got no right to an affair which the Apostle of Allah refused to Fatemah; and verily I keep you a witness that I return it as it was before; that is, at the time of the Ms. of Allah, Abu Bakr and Omar. —*Abu Daud*

عَمِلَ فِيهَا بِمَا عَمِلَ رَسُولُ اللهِ صلعم فِي حَيَاتِهِ حَتَّى مَضَى لِسَبِيلِهِ فَلَمَّا آنَ وَلِيَ عُمَرُ بْنُ الْخَطَّابِ عَمِلَ فِيهَا بِمِثْلِ مَا عَمِلاَ حَتَّى مَضَى لِسَبِيلِهِ ثُمَّ اقْطَعَهَا مَرْوَانُ ثُمَّ صَارَتْ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ قَالَ فَرَأَتْ أَمْرًا مَنَعَهُ رَسُولُ اللهِ صلعم فَاطِمَةَ لَيْسَ لِي بِحَقٍّ وَإِنِّي أُشْهِدُكُمْ أَنِّي رَدَدْتُهَا عَلَى مَا كَانَتْ يَعْنِي عَلَى عَهْدِ رَسُولِ اللهِ صلعم وَأَبِي بَكْرٍ وَعُمَرَ * (أَبُو دَاوُدَ)

SECTION 10

1088. Jizya tax

(a) **What is Jizya?** Jizya is a tax that is taken from the free non-Muslim subjects of a Muslim government whereby they ratify the compact that ensures them protection. The Holy Quran says: Fight those who do not believe in Allah,..... out of those who have been given the Book, until they pay the Jizya in acknowledgment of superiority and they are in a state of subjection—9:29Q. Though the followers of the Book have been mentioned here, the tax is applicable in the case of all non-Muslims. The Holy Prophet realised it from the Magians of Bahrain—23:196, from Ukaidar, the Christian chief of Duma—23:198, from the Christian ruler of Ayla, from the

Jews of Jarba and Azruh and from the Chrishtians of Najran.

(b) **Reason of this tax.** The Muslims had to pay zakat as a contribution towards the public Treasury for maintenance of law and order and to guard the frontiers from foreign aggression at 2½ p. c. of their hoarded wealth. In addition, they had to do active military service as a compulsory measure and fight battles of the state not only at home but in foreign countries as well. The non-Muslims were free from military service as a general rule, nor they had to pay anything for the up-keep of the military and the protection of the estate, and they led a life of peace and tranquility in a settled rule. For this reason, the tax of Jizya was imposed on them according to the direction of God in consideration of the above exemptions and protection as Zimmis. Whenever the Muslim commanders defeated an enemy, they called the vanquished foe to admit their defeat by offering a token tribute in sad contrast with the war indemnities of the present day. Thus repetition of aggression was safeguarded and in return protection offered on cessation of hostilities. It is thus an act of mercy towards a vanquished foe. It was not an alternative measure for acceptance of Islam. It was only in acknowledgment of subjugation as the Quran stated.

(c) **Exemptions from Jizya.** The following classes of persons were exempted from Jizya: (i) all females, (ii) males who have not attained maturity, (iii) old people, (iv) people whom disease had crippled, (v) the paralyzed, the blind, the poor who could not work for themselves, (vi) the slaves who were working for their freedom, (vii) the monks, and (viii) all non-Muslims who join the military service.

(d) **Rate of Jizya.** It was comparatively less than the zakat. It was originally one dinar [2] —23:196, but later on, it was raised to 4 dinars in case of rich people—23:330w. There were thus three grades of people who had to pay graduated scale of tax from one to four dinars in proportion to their wealth.

Other contents. It is impolitic to have two religions in one land—23:197. No Jizya and *'Ushar'* on the Muslims—23:199.

1. The Religion of Islam (p. 580). 2. Value Rs. 10 nearly.

عَنْ بُجَالَةَ قَالَ كُنْتُ كَاتِبًا لِجَزْءِ بْنِ مُعَاوِيَةَ عَمِّ الْاَحْنَفِ فَاَتَانَا كِتَابُ عُمَرَ بْنِ الْخَطَّابِ قَبْلَ مَوْتِهِ بِسَنَةٍ فَرِّقُوْا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ الْمَجُوْسِ وَلَمْ يَكُنْ عُمَرُ اَخَذَ الْجِزْيَةَ مِنَ الْمَجُوْسِ حَتّٰى شَهِدَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم اَخَذَهَا مِنْ مَجُوْسِ هَجَرَ * (اَلْبُخَارِيُّ)

1089 Bajalah reported: I was a scribe of Jaje'-b-Muwayiah, uncle of Ahnaf. Then came to us the script of Omar-b-al Khattab one year before his death: Make separation between every blood-relation of the Magians. And Omar used not to levy Jizya from the Magians till Abdur Rahman-b-Auf deposed that the Apostle of Allah had levied it from the Magians of Hajar. 1089

—*Bukhari.*

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَمَّا وَجَّهَهُ اِلَى الْيَمَنِ اَمَرَهُ اَنْ يَّاْخُذَ مِنْ كُلِّ حَالِمٍ يَعْنِي مُحْتَلِمٍ دِيْنَارًا اَوْ عَدْلَهُ مِنَ الْمَعَافِرِيِّ ثِيَابٌ تَكُوْنُ بِالْيَمَنِ * (اَبُوْدَاوُد)

196. **Mu'az-b-Jabal** reported that when the Holy Prophet sent him to Yemen, he directed him to levy from every Halem (meaning grown-up man) one dinar, or its equivalent from Muaferi (a cloth made of in Yemen). —*Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تَصْلُحُ قِبْلَتَانِ فِيْ اَرْضٍ وَاحِدَةٍ وَلَيْسَ عَلَى الْمُسْلِمِ جِزْيَةٌ *

(اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوُد)

197. **Ibn Abbas** reported that the Apostle of Allah said: It is not politic to have two religions in the same land, and there is no Jizya upon a Muslim. 1090

—*Ahmad, Tirmizi, Abu Daud.*

عَنْ اَنَسٍ قَالَ بَعَثَ رَسُوْلُ اللّٰهِ صلعم

198. **Anas** reported that the Apostle of Allah sent Khalid-b-

1089. Hajar is the name of a town near Bahrain.

1090. It is a matter of sound administrative policy that there should be only one religion in one land. The policy of this grand pronouncement is being daily seen in our lands. Some say that by the words "two qiblas", the Jews and the Christians who turn their faces towards Jerusalem were meant. In other words, Islam and Christianity or Islam and Judaism should not exist in Arabia. Arabia must have only one religion, namely, Islam.

Walid to Ukaider of Dumah. 1091 They arrested and brought him. He excused his murder and compromised with him upon Jizya.

—*Abu Daud.*

خَالِدَ بْنَ الْوَلِيدِ إِلَى أُكَيْدِرِ دُومَةَ فَأَخَذُوهُ فَأَتَوْا بِهِ فَحَقَنَ لَهُ دَمَهُ وَصَالَحَهُ عَلَى الْجِزْيَةِ * (أَبُو دَاوُد)

199. **Harb-b-Obaidullah** from his father who from his grand father reported that the Apostle of Allah said: Verily '*Ushar*' tax 1092 is upon the Jews and the Christians, and there is no '*Ushar*' upon the Muslims.

—*Ahmad, Abu Daud.*

عَنْ حَرْبِ بْنِ عُبَيْدِ اللهِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ صلعم قَالَ إِنَّمَا الْعُشُورُ عَلَى الْيَهُودِ وَالنَّصَارَى وَلَيْسَ عَلَى الْمُسْلِمِينَ عُشُورٌ * (أَحْمَدُ وَأَبُو دَاوُد)

200. **Oqbah-b-A'mer** reported: I asked: O Ms. of Allah! we pass by a people who do not entertain us, nor do they give us our properties justly, nor do we take anything from them. The Prophet said: If they decline except to entertain very unwillingly, then take. 1093

—*Tirmizi.*

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قُلْتُ يَا رَسُولَ اللهِ إِنَّمَا نَمُرُّ بِقَوْمٍ فَلَا هُمْ يُضَيِّفُونَنَا وَلَا يُؤَدُّونَ مَا لَنَا مِنَ الْحَقِّ وَلَا نَحْنُ نَأْخُذُ مِنْهُمْ فَقَالَ رَسُولُ اللهِ صلعم إِنْ أَبَوْا إِلَّا أَنْ تَأْخُذُوا كَرْهًا فَخُذُوا * (التِّرْمِذِيُّ)

330w. **Aslam** reported that Omar-b-al-Khattab imposed Jizya over those who possessed gold of 4 dinars, and over those

عَنْ أَسْلَمَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ ضَرَبَ الْجِزْيَةَ عَلَى أَهْلِ الذَّهَبِ أَرْبَعَةَ دَنَانِيرَ

1091. Ukaider was the king of Dumah which was a town near Tabuk in Syria. He was a Christian king who was ordered to be taken under arrest to the Prophet. When he was brought, he imposed Jizya tax upon him. Afterwards he turned a Muslim and became a devoted companion.

1092. Ushar is like land revenue in kind. It is $\frac{1}{10}$th of the produce from a land, If, however, there is no crops in any year, there is no tax.

1093. These people were zimmis, that is non Muslim people under protection of the Muslims. There was agreement with these people that they would entertain the Muslim soldiers for three days if they happened to pass by them. Without agreement, such compulsory entertainment is not lawful according to a latter tradition.

who possessed silver of 40 dirhams, along with that the provisions of the Muslim and entertainment for three days. —*Malek.*

وعلى أهل الورق أربعين درهما مع ذلك أرزق المسلمين وضيافة ثلثة أيام * (المالك)

SECTION 11

1094. Captives of War

(1) **Meaning of Captives of War.** Captives of war are those who are taken prisoners as a result of holy war and on no other occasion. This definition excludes those men and women who are taken prisoners in normal times or after hostility ceases and war terminates. The captives of war must be overtaken in the actual war-field. With the cessation of hostilities, there is stop of taking prisoners. In the light of the above interpretation, the Quran says: So when you meet in battle those who disbelieve, then smite the necks until when you overcome them, then make them prisoners.....until the war lays down its weapons—47:4Q. This has been made more clear by the following verse prohibiting the Holy Prophet to take prisoners in normal times: It is not fit for a Prophet that he should take captives unless he has fought and triumped in the land. You desire the frail goods of this world, while Allah desires the hereafter—8:67Q. This verse gives also an indication that the enemies who surrender themselves unconditionally without any war or bloodshed cannot be taken prisoners.

(2) **Subsequent treatment to war-captives.** The Quran lays down the ordinance of two alternative measures for the captives of war. It says: Then either set them free as a favour, or let them ransom themselves—47:4Q. This ordinance is applicable only when the war or hostility ceases. In other words, it is not strictly applicable with regard to prisoners when the battle is going on undecisively in the actual war-field and when there is

every chance of the prisoners joining the enemy's camp in case they are set free. In the case of the latter prisoners, they are at the mercy of the commander. They may either be killed or kept in detention. Some traditions in the section will prove it. This is considered as part of warfare and hence there may be extreme penalty as the universal rule of war. With regard to the treatment of captives when the war terminates, there are the above two measures. Question may arise as to the propriety of the measure of ransom as price of freedom. This is the international law of war that the guilty persons must be punished. Whereas the other nations gave a reign of terror by indiscriminate massacres of the war prisoners even after cessation of hostities and let flow the torrents of blood through the streets, the Holy Prophet did not take such inhuman measures but set them free either without any ransom or with ransom. In the latter case, some punishment was necessary in oder to stop further aggression on the infant Commonwealth of Islam and make them realise the indemnities of war-guilt. Otherwise the greatest crime goes unpunished which is not the object of a practical religion like Islam. Those who cannot ransom themselves, they may be set free as an act of grace or they may be put to the service, either of teaching boys or some other thing conducive to the welfare of the community. Those who can not be set free can be retained in household until occasion arises for their manumission. This class has been know as "slaves" in Islam about whom I shall discuss later on. During this period of detention, prisoners of war must be treated with kindness and fairplay.

(3) **Prophet's treatment towards captives of war.** What treatment did the captives receive in the hands of the Prophet? Surely he was guided in the greater interests of Islam by the Quranic principles as above enunciated. Let us, however, recall some particular instances.

In the battle of Badr, 70 prisoners fell to the hands of the Muslims. Some of them were released without ransom by the clemency of the Prophet and some with ransom—23:113, 111.

1. For further light, see section 18 of this Chapter and section 4 of Chapter 2.

This treatment was meted out at a time when Islam stood in danger of total annihilation. The poor who could not afford to ransom themselves were required to teach ten children each in consideration of their liberty. The solvent gave generally 4000 dirhams per head. Hazrat Abbas (Prophet's uncle) who was a captive received no different treatment but had to pay more. The Prophet's son-inlaw Abul A's, husband of Jainab, received alemency by the offer of a necklace of Jainab presented to the latter by Khadija. The necklace was subsequently returned to the owner. Each companion got 2 or 4 captives with instruc tions of good and fair treatment regarding accommodation, food and clothing. Suhail b-Amr, a prisoner, was of eloquent tongue and used to spread disaffection against Islam. Hazrat Omar suggested that two of his teeth should be extracted. The Prophet replied : I have not come to mutilate men. Musab-b-Umair's brother was one of the captives. He said : Blessings be on the Helpers ! they made us ride while they themselves walked, they gave us bread to eat when there was little of it contending themselves with dates. The Holy Prophet once adorned them all with clothes.

In the Battle of Hunain, 6000 prisoners fell to the hands of the Muslims but they were all released with the concurrence of the companions of the Prophet. Among the prisoners, there was a man from the tribe of Halima, the Prophet's foster mother. His intercession on behalf of the people was fruitful. There was also the daughter of the world renowned charitable man Hatem Tai. She was sent to her house with due honour and respect.

In the Battle of Muraisi, there were 600 prisoners. They were all set free without any ransom. In this way, the Prophet showed the most sympathetic treatment towards the captives.

(4) **Captive women and girls.** In the actual war-field in the midst of hostilities, according to some jurists, some concessions were sometimes given to soldiers for recreation. Captive virgin girls in war were once made lawful for the soldiers for copulation—23:340w. If any woman was pregnant, or in the course of menstruation, or had not attained maturity, she was not lawful for such purpose

until the pregnancy is finished, or the menstruation ceases, or maturity is attained—23:340w. When war terninates, their case is somewhat different. It has been discussed in section 13.

عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ عَجِبَ اللّٰهُ مِنْ قَوْمٍ يَدْخُلُوْنَ الْجَنَّةَ فِي السَّلَاسِلِ وَفِيْ رِوَايَةٍ يُقَادُوْنَ اِلَى الْجَنَّةِ بِالسَّلَاسِلِ * (اَلْبُخَارِيُّ)

201. **Abu Hurairah** reported from the Messenger of Allah who said: Allah is pleased with a people who will enter Paradise in chains. In a narration: They will be led to Paradise in chains. 1035 —*Bukhari.*

عَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ اَتَى النَّبِيَّ صلعم عَيْنٌ مِنَ الْمُشْرِكِيْنَ وَهُوَ فِيْ سَفَرٍ فَجَلَسَ عِنْدَ اَصْحَابِهٖ يَتَحَدَّثُ ثُمَّ اِنْفَتَلَ فَقَالَ النَّبِيُّ صلعم اُطْلُبُوْهُ وَاقْتُلُوْهُ فَظَفِرْتُ بِهٖ فَقَتَلْتُهٗ فَنَفَّلَنِيْ سَلَبَهٗ * (مُتَّفَقٌ عَلَيْهِ)

202. **Salmah-b-al-Akwa'a** reported that a spy from the polytheists came to the Messenger of Allah while he was on a journey. He sat down talking near his companions. Then he went away. The Holy Prophet said: Search him out and kill him. Then I killed him. He (Prophet) gave me his goods. —*Agreed.*

عَنْهُ قَالَ غَزَوْنَا مَعَ رَسُوْلِ اللّٰهِ صلعم هَوَازِنَ فَبَيْنَمَا نَحْنُ نَتَضَحّٰى مَعَ رَسُوْلِ اللّٰهِ صلعم اِذْ جَاءَ رَجُلٌ عَلٰى جَمَلٍ اَحْمَرَ فَاَنَاخَهٗ وَجَعَلَ يَنْظُرُ وَفِيْنَا ضَعْفَةٌ وَرِقَّةٌ مِنَ الظَّهْرِ وَبَعْضُنَا مُشَاةٌ اِذْ خَرَجَ

208. **Same** reported: We fought along with the Apostle of Allah against Hawazin. While we were taking breakfast with the Holy Prophet, there came a man riding upon a red camel. He took off the rope from the nose and began to look on, while there were weak persons among us and few riding men, and some of us were on foot when lo!

1035. These are those prisoners of war from the polytheists who accepted Islam after their being made captives.

he came out running. He came to his camel and made it stand. The camel ran with him and I also came out running till I caught hold of the rein of the camel. I drew its nose-string, then branded my sword and stroke the head of the man. Afterwards I came with the camel by driving it with his goods and ammunitions therein. The Apostle of Allah and the people advanced towards me. He asked: Who his killed the man? 'Ibnul Akwa'a' they said. He said: For him are his entire goods.

يَشْتَدُّ فَاتَى جَمَلَهُ فَاَقَامَهُ فَاَشْتَدَّ بِهِ الْجَمَلُ وَخَرَجْتُ اَشْتَدُّ حَتّٰى اَخَذْتُ بِخِطَامِ الْجَمَلِ فَاَنَخْتُهُ ثُمَّ اقْتَرَطْتُ سَيْفِي فَضَرَبْتُ رَاْسَ الرَّجُلِ ثُمَّ جِئْتُ بِالْجَمَلِ اَقُوْدُهُ وَعَلَيْهِ رَحْلُهُ وَسِلَاحُهُ فَاسْتَقْبَلَنِي رَسُوْلُ اللّٰهِ صلعم وَالنَّاسُ فَقَالَ مَنْ قَتَلَ الرَّجُلَ قَالَ ابْنُ الْاَكْوَعِ قَالَ لَهُ سَلَبُهُ اَجْمَعُ * (مُتَّفَقٌ عَلَيْهِ)

—Agreed.

عَنْ اَبِي سَعِيْدِ نِ الْخُدْرِيِّ قَالَ لَمَّا نَزَلَتْ بَنُوْ قُرَيْظَةَ عَلٰى حُكْمِ سَعْدِ بْنِ مُعَاذٍ بَعَثَ لَهُ رَسُوْلُ اللّٰهِ صلعم فَجَاءَ عَلٰى حِمَارٍ فَلَمَّا دَنَا قَالَ رَسُوْلُ اللّٰهِ صلعم قُوْمُوْا اِلٰى سَيِّدِكُمْ فَجَاءَ فَجَلَسَ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ هٰؤُلَاءِ نَزَلُوْا عَلٰى حُكْمِكَ قَالَ فَاِنِّي اَحْكُمُ اَنْ تُقْتَلَ الْمُقَاتِلَةُ وَاَنْ تُسْبَى الذُّرِّيَّةُ قَالَ لَقَدْ حَكَمْتَ فِيْهِمْ بِحُكْمِ

204. **Abu Sayeed al-Khodri** reported: When Banu Quraizah agreed to (abide by) the decision of Sa'ad-b-Ma'az, the Holy Prophet sent for him. He came riding upon an ass. When he came near, the Apostle of Allah said: Stand up to (show respect to) your commander. Then he came and took his seat. The Apostle of Allah said: Verily they have agreed to your decision. He said: I order that those who fought shall be put to death and that women and children be made captives. He said: Indeed you have passed order about them with the the order of a

الْمَلِكِ وَفِي رِوَايَةٍ بِحُكْمِ اللهِ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ بَعَثَ رَسُولُ اللهِ صلعم خَيْلًا قِبَلَ نَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ سَيِّدُ أَهْلِ الْيَمَامَةِ فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ فَخَرَجَ إِلَيْهِ رَسُولُ اللهِ صلعم فَقَالَ مَاذَا عِنْدَكَ يَا ثُمَامَةُ فَقَالَ عِنْدِي يَا مُحَمَّدُ خَيْرٌ إِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ وَإِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ فَتَرَكَهُ صلعم حَتَّى كَانَ الْغَدُ فَقَالَ مَاذَا عِنْدَكَ يَا ثُمَامَةُ فَقَالَ عِنْدِي مَا قُلْتُ لَكَ إِنْ تُنْعِمْ تُنْعِمْ

205. **Abu Hurairah** reported that the Holy Prophet sent a cavalry towards Najd. They came with a man of Banu Hanifa called Somamah-b-Osal, the chief of the inhabitants of Yamamah. They tied him with a pillar out of the pillars of the mosque. Then the Apostle of Allah came out to him and asked: O Somamah! what is near you? [1036] He replied: O Muhammad, I have got good for me. If you kill (me), you will kill a man of blood, [1037] and if you show favour, you will show favour to a grateful man, and if you seek wealth, ask and you will be given therefrom as much as you like. Then the Apostle of Allah left him till there came the next morning. Then he asked: O Somamah! what is near you? He said: I have got what I told you. If you show favour,

king. And in a narration: With the order of Allah. [1035a] —*Argeed.*

1035a. Banu Quraizah was a tribe of the Jews settled at Medina long before the Prophet migrated there. They broke treaties after treaties and joined with the enemies in the battle of the Allies. The Prophet therefore laid siege to this place for 25 days. When the Jews referred the matter to Sa'ad-b-Mu'az, he ordered that they should be killed. Sa'ad was in alliance with the Jews and hence he was trusted in preference to the Prophet.

1036. 'What is near you' means—what treatment do you expect from me or what do you pray for?

1037. 'You will kill a man of blood' means that you will kill an honourable man whose murder will not go unavenged. His men must take retaliation for his murder.

you will show favour to a grateful man ; and if you kill, you will kill a man of blood, and if you wish for wealth, ask and you will be given therefrom as much as you like. Whereupon the Apostle of Allah left him till there came the next morning. He asked him : What is near you, O Somamah ? He said : I have got what I told you. If you show favour, you will show favour to a grateful man ; and if you kill, you will kill a man of blood, and if you wish for wealth, ask and you will be given therefrom as much as you like. Then the Apostle of Allah said : Let Somamah be set free. Then he went to a place of scanty water [1098] near a mosque, had a wash and then entered the mosque and uttered : I bear witness that there is no deity but Allah and I bear witness that Muhammad is His servant and His Messenger. O Muhammad, by Allah, there was no face upon the surface of the earth which I disliked more than yours, but now your face has become to me dearest of all the faces ; by Allah, there was no religion I hated

عَلٰى شَاكِرٍ وَاِنْ تَقْتُلْ تَقْتُلْ ذَادِمٍ وَاِنْ
كُنْتَ تُرِيْدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ
فَتَرَكَهُ رَسُوْلُ اللّٰهِ صلعم حَتّٰى كَانَ بَعْدَ
الْغَدِ فَقَالَ لَهُ مَا عِنْدَكَ يَا ثُمَامَةُ فَقَالَ
عِنْدِيْ مَا قُلْتُ لَكَ اِنْ تُنْعِمْ تُنْعِمْ عَلٰى
شَاكِرٍ وَاِنْ تَقْتُلْ تَقْتُلْ ذَادِمٍ وَاِنْ كُنْتَ
تُرِيْدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ ـ
فَقَالَ رَسُوْلُ اللّٰهِ صلعم اَطْلِقُوْا ثُمَامَةَ فَانْطَلَقَ
اِلٰى نَخْلٍ قَرِيْبٍ مِنَ الْمَسْجِدِ فَاغْتَسَلَ ثُمَّ
دَخَلَ الْمَسْجِدَ فَقَالَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ
وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ يَا مُحَمَّدُ
وَاللّٰهِ مَا كَانَ عَلٰى وَجْهِ الْاَرْضِ وَجْهٌ اَبْغَضَ
اِلَيَّ مِنْ وَجْهِكَ فَقَدْ اَصْبَحَ وَجْهُكَ
اَحَبَّ الْوُجُوْهِ كُلِّهَا اِلَيَّ وَاللّٰهِ مَا كَانَ
مِنْ دِيْنٍ اَبْغَضَ اِلَيَّ مِنْ دِيْنِكَ فَاَصْبَحَ

1098. Here there are two meanings--date tree or a place of scanty water. The latter seems to be appropriate to the context.

more than yours, but (now) your religion has become to me dearest of all religions; by Allah, there was no city I hated more than yours, but (now) your city has become to me the dearest of all cities. Your cavalry arrested me, but now I am intendigg to observe 'Umrah'. [1099] What is then your order? Then the Apostle of Allah gave him good news and ordered him to make Umrah. When he came to Medina, someone said to him: Have you become a Sabian? 'No' he said, 'but I have accepted Islam with the Prophet, and, by Allah, not a grain of wheat would come to you till the Apostle of Allah gives permission therefor'.

—*Muslim.*

206. **Jubair-b-Mut'em** reported that the Apostle of Allah said about the captives of Badr: Had there been Mut'em-b-Adi alive and then interceded to me for these impure captives, I would have set them free for him. [1100] —*Bukhari.*

دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ وَاللّٰهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ فَاصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ كُلِّهَا إِلَيَّ وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا أُرِيدُ الْعُمْرَةَ فَمَا ذَا تَرَى فَبَشَّرَهُ رَسُولُ اللّٰهِ صلعم وَأَمَرَهُ أَنْ يَعْتَمِرَ فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ أَصَبَوْتَ فَقَالَ لَا وَلٰكِنِّي أَسْلَمْتُ مَعَ رَسُولِ اللّٰهِ صلعم لَا وَاللّٰهِ لَا يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةُ حِنْطَةٍ حَتّٰى يَأْذَنَ فِيهَا رَسُولُ اللّٰهِ صلعم *

(مُسْلِمٌ)

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ النَّبِيَّ صلعم قَالَ فِي أُسَارٰى بَدْرٍ لَوْ كَانَ الْمُطْعِمُ ابْنُ عَدِيٍّ حَيًّا ثُمَّ كَلَّمَنِي فِي هٰؤُلَاءِ النَّتْنٰى لَتَرَكْتُهُمْ لَهُ *

(اَلْبُخَارِيُّ)

1099. Umrah means visiting the Holy Ka'ba situated at Mecca with observance of full rights. Bukhari reported a shortened hadis.

1100. Jubair heard this tradition while he was an unbeliever, and narrated it after he had accepted Islam. His father Mut'em showed kindness to the Prophet by driving away the inhabitants of Tayef from molesting and oppressing the Holy Prophet. There the Prophet rememberd Mut'em with a grateful heart.

207. **Anas** reported that eighty men from the inhabitants of Mecca 1101 with full arms suddenly fell upon the Prophet from the hill of Tan'eem intending thereby to attack the Prophet and his companions. He arrested them suddenly and gave them life, and in a narration: "He set them free". Then the Almighty Allah revealed: And He it is who withheld their hands from you and your hands from them in the valley of Mecca. —*Muslim.*

عَنْ اَنَسٍ اَنَّ ثَمَانِيْنَ رَجُلًا مِنْ اَهْلِ مَكَّةَ هَبَطُوْا عَلٰى رَسُوْلِ اللّٰهِ صلعم مِنْ جَبَلِ التَّنْعِيْمِ مُتَسَلِّحِيْنَ يُرِيْدُوْنَ غِرَّةَ النَّبِيِّ صلعم وَ اَصْحَابَهٗ فَاَخَذَهُمْ سِلْمًا فَاَسْتَحْيَاهُمْ وَفِيْ رِوَايَةٍ فَاَعْتَقَهُمْ فَاَنْزَلَ اللّٰهُ تَعَالٰى وَ هُوَ الَّذِيْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ وَ اَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ - (مُسْلِمٌ)

208. **Qatadah** reported: Anas-b-Malek narrated to us from Abi Talhah that the Apostle of Allah passed order on the Day of Badr about 24 persons of the leading men of the Quraish. They were hurled down into a pit out of the pits of Badr which was impure and causing impurity. And when he became victorious over a tribe, he used to stay in the battle-field for three nights. So when the third day came on, he passed order for his conveying camel, and his goods were tied upon it. Then he walked on foot and his companions also followed him, till he stood on the side of a hill and began to call them with

عَنْ قَتَادَةَ قَالَ ذَكَرَ لَنَا اَنَسُ بْنُ مَالِكٍ عَنْ اَبِيْ طَلْحَةَ اَنَّ نَبِيَّ اللّٰهِ صلعم اَمَرَ يَوْمَ بَدْرٍ بِاَرْبَعَةٍ وَّ عِشْرِيْنَ رَجُلًا مِّنْ صَنَادِيْدِ قُرَيْشٍ فَقُذِفُوْا فِيْ طَوِيٍّ مِّنْ اَطْوَاءِ بَدْرٍ خَبِيْثٍ مُّخْبِثٍ وَكَانَ اِذَا ظَهَرَ عَلٰى قَوْمٍ اَقَامَ بِالْعَرْصَةِ ثَلٰثَ لَيَالٍ فَلَمَّا كَانَ بِبَدْرٍ الْيَوْمَ الثَّالِثَ اَمَرَ بِرَاحِلَتِهٖ فَشُدَّ عَلَيْهَا رَحْلُهَا ثُمَّ مَشٰى وَاتَّبَعَهٗ اَصْحَابُهٗ حَتّٰى قَامَ عَلٰى شَفَةِ الرَّكِيِّ فَجَعَلَ يُنَادِيْهِمْ بِاَسْمَائِهِمْ

1101. This occurred in the year in which the treaty of Hudaibiyyah took place.

their names and with the names of their fathers: O so and so, son of so and so, would it please you to obey Allah and His Apostle, because we have found what our Lord promised us regarding truth? Have you got what your Lord promised you regarding truth? Omar said: O Ms. of Allah, what talk do you hold with the bodies for which there is no soul? The Holy Prophet said: By One in whose Hand, there is my life, you don't hear what I say about them. In a narration: You do not hear more than them but they don't answer. —*Agreed.*

وَأَسْمَاءِ آبَائِهِمْ يَا فُلَانُ ابْنَ فُلَانٍ وَيَا فُلَانُ ابْنَ فُلَانٍ أَيَسُرُّكُمْ أَنَّكُمْ أَطَعْتُمُ اللّٰهَ وَرَسُولَهُ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَقَالَ عُمَرُ يَا رَسُولَ اللّٰهِ مَا تُكَلِّمُ مِنْ أَجْسَادٍ لَا أَرْوَاحَ لَهَا قَالَ النَّبِيُّ صلعم وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَفِي رِوَايَةٍ مَا أَنْتُمْ بِأَسْمَعَ مِنْهُمْ وَلٰكِنْ لَا يُجِيبُونَ * (مُتَّفَقٌ عَلَيْهِ)

209. **Merwan** and Meswar-b-Makhramah reported that the Apostle of Allah stood when a deputation of Hawazin Muslims waited on him. They begged him to return their properties and captives. He said: Choose one of the two measures—either captives or properties. They said: We prefer our captives. The Messenger of Allah then got up, praised Allah with what is due to Him and then he said: As for next, verily your brethren have come quite repentant, and indeed I now consider that I should return them their captives. So whoso of you likes

عَنْ مَرْوَانَ وَالْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّ رَسُولَ اللّٰهِ صلعم قَامَ حِينَ جَاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِينَ فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ فَقَالَ فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ إِمَّا السَّبْيَ وَإِمَّا الْمَالَ قَالُوا فَإِنَّا نَخْتَارُ سَبْيَنَا فَقَامَ رَسُولُ اللّٰهِ صلعم فَأَثْنَى عَلَى اللّٰهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ إِخْوَانَكُمْ قَدْ جَاءُوا تَائِبِينَ وَإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ فَمَنْ أَحَبَّ مِنْكُمْ

that it would be pleasing, let him do, and whoso of you likes that he should get his share, tell me to give it to him out of what Allah gives us as Fai ; let him do. The people said: O Ms. of Allah ! we are willing to do that. The Messenger of Allah said : Verily we don't know who are among you who will give permision and who will not give permission. So return till your leaders come to us over your affairs. Then the people returned and so the leaders talked with them. Afterwards they returned to the Ms. of Allah. They informed him that they were glad and so gave permission. 1102 —*Bukhari.*

أَنْ يُطَيِّبَ ذٰلِكَ فَلْيَفْعَلْ وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُوْنَ عَلَى حَظِّهٖ حَتّٰى نُعْطِيَهٗ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيْءُ اللّٰهُ عَلَيْنَا فَلْيَفْعَلْ فَقَالَ النَّاسُ قَدْ طَيَّبْنَا ذٰلِكَ يَارَسُوْلَ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صلعم إِنَّا لَا نَدْرِيْ مَنْ أَذِنَ مِنْكُمْ مِمَّنْ لَمْ يَأْذَنْ فَارْجِعُوْا حَتّٰى يَرْفَعَ إِلَيْنَا عُرَفَاؤُكُمْ أَمْرَكُمْ فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفَاؤُهُمْ ثُمَّ رَجَعُوْا إِلٰى رَسُوْلِ اللّٰهِ صلعم فَأَخْبَرُوْهُ أَنَّهُمْ قَدْ طَيَّبُوْا وَأَذِنُوْا * (اَلْبُخَارِيُّ)

210. **Imran-b-Hussain** reported that Saqif was an ally to Banu Oqail. Saqif took two persons out of the companions of the Holy Prophet as captives, and the companions of the Prophet took captive of a man of Banu Oqail. They tied him firm and threw him in heat. The Ms. of Allah passed by him, and he called him : O Muhammad, O Muhammad, for what have I been overtaken ? He

عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ قَالَ كَانَ ثَقِيْفٌ حَلِيْفًا لِبَنِيْ عُقَيْلٍ فَأَسَرَتْ ثَقِيْفٌ رَجُلَيْنِ مِنْ أَصْحَابِ رَسُوْلِ اللّٰهِ صلعم وَأَسَرَ أَصْحَابُ رَسُوْلِ اللّٰهِ صلعم رَجُلًا مِنْ بَنِيْ عُقَيْلٍ فَأَوْثَقُوْهُ فَطَرَحُوْهُ فِي الْحَرَّةِ فَمَرَّ بِهٖ رَسُوْلُ اللّٰهِ صلعم فَنَادَاهُ يَا مُحَمَّدُ يَا مُحَمَّدُ

1102. Hawazin is a tribe who accepted Islam after the battle of Hunain in which they were defeated. 24000 sheep, 4000 silver and nearly 6000 captures fell in to the hands of the Muslims. The Prophet divided among his companions the booties including the captives. After that they turned Muslims and prayed for their people. The Holy Prophet requested his companions to return the captives.

said: For faults of your ally Saqif. Then he left him and departed. He called out to him: O Muhammad, O Muhammad. The Prophet then took compassion on him and returned. He asked: What is the matter with you? He said: Verily I am a Muslim. He said: If you tell this and control your own affair, you will attain full success. He said that the Holy Prophet had ransomed him in exchange of two men whom Saqif made captives. 1103 —*Muslim*.

211. **Ayesha** reported that when the Meccans went for the ransom of their captives, Zainab sent a property to ransom Abul A's. She also sent therein her necklace which was with Khadijah who gave it to her as dower of marriage with Abul A's. When the Holy Prophet saw it, his compassion was greatly moved and he said: Informe me whether you would set her captive tree for her and return her that which belongs to her. 'Yes' said they. Prophet then asked him to let free the way of Jainab to come to him. The Holy Prophet sent Zaid-b-Haresah and a man from the Ansars and said:

فِيمَ أُخِذْتَ قَالَ بِجَرِيرَةِ حُلَفَائِكُمْ ثَقِيفَ
فَتَرَكَهُ وَمَضَى فَنَادَاهُ يَا مُحَمَّدُ يَا مُحَمَّدُ
فَرَحِمَهُ رَسُولُ اللّٰهِ صلعم فَرَجَعَ فَقَالَ مَا شَأْنُكَ
قَالَ إِنِّي مُسْلِمٌ فَقَالَ لَوْ قُلْتَهَا وَأَنْتَ
تَمْلِكُ أَمْرَكَ أَفْلَحْتَ كُلَّ الْفَلَاحِ فَقَالَ
فَفَدَاهُ رَسُولُ اللّٰهِ صلعم بِالرَّجُلَيْنِ اللَّذَيْنِ
أَسَرَتْهُمَا ثَقِيفٌ * (مُسْلِمٌ)

عَنْ عَائِشَةَ قَالَتْ لَمَّا بَعَثَ أَهْلُ
مَكَّةَ فِي فِدَاءِ أُسَرَائِهِمْ بَعَثَتْ زَيْنَبُ فِي
فِدَاءِ أَبِي الْعَاصِ بِمَالٍ وَبَعَثَتْ فِيهِ بِقِلَادَةٍ
لَهَا كَانَتْ عِنْدَ خَدِيجَةَ أَدْخَلَتْهَا بِهَا عَلَى
أَبِي الْعَاصِ فَلَمَّا رَآهَا رَسُولُ اللّٰهِ صلعم
رَقَّ لَهَا رِقَّةً شَدِيدَةً وَقَالَ إِنْ رَأَيْتُمْ أَنْ
تُطْلِقُوا لَهَا أَسِيرَهَا وَتَرُدُّوا عَلَيْهَا الَّذِي لَهَا
فَقَالُوا نَعَمْ وَكَانَ النَّبِيُّ صلعم أَخَذَ عَلَيْهِ
أَنْ يُخَلِّيَ سَبِيلَ زَيْنَبَ إِلَيْهِ وَبَعَثَ
رَسُولُ اللّٰهِ صلعم زَيْدَ بْنَ حَارِثَةَ وَرَجُلًا مِنْ

1103. Saqif is a tribe out of Hawazin people with whom the battle of Hunain was fought by the Prophet. When the arrested man expressed his intention to accept Islam, the Prophet did not accept it as it might have been under pressure of arrest and fear.

الأنصار فقال كونا ببطن ناجح حتى تمر بكما زينب فتصحباها حتى تأتيا بها * (احمد و ابوداود)

Stay at the valley of Najeh till Zainab passes by you. Then accompany her till you can bring her back. 1104

—*Ahmad, Abu Daud.*

عن ابن مسعود ان رسول الله صلعم لما اراد قتل عقبة بن ابي معيط قال من للصبية قال النار * (ابوداود)

212. **Ibn Mas'ud** reported that when the Messenger of Allah wished to kill Oqbah-b-Abi Muait, the latter said: Who its for the children? He replied: The fire. 1105 —*Abu Daud.*

عن علي عن رسول الله صلعم ان جبرئيل هبط عليه فقال له خيرهم يعني اصحابك في اسرى بدر القتل او الفداء على ان يقتل منهم قابلا مثلهم قالوا الفداء و يقتل منا * (الترمذي غريب)

213. **Ali** reported from the Apostle of Allah that Gabriel came down to him and said to him: Give them, meaning your companions, option about the captives of Badr, either murder, or ransom on condition that some of them would be killed next year like them. They said: Ransom and some of us to be killed. 1106

—*Tirmizi (Rare).*

1104 Zainab was the Prophet's daughter and Abul A's was nephew of Khadiza and husband of Zainab. He was a polytheist and fell a prisoner in the hands of the Prophet in the battle of Badr Abul A's was then set free. On his return to Mecca, he accepted Islam and migrated with Zainab to Medina He was killed in the battle of Yamamah.

1105. It means that if the children are good, even the fire will protect them though it has got destroying effect. Some interpret it by way of curt and inhuman reply by the Prophet. The man who advocated the case of the orphans and the poor and whose love for the children was proverbial could not give such a curt reply. Mr. Ameer Ali says: It originated most probably from the sobriquet of SIBYAT-UN-NAR (children of fire) applied to the children of Okba. Okba himself belonged to the tribe of Ajlan, a branch of which inhabited certain villages near Safra, and was known by the name of Bani-un-Nar (children of fire). The sobriquet was derived from this circumstance and the story of Mohammed's reply from the nick-name."

1106. In the battle of Badr, 70 unbelievers were killed and 70 were taken as captives to the Prophet. He was consulting with Abu Bakr about them. Abu Bakr advised them not to kill them. Hazrat Omar gave opinion that they should be killed. The Holy Prophet gave option to his companions either to kill them or to accept ransom.

214. **Atiyyah al-Qurazi** reported: I was among the captives of Quaizah. We were presented before the Holy Prophet and they were examining. Whoever had his hair grown was killed, and whoever had not, was not killed. Then they uncovered my lower part and found it without growth (of hair). They then made me among the captives. 1107 —*Abu Daud, Ibn Majah, Darimi.*

عَنْ عَطِيَّةَ الْقُرَظِيِّ قَالَ كُنْتُ فِي سَبْيِ قُرَيْظَةَ عُرِضْنَا عَلَى النَّبِيِّ صلعم فَكَانُوا يَنْظُرُونَ فَمَنْ أَنْبَتَ الشَّعْرَ قُتِلَ وَمَنْ لَمْ يُنْبِتْ لَمْ يُقْتَلْ فَكَشَفُوا عَانَتِي فَوَجَدُوهَا لَمْ تُنْبِتْ فَجَعَلُونِي فِي السَّبْيِ *

(أَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

215. **Ali** reported that some slaves came to the Apostle of Allah, that is on the day of Hudaibiyyah before the treaty. Their masters wrote to him saying: O Muhammad, by Allah, they did not go to you out of a desire for your religion but they went out fleeing from serfdom. Some people said: O Ms. of Allah! they have spoken the truth, return them to them. Then the Messenger of Allah got enraged and said: O congregation of the Quraish, why should I not see you desisting (your hand from slaves) till Allah sends down upon you one who will smite your neck for their account.

عَنْ عَلِيٍّ قَالَ خَرَجَ عَبْدَانِ إِلَى رَسُولِ اللّٰهِ صلعم يَعْنِي يَوْمَ الْحُدَيْبِيَةِ قَبْلَ الصُّلْحِ فَكَتَبَ إِلَيْهِ مَوَالِيهِمْ قَالُوا يَا مُحَمَّدُ وَاللّٰهِ مَا خَرَجُوا إِلَيْكَ رَغْبَةً فِي دِينِكَ وَإِنَّمَا خَرَجُوا هَرَبًا مِنَ الرِّقِّ فَقَالَ نَاسٌ صَدَقُوا يَا رَسُولَ اللّٰهِ رُدَّهُمْ إِلَيْهِمْ فَغَضِبَ رَسُولُ اللّٰهِ صلعم وَقَالَ مَا أَرَاكُمْ تَنْتَهُونَ يَا مَعْشَرَ قُرَيْشٍ حَتَّى يَبْعَثَ اللّٰهُ عَلَيْكُمْ مَنْ يَضْرِبُ رِقَابَكُمْ عَلَى هٰذَا وَأَبَى

If ransom was preferred, the Prophet said that 70 Muslims would be murdered next year. This was a great prophecy which was literally fulfilled, as in the battle of Uhud which took place one year after, 70 Muslims were killed and the Muslims met with a reprisal at the start.

1107. This was done in the battle-field so that young men under age may not be killed. They were taken captives.

He refused to return them and said : Verily they are the freed servants of Allah. —*Abu Daud.*

لَن يَرُدَّهُم وَقَالَ هُم عُتَقَاءُ اللّٰهِ *

(اَبُو دَاوُد)

216. **Ibn Omar** reported that the Apostle of Allah sent Khalid-b-Walid to Banu Jazimah and invited them to Islam but they were not good enough to say : We accepted Islam. They began to say : We are Sabeans, we are Sabeans. Then Khalid began to put them to death and make them captives. He allotted one captive to every one of us till one day Khalid passed order to put to every captive under us to death. I said : By Allah ! I shall not kill my captive, and none of my companions will kill his captive till we approach the Prophet and mention it to him. He raised up his hands and said : O Allah, I am innocent to Thee of what Khalid did twice. [1108] —*Bukhari.*

عَنِ ابنِ عُمَرَ قَالَ بَعَثَ النَّبِيُّ صلعم خَالِدَ ابنَ الوَلِيدِ اِلَى بَنِي جَذِيمَةَ فَدَعَاهُم اِلَى الاِسلَامِ فَلَم يُحسِنُوا اَن يَقُولُوا اَسلَمنَا فَجَعَلُوا يَقُولُونَ صَبَانَا صَبَانَا فَجَعَلَ خَالِدٌ يَقتُلُ وَيَاسِرُ وَدَفَعَ اِلَى كُلِّ رَجُلٍ مِنَّا اَسِيرَهُ حَتّٰى اِذَا كَانَ يَومٌ اَمَرَ خَالِدٌ اَن يَقتُلَ كُلُّ رَجُلٍ مِنَّا اَسِيرَهُ فَقُلتُ وَاللّٰهِ لَا اَقتُلُ اَسِيرِي وَلَا يَقتُلُ رَجُلٌ مِن اَصحَابِي اَسِيرَهُ حَتّٰى قَدِمنَا عَلَى النَّبِيِّ صلعم فَذَكَرنَاهُ فَرَفَعَ يَدَيهِ فَقَالَ اَللّٰهُمَّ اِنِّي اَبرَءُ اِلَيكَ مِمَّا صَنَعَ خَالِدٌ مَرَّتَينِ *

(اَلبُخَارِيُّ)

331w. **Ayesha** reported that when the Apostle of Allah took captives of those who joined at Badr, he killed Oqbah-b-Abi Muait and Nazr-b-Hares ; and he showed [1109] favour to Abu Garrah al-Jühamiy. —*Sharhi Sunnat.*

عَن عَائِشَةَ اَنَّ رَسُولَ اللّٰهِ صلعم لَمَّا اَسَرَ اَهلَ بَدرٍ قَتَلَ عُقبَةَ بنَ اَبِي مُعَيطٍ وَالنَّضرَ بنَ الحَارِثِ وَمَنَّ عَلَى اَبِي غُرَّةَ الجُمَحِيِّ *

(شَرحُ السُّنَّةِ)

1108. This shows how the Prophet rescued those poor slaves who were groaning under the cruel oppression of their hard masters. As the Prophet was the Apostle of peace, he set the slaves free. How grand is the noble example of emancipation of slavery !

1109. It is absolutely in the discretion of the commander either to kill a war prisoner or to set him free, either with ransom or without ransom.

SECTION 12

111. Expulsion of the Jews from Arabia

(I) **Jewish Settlements in Pre-Islanim Arabia.** The Jews settled in or about the city of Yasreb (the old name of Medina) after migrating from the persecutions of the Babylonian, Greek and Roman empires. Banu Nazir held colony at Khaiber, Banu Quraiza at Fidak and Banu Qainqua near Medina. They lived in fortified cantons. When the Prophet migrated to Medina, he entered into a treaty with the Jews. Violating this treaty, they secretly helped the enemies at the battle of Badr. When the Muslims were victorious, their jealousy grew into regular enemity. There were also many incidents and fracas resulting in deaths. The Prophet, having disgusted with the violation of the treaty, laid siege to the fort of **Banu Qainuqa** for fifteen days. Afterwards they were expelled from Medina and they thereafter settled in Syria in 2 A. H.

This was exactly the case with **Banu Nazir.** They attempted once on the life of the Prophet and sided with the enemies secretly. They were asked to renew agreement but they did not comply. This was taken as open war. Hence they were banished from their land. That took place at 4 A. H.

Then the **Banu Quraiza** fared no better. They took part in the battle of the Allies after breaking their previous treaty with the Prophet. They were warned but they did not listen to it. After the battle, the Prophet laid siege to their fort. After some resistance, they surrendered in 5 A. H. About the punishment to be meted out to them for their repeated treacheries, they were asked to choose their own course. The Jews chose Sa'ad as their arbiter. He passed the sentence of death on 300 males, the females and children were taken captives and their property was confiscated. Had the Jews chose the Prophet as arbiter, their sentence would been lenient i.e. at best exile.

In 7 A. H. the fort of Khaiber was laid siege to as the Jews there with the refugees of Banu Nazir began to patch up plots against Islam. They conspired with the powerful tribe

of Ghatafan in order to attack Medina. They even gave poisoned food to the Prophet the effects of which the Holy Prophet felt to the last day of his life. For this reason, Khiber was conquered but the Jews were allowed autonomy on certain conditions. After the Prophet's holy demise, the Jews began to trouble the Caliphs and began to practise treachery with the Muslims. Once they threw down Umar's son Abdullah from the top of a house. For all these reasons, Hazrat Omar banished the Jews of Khaiber from their stronghold and were allowed to settle in Syria. Thus the land of the whole of the Arabian Peninsula consisted of Muslims and Muslims alone and the banner of Islam was hoisted over every house in the vast land.

(2) **It is impolitic to have two religions in one land.** The Holy Prophet declared as the greatest politician and statesman that it is impolitic to have two religions in the same land (23:197). This grand message has been left as a rich heritage for the modern politicians. In order to ensure lasting permanent peace in Arabia and to establish Islam on the firmest basis, this foresighted advice to his companions was left. Therefore he left positive instructions to banish the Jews, Christians and other non-Muslims from Arabia. As a precautionary measure, no non-Muslim has since been allowed to enter the cities of Mecca and Medina.

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217. **Abu Hurairah** reported: While we were in the mosque, The Apostle of Allah came out and said: March against the Jews. So we came out with him till we came up to a school-house. Then the Apostle of Allah got up and said: O congregation of the Jews, accept Islam and you will be safe. Know that this land is for Allah and His Apostle and

عَنْ اَبِيْ هُرَيْرَةَ (رض) قَالَ بَيْنَ نَحْنُ فِي الْمَسْجِدِ خَرَجَ النَّبِيُّ صلعم فَقَالَ انْطَلِقُوْا اِلٰى يَهُوْدَ فَخَرَجْنَا مَعَهٗ حَتّٰى جِئْنَا بَيْتَ الْمِدْرَاسِ فَقَامَ النَّبِيُّ صلعم فَقَالَ يَا مَعْشَرَ يَهُوْدَ اَسْلِمُوْا تَسْلَمُوْا اِعْلَمُوْا اَنَّ الْاَرْضَ لِلّٰهِ وَلِرَسُوْلِهٖ وَاِنِّيْ اُرِيْدُ اَنْ

verily I wish to banish you from this land. So whoso of you finds anything of his property (valuable), let him sell it. 1111 —*Agreed*

أُجْلِيكُمْ مِنْ هٰذِهِ الْأَرْضِ فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ *

(مُتَّفَقٌ عَلَيْهِ)

218. **Ibn Omar** reported that Omar got up as one delivering sermon. He said: Verily the Apostle of Allah was administrator of the Jews of Khaiber over their properties. He said: We have kept you on a condition upon which Allah kept you, 1112 and indeed I have considered their expulsion proper. Then Omar invited opinion of the public over that. One of Banu Abil Haqaiq came and said: O Commander of the faithful! you expel us, while Muhammad accommodated us and was administrator over (our) properties. Omar said: Do you think that I have forgotten the saying of the Apostle of Allah—"How shall it be with you when you will be expelled from Khaiber and when your camel will run with you night after night"? He said: This was a joke of Abul Qasem

عَنِ ابْنِ عُمَرَ قَالَ قَامَ عُمَرُ خَطِيبًا فَقَالَ إِنَّ رَسُولَ اللّٰهِ صلعم كَانَ عَامَلَ يَهُودَ خَيْبَرَ عَلَى أَمْوَالِهِمْ وَقَالَ نُقِرُّكُمْ عَلَى مَا أَقَرَّكُمُ اللّٰهُ وَقَدْ رَأَيْتُ إِجْلَاءَهُمْ فَلَمَّا أَجْمَعَ عُمَرُ عَلَى ذٰلِكَ أَتَاهُ أَحَدُ بَنِي أَبِي الْحُقَيْقِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَتُخْرِجُنَا وَقَدْ أَقَرَّنَا مُحَمَّدٌ وَعَامَلَنَا عَلَى الْأَمْوَالِ فَقَالَ عُمَرُ أَظَنَنْتَ أَنِّي نَسِيتُ قَوْلَ رَسُولِ اللّٰهِ صلعم كَيْفَ بِكَ إِذَا أُخْرِجْتَ مِنْ خَيْبَرَ تَعْدُو بِكَ قَلُوصُكَ لَيْلَةً بَعْدَ لَيْلَةٍ فَقَالَ هٰذِهِ كَانَتْ هُزَيْلَةً

1111. It appears from this that the Mosque was the centre of all political and religious activities of the Prophet, and that the Jews had organised schools for learning unlike the Arabs. This was uttered at the time when Banu Nazir was expelled from Medina. The Jews of Medina were meant by this tradition.

1112. The Jews were allowed to stay at Khaiber on condition that they would pay half the produce of their lands to the Holy Prophet and in addition Jizya tax.

(Muhammad). He said: You are false, O enemy of of Allah. Then Omar expelled them and gave them, the price of what they had of fruits, wealth, camels and goods and other things besides these.

—*Bukhari.*

229. **Ibn Abbas** reported that the Holy Prophet left last instructions for three things: Expel the unbelievers from the Peninsula of Arabia, treat with deputations well just as I treated them. Ibn Abbas said: He remained silent with regard to the third or he said: I have forgotten it. 1113

—*Agreed.*

230. **Jaber-b-Abdullah** reported: Omar-b-al Khattab informed me that he had heard the Apostle of Allah say: I must expel the Jews and the Christians from the Peninsula of Arabia till I shall not leave therein but Muslims. *Muslim narrated it, and in a narratiom*: If I live, God willing, I must expel the Jews and the Christians from the Peninsula of Arabia 1114

231. **Ibn Omar** reported that Omar-b-al Khattab expelled the

مِنْ اَبِى الْقَاسِمِ فَقَالَ كَذَبْتَ يَا عَدُوَّ اللّٰهِ فَاَجْلَاهُمْ عُمَرُ وَ اَعْطَاهُمْ قِيْمَةَ مَا كَانَ لَهُمْ مِنَ الثَّمَرِ وَمَالًا وَّ اِبِلًا وَّ عُرُوْضًا مِنْ اَقْتَابٍ وَّ حِبَالٍ وَ غَيْرِ ذٰلِكَ * (اَلْبُخَارِيُّ)

عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم اَوْصٰى بِثَلَاثَةٍ قَالَ اَخْرِجُوا الْمُشْرِكِيْنَ مِنْ جَزِيْرَةِ الْعَرَبِ وَ اَجِيْزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ اُجِيْزُهُمْ قَالَ ابْنُ عَبَّاسٍ وَ سَكَتَ عَنِ الثَّالِثَةِ اَوْ قَالَ فَاَنْسِيْتُهَا * (مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ قَالَ اَخْبَرَنِيْ عُمَرُ بْنُ الْخَطَّابِ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ لَاُخْرِجَنَّ الْيَهُوْدَ وَ النَّصٰرٰى مِنْ جَزِيْرَةِ الْعَرَبِ حَتّٰى لَا اَدَعَ فِيْهَا اِلَّا مُسْلِمًا رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَئِنْ عِشْتُ اِنْ شَاءَ اللّٰهُ لَاُخْرِجَنَّ الْيَهُوْدَ وَ النَّصٰرٰى مِنْ جَزِيْرَةِ الْعَرَبِ *

عَنِ ابْنِ عُمَرَ اَنَّ عُمَرَ بْنَ الْخَطَّابِ

1113. Peninsula of Arabia is bounded on the west by red sea and Suez Cannal, by Arabian Sea in the South, by Iraq and Mosul in the east and by Syria in the north. The 3rd thing, according to Qazi Yaz, was: Don't take my grave as idol for worship. Malek also narrated it in his book Al-Muatta.

1114. Compare it with 23:197: It is impolitic to have two religions in a land.

أَجْلَى الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ وَكَانَ رَسُولُ اللهِ صلعم لَمَّا ظَهَرَ عَلَى أَهْلِ خَيْبَرَ أَرَادَ أَنْ يُخْرِجَ الْيَهُودَ مِنْهَا وَكَانَتِ الْأَرْضُ لَمَّا ظَهَرَ عَلَيْهَا لِلّٰهِ وَلِرَسُولِهِ وَلِلْمُسْلِمِينَ فَسَأَلَ الْيَهُودُ رَسُولَ اللهِ صلعم أَنْ يُقِرَّهُمْ عَلَى أَنْ يَكْفُوا الْعَمَلَ وَلَهُمْ نِصْفُ الثَّمَرِ فَقَالَ رَسُولُ اللهِ صلعم نُقِرُّكُمْ عَلَى ذٰلِكَ مَا شِئْنَا فَأَقَرُّوا حَتّٰى أَجْلَاهُمْ عُمَرُ فِي إِمَارَتِهِ إِلَى تَيْمَاءَ وَأَرِيحَاءَ * (مُتَّفَقٌ عَلَيْهِ)

Jews and the Christians from the land of Hedjaz. When the Messenger of Allah got victory over Khaiber, he intended to drive out the Jews therefrom, and when victory was gained over the land for Allah and His Prophet and for the Muslims, the Jews asked the Messenger of Allah to leave them on conditon that they would toil while there would be half of the fruits for them. The Apostle of Allah said: We shall keep you upon that so long as we wish. So they were allowed to remain till omar expelled them during his rule towards Taimah and Ariha'a. —*Agreed.*

SECTION 13

1115. Emancipation of Slaves

(1) **Who are called 'slaves' in Islam?** As has already been stated in note 1094, the prisoners of war who were not let free but were divided among the warriors and kept under their care and maintenance were called by peoples other than the Muslims as slaves. Islam, however, does not recognise any class of human beings as slaves because that is opposed to the fundamental principle of the universal brotherhood in which all Muslims participate on equal terms of rights and privileges. It declared: All believers are brethren. So no Muslim can legally be a slave, whether he is a prisoner of war or

comes from a slave dynasty. Those captives of war who are unbelievers and who have not been set free are considered as a separate class known by the name of "What your right hands possessed—ما ملكت ايمانكم". This description of acquiring a class of men by force supports the view that those who are generally called slaves are really prisoners of war retained without grant of freedom. Besides the above prisoners of war, there were regular slaves existing from before the time of Islam. They were markettable and heritable and were considered as properties like sheep and cattle. They had no legal status and led a life of unmitigated drudgery in the hands of the pitiless masters. The task of improving the hard lot of these wretched creatures fell on the World Prophet.

(2) **How to emancipate the so-called slaves.** The Islamic teachings gave a death-blow to the perpetual serfdom of the slaves. It took a gradual step towards abolition of slavery as a contrary policy by setting all the prisoners free, whenever and wherever they were caught, irrespective of the time and magnitude of offences and by emancipating all slaves at a time would have produced an utter collapse of the infant common-wealth. He, however, framed rules of emancipation which greatly helped that purpose. Some of the rules are the following :—

(i) A prisoner of war or a slave by birth in pre-Islamic times no longer remained a slave if he accepted Islam. The cases of Hazrats Bilal, Zaid and others are good instances.

(ii) Those who purchased their freedom by money were let off as free men.

(iii) Those who were unable to pay money were sometimes asked to teach as a price of their liberty.

(iv) For certain sins of omissions and commissions, they were allowed liberty.

(v) The Prophet passed order that the slaves would be able to purchase their liberty by the wages of their service.

(vi) If masters were asked to write down term of freedom by the slaves, they were to yield to it. The Quran says: And as for those who ask for a writing from among those whom your right hands possessed, give them the writing—24:33Q.

(vii) Zakat was to be spent for freeing the captives—9:60Q.

(viii) Money from the State Exchequer was to be spent for their freedom. The Quran says: And give them out of the wealth of Allah which He has given you—24:33Q.

(ix) A fugitive fleeing to the territories of Islam should be considered as enfranchised.

(x) A child of a slave woman shall follow the status of the father. In this way, there would remain no system of slavery.

(xi) The mother of the above child shall become free after the death of her husband.

(xii) Slavery by purchase and sale was discountenanced. This was strictly followed at the time of the Prophet and the four Caliphs, but later on some of the Caliphs and kings reverted to the old practice and had some rules drawn up by some jurists under their influence which still confuse many minds.

(xiii) Nothing is dearer to Allah than emancipation of slaves—27:39Qw ; 22;37 ; 25:14.

(c) **Treatment towards Slaves.** Besides the above rules, the Prophet laid down instructions for manumission of slaves in exchange of getting rewards, and for good treatment towards them.

(i) The masters were to address the male and female slaves as "my young man" and "my young maid".

(ii) The masters were forbidden to exact more work than is just and proper,

(iii) All slaves were to be dressed, clothed and fed exactly as their masters and mistresses.

(iv) No mother was to be separated from the child, nor brother from brother, nor father from son, nor husband from wife, nor one relative from another.

(d) **Slave women and girls.** Regarding those captives of war who were females, the question is whether cohabitation can legally be had with them. The Quran clearly lays down: And marry those among you who are single and those who are fit among your male slaves and your female slaves—2:42Q. Again the Quran says:

See note 165 for details.

Do not compel your slave girls to prostitution when they desire to keep chaste, in order to seek the frail good of this world's life—24:33Q. These verses clearly indicate that when war ceases, the slave women and girls, when taken at home, cannot be used for sexual intercourse without regular marriage. Look at the case of the Prophet. He did not keep any captive woman of war without marriage. Then turning again to another verse of the Quran, we find that marriage is necessary to legalise intercourse with captive girls. It says. Marry only one or what your right hands have possessed—4:3w. It appears from another verse which enjoins marriage with all including captives except some relations within prohibited degrees—1:24Q. This was repeated in the verse: (He may marry) of those whom your right hands have possessed from among your believing maidens—4:25Q. There is mention of fornication in the above verse if the slave girls are not taken lawfully in marriage. From the above, it is evident that without marriage, no slave girl can be used for sexual luxury.

REFERENCES & CONTENTS OF QURAN: emancipation is an uphill task—90:11; charity for emancipation—9:60; Jihad and Iman best actions—23:288; first duty is to oneself, next to family, next to village men and next to all—23:289; feed the hungry and give drink to the thirsty—23:332w; construction of mosque brings reward—23:332w; old man in Islam has got a light—23:338w;

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232. **Abu Hurairah** reported that the Apostle of Allah said: Whoever sets free the neck of a Muslim, Allah will redeem from the fire a limb in exchange of his every limb, even his private part in exchange of his private part. 1116 —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ اَعْتَقَ رَقَبَةً مُسْلِمَةً اَعْتَقَ اللّٰهُ بِكُلِّ عُضْوٍ مِّنْهُ عُضْوًا مِّنَ النَّارِ حَتّٰى فَرْجَهُ بِفَرْجِهٖ * (مُتَّفَقٌ عَلَيْهِ)

233. **Abu Zarr** reported: I asked the Apostle of Allah: Which action is best? He said: Faith in Allah and Jihad in the

عَنْ اَبِي ذَرٍّ قَالَ سَاَلْتُ النَّبِيَّ صلعم اَيُّ الْعَمَلِ اَفْضَلُ قَالَ اِيْمَانٌ بِاللّٰهِ

1116. The sin of fornication is forgiven in case slaves are set free.

وَجِهَادٌ فِي سَبِيلِهِ قُلْتُ فَأَيُّ الرِّقَابِ أَفْضَلُ قَالَ أَغْلَاهَا ثَمَنًا وَأَنْفَسُهَا عِنْدَ أَهْلِهَا قُلْتُ فَإِنْ لَمْ أَفْعَلْ قَالَ تُعِينُ صَانِعًا أَوْ تَصْنَعُ لِأَخْرَقَ قُلْتُ فَإِنْ لَمْ أَفْعَلْ قَالَ تَدَعُ النَّاسَ مِنَ الشَّرِّ فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ ۔ (مُتَّفَقٌ عَلَيْهِ)

way of Allah. I asked: Which neck is best (for emancipation)? He said: That which is dearest of them in price and most valuable of them near its masters. I asked: If I can-not do (it)? He said: You shall help a labourer or work for one disabled. I asked: If I cannot do (it)? He said: You shall call the people from wrong-doing, because it is a charity which you bestow upon yourself.

—*Agreed.*

عَنِ الْغَرِيفِ بْنِ الدَّيْلَمِيِّ قَالَ أَتَيْنَا وَاثِلَةَ بْنَ الْأَسْقَعِ فَقُلْنَا حَدِّثْنَا حَدِيثًا لَيْسَ فِيهِ زِيَادَةٌ وَلَا نُقْصَانٌ فَغَضِبَ وَقَالَ إِنَّ أَحَدَكُمْ لَيَقْرَأُ وَمُصْحَفُهُ مُعَلَّقٌ فِي بَيْتِهِ فَيَزِيدُ وَيَنْقُصُ فَقُلْنَا إِنَّمَا أَرَدْنَا حَدِيثًا سَمِعْتَهُ مِنَ النَّبِيِّ صلعم فَقَالَ أَتَيْنَا رَسُولَ اللّٰهِ صلعم فِي صَاحِبٍ لَنَا أَوْجَبَ يَعْنِي النَّارَ بِالْقَتْلِ فَقَالَ أَعْتِقُوا عَنْهُ يُعْتِقِ اللّٰهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ * (أَبُوْدَاوُدَ)

234. **Garif ad-Dailami** reported: We came to Waselah-b-Asqa'a and said: Narrate to us a tradition wherein there is no exaggeration or abbreviation. He got angry and said: Verily one of you reads while his Quran is kept hanging in his house and then he increases or decreases.[1117] We said: We wish for a tradition which you heard from the Apostle of Allah. He said: We came to the Holy Prophet about one of us who made sure, that is, the fire in exchange of murder. He said: Emancipate, him, Allah will then save from the fire each of his limbs in exchange of each of his limbs.

—*Abu Daud.*

1117. This means that if one reads the Quran, his errors or omissions may be detected; but if he reads with his Quran hanging in his house, he may commit mistakes.

235. **Ibn Omar** reported that the Apostle of Allah said: Whoso emancipates his share in a slave, while he has got property sufficient for the price of the slave, the slave is caused to stand upon it for equivalent price. His co-sharers will then be given their shares and the slave is emancipated therefor. If not, there will be the emancipation of a part of him which has been emancipated. 1118 —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ اَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ وَ كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ قُوِّمَ الْعَبْدُ عَلَيْهِ قِيْمَةَ عَدْلٍ فَاُعْطِيَ شُرَكَاؤُهُ حِصَصَهُمْ وَ عَتَقَ عَلَيْهِ الْعَبْدُ وَ اِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ * (مُتَّفَقٌ عَلَيْهِ)

236. **Imrān-b-Hussain** reported that a man emancipated his six slaves at the time of his death, while he had no properties besides them. The Prophet called them, divided them into three groups and cast lottery among them. Then he emancipated two and kept four in bondage and he said to him a strong word. 1119 —*Muslim.*

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ رَجُلًا اَعْتَقَ سِتَّةَ مَمْلُوْكِيْنَ لَهُ عِنْدَ مَوْتِهِ لَمْ يَكُنْ لَهُ مَالٌ غَيْرَهُمْ فَدَعَا بِهِمْ رَسُوْلُ اللّٰهِ صلعم فَجَزَّاَهُمْ ثَلَاثًا ثُمَّ اَقْرَعَ بَيْنَهُمْ فَاَعْتَقَ اثْنَيْنِ وَ اَرَقَّ اَرْبَعَةً وَ قَالَ لَهُ قَوْلًا شَدِيْدًا (مُسْلِمٌ)

237. **Abu Hurairah** reported from the Holy Prophet who said: Whoso emancipates a share in a slave emancipates him entirely if he has got

عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ مَنْ اَعْتَقَ شِقْصًا فِيْ عَبْدٍ اَعْتَقَ كُلَّهُ اِنْ كَانَ

1118. If the man wishing to emancipate is a rich man, he should emancipate the entire body of a man after paying to the sharers. In default, only the portion of a body for which money is paid would be emancipated.

1119. It appears from this that 1rd of the assets left by the deceased may be given away in gift. The Prophet threatened him as he gifted his entire property. This took place at the initial stage of Islam. Nisai also narrated from him He said: "I intended not to lead (funeral) prayer over him" instead of "and he said to him a strong word". In a narration of Abu Daud: He said: Had I seen him before his burial, he could not have been buried in the graveyard of the Muslims.

property, but if he has got no property, let the slave try for emancipation without being hard to him. 1120 —*Agreed.*

238. **Abu Hurairah** reported that the Apostle of Allah said: No son shall take his father in exchange except that he finds him a slave and then he purchases him and sets him free. —*Muslim.*

239. **Jaber** reported that one of the Ansars left death-instruction for (emancipation) of a slave while he had no property besides him. It reached the Ms. of Allah who asked: Who will purchase him for me? Nuaim-b-Nahham purchased him for 800 dirhams. *Agreed upon it.* In a narration of Muslim: Nuaim-b-Abdullah purchased him for 800 dirhams, took him to the Holy Prophet and handed him over to him. Afterwards he said: Begin with yourself and give it in charity. If there is anything in excess, it is for your family; and if there is anything in excess from your family, then it is for your kindred; and if there is anything in excess from your

لَهُ مَالٌ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ اسْتَسْعَى
الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ
صلعم لَا يَجْزِي وَلَدٌ وَالِدَهُ إِلَّا أَنْ يَجِدَهُ
مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ * (مُسْلِمٌ)

عَنْ جَابِرٍ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ دَبَّرَ
مَمْلُوكًا وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ فَبَلَغَ
النَّبِيَّ صلعم فَقَالَ مَنْ يَشْتَرِيهِ مِنِّي
فَاشْتَرَاهُ نُعَيْمُ بْنُ النَّحَّامِ بِثَمَانِ مِائَةِ
دِرْهَمٍ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ
فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللّٰهِ بِثَمَانِ
مِائَةِ دِرْهَمٍ فَجَاءَ بِهَا إِلَى النَّبِيِّ صلعم
فَدَفَعَهَا إِلَيْهِ ثُمَّ قَالَ ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ
عَلَيْهَا فَإِنْ فَضَلَ شَيْءٌ فَلِأَهْلِكَ فَإِنْ
فَضَلَ عَنْ أَهْلِكَ شَيْءٌ فَلِذِي قَرَابَتِكَ
فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ فَهٰكَذَا

1120. It means that a portion of a slave can not be liberated, as the slave is an indivisible whole. If a portion is set free, the liberator should pay the whole price for liberation. If the coshierers are unwilling, he may withhold the payment for a share.

kindred, then thus it is and thus it is saying—in your front, on your right hand side and on your lefthand side. 1121

240. **Hasan** from Samorah reported from the Apostle of Allah who said : Whoso becomes master of a blood relation, the latter is free. 1122

—*Tirmizi, Ibn Majah.*

241 **Jaber** reported : We sold the mothers of children at the time of the Holy Prophet and Abu Bakr. When Omar prohibited us from that, we stopped.

—*Abu Daud.*

242. **Ibn Omar** reported that the Apostle of Allah said : Whoso emancipates a slave who has got property, the property of the slave is for him, unless the master makes a stipulation.

—*Abu Daud, Ibn Majah.*

243. **Abul Malih** reported from his father that a man emancipated a share of a slave. It was mentioned to the Messenger of Allah. He said : There is no partner for Allah. Then he gave permission for his emancipation. —*Abu Daud.*

244. **Safinah** reported : I was a slave-girl of Omme Salamah.

وهٰكذا يقول فبين يديك عن يمينك وعن شمالك *

عن الحسن عن سمرة عن رسول الله صلعم قال من ملك ذا رحم محرم فهو حر * (الترمذي وابن ماجة)

عن جابر قال بعنا امهات الاولاد على عهد رسول الله صلعم وابي بكر فلما كان عمر نهانا عنه فانتهينا ـ (ابوداود)

عن ابن عمر قال قال رسول الله صلعم من اعتق عبدا وله مال فمال العبد له الا ان يشترط السيد * (ابوداود وابن ماجة)

عن ابي الملیح عن ابیه ان رجلا اعتق شقصا من غلام فذكر ذلك للنبي صلعم فقال ليس لله شريك فاجاز عتقه * (ابوداود)

عن سفينة قال كنت مملوكا لام

1121. Give to the poor and the destitute indiscriminately who will gather round you from all sides.

1122. If a son becomes master of father, the latter will be considered a free man. Similar is the case with son and other relations in prohibited degrees.

He said: I emancipate you and make stipulation that you would serve the Apostle of Allah as long as you are alive. I said: Inspite of your stipulation with me, I would not separate from the Prophet so long as I am alive. Then she emancipated me and made stipulation with me.

—*Abu Daud, Ibn Majah.*

سَلَمَةَ فَقَالَتْ أُعْتِقُكَ وَأَشْتَرِطُ عَلَيْكَ أَنْ تَخْدُمَ رَسُولَ اللهِ صلعم مَا عِشْتَ فَقُلْتُ إِنْ لَمْ تَشْتَرِطِي عَلَيَّ مَا فَارَقْتُ رَسُولَ اللهِ صلعم مَا عِشْتُ فَأَعْتَقَتْنِي وَاشْتَرَطَتْ عَلَيَّ * (أَبُوْدَاوُد وَابْن مَاجَة)

245. **Amr-b-Shuaib** from his father who from his grandfather reported that the Apostle of Allah said: A covenanted slave remains a slave as long as a dirham remains (unpaid) out of his stipulation. —*Abu Daud.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صلعم قَالَ الْمُكَاتَبُ عَبْدٌ مَا بَقِيَ عَلَيْهِ مِنْ مُكَاتَبَتِهِ دِرْهَمٌ - (أَبُوْدَاوُد)

246. **Omme-Salamah** reported that the Apostle of Allah said: Where there is full sum (for payment) on the part of a stipulated slave of someone of you, let him screen away from him. 1128

—*Tirmizi, Abu Daud, Ibn Majah.*

عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللهِ صلعم إِذَا كَانَ عِنْدَ مُكَاتَبِ أَحَدِكُنَّ وَفَاءٌ فَلْتَحْتَجِبْ مِنْهُ * (التِّرْمِذِي وَأَبُوْدَاوُد وَابْن مَاجَة)

247. **Amr-b-Shuaib** from his father who from his grand father reported that the Apostle of Allah said: (As for) one who stipulated with his slave on condition of 100 waqiahs and then the latter paid them except 10 waqiahs (or he said 10 dinars)

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ صلعم قَالَ مَنْ كَاتَبَ عَبْدَهُ عَلَى مِائَةِ أُوقِيَّةٍ فَأَدَّاهَا إِلَّا عَشَرَةَ أَوَاقٍ أَوْ قَالَ عَشَرَةَ دَنَانِيرَ ثُمَّ عَجَزَ فَهُوَ رَقِيقٌ *

1128. This means that if a stipulated slave has got money sufficient to liberate him, he should be set at liberty even though his term remains unexpired or time for payment has not reached by that time.

and is unable thereafter (to pay), he is a slave. —*Tirmizi, Abu Daud, Ibn Majah.*

248. **Ibn Abbas** reported from the Prophet who said: When a stipulated slave be comes entitled to blood-money or inheritance, he inherits in proportion to what he is emancipated from.

—*Tirmizi, Abu Daud.*

149. **Abu Darda'a** reported that the Prophet (once) passed by a pregnant woman. He enquired of her. They said: A slave-girl for so and so. He asked: Does he cohabit with her? 'Yes' said they. He said: I wish to give him a curse which would have entered in his grave along with him. How can he use it (illegitimate child) while it is not lawful for him or how it would inherit him while it is not lawful for him? [1124] —*Muslim.*

250. **Abu Sayeed al-Khodri** raised it up to the Prophet who said about the captive girls of Autas: [1125] A pregnant girl shall not have sexual intercourse till she gives birth, nor

(اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلعم قَالَ اِذَا اَصَابَ الْمُكَاتَبُ حَدًّا اَوْ مِيْرَاثًا وَرِثَ بِحِسَابِ مَا عَتَقَ مِنْهُ *

(اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ)

عَنْ اَبِى الدَّرْدَاءِ قَالَ مَرَّ النَّبِيُّ صلعم بِامْرَاَةٍ مُعْجِحٍ فَسَاَلَ عَنْهَا فَقَالُوْا اَمَةٌ لِفُلَانٍ قَالَ اَيُلِمُّ بِهَا قَالُوْا نَعَمْ قَالَ لَقَدْ هَمَمْتُ اَنْ اَلْعَنَهُ لَعْنًا يَدْخُلُ مَعَهُ فِي قَبْرِهِ كَيْفَ يَسْتَخْدِمُهُ وَهُوَ لَا يَحِلُّ لَهُ اَمْ كَيْفَ يُوَرِّثُهُ وَهُوَ لَا يَحِلُّ لَهُ *

(مُسْلِمٌ)

عَنْ اَبِي سَعِيْدِ نِ الْخُدْرِيِّ رَفَعَهُ اِلَى النَّبِيِّ صلعم قَالَ فِي سَبَايَا اَوْطَاسٍ لَا تُوْطَاُ حَامِلٌ حَتّٰى تَضَعَ وَلَا غَيْرُ ذَاتِ

1124. The child born of the slave girl can not lawfully be used, nor can inherit the master nor the master of him.

1125. Autas is the name of a place which is 8 stations off from Mecca. The battle of Autas took place after the conquest of Mecca.

who is not pregnant till she menstruates once.

—*Ahmad, Abu Daud, Darimi.*

حَمْلٍ حَتّٰى تَحِيْضَ حَيْضَةً *

(اَحْمَدُ وَاَبُوْدَاوٗدَ وَ الدَّارِمِيُّ)

251. **Ruwaife'-b-Sabet al-Ansari** reported that the Ms. of Allah said on the Day of Hunain: It is not lawful for a man who believes in Allah and the latter day to throw his water in the field of another, that is, to come to a pregnant woman; nor is it lawful for a man who believes in Allah and the latter day to cohabit with a captive woman till he purifies her; nor is it lawful for a man who believes in Allah and the latter day to sell booty till it is divided.

—*Abu Daud, Tirmizi up to his saying "field of another"*

عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَوْمَ حُنَيْنٍ لَا يَحِلُّ لِاَمْرِءٍ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ يَسْقِيَ مَاءَهٗ زَرْعَ غَيْرِهٖ يَعْنِيْ اِتْيَانَ الْحَبَالٰى وَلَا يَحِلُّ لِاَمْرِءٍ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ يَقَعَ عَلَى امْرَاَةٍ مِنَ السَّبْيِ حَتّٰى يَسْتَبْرِئَهَا وَلَا يَحِلُّ لِاَمْرِءٍ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ يَبِيْعَ مَغْنَمًا حَتّٰى يُقْسَمَ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ اِلٰى قَوْلِهٖ زَرْعَ غَيْرِهٖ *

252. **Abu Sayeed al Khodri** reported that the Ms. of Allah sent an army to Autas on the day of Hunain. They met enemies and fought with them, and gained victory over them. Girls fell into their hands as captives. Some people out of the companions of the Prophet abstained from having sexual intercourse with them on account of their husbands coming from the polytheists. Then Allah revealed: And the married women except what your right hands have possessed, that is, they are

عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صلعم يَوْمَ حُنَيْنٍ بَعَثَ جَيْشًا اِلٰى اَوْطَاسٍ فَلَقُوْا عَدُوًّا فَقَاتَلُوْهُمْ فَظَهَرُوْا عَلَيْهِمْ وَاَصَابُوْا لَهُمْ سَبَايَا فَكَاَنَّ نَاسًا مِنْ اَصْحَابِ النَّبِيِّ صلعم تَحَرَّجُوْا مِنْ غِشْيَانِهِنَّ مِنْ اَجْلِ اَزْوَاجِهِنَّ مِنَ الْمُشْرِكِيْنَ فَاَنْزَلَ اللّٰهُ تَعَالٰى فِيْ ذٰلِكَ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ

lawful for them, when their period of waiting elapses. 1126

—*Muslim.*

253. **Ayesha** reported that she intended to set free two of her slaves. She asked the Prophet who directed her to begin with the male before the female. —*Abu Daud, Nisai.*

332w. **Bar'a-b-A'jeb** reported that an Arab came to the Holy Prophet and said: Teach me an action which will admit me in Paradise. He said: You have indeed made short your query, but you have asked a wide question. Emancipate a soul and set free a neck. He (Arab) asked: Are not the two the same? He said: No, emancipation of a soul is that it is made separate by its emancipation, 1127 and setting free of a neck is to help in its price; and give loan of sheep giving much milk, and show kindness against an oppressive kindred. If you are unable to do that, feed the poor, give water to the thirsty, enjoin on good and prohibit evil. If you are unable to do that, withhold

إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ أَيْ فَهُنَّ لَهُمْ حَلَالٌ إِذَا انْقَضَتْ عِدَّتُهُنَّ * (مُسْلِمٌ)

عَنْ عَائِشَةَ أَنَّهَا أَرَادَتْ أَنْ تُعْتِقَ مَمْلُوكَيْنِ لَهَا زَوْجٌ فَسَأَلَتِ النَّبِيَّ صلعم فَأَمَرَهَا أَنْ تَبْدَأَ بِالرَّجُلِ قَبْلَ الْمَرْأَةِ * (أَبُوْدَاوُدَ وَالنَّسَائِيُّ)

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صلعم فَقَالَ عَلِّمْنِي عَمَلًا يُدْخِلُنِي الْجَنَّةَ قَالَ لَئِنْ كُنْتَ أَقْصَرْتَ الْخُطْبَةَ لَقَدْ أَعْرَضْتَ الْمَسْئَلَةَ أَعْتِقِ النَّسَمَةَ وَفُكَّ الرَّقَبَةَ قَالَ أَوَلَيْسَا وَاحِدًا قَالَ لَا عِتْقُ النَّسَمَةِ أَنْ تَفَرَّدَ بِعِتْقِهَا وَفَكُّ الرَّقَبَةِ أَنْ تُعِينَ فِي ثَمَنِهَا وَالْمِنْحَةَ الْوَكُوفَ وَالْفَيْءَ عَلَى ذِي الرَّحِمِ الظَّالِمِ فَإِنْ لَمْ تُطِقْ ذٰلِكَ فَأَطْعِمِ الْجَائِعَ وَاسْقِ الظَّمْآنَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ فَإِنْ لَمْ تُطِقْ ذٰلِكَ فَكُفَّ

1126. This shows that slaves mean those who are taken captives in war, and their Muslim descendants can not be slaves. These girls were lawful to the Muslims in war-field.

1127. Emancipation of soul means that the master himself sets the slave at liberty. The other means that any person may pay the master for setting the slave free. Menhah is presentation of a camel or sheep in order that the needy may use its milk. Wakuf means animals giving much milk.

your tougue except from good.

—*Baihaqi.*

333w. **Amr-b-Abasah** reported that the Apostle of Allah said : Whoso builds a mosque in order that the name of Allah may be remembered therein, builds a house in Paradise ; whoso emancipates a Muslim soul, his redemption is (as it were) from hell ; and whoso grows old in the way of Allah will have a house of light on the Resurrection Day.

—*Sharhi Sunnat.*

334w. **Samorah-b-Jundub** reported that the Prophet said : The best charity is an intercession wherewith a slave is set free.

—*Baihaqi.*

335w. **Ibn Abbas** reported that the Apostle of Allah said : When the slave-girl of a man gives birth to a child begotten by him, she is then free in his absence or after his death. —*Darimi.*

336w. **Abur Rahman**-b-Abi Umarah al-Ansari reported that his mother intended to emancipate (a slave). She delayed it till morning and then died. Abdur Rahman said : I asked Qasem-b-Muhammad : Will it do any benefit if I emancipate for her ? Qasem said that Sa'ad-b-Obadah came to the Apostle of Allah and enquired : Verily my mother died. Shall it do her any

لِسَانَكَ إِلَّا مِنْ خَيْرٍ * (اَلْبَيْهَقِيُّ)

عَنْ عَمْرِو بْنِ عَبَسَةَ اَنَّ النَّبِيَّ صلعم قَالَ مَنْ بَنَى مَسْجِدًا لِيُذْكَرَ اللّٰهُ فِيهِ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ وَ مَنْ اَعْتَقَ نَفْسًا مُسْلِمَةً كَانَتْ فِدْيَتُهُ مِنْ جَهَنَّمَ وَ مَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللّٰهِ كَانَتْ لَهُ بَيْتُ نُورٍ يَوْمَ الْقِيٰمَةِ * (شَرْحُ السُّنَّةِ)

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَفْضَلُ الصَّدَقَةِ الشَّفَاعَةُ بِهَا تُفَكُّ الرَّقَبَةُ * (اَلْبَيْهَقِيُّ)

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلعم قَالَ اِذَا وَلَدَتْ اَمَةُ الرَّجُلِ مِنْهُ فَهِيَ عَنْ دُبُرٍ مِنْهُ اَوْ بَعْدَهُ * (اَلدَّارِمِيُّ)

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِي عَمْرَةَ الْاَنْصَارِيِّ اَنَّ اُمَّهُ اَرَادَتْ اَنْ تُعْتِقَ فَاَخَّرَتْ ذٰلِكَ اِلَى اَنْ تُصْبِحَ فَمَاتَتْ قَالَ عَبْدُ الرَّحْمٰنِ فَقُلْتُ لِلْقَاسِمِ بْنِ مُحَمَّدٍ اَيَنْفَعُهَا اَنْ اَعْتِقَ عَنْهَا فَقَالَ الْقَاسِمُ اَتَى سَعْدُ بْنُ عُبَادَةَ رَسُولَ اللّٰهِ صلعم فَقَالَ اِنَّ اُمِّي هَلَكَتْ فَهَلْ يَنْفَعُهَا

benefit if I emancipate on her behalf? 'Yes' said the Prophet. —*Malek.*

337w. **Yahya-b-Sayeed** reported that Abdur Rahman-b-Abi Bakr died in a sleep he slept. His sister Ayesha emancipated many slaves on his behalf. —*Malek.*

338w. **Abdullah-b-Omar** reported that the Apostle of Allah said: Whoso purchases a slave without stipulation for his property, there is nothing for him. —*Darimi.*

339w. **Malek** reported: It has reached me that the Apostle of Allah used to pass order for seeking purification of slave-girls by one menstruation if they were of those who had menstruation; and for three months if they were of those who had no menstruation, and he prohibited casting of semen unto others. —*Razin.*

340w. **Ibn Omar** reported that he said: When a slave-girl who has been cohabited with, or sold or set at large, is given in gift, let her purify her uterus with one menstruation; and the virgins need not purify. —*Razin.*

341w. **Muwayiah-b-al Hakam** reported: I came to the Apostle of Allah and asked: O Ms. of Allah, verily a slave-girl of

أَنْ أُعْتِقَ عَنْهَا فَقَالَ رَسُولُ اللهِ صلعم نَعَمْ -
(مَالِكٌ)

عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ تُوُفِّيَ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ فِي نَوْمٍ نَامَهُ فَأُعْتِقَتْ عَنْهُ عَائِشَةُ أُخْتُهُ رِقَابًا كَثِيرَةً *
(مَالِكٌ)

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنِ اشْتَرَى عَبْدًا فَلَمْ يَشْتَرِطْ مَالَهُ فَلَا شَيْءَ لَهُ * (اَلدَّارِمِيُّ)

عَنْ مَالِكٍ قَالَ بَلَغَنِي أَنَّ رَسُولَ اللهِ صلعم كَانَ يَأْمُرُ بِاسْتِبْرَاءِ الْإِمَاءِ بِحَيْضَةٍ إِنْ كَانَتْ مِمَّنْ تَحِيضُ وَثَلٰثَةِ أَشْهُرٍ إِنْ كَانَتْ مِمَّنْ لَا تَحِيضُ وَيَنْهَى عَنْ سَقْيِ مَاءِ الْغَيْرِ * (رَزِينٌ)

عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ إِذَا وُهِبَتِ الْوَلِيدَةُ الَّتِي تُوطَأُ أَوْ بِيعَتْ أَوْ أُعْتِقَتْ فَلْتَسْتَبْرِئْ رَحِمَهَا بِحَيْضَةٍ وَلَا تَسْتَبْرِئُ الْعَذْرَاءُ * (رَزِينٌ)

عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ قَالَ أَتَيْتُ رَسُولَ اللهِ صلعم فَقُلْتُ يَا رَسُولَ اللهِ

mine used to tend a flock of mine. I came to her while she lost a goat out of the flock and I asked her about it. She said that an wolf had devoured it. I became aggrieved for it, and I was but one of the children of Adam, and so I slapped her face. I have a slave girl. Shall I emancipate her? The Apostle of Allah said to her: Where is Allah? She replied: In heaven. He asked: Who am I? She said: You are the Apostle of Allah. Then the Ms. of Allah said: Give her freedom. 1128

إِنَّ جَارِيَةً كَانَتْ لِي تَرْعَى غَنَمًا لِي فَجِئْتُهَا وَقَدْ فَقَدَتْ شَاةً مِنَ الْغَنَمِ فَسَأَلْتُهَا عَنْهَا فَقَالَتْ أَكَلَهَا الذِّئْبُ فَآسِفْتُ عَلَيْهَا وَكُنْتُ مِنْ بَنِي آدَمَ فَلَطَمْتُ وَجْهَهَا وَعَلَيَّ رَقَبَةٌ أَفَأُعْتِقُهَا فَقَالَ لَهَا رَسُولُ اللهِ صلعم أَيْنَ اللهُ فَقَالَتْ فِي السَّمَاءِ فَقَالَ مَنْ أَنَا فَقَالَتْ أَنْتَ رَسُولُ اللهِ فَقَالَ رَسُولُ اللهِ صلعم أَعْتِقْهَا * (مَالِكٌ)

—*Malek.*

CHPTER XXIV

SECTION 1

1129. Oath

(a) **Oath and its kinds.** Oath means a solemn promise given or taken in the performance or avoidance of a thing. An oath is taken to make an assertion more convincing. Oath is of three kinds: *Gamus* (غموس), *Lagudah* (لغوة) and *Munaqedah* (منعقدة). The first kind is a false oath over a thing that is past or present. For example, a man takes oath by saying: I have certainly seen such and such an incident. Such an oath-taker commits sin but there is no expiation for him except repentance. The

1128. Muslim also narrated this tradition with a slight difference in language.

Holy Quran says: And fulfil the covenant of Allah when you have made a covenant and do not break the oath after its confirmation, and you have indeed made Allah a surety for you. Surely Allah knows what you do—16:91Q. *Lagudah* is an oath over a past or present affair but is proved to be a misconjecture out of mistake as "Certainly Zaid is coming," while the fact is the contrary. Such an oath-taker commits no sin. The third kind *Munaqedah* is an intentional oath to do or not do a thing in future. It is wajeb to fulfil it—24:6.7.

Random oaths are not sinful. The Quran says: Allah will not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned—2:224Q. This is an unintentional swearing in ordinary conversations. Intentional swearing shall not be resorted to without any thought of fulfilling it. The Quran says: And do not make your oath a means of deceit between you lest a foot should slip after its stability and taste evil because you turned from Allah's way—16:94Q.

(b) **Formulas of oath.** An oath may be taken by using the names of Allah or any of His attributes excepting His wrath, knowledge and mercy, such as "By Allah." The word Insha-Allah (إن شاء الله—If Allah wills) does not form a solemn oath—24:19Q. "By One in whose hand there stands the life of Muhammad" was the usual form of oath-taking of the Prophet—21:17. God took oath in the last verses of Quran in another form. A man is, however, debarred from swearing by the Quran (Hedayah). No oath shall be taken by the names of the father and mother (24:2), nor by the names of idols (24:5) nor by religions other than Islam (24:5), as such oaths constitute polytheism—24:14.

(c) **Expiation of oath-breaking.** Expiation is compulsory whether the oath or vow is wilful or under a deception of memory. This is according to Imam Abu Hanifa. The Quran also says: Allah sanctioned for you expiation of your oaths—66:2Q. Imams Shafeyi and Malek hold that in case of abinitio illegal things, expiation is not compulsory. The general rule is that oath shall not be broken. God confirms it in verse 16:91Q.

If, however, an oath is in connection with an unlawful thing, it must be broken but expiation is necessary. An oath regarding wife can be broken with expiation—24:9. About expiation of an oath, the Quran says. Its expiation is the feeding of ten poor men out of the moderate food you feed your families with, or their clothing, or the freeing of a captive, but whoso cannot find (means), then fasting for three days. This is the expiation of your oaths when you swear. And guard your oaths—5:89Q.

REFERENCE. Hadis : 3:46, 4:99, 227, 18:7 ; 25:29 ; 26:84, note 286 (promise).

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1. **Ibn Omar** reported that the oath of the Apostle of Allah which he often used to take was "No, by the Changer of hearts." —*Bukhari.*

عَنِ ابْنِ عُمَرَ قَالَ اَكْثَرُ مَا كَانَ النَّبِيُّ صلعم يَحْلِفُ لَا وَ مُقَلِّبُ الْقُلُوْبِ * (اَلْبُخَارِيُّ)

2. **Same** reported that the Prophet said : Verily Allah prohibits you to swear in the name of your forefather. (As for) one who swears, let him swear in the name of Allah, or let him keep silence. —*Agreed.*

عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ اِنَّ اللّٰهَ يَنْهٰكُمْ اَنْ تَحْلِفُوْا بِاٰبَائِكُمْ مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللّٰهِ اَوْ لِيَصْمُتْ * (مُتَّفَقٌ عَلَيْهِ)

3. **Abdur Rahman-b-Samorah** reported that the Prophet said : Swear not in the name of idols, nor in the name of your forefathers. —*Muslim.*

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تَحْلِفُوْا بِالطَّوَاغِيْ وَلَا بِاٰبَائِكُمْ * (مُسْلِمٌ)

4. **Abu Hurairah** reported that the Apostle of Allah said: Whoso swears and says in his swearing "In the name of Lat and Ujja", let him say "There is no god but Allah"; and whoso says to his companion "Come, I shall play with you", let him speak the truth. —*Agreed,*

عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ مَنْ حَلَفَ فَقَالَ فِيْ حَلِفِهٖ بِاللَّاتِ وَ الْعُزّٰى فَلْيَقُلْ لَا اِلٰهَ اِلَّا اللّٰهُ وَمَنْ قَالَ لِصَاحِبِهٖ تَعَالَ اُقَامِرْكَ فَلْيَتَصَدَّقْ * (مُتَّفَقٌ عَلَيْهِ)

5. **Sabet-b-Zuhhak** reported that the Apostle Allah said: Whoso swears falsely in the name of a religion other than Islam, becomes just as he said, 1180 and there is no vow for a man in what he does not control. Whoso commits suicide in the world with anything will be punished therewith on the Resurrection Day. Whoso curses a believer is like one who murders him; whoso imputes infidelity to a believer is like one who murders him; whoso demands a false claim to have increase therewith, Allah will give him no increase but poverty.

—*Agreed.*

6. **Abu Musa** reported that the Apostle of Allah said: By Allah, I shall not, if Allah willing, take an oath and then see another thing better than it, except that I shall make expiation for my oath and do one which is better. 1181 —*Agreed.*

7. **Abdur Rahman-b-Samorah** reported that the Apostle of

عَنْ ثَابِتِ بْنِ الضَّحَّاكِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ حَلَفَ عَلٰى مِلَّةٍ غَيْرِ الْاِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ وَلَيْسَ عَلٰى ابْنِ اٰدَمَ نَذْرٌ فِيْمَا لَا يَمْلِكُ وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ وَمَنْ لَعَنَ مُؤْمِنًا فَهُوَ كَقَتْلِهِ وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَتْلِهِ وَمَنِ ادَّعٰى دَعْوٰى كَاذِبَةً لِيَتَكَثَّرَ بِهَا لَمْ يَزِدْهُ اللّٰهُ اِلَّا قِلَّةً * (مُتَّفَقٌ عَلَيْهِ)

عَنْ اَبِي مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنِّيْ وَاللّٰهِ اِنْ شَاءَ اللّٰهُ لَا اَحْلِفُ عَلٰى يَمِيْنٍ فَاَرٰى غَيْرَهَا خَيْرًا مِّنْهَا اِلَّا كَفَّرْتُ عَنْ يَمِيْنِيْ وَاَتَيْتُ الَّذِيْ هُوَ خَيْرٌ (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ قَالَ

1180. This is because another religion is preferred other than Islam which is derogatory to the dignity of the best religion. Outward forms for showing respect to Islam must be observed. Abu Hanifa and others say that in case of breach of oath like this, expiation becomes binding but Imams Malek and Shafeyi hold otherwise. They say however that the man commits sin in that case.

1181. The meaning is that if I take an oath not to do a thing but subsequently it appears to be better, then my duty is to give expiation for breach of oath and to do the thing which appears better.

رَسُولَ اللهِ صلعم يَا عَبْدَ الرَّحْمٰنِ بْنَ سَمُرَةَ لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أُوتِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا وَإِنْ أُوتِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكَفِّرْ عَنْ يَمِينِكَ وَأْتِ الَّذِي هُوَ خَيْرٌ وَفِي رِوَايَةٍ فَأْتِ الَّذِي هُوَ خَيْرٌ وَكَفِّرْ عَنْ يَمِينِكَ * (مُتَّفَقٌ عَلَيْهِ)

Allah said: O Abdur Rahaman-b-Samorah, don't seek to rule, because if you are appointed to it on demand, you are entrusted with it; and if you are appointed without demand, you are given help over it; and when you take an oath and then consider that the other thing is better than it, then atone for your oath and do what is better. In a narration: Do what is better and atone for your oath. —*Agreed.*

8. **Abu Hurairah** reported that the Apostle of Allah said: Whoso takes an oath and then sees another thing better than it, let him expiate for his oath and let him do (the latter). —*Muslim.*

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صلعم قَالَ مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى خَيْرًا مِنْهَا فَلْيُكَفِّرْ عَنْ يَمِينِهِ وَلْيَفْعَلْ * (مُسْلِمٌ)

9. **Same** reported that the Messenger of Allah said: Insistence of any of you in his oath about his wife is more sinful near Allah than payment of its expiation which Allah has made binding upon him. [1182] —*Agreed.*

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم لَأَنْ يَلَجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ آثَمُ لَهُ عِنْدَ اللهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي افْتَرَضَ اللهُ عَلَيْهِ * (مُتَّفَقٌ عَلَيْهِ)

10. **Same** reported that the Apostle of Allah said: Your oath shall be about what your companion seeks you to speak the truth. [1183] —*Muslim.*

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم يَمِينُكَ عَلَى مَا يُصَدِّقُكَ عَلَيْهِ صَاحِبُكَ * (مُسْلِمٌ)

1182. This means that to take oath about a lawful thing with regard to family-members is more sinful than its breach. A man takes oath that he will not go to his wife for one month. That should be broken, because it is a greater sin. Atonement of sin must, however, be made. By this, there is indirect hint that domestic peace is absolutely necessary in a family for progress in all walks of life.

1183. The companion here is the oath seeker. Oath must be taken on that particular

11. **Same** reported that the Apostle of Allah said: Oath is according to the intention of the oath-giver. —*Muslim.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اَلْيَمِيْنُ عَلٰى نِيَّةِ الْمُسْتَحْلِفِ * (مُسْلِمٌ)

12. **Ayesha** reported that this verse was revealed: Allah will not overtake you for careless talk in your oath, for a man's saying "No, by Allah", "Yes, by Allah". 1184 —*Bukhari.*

عَنْ عَائِشَةَ قَالَتْ اُنْزِلَتْ هٰذِهِ الْاٰيَةُ لَا يُؤَاخِذُكُمُ اللهُ بِاللَّغْوِ فِيْ اَيْمَانِكُمْ فِيْ قَوْلِ الرَّجُلِ لَا وَاللهِ وَبَلٰى وَاللهِ * (اَلْبُخَارِيُّ)

13. **Abu Hurairah** reported that the Apostle of Allah said: Don't swear in the name of your fathers, nor of your mothers, nor of the partners; nor swear in the name of Allah unless you are truthful. —*Abu Daud, Nisai.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم لَا تَحْلِفُوْا بِاٰبَائِكُمْ وَلَا بِاُمَّهٰتِكُمْ وَلَا بِالْاَنْدَادِ وَلَا تَحْلِفُوْا بِاللهِ اِلَّا وَاَنْتُمْ صَادِقُوْنَ * (اَبُوْدَاوُدَ وَالنَّسَائِيُّ)

14. **Ibn Omar** reported: I heard the Messenger of Allah say: Whoso takes oath in name other than of Allah sets up indeed a partner with Him. 1185 —*Tirmizi.*

عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صلعم يَقُوْلُ مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ اَشْرَكَ * (اَلتِّرْمِذِيُّ)

15. **Boraidah** reported that the Ms. of Allah said: Whoso takes oath in the name of trust, is not of us. 1186 —*Abu Daud, Nisai.*

عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم مَنْ حَلَفَ بِالْاَمَانَةِ فَلَيْسَ مِنَّا * (اَبُوْدَاوُدَ وَالنَّسَائِيُّ)

16. **Same** reported that the Ms. of Allah said: Whoso says

عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صلعم مَنْ قَالَ

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thing which is the bone of contention.

1184. It is the practice of the Arabs that they say almost in every talk—No, by Allah; or yes, by Allah. This is however not an oath in the proper sense of the term but a careless talk which is mentioned in the Quran and for which there will be no punishment.

1185. The author of Mazhere Hoque expresses the opinion that if an oath is taken without definite intention but out of daily habits, there will be no Shirk and consequently no sin.

1186. This was forbidden as it is the practice of the People of the Book.

"I am free from Islam," he becomes as he has said if he is a liar; and if he is truthful, he will never return to Islam in peace.[1187] —*Abu Daud, Nisai, Ibn Majah.*

17. **Abu Sayeed** al Khodri reported that when the Prophet took a solemn oath, he used to say: No, by Him in whose Hand there is the life of Abul Qasem. —*Abu Daud.*

18. **Abu Hurairah** reported that when the Prophet took an oath, his oath was: No, I seek pardon of Allah. —*Abu Daud, Ibn Majah.*

19. **Ibn Omar** reported that the Ms. of Allah said: Whoso takes a solemn oath and says "If the Almighty Allah wills," there is no sin on him. —*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

20. **Abul Ahwas Auf-b-Malek** reported from his father who said: I asked—O ms. of Allah, inform me about my cousin to whom I come begging but who does neither give me, nor keep my relationship. Afterwards he stands in need to me then comes to me and begs of me, but I have taken oath not to give him, nor to keep blood

انِّي بَرِيءٌ مِّنَ الْاِسْلَامِ فَاِنْ كَانَ كَاذِبًا فَهُوَ كَمَا قَالَ وَاِنْ كَانَ صَادِقًا فَلَنْ يَرْجِعَ اِلَى الْاِسْلَامِ سَالِمًا *

(اَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنْ اَبِي سَعِيْدِ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا اجْتَهَدَ فِي الْيَمِيْنِ قَالَ لَا وَالَّذِي نَفْسُ اَبِي الْقَاسِمِ بِيَدِهٖ *

(اَبُوْدَاوُدَ)

عَنْ اَبِي هُرَيْرَةَ قَالَ كَانَتْ يَمِيْنُ رَسُوْلِ اللّٰهِ صلعم اِذَا حَلَفَ لَا وَاسْتَغْفِرُ اللّٰهَ -

(اَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ مَنْ حَلَفَ عَلٰى يَمِيْنٍ فَقَالَ اِنْ شَاءَ اللّٰهُ تَعَالٰى فَلَا حِنْثَ عَلَيْهِ *

(اَلتِّرْمِذِيُّ-اَبُوْدَاوُدَ-اَلنَّسَائِيُّ-اِبْنُ مَاجَةَ)

عَنْ اَبِي الْاَحْوَصِ عَوْفِ بْنِ مَالِكٍ عَنْ اَبِيْهِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اِبْنَ عَمٍّ لِيْ اَتِيْهِ اَسْاَلُهٗ فَلَا يُعْطِيْنِيْ وَلَا يَصِلُنِيْ ثُمَّ يَحْتَاجُ اِلَيَّ فَيَاْتِيْنِيْ فَيَسْاَلُنِيْ

1187. If a man takes an oath by saying "If I do not do this, I shall be free from Islam." he commits a sin. If a man utters this, he indeed becomes dissatisfied with Islam; and if a truthful man utters this, his Islam will be bad.

tie with him. Then he directed me to do what is better and to expiate for my oath. Nisai and Ibn Majah narrated it. And in his narration—he said : I asked : O Ms. of Allah, the son of my uncle comes to me, but I have taken oath that I shall not give him (alms), nor I should keep amity with him. He said : Make amends for your oath. —*Nisai, Ibn Majah.*

وَقَدْ حَلَفْتُ اَنْ لَا اُعْطِيَهُ وَلَا اَصِلُهُ فَامَرَنِيْ اَنْ اٰتِيَ الَّذِيْ هُوَ خَيْرٌ وَاُكَفِّرَ عَنْ يَمِيْنِيْ رَوَاهُ النَّسَائِيُّ وَابْنُ مَاجَةَ وَفِيْ رِوَايَتِهٖ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ يَاْتِيْنِيْ ابْنُ عَمِّيْ فَاَحْلِفُ اَنْ لَا اُعْطِيَهُ وَلَا اَصِلُهُ قَالَ كَفِّرْ عَنْ يَمِيْنِكَ * (اَلنَّسَائِيُّ وَابْنُ مَاجَةَ)

SECTION 2

1138. Vow (نذر)

Vow is akin to oath. Vow is a thing which is made binding on a person on whom it was not binding previously. It becomes binding (واجب) on the vow-taker to fulfil his vow provided it does not concern a thing which is illegal according to the Shariat of Islam. Imam Abu Hanifa and Ahmad hold, however, that even in case of a vow with regard to an illegal thing, expiation is necessary (24:29). Vow (نذر) is not lawful except for the sake of Allah. It cannot legally be made in favour of a Pir (spiritual guide), dear friend, saint, angel, Prophet, or any man or thing. If, however, it is taken in such a form as "If Allah cures me, I shall pay Rs 100 towards the construction of a mosque, or for any other religious purpose," it is lawful. The expiation of vow is the same as in oath—24:24.

21. **Abu Hurairah** and Ibn Omar reported that the Apostle of Allah said : Don't take vow, because a vow does not control anything over Pre-destination,

عَنْ اَبِيْ هُرَيْرَةَ وَابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تَنْذِرُوْا فَاِنَّ النَّذْرَ لَا

and it is taken out from the miser. 1139 —*Agreed.*

22. **Ayesha** reported that the Messenger of Allah said: Whoso takes a vow to obey Allah, let him obey Him; and whoso takes a vow to disobey Him, let him not disobey Him. —*Bukhari.*

23. **Imran-b-Hussain** reported that the Apostle of Allah said: There is no fulfilment of a vow about sin, nor about what a servant does not control. In a narration—There is no vow in disobedience to Allah. 1140 —*Muslim.*

24. **Oqbah-b-Amer** reported that the Apostle of Allah said: The expiation of a vow is expiation of an oath. —*Muslim.*

25. **Ibn Abbas** reported: The Holy Prophet was delivering sermon, when lo! he was by the side of a man standing. He asked about him. They said: Abu Israil. He took a vow that he would remain standing; he would neither sit nor take shelter under a shade, nor talk but keep fast. The Holy Prophet said: Give him

يُغْنِي مِنَ الْقَدَرِ شَيْئًا وَإِنَّمَا يُسْتَخْرَجُ مِنَ الْبَخِيلِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ صلعم قَالَ مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِهِ * (الْبُخَارِيُّ)

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُولُ اللهِ صلعم لَا وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةٍ وَلَا فِي مَا لَا يَمْلِكُ الْعَبْدُ وَفِي رِوَايَةٍ لَا نَذْرَ فِي مَعْصِيَةِ اللهِ * (مُسْلِمٌ)

عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنْ رَسُولِ اللهِ صلعم قَالَ كَفَّارَةُ النَّذْرِ كَفَّارَةُ الْيَمِينِ (مُسْلِمٌ)

عَنِ ابْنِ عَبَّاسٍ قَالَ بَيْنَا النَّبِيُّ صلعم يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ فَسَأَلَ عَنْهُ فَقَالُوا أَبُو إِسْرَائِيلَ نَذَرَ أَنْ يَقُومَ وَلَا يَقْعُدَ وَلَا يَسْتَظِلَّ وَلَا يَتَكَلَّمَ وَيَصُومَ فَقَالَ

1139. The miser does not give almis unless compelled by unforseen calamities. At that time, he takes a vow of charity provided a certain calamity is removed.

1140. A vow regarding commission of a sin is disallowed. No expiation is required in case of breach of such a vow according to Imam Malek and Shafeyi but expiation is required according to Imam Abu Hanifa.

direction. Let him talk, let him sit under a shade, let him sit down, and let him fulfil his fasting. 1141 —*Bukhari.*

النَّبِيِّ صلعم مروه فليتكلم وليستظل وليقعد وليتم صومه * (البخاري)

26. **Anas** reported that the Apostle of Allah said to an old man who was being led by his two sons. He asked: What is the matter with him? They said: He made a vow that he would walk. He said: Verily Allah is free from this self-inflicment, and he ordered him to ride. *Agreed upon it. And In a narration of Muslim*, from Abu Hurairah, he said: Ride on, O old man, because Allah is free from want of you and of your vow. 1142

عَنْ اَنَسٍ اَنَّ النَّبِيَّ صلعم رَاٰى شَيْخًا يُهَادٰى بَيْنَ ابْنَيْهِ فَقَالَ مَا بَالُ هٰذَا قَالُوْا نَذَرَ اَنْ يَّمْشِيَ قَالَ اِنَّ اللّٰهَ عَنْ تَعْذِيْبِ هٰذَا نَفْسَهٗ لَغَنِيٌّ وَاَمَرَهٗ اَنْ يَّرْكَبَ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ عَنْ اَبِيْ هُرَيْرَةَ قَالَ ارْكَبْ اَيُّهَا الشَّيْخُ فَاِنَّ اللّٰهَ غَنِيٌّ عَنْكَ وَعَنْ نَذْرِكَ *

27. **Ibn Abbas** reported that Sa'ad-b-Obadah asked decision about a vow which was due from his mother who died before she had fulfilled it. He gave decision to him that he should fulfil it on her behalf. 1143 —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ سَعْدَ بْنَ عُبَادَةَ اسْتَفْتَى النَّبِيَّ صلعم فِيْ نَذْرٍ كَانَ عَلٰى اُمِّهٖ تُوُفِّيَتْ قَبْلَ اَنْ تَقْضِيَهٗ فَاَفْتَاهُ اَنْ يَّقْضِيَهٗ عَنْهَا * (مُتَّفَقٌ عَلَيْهِ)

1141. Fasting in fulfilment of a vow for the whole year is allowed except for the sheduled five days.

1142. According to Imam Shafeyi, no expiation in case of such breach is necessary. Imam Abu Hanifa says that there is expiation of the sacrifice of an animal in such a case. It is said by the Sunni Ulemas that in case of a vow of pilgrimage, it becomes binding to fulfil it on the part of an able-bodied man.

1143. According to this decision, Sa'ad supplied drinking water to the people. According to Sunni law, the heirs are bound to fulfil a vow of their predecessor if it concerns with the property left by the deceased. If it can not be fulfilled by such property, it is not binding.

28. **Ka'ab-b-Malek** reported: I asked: O Ms. of Allah, verily my repentance is that I should give away in charity the whole of my property to Allah and to His Apostle. The Prophet said: Keep something of your property; that is better for you. I said: I shall then keep my share which has been acquired at Khaiber. 1148a —*Agreed,*

عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ قُلْتُ يَا رَسُولَ اللهِ صلعم اِنَّ مِنْ تَوْبَتِي اَنْ اَنْخَلِعَ مِنْ مَالِي صَدَقَةً اِلَى اللهِ وَ اِلَى رَسُولِهِ فَقَالَ رَسُولُ اللهِ صلعم اَمْسِكْ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ قُلْتُ فَاِنِّي اُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ * (مُتَّفَقٌ عَلَيْهِ)

29. **Ayesha** reported that the Ms. of Allah said: There is no vow in transgression. Its expiation is expiation of oath. —*Abu Daud, Tirmizi, Nisai.*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللهِ صلعم لَا نَذْرَ فِي مَعْصِيَةٍ فَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ * (اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ)

30. **Ibn Abbas** reported that the Apostle of Allah said: Whoso takes a vow without naming it, its expiation is the expiation of an oath; and whoso takes a vow in transgression, its expiation is expiation of an oath; and whoso takes a vow which he cannot fulfil, its expiation is expiation of an oath; and whoso takes a vow which he can fulfill, let him fulfil it. —*Abu Daud, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُولَ اللهِ صلعم قَالَ مَنْ نَذَرَ نَذْرًا لَمْ يُسَمِّهِ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ وَ مَنْ نَذَرَ نَذْرًا فِي مَعْصِيَةٍ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ وَمَنْ نَذَرَ نَذْرًا لَا يُطِيقُهُ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ وَ مَنْ نَذَرَ نَذْرًا طَاقَهُ فَلْيَفِ بِهِ * (اَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

1148a. When the Holy Prophet went to the expedition of Tabuk, Ka'ab-b-Malek, Mararah-b-Rabi, and Hilab-b-Ummayyah kept behind and did not join the expedition. When the Prophet returned from Tabuk with success, he ordered his companions to stop conversations with the above three persons. They then became repentant, and their repentance was accepted by Allah in the following verse:—And upon the three who kept behind etc (9:118Q), The repentance here mentioned is in this connection. This shows that beyond 1rd, no property can be disposed of if there is heir. This is a sound policy from worldly point of view.

31. **Sabet-b-Zuhhak** reported that a man took a vow at the time of the Apostle of Allah to sacrifice a camel at Bowalah. He came to the Ms. of Allah and informed him. The Holy Prophet said: Is there any idol from the idols of the Days of Ignorance to be worshipped? 'No' said they. He said: Is their any festival out of their festivals? 'No' said they. The Messenger of Allah said: Fulfil your vow, because there is no fulfilment of a vow in disobedience to Allah, nor in what the son of Adam does not control. —*Abu Daud.*

عَنْ ثَابِتِ بْنِ الضَّحَّاكِ قَالَ نَذَرَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللّٰهِ صلعم اَنْ يَنْحَرَ اِبِلًا بِبُوَانَةَ فَاَتَى رَسُولَ اللّٰهِ صلعم فَاَخْبَرَهُ فَقَالَ رَسُولُ اللّٰهِ صلعم هَلْ كَانَ فِيهَا وَثَنٌ مِنْ اَوْثَانِ الْجَاهِلِيَّةِ يُعْبَدُ قَالُوا لَا قَالَ فَهَلْ كَانَ فِيهَا عِيدٌ مِنْ اَعْيَادِهِمْ قَالُوا لَا فَقَالَ رَسُولُ اللّٰهِ صلعم اَوْفِ بِنَذْرِكَ فَاِنَّهُ لَا وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةِ اللّٰهِ وَلَا فِي مَالَا يَمْلِكُ ابْنُ اٰدَمَ * (ابوداود)

32. **Amr-b-Shuaib** from his father who from his grandfather reported that a woman asked: O Ms. of Allah, verily I took a vow to strike you upon your head with 'daf'. He said: Fulfil your vow.[1144] —*Abu Daud.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيهِ عَنْ جَدِّهِ اَنَّ امْرَاَةً قَالَتْ يَا رَسُولَ اللّٰهِ اِنِّي نَذَرْتُ اَنْ اَضْرِبَ عَلَى رَاْسِكَ بِالدُّفِّ قَالَ اَوْفِي بِنَذْرِكِ * (ابوداود)

33. **Jaber-b-Abdullah** reported that a man stood on the Day of Victory and asked: O Ms. of Allah, I took a vow for the Almighty and Glorious Allah that if Allah give you victory over Mecca, I shall say prayer in the Holy House (of Jerusalem) of two rak'ats. He said:

عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ رَجُلًا قَامَ يَوْمَ الْفَتْحِ فَقَالَ يَارَسُولَ اللّٰهِ اِنِّي نَذَرْتُ لِلّٰهِ عَزَّوَجَلَّ اِنْ فَتَحَ اللّٰهُ عَلَيْكَ مَكَّةَ اَنْ اُصَلِّيَ فِي بَيْتِ الْمَقْدِسِ رَكْعَتَيْنِ

1144. To this tradition, Razin added: She said: I took a vow that I would sacrifice in such a place etc. as in the above tradition. This also shows that to beat 'daf' is lawful.

Pray here. Then he asked him again. He said: Pray here. Then he asked him again. He said: Pray here. Then he asked him. He said: In that case, the affair is yours.

—*Abu Daud.*

34. **Ibn Abbas** reported that the sister of Oqbah-b-Amer took a vow to make pilgrimage on foot while she was not capable of doing it. The Holy Prophet said: Verily Allah is free from walking of your sister. Let her ride and offer a young camel for sacrifice. Abu Daud and Darimi narrated it. And in a narration of Abu Daud: The Holy Prophet ordered her to ride and to send offering. And in his (another) narration: The Holy Prophet said: Verily Allah does not gain anything for trouble of your sister. Let her make pilgrimage by riding, and let her make expiation for her oath. 1145

35. **Abdullah-b-Malek** reported that Oqbah-b-A'mer asked the Prohhet about his sister who took vow that she would make pilgrimage barefooted, and bear-headed. He said: Bid her, let her take veil, and let

قَالَ صَلِّ هٰهُنَا ثُمَّ اَعَادَ عَلَيْهِ فَقَالَ صَلِّ هٰهُنَا ثُمَّ اَعَادَ عَلَيْهِ فَقَالَ صَلِّ هٰهُنَا ثُمَّ اَعَادَ عَلَيْهِ فَقَالَ شَانُكَ اِذًا * (اَبُوْدَاوُد)

عَنِ ابْنِ عَبَّاسٍ اَنَّ اُخْتَ عُقْبَةَ بْنِ عَامِرٍ نَذَرَتْ اَنْ تَحُجَّ مَاشِيَةً وَاِنَّهَا لَا تُطِيْقُ ذٰلِكَ فَقَالَ النَّبِيُّ صلعم اِنَّ اللّٰهَ لَغَنِيٌّ عَنْ مَشْيِ اُخْتِكَ فَلْتَرْكَبْ وَلْتُهْدِ بَدَنَةً رَوَاهُ اَبُوْدَاوُدَ وَالدَّارِمِيُّ وَفِيْ رِوَايَةٍ لِاَبِيْ دَاوُدَ فَاَمَرَ لَهَا النَّبِيُّ صلعم اَنْ تَرْكَبَ وَتُهْدِيَ هَدْيًا وَفِيْ رِوَايَةٍ لَهٗ فَقَالَ النَّبِيُّ صلعم اِنَّ اللّٰهَ لَا يَصْنَعُ بِشَقَاءِ اُخْتِكَ شَيْئًا فَلْتَحُجَّ رَاكِبَةً وَتُكَفِّرْ يَمِيْنَهَا *

عَنْ عَبْدِ اللّٰهِ بْنِ مَالِكٍ اَنَّ عُقْبَةَ بْنَ عَامِرٍ سَاَلَ النَّبِيَّ صلعم عَنْ اُخْتٍ لَهٗ نَذَرَتْ اَنْ تَحُجَّ حَافِيَةً غَيْرَ مُخْتَمِرَةٍ فَقَالَ مُرُوْهَا فَلْتَخْتَمِرْ وَلْتَرْكَبْ وَلْتَصُمْ

1145. Hadyah is an animal which is sent to Mecca for sacrifice.

her ride and let her fast for three days. 1145 —*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

36. **Sayeed-b-Musayyeb** reported that there was a heritage for two brothers of the Ansars. One of them asked another for partition. He said: If you repeat asking me about partition, the whole of my property will be on the floor of the Ka'ba. Omar said to him: Verily the Ka'ba is free from your property. Make expiation for your oath and speak to your brother (about it), because I heard the Ms. of Allah say: There is no oath on you and no vow in transgression of Allah, nor in breaking connection with kith and kin, nor in what he does not control. —*Abu Daud.*

37. **Imran-b-Hussain** reported: I heard the Ms. of Allah say: Vow is of two kinds: Whoso has vowed in obedience (to Allah), that is for Allah, and there shall be fulfilment therein; and whoso has vowed about transgression, that is for the devil, and there shall be no fulfilment therein, and its expiation will be the expiation of oath. —*Nisai.*

ثَلٰثَةَ اَيَّامٍ *

(اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ اَنَّ اَخَوَيْنِ مِنَ الْاَنْصَارِ كَانَ بَيْنَهُمَا مِيْرَاثٌ فَسَاَلَ اَحَدُهُمَا صَاحِبَهُ الْقِسْمَةَ فَقَالَ اِنْ عُدْتَ تَسْاَلُنِيَ الْقِسْمَةَ فَكُلُّ مَالِيْ فِيْ رِتَاجِ الْكَعْبَةِ فَقَالَ لَهُ عُمَرُ اِنَّ الْكَعْبَةَ غَنِيَّةٌ عَنْ مَالِكَ كَفِّرْ عَنْ يَمِيْنِكَ وَكَلِّمْ اَخَاكَ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ لَا يَمِيْنَ عَلَيْكَ وَلَا نَذْرَ فِيْ مَعْصِيَةِ الرَّبِّ وَلَا فِيْ قَطِيْعَةِ الرَّحِمِ وَلَا فِيْ مَالَا يَمْلِكُ * (اَبُوْدَاوٗدَ)

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اَلنَّذْرُ نَذْرَانِ فَمَنْ كَانَ نَذَرَ فِيْ طَاعَةٍ فَذٰلِكَ لِلّٰهِ فِيْهِ الْوَفَاءُ وَمَنْ كَانَ نَذَرَ فِيْ مَعْصِيَةٍ فَذٰلِكَ لِلشَّيْطَانِ وَلَا وَفَاءَ فِيْهِ وَيُكَفِّرُهُ مَا يُكَفِّرُ الْيَمِيْنَ * (اَلنَّسَائِيُّ)

1146. This shows that women shall put on veil even at the time of "Ihram", while the males shall remain uncovered of head. Veil has therefore been sanctioned by Islam, and this is really Purdah which is termed in our country.

342w. **Abu Lobabah** reported that he asked the Holy Prophet: Verily my repentance is that I should leave the land of my people wherein I committed sin, and dispose of the whole of my properties in charity. He said: ⅓rd is lawful for you. 1147 —*Razin.*

عَنْ اَبِي لُبَابَةَ اَنَّهُ قَالَ لِلنَّبِيِّ صلعم اِنَّ مِنْ تَوْبَتِي اَنْ اَهْجُرَ دَارَ قَوْمِي الَّتِي اَصَبْتُ فِيهَا الذَّنْبَ وَاَنْ اَنْخَلِعَ مِنْ مَالِي كُلِّهِ صَدَقَةً قَالَ يُجْزِئُ عَنْكَ الثُّلُثُ * (رَزِينٌ)

343w. **Muhammad-b-Muntasher** reported that a man took a vow to sacrifice himself if Allah saves him from his enemy. He asked Ibn Abbas who said to him: Ask Masruq. He asked him and he said to him: Don't sacrifice yourself, because if you are a believer, you will be killing a believing soul; and if you are an unbeliever, you will be hastening towards the fire. Purchase a ram, and sacrifice it for the poor, for verily Isaac is better than you. and he was ransomed with a ram. He then informed Ibn Abbas. He said: Thus I wished to give you decision. —*Razin.*

عَنْ مُحَمَّدِ بْنِ الْمُنْتَشِرِ قَالَ اِنَّ رَجُلًا نَذَرَ اَنْ يَنْحَرَ نَفْسَهُ اِنْ نَجَّاهُ اللّٰهُ مِنْ عَدُوِّهِ فَسَاَلَ ابْنَ عَبَّاسٍ فَقَالَ لَهُ سَلْ مَسْرُوقًا فَسَاَلَهُ فَقَالَ لَهُ لَا تَنْحَرْ نَفْسَكَ فَاِنَّكَ اِنْ كُنْتَ مُؤْمِنًا قَتَلْتَ نَفْسًا مُؤْمِنَةً وَاِنْ كُنْتَ كَافِرًا تَعَجَّلْتَ اِلَى النَّارِ وَاشْتَرِ كَبْشًا فَاذْبَحْهُ لِلْمَسَاكِينِ فَاِنَّ اِسْحَاقَ خَيْرٌ مِنْكَ وَفُدِيَ بِكَبْشٍ فَاَخْبَرَ ابْنَ عَبَّاسٍ فَقَالَ هٰكَذَا كُنْتُ اَرَدْتُ اَنْ اُفْتِيَكَ * (رَزِينٌ)

1147. When the Holy Prophet laid siege to the fort of Banu Quraizah, the Jews asked for a companion of the Holy Prophet and not the Prophet to act as mediator. Abu Lobabah was selected by the Jews for the purpose. He went to the Jews who honoured him with due honour. He was moved to compassion and told the Jews secretly that the Prophet would have put them to death, if he was not selected as mediator. The verse was then revealed regarding Abu Lobabah: O those who believe, don't commit treachery with Allah and His Prophet and your (Q). Afterwards he became repentant and took a vow of not removing himself from a corner of the mosque. He tied himself to a post for seven days. Then his repentance was accepted.

CHAPTER XXV

SECTION 1

1148. The Laws of Crimes

(a) **Meaning of Hudud.** The penal laws of Islam are called *Hudud* which is a plural of *Had* meaning restraint or limit. Hence *Had* means a restrictive ordinance respecting lawful and unlawful things. In Jurisprudence, *Hudud* means all laws of crimes of which punishment has been prescribed in the Holy Quran. The offences whereof the punishments have not been prescribed by the Holy Quran are generally called *T'zir* (minor crimes) or *Oqubah* (punishment). The punishment of these minor crimes has been left entirely at the discretion of the rulers or Imams, and consequently of the judges and magistrates of the Estate.

(b) **All violations of the divine laws are not punishable in this world.** The violation of the important rights of men in general is punishable. The object of Islam is peace with God and peace with His creation. The violations of the laws breaking peace with God and the violations of the laws breaking peace with the lower animals and plants have got no prescribed ordinances in the Quran. The *Hudud* or the laws of crimes are only concerned with the violations of the principal rights of men. The general principle of punishment is retaliation but there is the reservation of forgiveness. An individual whose rights have been encroached may forgive or waive his right of retaliation but the Estate or its officers cannot do. In the British law, the right of mercy and pardon goes to the head of a Government but it is otherwise in Islam. Only the person wronged can forgive. Islam therefore gives a right in the oppressed person. Islam says that Allah will not forgive an encroachment upon the rights of the fellow-beings unless the persons affected forgive. Even God Himself delegates the power of forgiveness to the injured. Hence the governments may emulate His example by not interfering with the rights of the oppressed people. The Quran

says: And the punishment of evil is the punishment proportionate thereto, but whoso forgives and amends, he shall have his reward from Allah—42:40Q. So God gives an opportunity to mankind of exercising the virtue of forgiveness.

(c) **Everybody, Muslim or non-Muslim, is equal in the eye of the criminal laws.** Muslims or non-Muslims are equally liable for commission of the ordained crimes and there is not the slightest distinction in God-made laws. The Holy Prophet said that the former generations were punished as the criminals coming from upper class were let off without punishment while the criminals coming from the lower class were punished. The Prophet said: Whoso kills a covenanted man, shall not perceive the odour of Paradise (25:10). The Quran says: Whoso kills anyone, unless it be for man-slaughter or mischief in the land, it is as it were he slew all men—5:32Q. This verse does not speak of only the Muslims, but also of the people in general. The Prophet said: Their property is like our property and their blood is like our blood (25:10). Once the Prophet said: Had Fatima committed theft, I would have cut off her hands (25:2). Hazrat Ali said: The blood of the Zimmi (protected non Muslim) is like the blood of the Muslim; his goods and chattles are like those of the Muslims (The spirit of Islam). Amongst the Muslims themselves, there is the same equality in the execution of the ordained sentences. The Prophet said: The Muslims—their bloods are equal (3:95). The only distinction that can be made is with the execution of the sentences for minor crimes which have been left at the discretion of the judges and magistrates. In these latter cases, respectable men may be shown clemency according to extrenuating circumstances of the crimes—25:101.

(d) **The major crimes for which punishments have been ordained are the following:** (1) Murder, (2) dacoity and rebellion, (3) wheredom, (4) theft, (5) accusation of whoredom. They have been separately discussed in their appropriate sections.

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1. **Ali** reported from the Holy Prophet who said: Whoso عَنْ عَلِيٍّ عَنِ النَّبِيِّ صلعم قَالَ مَنْ

commits an ordained crime, his sentence is hastened in this world. Then Allah is much more just than that He should make the punishment double on His servant in the next world. Whoso commits an ordained crime and then Allah conceals it from him and pardons him, Allah is more honourable than that He should return to a thing which He has pardoned.

—*Tirmizi, Ibn Majah.*

أَصَابَ حَدًّا فَعُجِّلَ عُقُوبَتُهُ فِي الدُّنْيَا فَاللّٰهُ أَعْدَلُ مِنْ أَنْ يُثَنِّيَ عَلَى عَبْدِهِ الْعُقُوبَةَ فِي الْآخِرَةِ وَمَنْ أَصَابَ حَدًّا فَسَتَرَهُ اللّٰهُ عَلَيْهِ وَعَفَا عَنْهُ فَاللّٰهُ أَكْرَمُ مِنْ أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَفَا عَنْهُ *

(التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

314w. **Khuzaimah-b-Sabet** reported that the Ms. of Allah said : Whoever commits a crime, the ordained sentence of that crime shall be inflicted on him. That will be its expiation.

—*Sharhi Sunnat.*

عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ أَصَابَ ذَنْبًا أُقِيمَ عَلَيْهِ حَدُّ ذٰلِكَ الذَّنْبِ فَهُوَ كَفَّارَتُهُ *

(شَرْحُ السُّنَّةِ)

SECTION 2

1149. Plead in ordained crimes

Pleading in the major crimes is unlawful. The Quran says : And let not pity for them detain you in the matter of obedience to Allah if you believe in Allah and the last day—24:2Q. It appears, therefore, that in order to secure peace and order in the land, punishment of the crimes must be meted out, and there shall be no pleading for remission thereof. The Prophet also prohibited pleading in the major crimes against truth. He said : He who guides towards good has got a portion of it, and he who guides towards bad has got a portion of it. It appears therefore that pleading for a good cause and truth brings reward, while pleading for bad cause and for establishing a false case brings sin and ruin.

2. **Ayesha** reported that verily as for the Quraish—the affair of a woman of Mukhjumiyah tribe who had stolen gave them much anxiety. They said: Who will plead for her to the Ms. of Allah? They said: Who will dare it than Osamah, son of Zaid, who is a favourite of the Ms. of Allah. Then Osamah pleaded to him. The Ms. of Allah said: You plead for a crime out of the ordained crimes of Allah! Then he got up and delivered sermon. Afterwards he said: Verily those who were before you were destroyed because when a noble man from them committed theft, they let him off, and when a weak man committed theft from among them, they executed sentence on him. By Allah, had Fatemah, daughter of Muhammad, committed theft, I would have cut off her hand.

—*Agreed.*

عَنْ عَائِشَةَ أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللهِ صلعم فَقَالُوا وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللهِ صلعم فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ اللهِ صلعم تَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللهِ ثُمَّ قَامَ فَاخْتَطَبَ ثُمَّ قَالَ إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَايْمُ اللهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا * (مُتَّفَقٌ عَلَيْهِ)

3. **Abbullah-b-Omar** reported: I heard the Ms. of Allah say: Whoso's pleading prevents a sentence out of the ordained sentences of Allah, he has indeed opposed Allah; and whoso contends in an unlawful thing while he knows it (as such), will continue to be in the wrath of Allah till he leaves it; and

عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ مَنْ حَالَتْ شَفَاعَتُهُ دُونَ حَدٍّ مِنْ حُدُودِ اللهِ فَقَدْ ضَادَّ اللهَ وَمَنْ خَاصَمَ فِي بَاطِلٍ وَهُوَ يَعْلَمُهُ لَمْ يَزَلْ فِي سَخَطِ اللهِ حَتَّى يَنْزِعَ وَمَنْ

whoso says about a believer what is not in him, Allah will accommodate him in a ditch of hellish puses, till he comes out from what he said.

—*Ahmad, Abu Daud.*

قَالَ فِي مُؤْمِنٍ مَا لَيْسَ فِيهِ أَسْكَنَهُ اللّٰهُ رَدْغَةَ الْخَبَالِ حَتّٰى يَخْرُجَ مِمَّا قَالَ * (أحمد و ابوداود)

4. **Abu Omamah** reported that the Ms. of Allah said: Whoso intercedes an intercession for anybody and then he is given present for it and he accepts it, he comes to a great door out of the doors of usury. —*Abu Daud.*

عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ مَنْ شَفَعَ لِأَحَدٍ شَفَاعَةً فَأَهْدٰى لَهُ هَدِيَّةً عَلَيْهَا فَقَبِلَهَا فَقَدْ أَتٰى بَابًا عَظِيمًا مِنْ أَبْوَابِ الرِّبٰوا * (ابوداود)

SECTION 2

1150. The sentence of murder

The sin of murder is great. It is rather the greatest sin so far as the violation of the rights of the follow-bings is concerned. Hence the extreme penalty of law has been prescribed for murder. In other words, there is the sentence of death in case of culpable homicide. This is the general law of Islam. Islam, however, unlike any other system of law, gave a right in the heirs of the murdered person to forego the sentence of death prescribed by law and take sufficient indemnity for murder. Blood-money is therefore a good substitute for capital punishment because the loss by murder of a sole bread-winner to old and helpless parents is hardly compensated by the hanging of the murderer. The Quran says: And whoever is slain unjustly, We have indeed given to his heir authority—7:33Q. The heirs may even remit the money and show an act of clemency. This forgiveness is regarded as a great meritorious act in the eye of religion. The Quran says: O you who believe! retaliation is prescribed for you in the matter of the murdered person, the free for the free, the slave for the slave,

the female for the female; but if remission is made by anyone of his (aggrieved) brother, then blood-wit should be paid accor- to usage, payment should be made to him in good manner. There is life for you in the law of retaliation, O man of understanding, that you may guard yourselves—2:178, 179. The Quran again says; Whoso forgives and amends, he shall have his reward from Allah—42:40Q.

Scanning the verses a little, it is seen that the murderer shall be put to death. If a free man is the murderer, he himself is to be put to death irrespective of the status of the murdered person who may be a slave, or a woman or a non-Muslim. In pre-Islamic Arabia, there was distinction. By this verse the distinction was removed. In the Indian Penal Code, the heirs of the murdered person gets nothing, nor are they given any right of forgiveness. It is only Islam that gives a legal right on the oppressed persons. It is for the people who argue to abolish capital sentence to judge as to which law is better. This is so far as the culpable homicide is concerned. With regard to unintentional murder, there is no capital sentence. Only blood-wit has been prescribed. The Quran says: And it does not befit a believer to kill a believer except by mistake, and whoso kills a believer by mistake, he should free a believing slave and blood-movey should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave suffices, and if he is from a tribe between whom and you there is treaty, the blood-money should be paid to his people along with the freeing of a slave, but he who cannot find a slave should fast for two consequitive months—4:92Q. If the murderer is doubtful, blood-money may be ordered to be paid. Where the murderer cannot be discovered, blood-money shall be paid from the State Treasury.

It appears from the tradition 25:14 that a Muslim shall not be killed for the murder of a non-Muslim. This is however applicable in a state of unrest and not in normal and peaceful times. (See note 1160). This is also clear from hadis no 25:10.

5. **Abdullah-b-Mus'ud** reported that the Apostle of Allah said: The murderer of a Muslim bearing witness 'that there is no god but Allah and that I am the Messenger of Allah' is not lawful except for one of the three (reasons): life for a life, a married adulterer and a retrogade from his religion—one who leaves the united body [1151] —*Agreed.*

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم لَا يَحِلُّ دَمُ امْرِءٍ مُسْلِمٍ يَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَنِّيْ رَسُوْلُ اللهِ اِلَّا بِاِحْدٰى ثَلٰثٍ النَّفْسُ بِالنَّفْسِ وَالثَّيِّبُ الزَّانِيْ وَالْمَارِقُ لِدِيْنِهِ التَّارِكُ لِلْجَمَاعَةِ * (مُتَّفَقٌ عَلَيْهِ)

6. **Abdullah-b-Mus'ud** reporthat the Messenger of Allah said: The first of what will be decided on the Resurrection Day among the people will be about (murder). [1152] —*Bukhari.*

عَنْ عَبْدِ اللهِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اَوَّلُ مَا يُقْضٰى بَيْنَ النَّاسِ يَوْمَ الْقِيٰمَةِ فِى الدِّمَاءِ * (مُتَّفَقٌ عَلَيْهِ)

7. **Ibn Omar** reported that the Messenger of Allah said: The believer continues to be broad-minded about his religion till he does not shed unlawful blood. [1153] —*Bukhari.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم لَنْ يَزَالَ الْمُؤْمِنُ فِيْ فُسْحَةٍ مِنْ دِيْنِهِ مَا لَمْ يُصِبْ دَمًا حَرَامًا * (اَلْبُخَارِيُّ)

8. **Meqdad-b-al-Aswad** reported that he asked: O Messenger of Allah! informed me that,

عَنِ الْمِقْدَادِ بْنِ الْاَسْوَدِ اَنَّهٗ قَالَ

1151. Murder of a Muslim is unlawful except for three reasons; (1) for the murder of a man unjustly and without right; (2) for commission of adultery in marriage wed-look; (3) for retrogession from the religion of Islam i.e. a rebel. Imam Abu Hanifa holds that a woman rebel cannot be lawfully murdered.

1152. There are duties towards Allah and duties towards His creatures. The first thing of the former kind of duties that will be asked on the Resurrection Day will be about prayer; and the first thing of the second kind will be about shedding of unlawful blood.

1153. 'Broad minded in his religion' means that he will be under kindness and favour of Allah till he does not shed unlawful blood. As soon as he sheds unlawful blood, he looses the mercy of the Almighty.

if I meet one of the polytheists and then fight with him, and he (polytheist) strikes one of my hands with sword and cuts it off, and then seeks refuge to me behind a tree and says "I accepted Islam for Allah", (and in a narration: when I was about to kill him, he uttered "There is no god but Allah)', I should whether kill him after he uttered it. He said: Don't kill him. He asked: O Ms. of Allah, verily he cut off one of my hands. The Messenger of Allah said: Don't kill him; if you kill him, he will be in your position before you have killed him, and you are in his position before he uttered what he uttered. 1154 —*Agreed.*

يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ لَقِيْتُ رَجُلًا مِّنَ الْكُفَّارِ فَاقْتَتَلْنَا فَضَرَبَ اِحْدٰى يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا ثُمَّ لَاذَ مِنِّيْ بِشَجَرَةٍ فَقَالَ اَسْلَمْتُ لِلّٰهِ وَفِيْ رِوَايَةٍ فَلَمَّا اَهْوَيْتُ لِاَقْتُلَهُ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ اَقْتُلُهُ بَعْدَ اَنْ قَالَهَا قَالَ لَا تَقْتُلْهُ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّهُ قَطَعَ اِحْدٰى يَدَيَّ فَقَالَ رَسُوْلُ اللّٰهِ صلعم لَا تَقْتُلْهُ فَاِنْ قَتَلْتَهُ فَاِنَّهُ بِمَنْزِلَتِكَ قَبْلَ اَنْ تَقْتُلَهُ وَاِنَّكَ بِمَنْزِلَتِهِ قَبْلَ اَنْ يَقُوْلَ كَلِمَتَهُ الَّتِيْ قَالَ * (مُتَّفَقٌ عَلَيْهِ)

9. **Osamah-b-Zaid** reported: The Holy Prophet deputed us to some men of Zuhainah. I came to one of them and was going to attack him (when) he uttered "There is no god but Allah". Then I attacked him and killed him. I came to the Holy Prophet and informed him. He said: Have you killed him while he uttered "There is no god but Allah ?" I

عَنْ اُسَامَةَ بْنِ زَيْدٍ قَالَ بَعَثَنَا رَسُوْلُ اللّٰهِ صلعم اِلٰى اُنَاسٍ مِنْ جُهَيْنَةَ فَاَتَيْتُ عَلٰى رَجُلٍ مِنْهُمْ فَذَهَبْتُ اَطْعَنُهُ فَقَالَ لَا اِلٰهَ اِلَّا اللّٰهُ فَطَعَنْتُهُ فَقَتَلْتُهُ فَجِئْتُ اِلَى النَّبِيِّ صلعم فَاَخْبَرْتُهُ فَقَالَ اَقَتَلْتَهُ وَقَدْ شَهِدَ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ قُلْتُ يَا رَسُوْلَ

1154. It means that his blood was lawful so long as he was an unbeliever, but as soon as he uttered the formula of faith, his blood became unlawful. One who sheds unlawful blood is guilty of murder.

replied : O Ms. of Allah, verily he has done it by way of seeking refuge. He said : Why have you not pierced through his heart ? 1155 *Agreed upon it. And in a narration of Jundab b-Abdullah al-Bazliy* who said that the Messenger of Allah said : How shall you do with "There is no god but Allah" when it will come on the Resurrection Day ? He repeated it several times. —*Muslim.*

10. **Abdullah-b-Amr** reported that the Messenger of Allah said : Whoso kills a covenanted man 1156 shall not perceive the odour of Paradise, and verily its odour will be felt from a distance of 40 years' (journey). —*Bukhari.*

11. **Abu Shuraih al-Ka'bi** reported from the Holy Prophet who said : O Khuja'a, you have after all killed this man of Huzail ; and by Allah, I shall be one who will redeem his blood. Whoso kills anybody after him, his heirs will have two options ; if they like, they

اللّٰهِ إِنَّمَا فَعَلَ ذٰلِكَ تَعَوُّذًا قَالَ فَهَلَّا شَقَقْتَ عَنْ قَلْبِهِ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ جُنْدُبِ بْنِ عَبْدِ اللّٰهِ الْبَجَلِيِّ إِنَّ رَسُولَ اللّٰهِ صلعم قَالَ كَيْفَ تَصْنَعُ بِلَا إِلٰهَ إِلَّا اللّٰهُ إِذَا جَاءَتْ يَوْمَ الْقِيٰمَةِ قَالَهَا مِرَارًا * (مُسْلِمٌ)

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ قَتَلَ مُعَاهَدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ خَرِيفًا۔ (الْبُخَارِيُّ)

عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ عَنْ رَسُولِ اللّٰهِ صلعم قَالَ ثُمَّ أَنْتُمْ يَا خُزَاعَةُ قَدْ قَتَلْتُمْ هٰذَا الْقَتِيلَ مِنْ هُذَيْلٍ وَإِنِّي وَاللّٰهِ عَاقِلُهُ فَمَنْ قَتَلَ بَعْدَهُ قَتِيلًا فَأَهْلُهُ بَيْنَ

1155. In other words, only Allah knows his motive and not men. Therefore verval utterance will be sufficient to make the blood unlawful.

1156. A covenanted man is one with whom or with whose tribe or people, a treaty has been made. Such man is called in Arabic Zimme or non-Muslim under protection of the Muslims.

may kill ; and if they like, they may take blood-money. 1157

—*Tirmizi, Shafeyi.*

خَيَرَ نَبِيٌّ إِنْ أَحَبُّوا قَتَلُوا وَإِنْ أَحَبُّوا أَخَذُوا الْعَقْلَ * (اَلتِّرْمِذِيُّ وَالشَّافِعِيُّ)

12. **Anas** reported that a Jew grinded the head of a girl between two stones. It was questioned to her : Who has done this to you ?—So and so, so and so—till he named the Jew. She then gave a hint with her head. The Jew was brought and he confessed. Then the Mesenger of Allah passed order about him, and his head was grinded with stones. 1158

—*Agreed.*

عَنْ أَنَسٍ أَنَّ يَهُودِيًّا رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجَرَيْنِ فَقِيلَ لَهَا مَنْ فَعَلَ بِكِ هٰذَا أَفُلَانٌ أَفُلَانٌ حَتّٰى سُمِّيَ الْيَهُودِيُّ فَأَوْمَأَتْ بِرَأْسِهَا فَجِيءَ بِالْيَهُودِيِّ فَاعْتَرَفَ فَأَمَرَ بِهِ رَسُولُ اللّٰهِ صلعم فَرُضَّ رَأْسُهُ بِالْحِجَارَةِ * (مُتَّفَقٌ عَلَيْهِ)

13. **Same** reported that Rubey'e (and she was aunt of Anas-b-Malek) broke one tooth of a girl of the Ansars. They came to the Messenger of Allah who passed order for retaliation. Anas-b-Nazr (uncle of Anas-b-Malek) said : No, by Allah, O Ms. of Allah, her tooth will not be broken. The Messenger of Allah said : O Anas ! the ordinance of Allah is

عَنْهُ قَالَ كَسَرَتِ الرُّبَيِّعُ وَهِيَ عَمَّةُ أَنَسِ بْنِ مَالِكٍ ثَنِيَّةَ جَارِيَةٍ مِنَ الْأَنْصَارِ فَأَتَوُا النَّبِيَّ صلعم فَأَمَرَ بِالْقِصَاصِ فَقَالَ أَنَسُ بْنُ النَّضْرِ عَمُّ أَنَسِ بْنِ مَالِكٍ لَا وَاللّٰهِ لَا تُكْسَرُ ثَنِيَّتُهَا يَا رَسُولَ اللّٰهِ فَقَالَ رَسُولُ اللّٰهِ صلعم يَا أَنَسُ كِتَابُ اللّٰهِ

1157. In Sahihs, Bukhari and Muslim, there is a tradition of this import but not embodied in these words The Holy Prophet read the first portion of this hadis on the day of the conquest of Mecca. Khuja'a killed a man of Huzail in exchange of a man of his own who was killed in the Days of Ignorance. The Holy Prophet paid his blood-price in order to avoid disturbance between the two peoples. According to this hadis, it is seen that the heir of a murdered man has got two courses open to him—either to kill the murderer or to take blood-price. This is the view of Imams Abu Hanifa, Shafeyi Malek and Ahmad. Imam Malek holds however that blood-price is not lawful unless with the consent of the murderer.

1158. Imam Abu Hanifaf differs rom all in this respect that retaliation short of murder cannot be taken. This was done, according to him, from a political point of view.

retaliation. 1159 The people were then pleased and accepted ransom. The Messenger of Allah said: Verily there is someone among the servants of Allah who, when he takes oath by Allah, certainly fulfils it.

—*Agreeed.*

14. **Abu Huzaifah** reported: I asked Ali: Have you got anything which is not in the Quran? He replied: By One who split up seeds and created breath, there is nothing with us but what is in the Quran, except understanding which a man is given regarding his Book and what is in the scripture. I asked: And what is in the scripture? He said: (Payment of) blood-money, setting free of a captive, and not to kill a Muslim in exchange of an unbeliever. 1160 —*Bukhari.*

15. **Abn Abbas** reported that the Messenger of Allah said: No sentences shall be executed within the mosque, and no blood-wit shall be realised from a father in exchange of (his) child. —*Tirmizi, Darimi.*

الْقِصَاصُ فَرَضِيَ الْقَوْمُ وَقَبِلُوا الْأَرْشَ
فَقَالَ رَسُولُ اللهِ صلعم إِنَّ مِنْ عِبَادِ اللهِ
مَنْ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي جُحَيْفَةَ قَالَ سَأَلْتُ عَلِيًّا
هَلْ عِنْدَكُمْ شَيْءٌ لَيْسَ فِي الْقُرْآنِ فَقَالَ
وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ
مَا عِنْدَنَا إِلَّا مَا فِي الْقُرْآنِ إِلَّا فَهْمًا
يُعْطَى رَجُلٌ فِي كِتَابِهِ وَمَا فِي الصَّحِيفَةِ
قُلْتُ وَمَا فِي الصَّحِيفَةِ قَالَ الْعَقْلُ
وَفِكَاكُ الْأَسِيرِ وَأَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ
(الْبُخَارِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللهِ
صلعم لَا تُقَامُ الْحُدُودُ فِي الْمَسَاجِدِ وَلَا
يُقَادُ بِالْوَلَدِ الْوَالِدُ *(التِّرْمِذِيُّ وَالدَّارِمِيُّ)

1159. The verse is the following: We have ordained for them therein that life is for life, eye for an eye etc.—5:45Q.

1160. It means that there is everything in the Quran, but understanding of the Quran is given to few who are truly learned in religion. Majority of the companions, their successors, and the three Imams—Malek, Shafeyi and Ahmad—hold that no Muslim can lawfully be killed for a polytheist whether he be under protection of Muslims or at war. But Imam Abu Hanifa and his followers hold the contrary.

16. **Amr-b-Shuaib** from his father from his grand-father from Soraqa-b-Malek reported: I was present before the Messenger of Allah while he was giving blood-price to a father from his son, but no son was given such price from his father. 1161 —*Tirmizi (Weak).*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ عَنْ سُرَاقَةَ بْنِ مَالِكٍ قَالَ حَضَرْتُ رَسُوْلَ اللّٰهِ صلعم يُقِيْدُ الْاَبَ مِنِ ابْنِهٖ وَلَا يُقِيْدُ الْاِبْنَ مِنْ اَبِيْهِ - (اَلتِّرْمِذِيُّ ضَعِيْفٌ)

17. **Hasan from Samorah** reported that the Messenger of Allah said: Whoso kills his slave, him we will kill; and whoso cuts of the nose of a slave, his nose we will cut off. 1162 —*Tirmizi, Abu Daud. Ibn Majah.*

عَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ قَتَلَ عَبْدَهٗ قَتَلْنَاهُ وَمَنْ جَدَعَ عَبْدَهٗ جَدَعْنَاهُ * (اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

18. **Amr-b-Shuaib** from his father from his grand-father reported that the Messenger of Allah said: Whoso kills intentionally shall be handed over to the relations of the killed. If they like, they may kill; and if they like, they may take blood-wit; and that is 30 she-camels of 4 years old, 30 she-camels of 5 years old, 40

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ مَنْ قَتَلَ مُتَعَمِّدًا اُدْفِعَ اِلٰى اَوْلِيَاءِ الْمَقْتُوْلِ فَاِنْ شَاءُوْا قَتَلُوْا وَاِنْ شَاءُوْا اَخَذُوا الدِّيَةَ وَهِيَ ثَلٰثُوْنَ حِقَّةً وَثَلٰثُوْنَ جَذَعَةً وَاَرْبَعُوْنَ

The Shias hold from this tradition that the Holy Prophet gave secret knowledge to Hazrat Ali and secret understanding of the verses of the Holy Quran.

1161. With regard to the first portion, there is consensus of opinion among the jurists, but they differ with regard to the second. It is, however, agreed that if a son kills a father, he should be killed in exchange. Imams Shafeyi, Abu Hanifa and Ahmad hold on the basis of this tradition that a father cannot be killed in exchange of a son. Imam Malek holds the contrary with certain modification. This rule also holds good in case of mother, grand-mother, father and grand-father.

1162. Three Imams except Abu Hanifa hold that a free man shall not be killed in exchange of a slave, but Imam Abu Hanifa holds the contrary.

pregnant she-camels ; and there is for them what they compromise upon. —*Tirmizi.*

345w. **Abu Shuraih-al-Khuzayi** reported : I heard the Messenger of Allah say : Whoso meets with murder or Khabl (and Khabl is wound), he has got option of either of three things ; if he wants a fourth thing, catch hold of his hands. (They are) either to take retaliation, or to pardon, or to take blood-wit. If he accepts anything from that, and then makes (further) demand after that, he has got the fire for him, residing therein and being accommodated therein forever. —*Darimi.*

346w. **Ibn Omar** reported from the Prophet who said : When a man keeps hold of a man and another kills him, the man who has killed will be killed, and the man who has caught will be imprisoned. —*Darqutni.*

19. **Sayeed-b-al-Musayyeb** reported that Omar-b-al Khattab killed a party of men, 5 or 7, in exchange of one man. They killed him a killing from ambush. Omar said : Had the people of Sana'a would have helped it (murder), I would have killed them all. —*Malek, Bukhari from Ibn Omar.*

خَلِفَةٌ وَمَا صَالَحُوا عَلَيْهِ فَهُوَ لَهُمْ -
(اَلتِّرْمِذِيُّ)

عَنْ اَبِي شُرَيْحٍ الْخُزَاعِيِّ قَالَ سَمِعَتْ
رَسُولَ اللّٰهِ صلعم يَقُولُ مَنْ اُصِيبَ بِدَمٍ
اَوْ خَبْلٍ وَالْخَبْلُ الْجِرَحُ فَهُوَ بِالْخِيَارِ بَيْنَ
اِحْدٰى ثَلٰثٍ فَاِنْ اَرَادَ الرَّابِعَةَ فَخُذُوا عَلٰى
يَدَيْهِ بَيْنَ اَنْ يَقْتَصَّ اَوْ يَعْفُوَا وَ يَاْخُذَ
الْعَقْلَ فَاِنْ اَخَذَ مِنْ ذٰلِكَ شَيْئًا ثُمَّ عَادَ
بَعْدَ ذٰلِكَ فَلَهُ النَّارُ خَالِدًا فِيهَا مُخَلَّدًا
اَبَدًا *
(اَلدَّارِمِيُّ)

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلعم قَالَ
اِذَا اَمْسَكَ الرَّجُلُ الرَّجُلَ وَقَتَلَهُ الْاٰخَرُ
يُقْتَلُ الَّذِي قَتَلَ وَيُحْبَسُ الَّذِي اَمْسَكَ -
(اَلدَّارَقُطْنِيُّ)

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ اَنَّ عُمَرَ بْنَ
الْخَطَّابِ قَتَلَ نَفَرًا خَمْسَةً اَوْ سَبْعَةً بِرَجُلٍ
وَاحِدٍ قَتَلُوهُ قَتْلَ غِيلَةٍ وَقَالَ عُمَرُ لَوْ تَمَالَاَ
عَلَيْهِ اَهْلُ صَنْعَاءَ لَقَتَلْتُهُمْ جَمِيعًا *
(مَالِكٌ وَالْبُخَارِيُّ عَنِ ابْنِ عُمَرَ)

SECTION 4

1163. Blood-wit

It has already been stated that blood-wit as a good substitute for capital sentence has been prescribed. The Holy Quran has not prescribed any fixed standard of blood-money. It is to be paid according to usage and circumstances of each case and pecuniary condition of the heirs of the murdered person. Diyyat (blood-wit) is of two kinds—*Mugallazah* and *Mukhaffalah*. According to the first kind, the diyyat is 100 camels of various ages. This is according to Imam Abu Hanifa and Abu Yusuf. The second kind prescribes 1000 dinars (nearly Rs. 1759), or 100,00 dirhams (Rs. 2500) as indemnity. Now-a-days, the value of money has been greatly increased. Hence the heirs of a murdered person should get, if Islamic law is followed, not less than Rs. 10,000 which is a good substitute for capital sentence. The compensation for minor crimes short of death has been prescribed in tradition 25:25.

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20. **Ibn Abbas** reported that the Messenger of Allah said: This and this, that is little and thumb fingers, are equal. 1164

—*Bukhari.*

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلعم قَالَ هٰذِهٖ وَهٰذِهٖ سَوَاءٌ يَعْنِي الْخِنْصَرَ وَالْاِبْهَامَ * (اَلْبُخَارِيُّ)

21. **Abu Hurairah** reported that the Messenger of Allah gave decision about a child in the womb of a woman of Banu Lihyan which fell down dead with the blood-wit of a slave or a slave-girl. Afterwards the woman against whom the decree was passed for blood wit died. The Holy Prophet decided that her heritage will devolve on her

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَضٰى رَسُوْلُ اللّٰهِ صلعم فِيْ جَنِيْنِ امْرَاَةٍ مِنْ بَنِيْ لِحْيَانَ سَقَطَ مَيِّتًا بِغُرَّةٍ عَبْدٍ اَوْ اَمَةٍ ثُمَّ اِنَّ الْمَرْاَةَ الَّتِيْ قُضِيَ عَلَيْهَا بِالْغُرَّةِ تُوُفِّيَتْ فَقَضٰى رَسُوْلُ اللّٰهِ صلعم بِاَنَّ مِيْرَاثَهَا

1164. The price of each finger or toe was fixed at $\frac{1}{10}$th of the blood-price, that is 10 camels or 1000 dirhams nearly.

children and husband, and the blood-money upon her paternal relations. 1165 —*Agreed.*

لِبَنِيهَا وَزَوْجِهَا وَالْعَقْلَ عَلَى عَصَبَتِهَا * (مُتَّفَقٌ عَلَيْهِ)

22. **Same** reported: Two women of Huzail fought with each other. One of them threw a stone against the other and killed her and what was within her belly. The Holy Prophet gave decision that the blood-wit of the unborn child is the blood-wit of a slave or a slave-girl, and he gave decision for blood-price of the woman upon her murderer and made it (blood-price) a heritage to her children and those with them. —*Agreed.*

عَنْهُ قَالَ اقْتَتَلَتِ امْرَأَتَانِ مِنْ هُذَيْلٍ فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ فَقَتَلَتْهَا وَمَا فِي بَطْنِهَا فَقَضَى رَسُولُ اللّٰهِ صلعم أَنَّ دِيَةَ جَنِينِهَا غُرَّةٌ عَبْدٌ أَوْ وَلِيدَةٌ وَقَضَى بِدِيَةِ الْمَرْأَةِ عَلَى عَاقِلَتِهَا وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ * (مُتَّفَقٌ عَلَيْهِ)

23. **Mugirah-b-Shu'bah** reported that two women were quarreling with each other. One of them threw a stone or the stick of a tent against another and thus caused miscarriage of her child in womb. Then the Messenger of Allah gave decision for the blood-wit of a slave or a slave girl for the child, and fixed it upon the paternal relations of the woman. *This is the narration of Tirmizi, and in a narration of Muslim*: He said that a woman assaulted her companion

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ امْرَأَتَيْنِ كَانَتَا ضَرَّتَيْنِ فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ أَوْ عَمُودِ فُسْطَاطٍ فَأَلْقَتْ جَنِينَهَا فَقَضَى رَسُولُ اللّٰهِ صلعم فِي الْجَنِينِ غُرَّةً عَبْدًا أَوْ أَمَةً وَجَعَلَهُ عَلَى عَصَبَةِ الْمَرْأَةِ هٰذَا رِوَايَةُ التِّرْمِذِيِّ وَفِي رِوَايَةِ مُسْلِمٍ قَالَ ضَرَبَتِ امْرَأَةٌ ضَرَّتَهَا

1165. Gurrah is equivalent to $\frac{1}{20}$th of the blood price or 500 dirhams. What happened in this case was that two women quarrelled with each other and threw stones. As a result, the pregnant woman suffered abortion. The compensation fixed by the Prophet on the guilty woman was 500 dirhams or Rs. 125 nearly. This devolved on her paternal relations after the death of the guilty woman.

with a stick of tent while she was pregnant and thus killed her. He narrated : One of them belonged to Banu Lihyan. Then the Holy Prophet fixed the blood-price of the murdered woman over the paternal relations of the woman who killed, and 500 dirhams for what was in her womb.

بِعَمُودِ فُسْطَاطٍ وَهِيَ حُبْلَى فَقَتَلَتْهَا قَالَ وَاحِدٌ مِنْهُمَا لِحْيَانِيَّةٌ قَالَ فَجَعَلَ رَسُولُ اللهِ صلعم دِيَةَ الْمَقْتُولَةِ عَلَى عَصَبَةِ الْقَاتِلَةِ وَغُرَّةً لِمَا فِي بَطْنِهَا *

24. **Abdullah-b-Amr** reported that the Messenger of Allah said : Behold ! verily the blood price of (murder by) mistake is similar to intentional murder, whether it is by whipping or stick—100 camels, 40 of them with young ones in their bellies. —*Nisai, Ibn Majah.*

عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو اَنَّ رَسُولَ اللهِ صلعم قَالَ اَلَا اِنَّ دِيَةَ الْخَطَاءِ شِبْهِ الْعَمْدِ مَا كَانَ بِالسَّوْطِ وَالْعَصَا مِائَةٌ مِنَ الْاِبِلِ مِنْهَا اَرْبَعُونَ فِي بُطُونِهَا اَوْلَادُهَا ـ (اَلنَّسَائِيُّ وَابْنُ مَاجَةَ)

25. **Abu Bakr** reported that the Messenger of Allah wrote to the inhabitants of Yemen, and there was in his letter : Whoso kills a believer unjustly will meet destruction by his hand unless the relatives of the murdered man consent (for blood-price). And therein it was : A man shall be killed for (the murder of) a woman. And therein it was : For the (murder of) a soul, there is indemnity of 100 camels, and 1000 dinars upon the owners of gold ; and for a nose which has been cut off from the root, its indemnity is 100 camels, and there is indemnity of murder in case of two teeth, there is indemnity of

عَنْ اَبِي بَكْرٍ اَنَّ رَسُولَ اللهِ صلعم كَتَبَ اِلَى اَهْلِ الْيَمَنِ وَكَانَ فِي كِتَابِهِ اَنَّ مَنِ اعْتَبَطَ مُؤْمِنًا قَتْلًا فَاِنَّهُ قَوَدٌ بِيَدِهِ اِلَّا اَنْ يَرْضَى اَوْلِيَاءُ الْمَقْتُولِ وَفِيهِ اَنَّ الرَّجُلَ يُقْتَلُ بِالْمَرْاَةِ وَفِيهِ فِي النَّفْسِ الدِّيَةُ مِائَةٌ مِنَ الْاِبِلِ وَعَلَى اَهْلِ الذَّهَبِ اَلْفُ دِينَارٍ وَفِي الْاَنْفِ اِذَا اُوعِبَ جَدْعُهُ الدِّيَةُ مِائَةٌ مِنَ الْاِبِلِ وَفِي الْاَسْنَانِ

murder in case of two lips, there is indemnity of murder in case of castration of two balls, there is indemnity of murder in case of the backbone, there is indemnity of murder in case of two eyes, there is half of the indemnity of murder in case of one leg, there is ⅓rd of this indemnity in case of the skin of head, there is one-third of the indemnity in case of wound in the belly. In case of the fracture of a bone, there is indemnity of 15 camels, in case of a finger out of the fingers of hand and leg there are 10 camels, and in case of a tooth, there are 5 camels. —*Nisai, Darimi.*

الدِّيَةُ وَفِي الشَّفَتَيْنِ الدِّيَةُ وَفِي الْبَيْضَتَيْنِ الدِّيَةُ وَفِي الصُّلْبِ الدِّيَةُ وَفِي الْعَيْنَيْنِ الدِّيَةُ وَفِي الرِّجْلِ الْوَاحِدَةِ نِصْفُ الدِّيَةِ وَفِي الْمَأْمُومَةِ ثُلُثُ الدِّيَةِ وَفِي الْجَائِفَةِ ثُلُثُ الدِّيَةِ وَفِي الْمُنَقِّلَةِ خَمْسَ عَشَرَةَ مِنَ الْإِبِلِ وَفِي كُلِّ اِصْبَعٍ مِنْ اَصَابِعِ الْيَدِ وَ الرِّجْلِ عَشْرٌ مِنَ الْإِبِلِ وَفِي السِّنِّ خَمْسٌ مِنَ الْإِبِلِ - (اَلنَّسَائِيُّ وَالدَّارِمِيُّ)

26. **Amr-b-Shuaib** reported from his father from his grand father that the Messenger of Allah gave decision for wounds —five eamels for each, and for teeth—5 camels for each.

—*Abu Daud, Nisai, Darimi.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَضٰى رَسُوْلُ اللّٰهِ صلعم فِي الْمَوَاضِحِ خَمْسًا خَمْسًا مِنَ الْإِبِلِ وَفِي الْاَسْنَانِ خَمْسًا خَمْسًا مِنَ الْاِبِلِ - (اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ)

27. **Ibn Abbas** reported that the Messenger of Allah made the fingers of the two hands and (toes of the) two legs the same. —*Abu Daud, Tirmizi.*

عَنِ ابْنِ عَبَّاسٍ قَالَ جَعَلَ رَسُوْلُ اللّٰهِ صلعم اَصَابِعَ الْيَدَيْنِ وَ الرِّجْلَيْنِ سَوَاءً - (اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ)

28. **Same** reported that the Messenger of Allah said : Fingers are equal, teeth are equal, the fore-teeth and attacking teeth are equal, and this and this are equal. —*Abu Daud.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْاَصَابِعُ سَوَاءٌ وَالْاَسْنَانُ سَوَاءٌ اَلثَّنِيَّةُ وَالضِّرْسُ سَوَاءٌ هٰذِهٖ وَ هٰذِهٖ سَوَاءٌ - (اَبُوْدَاوٗدَ)

29. **Amr-b-Shuaib** reported from his father from his grandfather that the Messenger of Allah delivered a sermon in the year of Victory. Next he said: O men! there is no covenant in Islam, and whatever covenant existed in the Days of Ignorance, Islam does not help but to bind it more. The believers are one hand against others; the nearest of them take refuge with them, and the farthest of them return to them; their infantry return to those who are sitting. No believer shall be killed in exchange of an unbeliever. The blood-wit of an unbeliever is half of that of a Muslim. There is no Jalab and no Janab and their Zakat will not be levied except before their houses. In a narration, he said: The blood-price of a covenanted non-Muslim is half of that of a free man. 1166 —*Abu Daud.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ خَطَبَ رَسُولُ اللهِ صلعم عَامَ الْفَتْحِ ثُمَّ قَالَ النَّاسُ إِنَّهُ لَا حِلْفَ فِي الْإِسْلَامِ وَمَا كَانَ مِنْ حِلْفٍ فِي الْجَاهِلِيَّةِ فَإِنَّ الْإِسْلَامَ لَا يَزِيدُهُ إِلَّا شِدَّةً الْمُؤْمِنُونَ يَدٌ عَلَى مَنْ سِوَاهُمْ يُجِيرُ عَلَيْهِمْ أَدْنَاهُمْ وَيَرُدُّ عَلَيْهِمْ أَقْصَاهُمْ وَيَرُدُّ سَرَايَاهُمْ عَلَى قَعَدَتِهِمْ لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ دِيَةَ الْكَافِرِ نِصْفُ دِيَةِ الْمُسْلِمِ لَا جَلَبَ وَلَا جَنَبَ وَلَا يُؤْخَذُ صَدَقَاتُهُمْ إِلَّا فِي دُورِهِمْ وَفِي رِوَايَةٍ قَالَ دِيَةُ الْمُعَاهِدِ نِصْفُ دِيَةِ الْحُرِّ. (أَبُو دَاوُد)

30. **Kheshf-b-Malik** reported from Ibn Mas'ud that the Holy Prophet gave decision about blood-price of murder by mistake: 20 she-camels of 2 years

عَنْ خِشْفِ بْنِ مَالِكٍ عَنِ ابْنِ مَسْعُودٍ قَالَ قَضَى رَسُولُ اللهِ صلعم فِي دِيَةِ الْخَطَاءِ عِشْرِينَ بِنْتِ مَخَاضٍ وَعِشْرِينَ

1166. Pre-Islamic Arabs used to enter into covenants with one another that one would inherit another, that they would fight with a certain tribe and would take responsibility of murder upon themselves The Holy Prophet prohibited this. Imam Malek follows this hadis about blood price. Imam Abu Hanifa makes no distinction betwen a Muslim and a polytheist so far as murder indemnity is concerned.

old, 20 male camels of 2 years old, 20 she-camels of 3 years old, and 20 she-camels of 5 years old, and 20 she-camels of 4 years old. —*Tirmizi, Abu Daud, Nisai.*

31. **Amr-b-Shuaib** reported from his father from his grandfather that the value of blood-wit at the time of the Ms. of Allah was 800 dinars and 8000 dirhams, and of blood-wit of the people of the Book at that time was half of the blood-price of the Muslims. He said that it continued thus until Omar became Caliph. He delivered a sermon and said: Verily the camels have become dear. Then Omar made it binding upon the owners of gold—1000 dinars, and upon the owners of silver of cattle—200 cows, and upon the owners of goat—2000 goats and upon the owners of clothes—200 clothes. He left the blood-price of the protected non-Muslims (as it was). He did not increase it with regard to which he increased blood-wit.

—*Abu Daud.*

32. **Ibn Abbas** reported from the Prophet that he fixed blood-price at 12000 dirhams.

—*Tirmizi, Abu Daud, Nisai.*

بن مخاض ذكور وعشرين بنت لبون وعشرين جذعة وعشرين حقة ـ

(الترمذي وابوداود والنسائي)

عن عمرو بن شعيب عن ابيه عن جده قال كانت قيمة الدية على عهد رسول الله صلعم ثمان مائة دينار او ثمانية الاف درهم ودية اهل الكتاب يؤمئذ النصف من دية المسلمين قال فكان كذلك حتى استخلف عمر فقام خطيبا فقال ان الابل قد غلت ففرضها عمر على اهل الذهب الف دينار وعلى اهل ورق اثنا عشر الفا وعلى اهل البقر مائتي بقرة وعلى اهل الشاء الفي شاة وعلى اهل الحلل مائتي حلة وترك دية اهل الذمة لم يرفعها فيما رفع من الدية ـ (ابوداود)

عن ابن عباس عن النبي صلعم انه جعل الدية اثني عشر الفا *

(الترمذي وابوداود والنسائي)

1167. Jalab and Janab are used in Zakat collection. In the first, collector of taxes takes the payer to a certain place for payment, and in the latter, the payer takes the collector to a certain place for payment.

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يُقَوِّمُ دِيَةَ الْخَطَاءِ عَلٰى اَهْلِ الْقُرٰى اَرْبَعْمَائَةِ دِيْنَارٍ اَوْ عَدْلَهَا مِنَ الْوَرِقِ وَيُقَوِّمُهَا عَلٰى اَثْمَانِ الْاِبِلِ فَاِذَا غَلَتْ رَفَعَ فِىْ قِيْمَتِهَا وَاِذَا حَاجَتْ رُخْصٌ نَقَصَ مِنْ قِيْمَتِهَا وَبَلَغَتْ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صلعم مَا بَيْنَ اَرْبَعْمَائَةِ دِيْنَارٍ اِلٰى ثَمَانِ مِائَةِ دِيْنَارٍ وَعَدْلُهَا مِنَ الْوَرِقِ ثَمَانِيَةُ اٰلَافِ دِرْهَمٍ قَالَ وَقَضٰى رَسُوْلُ اللّٰهِ صلعم عَلٰى اَهْلِ الْبَقَرِ مِائَتَىْ بَقَرَةٍ وَعَلٰى اَهْلِ الشَّاءِ اَلْفَىْ شَاةٍ وَقَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ الْعَقْلَ مِيْرَاثٌ بَيْنَ وَرَثَةِ الْقَتِيْلِ وَقَضٰى رَسُوْلُ اللّٰهِ صلعم اِنَّ عَقْلَ الْمَرْاَةِ بَيْنَ عَصَبَتِهَا وَلَا يَرِثُ الْقَاتِلُ شَيْئًا * (اَبُوْدَاوٗدَ وَالنَّسَائِىُّ)

عَنْهُ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِىَّ صلعم قَالَ عَقْلُ شِبْهِ الْعَمْدِ مُغَلَّظٌ مِثْلُ عَقْلِ الْعَمْدِ وَلَا يُقْتَلُ صَاحِبُهٗ * (اَبُوْدَاوٗدَ)

عَنْهُ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَضٰى

33. Amr-b-Shuaib reported from his father from his grand-father that the Holy Prophet fixed the blood-price of (murder by) mistake—400 dinars for the villagers or its equivalent of silver, and fixed it according to the prices of camels. When they became dear, he raised their price; and when they were cheap, he decreased their price. It reached the time of the Ms. of Allah—what is between 400 dinars and 800 dinars or its equivalent in silver (8000 dirhams). He said: The Holy Prophet gave decision—200 cows upon those who possess cows, 2000 goats upon those who possess goats. The Ms. of Allah said: Verily blood-price can be inherited by heirs of the murdered man. The Prophet gave decision that the blood-price of a woman devolves upon her paternal relations. No murderer shall inherit anything. —*Abu Daud, Nisai.*

34. Same reported from his father from his grand-father that the Messenger of Allah said: Blood-price of doubtful intention is strict like the blood-price of intentional murder, but the murderer shall not be murdered. —*Abu Daud.*

35. Same reported from his father from his grand-father

that the Holy Prophet gave decision about the eye remaining without light in its own place —⅓of blood-price.

—*Abu Daud, Nisai.*

رسول الله صلعم فى العين القائمة السادة لمكانها بثلث الدية *

(ابوداود والنسائي)

36. **Muhammad-b-Amr** from Abu Salamah from Abu Hurairah reported: The Ms. of Allah gave decision about a child in womb by setting free of a slave, or a slave girl, or by one horse, or one mule.

—*Abu Daud.*

عن محمد بن عمرو عن ابي سلمة عن ابي هريرة قال قضى رسول الله صلعم فى الجنين بغرة عبد او امة او فرس او بغل - (ابوداود)

37. **Amr-b-Shuaib** reported from his father from his grandfather that the Ms. of Allah said: Whoso medically treats, while medicine is not known to him, is a security (for patient).

—*Abu Daud, Nisai.*

عن عمرو بن شعيب عن ابيه عن جده ان رسول الله صلعم قال من تطبب ولم يعلم منه طب فهو ضامن -

(ابوداود والنسائي)

38. **Imran-b-Hussain** reported that a slave of a poor people cut off the ears of a slave of a rich people. His family came to the Messenger of Allah and said: Verily we are poor people. Then he did not fix anything upon them. —*Abu Daud, Nisai.*

عن عمران بن حصين ان غلاما لاناس فقراء قطع اذن غلام لاناس اغنياء فاتى اهله النبي صلعم فقالوا انا اناس فقراء فلم يجعل عليهم شيئا -

(ابوداود والنسائي)

39. **Ali** reported that he said that the blood-price of doubtful intention is of three kinds (of camels)—33 she-camels of 4 years old, 33 she-camels of 5 years old, 34 she-camels of 6th to the 9th year. All of them must be pregnant.

—*Mishkat.*

عن علي انه قال دية شبه العمد اثلاثا ثلاث وثلثون حقة وثلث وثلثون جذعة واربع وثلثون ثنية الى بازل عامها كلها خلفات - (المشكوة)

40. **Muzahed** reported that Omar gave decision in a murder of doubtful intention—30 she-camels of 4 years old, 30 she-camels of 5 years old, and 40 pregnant she-camels of what is between 6th to the 9th year.

—*Abu Daud.*

عَنْ مُجَاهِدٍ قَالَ قَضَى عُمَرُ فِي شِبْهِ الْعَمْدِ ثَلَاثِينَ حِقَّةً وَ ثَلٰثِينَ جَذَعَةً وَ اَرْبَعِينَ خَلِفَةً مَا بَيْنَ ثَنِيَّةٍ اِلٰى بَازِلِ عَامِهَا -

(اَبُوْدَاوُد)

41. **Syeed-b-Musayyeb** reported that the Messenger of Allah gave decision about a child in womb which had been killed in its mother's uterus—to set free of a slave or a slave-girl. He against whom the decree was passed asked: How shall I compensate for one who has neither taken drink, nor eaten, nor uttered a word, nor taken breath, nor done anything like that? The Ms. of Allah said: Verily he comes from the brethren of the sooth-sayers.

—*Malek, Nisai, (Defective).*

عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَضٰى فِى الْجَنِيْنِ يُقْتَلُ فِي بَطْنِ اُمِّهٖ بِغُرَّةٍ عَبْدٍ اَوْ وَلِيْدَةٍ فَقَالَ الَّذِي قُضِيَ عَلَيْهِ كَيْفَ اَغْرَمُ مَنْ لَا شَرِبَ وَلَا اَكَلَ وَلَا نَطَقَ وَلَا اسْتَهَلَّ وَمِثْلُ ذٰلِكَ يُطَلَّ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّمَا هٰذَا مِنْ اِخْوَانِ الْكُهَّانِ -

(مَالِكٌ وَ النَّسَائِيُّ مُرْسَلًا)

42. **Taus from Ibn Abbas** re-reported that the Messenger of Allah said: Whoso is killed through mistake by stone-throwing which occurred among them, or by whipping with hunter or beating with stick, and that is through mistake—its ransom is the ransom of mistake; and whoso is killed deliberately, there is retaliation for him; and whoso intervenes to protect him, on him is the curse of

عَنْ طَاؤُسٍ عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ مَنْ قُتِلَ فِي عِمِّيَّةٍ فِي رَمْيٍ يَكُوْنُ بَيْنَهُمْ بِالْحِجَارَةِ اَوْ جَلْدٍ بِالسِّيَاطِ اَوْ ضَرْبٍ بِعَصًا فَهُوَ خَطَاءٌ وَ عَقْلُهُ عَقْلُ الْخَطَاءِ وَ مَنْ قُتِلَ عَمْدًا فَهُوَ قَوَدٌ وَ مَنْ حَالَ دُوْنَهُ فَعَلَيْهِ لَعْنَةُ اللّٰهِ وَ

Allah and His wrath. Nothing, compulsory or optional, will be accepted from him.
—*Abu Daud, Nisai.*

غضبه لا يقبل منه صرف ولا عدل -
(ابوداود والنسائي)

SECTION 5

1168. Sin of Murder

Besides the sentence of death or of payment of the blood-money, there is still a great punishment reserved for a murderer to be meted out on the Resurrection Day. The Quran says: He who does this (murder) will find a requital of sin, the punishment shall be doubled for him on the Resurrection Day, and he shall abide therein in abasement—25:68, 69. To murder a man unjustly is a great sin. The Quran repeatedly prohibited it. It says: And do not kill a soul which Allah has forbidden except for a just cause—17:33Q; 6:152Q. In order to magnify the sin of murder, the Quran says: For this reason, We prescribed to the children of Israil that whoso murdered a soul, it is as though he murdered all men; and whoso kept it alive, it is as though he kept alive all men—5:32Q. The gravity of the sin of culpable homicide can easily he guessed from the above verses. The Holy Prophet said: Had the inmates of heaven and earth shared in the murder of a believer, Allah would have thrown them all unto the fire—25:52. The Quran supports this sense. It says: And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful punishment—4:93Q. From these verses as well as from the traditions under this section, it can be easily imagined that Islam holds out murder as the greatest crime known to human society. Consequently every Muslim should take special attention to keep sanctity of the person and property of his fellow-beings.

Exceptions: In the following cases, however, the murder is lawful and no sin is attached to such act:—

(1) Murder of a person who killed another person without any just cause.

(2) Murder of a rebel or a rebellious dacoit.

(3) Murder of a married person who committed adultery with a woman, or of a married woman with a man. [1]

Contents. Provision is stopped for murder—25:7; sword to be sheathed against one who utters the formula of faith in battle-field —25:8, 9; everything is in the Quran—25:14; abettor to murder is to be imprisoned—25:346w.

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43. **Abu Sayeed** and Abu Hurairah reported from the Messenger of Allah who said: If all the inhabitants of heaven and earth take part in the murder of a believer, Allah will throw them all unto the fire. —*Tirmizi (Rare).*

عَنْ اَبِي سَعِيْدٍ وَاَبِي هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ لَوْ اَنَّ اَهْلَ السَّمَاءِ وَالْاَرْضِ اشْتَرَكُوْا فِي دَمِ مُؤْمِنٍ لَاَكَبَّهُمُ اللّٰهُ فِي النَّارِ *(اَلتِّرْمِذِيُّ غَرِيْبٌ)

44. **Ibn Abbas** reported from the Holy Prophet: The murdered man will come with the murderer on the Resurrection Day, his forelock and his head will be in his hand and his veins will ooze out blood. He will say "O Lord, he killed me", till he will come near the Throne. [1169] —*Tirmizi, Nisai, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلعم قَالَ يَجِيْءُ الْمَقْتُوْلُ بِالْقَاتِلِ يَوْمَ الْقِيٰمَةِ نَاصِيَتُهُ وَرَاْسُهُ بِيَدِهِ وَاَوْدَاجُهُ تَشْخَبُ دَمًا يَقُوْلُ يَا رَبِّ قَتَلَنِيْ حَتّٰى يُدْنِيَهُ مِنَ الْعَرْشِ *
(اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

45. **Abu Omamah** reported that Osman-b-Affan ascended on a high place on the Day of the Door [1170] and said: I

عَنْ اَبِي اُمَامَةَ اَنَّ عُثْمَانَ بْنَ عَفَّانَ اَشْرَفَ يَوْمَ الدَّارِ فَقَالَ اَنْشُدُكُمْ بِاللّٰهِ

1. There is difference of opinion whether a father should be killed for the murder of his son and whether a Muslim should be killed for the murder of a non-Muslim.

1169. The meaning is that full dues will be taken by the murdered person from the murderer on the Resurrection Day.

1170. This was at the time when the rebels surrounded the house of Hazrat Osman

recite to you in the name of Allah. Don't you know that the Messenger of Allah said: It is not lawful to take blood of a Muslim except for either of three things 1171 ; fornication after marriage, or infidelity after Islam, or murder of a person without right and he is to be killed in his place. By Allah I have not committed fornication either in the Days of Ignorance or in Islam, nor have I turned a retrograde since I took allegiance to the Ms. of Allah, nor have I killed any person whom Allah has made unlawful. So on what account will you put me to death ?

—*Tirmizi, Nisai, Ibn Majah.*

46. **Abu Darda'a** reported that the Messenger of Allah said: A believer continually hastens to good deeds, so long as he does not shed unlawful blood. When he sheds unlawful blood, he halts. —*Abu Daud.*

47. **Same** reported that the Messenger of Allah said:

أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ صلعم قَالَ لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ زَنًى بَعْدَ إِحْصَانٍ أَوْ كُفْرٍ بَعْدَ إِسْلَامٍ أَوْ قَتْلِ نَفْسٍ بِغَيْرِ حَقٍّ فَتُقْتَلَ بِهِ فَوَاللهِ مَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلَا إِسْلَامٍ وَلَا ارْتَدَدْتُ مُنْذُ بَايَعْتُ رَسُولَ اللهِ صلعم وَلَا قَتَلْتُ النَّفْسَ الَّتِي حَرَّمَ اللهُ فَبِمَ تَقْتُلُونَنِي *

(اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ و ابن مَاجَةَ)

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللهِ صلعم قَالَ لَا يَزَالُ الْمُؤْمِنُ مُعْنِقًا صَالِحًا مَا لَمْ يُصِبْ دَمًا حَرَامًا فَإِذَا أَصَابَ دَمًا حَرَامًا بَلَّحَ *

(اَبُوداوُدَ)

عَنْهُ عَنْ رَسُولِ اللهِ صلعم قَالَ كُلُّ

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to kill him, and inspite of this protest they killed the great Caliph while he was reading the Holy Quran.

1171, Apostacy from Islam merely by itself does not call for capital punishment as it is opposed to the Quranic rule "There is no compulsion in religion"—2:256Q. It therefore applies to an apostate who either joins the enemies' camp, or creates disturbance in the land or fights against Muslims. This interpretation is made clear in hadis no 25:79 where the third man fit to be murdered is said to be at war with Allah and His Prophet.

Perchance Allah will forgive every sin except (the sin of) one who dies a polytheist, or one who kills a believer deliberately. 1172

—*Abu Daud, Nisai from Muwayiah.*

ذَنْبٍ عَسَى اللّٰهُ اَنْ يَغْفِرَهُ اِلَّا مَنْ مَاتَ مُشْرِكًا اَوْ مَنْ يَقْتُلُ مُؤْمِنًا مُتَعَمِّدًا *

(اَبُوْدَاوٗدَ وَالنَّسَائِيُّ عَنْ مُعَاوِيَةَ)

48. **Abu Ramsah** reported: I came to the Messenger of Allah with my father. He asked: Who is he with you? He said: My son; recite the formula of faith for him. He said: Behold! he can not commit sin against you, nor you against him. 1173 *Abu Daud and Nisai narrated it. In Sharhi Sunnat, he added in its first portion*: He said: I came to the Messenger of Allah with my father. He saw my father behind the Ms. of Allah. He asked: Leave me to treat one medically who is behind you, because I am a physician. He said: You are a companion, Allah is the Physician.

عَنْ اَبِيْ رِمْثَةَ قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ صلعم مَعَ اَبِيْ فَقَالَ مَنْ هٰذَا الَّذِيْ مَعَكَ قَالَ اِبْنِيْ اَشْهَدُ بِهٖ قَالَ مَا اِنَّهٗ لَا يَجْنِيْ عَلَيْكَ وَلَا تَجْنِيْ عَلَيْهِ رَوَاهُ اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَزَادَ فِيْ شَرْحِ السُّنَّةِ فِيْ اَوَّلِهٖ قَالَ دَخَلْتُ مَعَ اَبِيْ عَلٰى رَسُوْلِ اللّٰهِ صلعم فَرَاٰى اَبِيْ الَّذِيْ بِظَهْرِ رَسُوْلِ اللّٰهِ صلعم فَقَالَ دَعْنِيْ اُعَالِجِ الَّذِيْ بِظَهْرِكَ فَاِنِّيْ طَبِيْبٌ فَقَالَ اَنْتَ رَفِيْقٌ وَاللّٰهُ الطَّبِيْبُ *

49. **Jaber** reported that the Messenger of Allah said: I

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم

1172. It appears apparently from this hadis that the sin of murder is never forgiven like polytheism. This is however contradictory to the Quranic verse: Verily Allah does not forgive that anything should be set up with Him, but He forgives what is besides that to whom He pleases (4:43Q). It has therefore been said by the theologians that it is mentioned here by way of extreme threat of murder.

1173. The father uttered "There is no god but Allah and Muhammad is His Prophet" and became a Muslim, while his son did not utter it. The Holy Prophet said that every body is responsibile for his own deeds. Islam therefore abolishes all distinctions between the laity and the clergy.

shall not forgive one who kills after taking the blood-money.

—*Abu Daud.*

50. **Abu Darda'a** reported: I heard the Messenger of Allah say: There is no man who is inflicted with anything in his physique and then forgives as an act of charity except that Allah raises him to a rank and shakes off a fault from him.

—*Tirmizi, Ibn Majah.*

51. **Jundub** reported: So and so narrated to me that the Messenger of Allah had said: The murdered man will come with his murderer on the Resurrection Day and say: Ask him for what he killed me? He will say: I killed him in the reign of so and so. [1174] Jundub said: Guard yourself against it. —*Nisai.*

52. **Abu Hurairah** reported that the Messenger of Allah said: Whoso abets in the murder of a believer with (even) half a word, will meet Allah with eyes written before them "Deprived of the mercy of Allah". [1175] —*Ibn Majah.*

53. **Abu Bakrah** reported from the Messenger of Allah

لَا أُعْفِي مَنْ قَتَلَ بَعْدَ أَخْذِ الدِّيَةِ *

(أَبُوْدَاوُدَ)

عَنْ أَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ مَا مِنْ رَجُلٍ يُصَابُ بِشَيْءٍ فِي جَسَدِهِ فَتَصَدَّقَ بِهِ إِلَّا رَفَعَهُ اللهُ بِهِ دَرَجَةً وَحَطَّ عَنْهُ خَطِيئَةً *

(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ جُنْدُبٍ قَالَ حَدَّثَنِي فُلَانٌ أَنَّ رَسُولَ اللهِ صلعم قَالَ يَجِيءُ الْمَقْتُولُ بِقَاتِلِهِ يَوْمَ الْقِيَامَةِ فَيَقُولُ سَلْ هَذَا فِيمَا قَتَلَنِي فَيَقُولُ قَتَلْتُهُ عَلَى مُلْكِ فُلَانٍ قَالَ جُنْدُبٌ فَاتَّقُوهَا ـ (اَلنَّسَائِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ أَعَانَ عَلَى قَتْلِ مُؤْمِنٍ شَطْرَ كَلِمَةٍ لَقِيَ اللهَ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ آيِسٌ مِنْ رَحْمَةِ اللهِ * (اِبْنُ مَاجَةَ)

عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ صلعم

1174. It means that the then king either helped him in the murder or that it was done at his connivance or for his bad government.

1175. To be deprived of Allah's mercy amounts to a depriving of faith. The Quran says: None is disappointed of help from Allah except the unbelieving people (89:58Q).

who said: When two Muslims meet, one of them carrying arms against his brother, they are both near Hell-pit. when one of them kills his companion, both enter in it together. 1176 —*Agreed.*

قَالَ اِذَا الْتَقَى الْمُسْلِمَانِ حَمَلَ اَحَدُهُمْ عَلٰى اَخِيْهِ السِّلَاحَ فَهُمَا فِيْ جُرُفِ جَهَنَّمَ فَاِذَا قَتَلَ اَحَدُهُمَا صَاحِبَهُ دَخَلَاهَا جَمِيْعًا * (مُتَّفَقٌ عَلَيْهِ)

54. **Abu Hurairah** reported that the Messenger of Allah said: Faith imprisons murder in ambush. No believer kills from ambush. 1177 —*Abu Daud.*

عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ الْاِيْمَانُ قَيَّدَ الْفَتْكَ لَا يَفْتِكُ مُؤْمِنٌ * (اَبُوْدَاوُدَ)

SECTION 6

1178. Suicide

The Holy Prophet said: Whoso kills himself with a thing will be punished on the Resurrection Day therewith—24:5. From this as well as from the traditions of this section, it appears that the sin of suicide is not less than that of murder. He will permanently reside in Hell, as he killed a soul which remembered Allah, or which, if alive, would have remembered Him. Suicide is the result of pangs and overwhelming anxieties which are in turn so many boons for leading a man to Paradise. (See note 67).

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55. **Abu Hurairah** reported that the Messenger of Allah said: Whoso hurls himself down from a mountain and thus kills himself will be in the fire hurling himself down

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ تَرَدّٰى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِيْ نَارِ جَهَنَّمَ يَتَرَدّٰى فِيْهَا خَالِدًا مُخَلَّدًا

1176. There is another portion of this tradition which has been narrated elsewhere.

1177. This means that I'man or faith prevents a believer from killing any person in ambush or treacherously. A true believer cannot perform such an act of secret murder.

therein, abiding therein and being accommodated therein for ever; whoso takes poison and thus kills himself, his poison will be in his hand; he will be tasting it in the fire, always abiding therein, and being accommodated therein forever; and whoso kills himself with gun, his gun will be in his hand; he will be shooting himself therewith against his belly inthe fire, abiding therein and being accommodated therein forever. —*Agreed.*

56. **Same** reported that the Messenger of Allah said: Whoso strangles his soul to death, will strangle it in the fire; and whoso shoots it, will shoot it in the fire. —*Bukhari.*

57. **Jundub-b-Abdullah** reported that the Messenger of Allah said: There was a man among those who were before you who had an wound. It became unbearable. Then he took a knife and cut off his hand therewith. Whereupon blood began to ooze out, so much so that he died. The Almighty Allah said: My servant hastened himself to Me and so I made Paradise unlawful for him. —*Agreed.*

58. **Jaber** reported that Tofail-b-Amer and al-Dausi migrated to the Messenger of Allah when he had migrated to Medina. A man

فِيهَا أَبَدًا وَمَنْ تَحَسَّى سَمًّا فَقَتَلَ نَفْسَهُ

فَسَمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ

خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ قَتَلَ نَفْسَهُ

بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا

فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا

فِيهَا أَبَدًا - (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم الَّذِي

يَخْنُقُ نَفْسَهُ يَخْنُقُهَا فِي النَّارِ وَالَّذِي يَطْعَنُهَا

يَطْعَنُهَا فِي النَّارِ - (اَلْبُخَارِيُّ)

عَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ قَالَ قَالَ

رَسُولُ اللهِ صلعم كَانَ فِيمَنْ كَانَ قَبْلَكُمْ

رَجُلٌ بِهِ جُرْحٌ فَجَزِعَ فَأَخَذَ سِكِّينًا فَحَزَّ بِهَا

يَدَهُ فَمَا رَقَأَ الدَّمُ حَتَّى مَاتَ قَالَ اللهُ

تَعَالَى فَبَادَرَنِي عَبْدِي بِنَفْسِهِ فَحَرَّمْتُ

عَلَيْهِ الْجَنَّةَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرٍ أَنَّ طُفَيْلَ ابْنَ عَامِرٍ

وَ الدَّوْسِيَّ لَمَّا هَاجَرَ النَّبِيُّ صلعم إِلَى

of his tribe also migrated with him. Then he fell ill and became exasperated. He took a scissor of his and cut off therewith his hand joints. His hands bled till he died. Tufail b-Amer saw him in his dream. He was handsome in appearance, but he found him with his hands covered: He asked him: What did your Lord do with you? He said: He has forgiven me owing to my migration to His Prophet. He asked: What is with me that I see you with your hands covered? He said: It was said to me: What you destroyed will not be cured for you. Tufail narrated it to the Ms. of Allah. Then the Ms. of Allah said: O Allah, forgive his two hands.

—*Muslim.*

الْمَدِيْنَةَ هَاجَرَ إِلَيْهِ وَهَاجَرَ مَعَهُ رَجُلٌ
مِنْ قَوْمِهِ فَمَرِضَ فَجَزِعَ فَأَخَذَ مَشَاقِصَ لَهُ
فَقَطَعَ بِهَا بَرَاجِمَهُ فَشَخَبَتْ يَدَاهُ حَتّٰى
مَاتَ فَرَاٰهُ الطُّفَيْلُ بْنُ عَامِرٍ فِيْ مَنَامِهِ
وَهَيْئَتُهُ حَسَنَةٌ وَرَاٰهُ مُغَطِّيًا يَدَيْهِ فَقَالَ
لَهُ مَا صَنَعَ بِكَ رَبُّكَ فَقَالَ غَفَرَ لِيْ
بِهِجْرَتِيْ إِلٰى نَبِيِّهِ صلعم فَقَالَ مَا لِيْ
أَرَاكَ مُغَطِّيًا يَدَيْكَ قَالَ قِيْلَ لِيْ لَنْ
نُصْلِحَ مِنْكَ مَا أَفْسَدْتَ فَقَصَّهَا الطُّفَيْلُ
عَلٰى رَسُوْلِ اللّٰهِ صلعم فَقَالَ رَسُوْلُ اللّٰهِ
صلعم اَللّٰهُمَّ وَلِيَدَيْهِ فَاغْفِرْ * (مُسْلِمٌ)

SECTION 7

1179. Things not liable for compensation

The following acts, though criminal in appearance, are not liable for fine or compensation.

1. Death, wound or damage caused by quadruped animals.
2. Death, wound or damage sustained while working in mines under a voluntary labour or in the construction of a well.
3. Death or wound caused by any person in defence of his life or property.
4. Damage or wound sustained while peeping through a window or screen without permission.

5. Death caused in defence of the religion of Islam, or for protection of a family.
6. Death or wound caused to a person who is guilty of constantly speaking ill of the Holy Prophet or casting blasphemous aspersions upon him.

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59. **Abu Hurairah** reported that the Messenger of Allah said: As for quadrupeds, their wound is exempted, mine is exempted and well is exempted.[1180] —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْعَجْمَاءُ جَرْحُهَا جُبَارٌ وَ الْمَعْدِنُ جُبَارٌ وَ الْبِئْرُ جُبَارٌ * (مُتَّفَقٌ عَلَيْهِ)

60. **Ya'la-b-Omayya** reported: I fought along with the Messenger of Allah against the strong army (of Tabuk). I had a servant who fought with a man. One of them bit the hand of another with teeth. The man bitten took off his hand from the teeth. Then he grinded his teeth and they fell down. He went to the Prophet who let off his teeth unavenged, and said: Will he leave his hand unto your mouth to be grinded like coal? —*Agreed.*

عَنْ يَعْلَى بْنِ اُمَيَّةَ قَالَ غَزَوْتُ مَعَ رَسُوْلِ اللّٰهِ صلعم جَيْشَ الْعُسْرَةِ وَ كَانَ لِيْ اَجِيْرٌ فَقَاتَلَ اِنْسَانًا فَعَضَّ اَحَدُهُمَا يَدَ الْاٰخَرِ فَانْتَزَعَ الْمَعْضُوْضُ يَدَهُ مِنْ فِي الْعَاضِّ فَاَنْدَرَ ثَنِيَّتَهُ فَسَقَطَتْ فَانْطَلَقَ اِلَى النَّبِيِّ صلعم فَاَهْدَرَ ثَنِيَّتَهُ وَ قَالَ اَيَدَعُ يَدَهُ فِيْ فِيْكَ تَقْضَمُهَا كَالْفَحْلِ * (مُتَّفَقٌ عَلَيْهِ)

61. **Abdullah-b-Amr** reported: I heard the Messenger of Allah say: Whoso is killed by a fall of his property is a martyr. —*Agreed.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَنْ قُتِلَ دُوْنَ مَالِهٖ فَهُوَ شَهِيْدٌ * (مُتَّفَقٌ عَلَيْهِ)

62. **Abu Hurairah** reported that a man came and said: O

عَنْ اَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ فَقَالَ

1180. Death, wound or damage caused by the quadrupeds or for works in mines or by a fall in to a well are all exempted from punishment as these are accidents and not crimes.

يَا رَسُوْلَ اللهِ اَرَاَيْتَ اِنْ جَاءَ رَجُلٌ يُرِيْدُ اَخْذَ مَالِيْ قَالَ فَلَا تُعْطِهِ مَالَكَ قَالَ اَرَاَيْتَ اِنْ قَاتَلَنِيْ قَالَ قَاتِلْهُ قَالَ اَرَاَيْتَ اِنْ قَتَلَنِيْ قَالَ فَاَنْتَ شَهِيْدٌ قَالَ اَرَاَيْتَ اِنْ قَتَلْتُهُ قَالَ هُوَ فِي النَّارِ * (مُسْلِمٌ)

Ms. of Allah, inform me about a man who comes wishing to take my property. He said: Don't give him your property. He enquired: Inform me in case he fights with me. He said: Fight with him. He enquired: Inform me in case he kills me. He said: Then you are a martyr. He asked: Inform me in case I kill him. He said: He is in the fire. 1181 —*Muslim.*

عَنْهُ اَنَّهُ سَمِعَ رَسُوْلَ اللهِ صلعم يَقُوْلُ لَوِ اطَّلَعَ فِيْ بَيْتِكَ اَحَدٌ وَلَمْ تَاْذَنْ لَهُ فَخَذَفْتَهُ بِحَصَاةٍ فَفَقَاْتَ عَيْنَهُ مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ (مُتَّفَقٌ عَلَيْهِ)

63, **Same** reported: He heard the Messenger of Allah say: If anybody peeps into your house while you have not given him permission and then you throw a stone at him and destroy his eye, there is no crime on you. —*Agreed.*

عَنْ سَهْلِ بْنِ سَعْدٍ اَنَّ رَجُلًا اِطَّلَعَ فِيْ جُحْرٍ فِيْ بَابِ رَسُوْلِ اللهِ صلعم وَمَعَ رَسُوْلِ اللهِ صلعم مِدْرًى يَحُكُّ بِهِ رَاْسَهُ فَقَالَ لَوْ اَعْلَمُ اَنَّكَ تَنْظُرُنِيْ لَطَعَنْتُ بِهِ فِيْ عَيْنِكَ اِنَّمَا جُعِلَ الْاِسْتِيْذَانُ مِنْ اَجْلِ الْبَصَرِ * (مُتَّفَقٌ عَلَيْهِ)

64. **Sahl-b-Sa'ad** reported that a man peeped through a hole in the door of the Messenger of Allah and there was an iron-comb with him to arrange his hair therewith. He said: Had I known that you were looking at me, I would have pierced it through your eye. Seeking permission is ordained on account of eye sight. 1182 —*Agreed.*

عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ اَنَّهُ رَاٰى

65. **Abdullah-b-Mugaffal** reported that he saw a man

1181. Fight for self-defence or defence of property is lawful. The defender will not thus be responsible if he kills a man by way of defence.

1182. To look in without permission is equivalent to enter in without permission.

throwing stones. He said: Don't throw stone, because the Messenger of Allah prohibited from throwing stone and he said: No game can be hunted therewith, and no enemy can be attacked therewith but it breaks teeth and makes eyes blind. —*Agreed.*

رَجُلًا يَخْذِفُ فَقَالَ لَا تَخْذِفْ فَإِنَّ رَسُولَ اللهِ صلعم نَهَى عَنِ الْخَذْفِ وَقَالَ إِنَّهُ لَا يُصَادُ بِهِ صَيْدٌ وَلَا يُنْكَأُ بِهِ عَدُوٌّ وَلٰكِنَّهَا قَدْ تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ * (مُتَّفَقٌ عَلَيْهِ)

66. **Abu Hurairah** reported that the Messenger of Allah said: Whoso fights, let him avoid the face; and verily Allah created Adam according to His image. 1183 —*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم إِذَا قَاتَلَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوَجْهَ فَإِنَّ اللهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ * (مُتَّفَقٌ عَلَيْهِ)

67. **Abu Zarr** reported that the Messenger of Allah said: Whoso removes a screen, then enters his sight into a house before he is given permission and sees the private parts of his wife commits an ordained crime. It is not lawful for him to come here. If he enters his sight, and a man comes to him and makes his eye blind, I shall not impute any guilt to him. And if a man passes by the door which has got no screen and which has not been shut up, and then he

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ كَشَفَ سِتْرًا فَأَدْخَلَ بَصَرَهُ فِي الْبَيْتِ قَبْلَ أَنْ يُؤْذَنَ فَرَأَى عَوْرَةَ أَهْلِهِ فَقَدْ أَتَى حَدًّا لَا يَحِلُّ لَهُ أَنْ يَأْتِيَهُ وَلَوْ أَنَّهُ حِينَ أَدْخَلَ بَصَرَهُ فَاسْتَقْبَلَهُ رَجُلٌ فَفَقَأَ عَيْنَهُ مَا عُيِّرَتْ عَلَيْهِ وَإِنْ مَرَّ الرَّجُلُ عَلَى بَابٍ لَا سِتْرَ لَهُ غَيْرَ

1183. Allah created Adam according to His image i.e. attributes. Therefore the Holy Prophet said: Imbue thyself with divine virtues. If a man can attain the divine virtues as far as they lie within the power of man, he can be said to have reached perfection in this stage of the world. There will come further stage of perfection in the world to come. Face is the best portion of a man; therefore it should not be destroyed or disfigured.

looks in, there is no guilt on him. Verily the guilt then is upon the members of the family.

—*Tirmizi (Rare).*

68. **Hasan from Samorah** reported that the Messenger of Allah forbade the stoppage of tissues between two fingers.

—*Abu Daud.*

69. **Sayeed-b-Zaid** reported that the Messenger of Allah said: Whoso is killed for his religion is a martyr; and whoso is killed in defence of his life is a martyr; whoso is killed by a fall under his property is a martyr; and whoso is killed in protection of his family is a martyr. —*Tirmizi, Abu Daud, —Nisai.*

70. **Ibn Omar** reported from the Messenger of Allah who said: There are seven doors for Hell. One door therefrom is for one who draws up sword against my followers (or he said—against the followers of Muhammad). —*Tirmizi (Rare).*

71. **Ali** reported that a Jewess used to backbite the Prophet and speak ill of him. Then a man strangled her to death till she died. The Holy Prophet cancelled her blood. 1184

—*Abu Daud.*

مُغْلَقٍ فَنَظَرَ فَلَا خَطِيئَةَ عَلَيْهِ إِنَّمَا الْخَطِيئَةُ عَلَى أَهْلِ الْبَيْتِ * التِّرْمِذِيُّ (غَرِيبٌ)

عَنِ الْحَسَنِ عَنْ سَمُرَةَ أَنَّ رَسُولَ اللهِ صلعم نَهَى أَنْ يُقَدَّ السِّيرُ بَيْنَ أَصْبَعَيْنِ * (أَبُودَاوُدَ)

عَنْ سَعِيدِ بْنِ زَيْدٍ أَنَّ رَسُولَ اللهِ صلعم قَالَ مَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ * (التِّرْمِذِيُّ وَأَبُودَاوُدَ وَالنَّسَائِيُّ)

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلعم قَالَ لِجَهَنَّمَ سَبْعَةُ أَبْوَابٍ بَابٌ مِنْهَا لِمَنْ سَلَّ السَّيْفَ عَلَى أُمَّتِي أَوْ قَالَ عَلَى أُمَّةِ مُحَمَّدٍ * التِّرْمِذِيُّ (غَرِيبٌ)

عَنْ عَلِيٍّ أَنَّ يَهُودِيَّةً كَانَتْ تَشْتِمُ النَّبِيَّ صلعم وَتَقَعُ فِيهِ فَخَنَقَهَا رَجُلٌ حَتَّى مَاتَتْ فَأَبْطَلَ النَّبِيُّ صلعم دَمَهَا * (أَبُودَاوُدَ)

1184. It means that the Prophet did not make the murderer liable for the murder of

SECTION 8

1185. Oaths for avoidance of the liability of murder

If a person claims a right of retaliation for a murder upon another, and the latter denies it, an oath must be administered to him on his denial. If he takes it, and the charge of murder is not established against him, he shall be declared innocent of the charge. If the murderer is not detected, then oath must be administered to the people to whom he belongs. In case of a denial of oath, a collective fine shall be imposed if the case be not established ; because although a refusal to take an oath is a confession, yet it is attended with a degree of doubt.

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72. **Rafe-b Khadiz** and Sahal-b-Abi Hasmah roported that Abdullah-b-Sahl and Muhayyesah -b-Mas'ud came to Khaiber and attacked each other about date-trees. Abdullah-b-Sahl was then killed. Abdullah-b-Sahl, Huwayyesah and Muhisah, sons of Mas'ud, came to the Prophet and informed him about the fate of their companion. Abdur Rahman began and he was the youngest of the party. The Messenger of Allah said : Respect the age. Yahya-b-Sayeed said : The old man shall talk for me. So they talked. The Messenger of Allah said : Establish your murderer (or he said : your companion)

عَنْ رَافِعِ بْنِ خَدِيجٍ وَ سَهْلِ بْنِ اَبِي
حَثْمَةَ اَنَّهُمَا حَدَّثَا اَنَّ عَبْدَ اللّٰهِ بْنَ سَهْلٍ
وَ مُحَيِّصَةَ بْنَ مَسْعُودٍ اَتَيَا خَيْبَرَ فَتَفَرَّقَا
فِي النَّخْلِ فَقُتِلَ عَبْدُ اللّٰهِ بْنُ سَهْلٍ
فَجَاءَ عَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ وَ حُوَيِّصَةُ
وَ مُحَيِّصَةُ اِبْنَاءُ مَسْعُودٍ اِلَى النَّبِيِّ صلعم
فَتَكَلَّمُوا فِي اَمْرِ صَاحِبِهِمْ فَبَدَا عَبْدُ الرَّحْمٰنِ
وَ كَانَ اَصْغَرَ الْقَوْمِ فَقَالَ لَهُ النَّبِيُّ كَبِّرِ
الْكُبْرَ قَالَ يَحْيٰى بْنُ سَعِيدٍ يَعْنِي لِيَلِيَ الْكَلَامَ
الْاَكْبَرُ فَتَكَلَّمُوا فَقَالَ النَّبِيُّ صلعم اَتَحِقُّوْنَ
قَتِيلَكُمْ اَوْ قَالَ صَاحِبَكُمْ بِاَيْمَانِ

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the woman who used to speak ill of the Prophet. It is therefore lawful not to punish a man who habitually rebukes the Prophet.

with 50 oaths from you. They said: O Ms. of Allah, this is an affair which we have not seen. He said: The Jews should prove themselves innocent to you with 50 oaths from them. They said: They are an infidel people. Then the Messenger of Allah gave them ransom from his ownself. In a narration: You will take 50 oaths and become entitled to (ransom of your) murderer or of your companion. Then the Holy Prophet gave ransom of 100 camels from himself. —*Agreed.*

73. **Rafe-b-Khadiz** reported that a man was found dead in the morning at Khaiber. His heirs went to the Holy Prophet and narrated it to him. He said: Have you got two witnesses who saw the murderer of your companion? They said: O Ms. of Allah, none among the Muslims were present there, and verily they were the Jews who are notorious for greater things than this. He said: Then choose 50 persons from among them and administer oath to them. They refused. Then the Messenger of Allah gave blood-price from himself. —*Abu Daud.*

خَمْسِينَ مِنْكُمْ فَقَالُوا يَا رَسُولَ اللهِ أَمْرٌ لَمْ نَرَهُ قَالَ فَتُبَرِّئُكُمْ يَهُودُ فِي أَيْمَانٍ خَمْسِينَ مِنْهُمْ قَالُوا يَا رَسُولَ اللهِ قَوْمٌ كُفَّارٌ فَوَدَاهُمْ رَسُولُ اللهِ صلعم مِنْ قِبَلِهِ وَفِي رِوَايَةٍ تَحْلِفُونَ خَمْسِينَ يَمِينًا وَتَسْتَحِقُّونَ قَاتِلَكُمْ أَوْ صَاحِبَكُمْ فَوَدَاهُ رَسُولُ اللهِ صلعم مِنْ عِنْدِهِ بِمِائَةٍ نَاقَةٍ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ أَصْبَحَ رَجُلٌ مِنَ الْأَنْصَارِ مَقْتُولًا بِخَيْبَرَ فَانْطَلَقَ أَوْلِيَاؤُهُ إِلَى النَّبِيِّ صلعم فَذَكَرُوا ذٰلِكَ لَهُ فَقَالَ أَلَكُمْ شَاهِدَانِ يَشْهَدَانِ عَلَى قَاتِلِ صَاحِبِكُمْ قَالُوا يَا رَسُولَ اللهِ لَمْ يَكُنْ ثَمَّ أَحَدٌ مِنَ الْمُسْلِمِينَ وَإِنَّمَا هُمْ يَهُودُ وَقَدْ يَجْتَرِءُونَ عَلَى أَعْظَمَ مِنْ هٰذَا قَالَ فَاخْتَارُوا مِنْهُمْ خَمْسِينَ فَاسْتَحْلَفُوهُمْ فَأَبَوْا فَوَدَاهُ رَسُولُ اللهِ صلعم مِنْ عِنْدِهِ * (أَبُوْدَاوُد)

SECTION 9

1186. Murder of rebels and apostates.

(a) **Who are rebels and apostates?** Rebles are those who bring disorder in a land by rising against the constituted authorities or established laws of the land. In Islamic Jurisprudence, such laws are the laws of Islam prevalent in a Muslim government. As Allah loves peace and sent His Apostle as the great harbinger of peace, He has strongly condemned rebellion, disorder and dissension in the society, and He has therefore sanctioned the extreme penalty of law i.e. death for the perpretrators of the crime according to the exigencies of time and circumstance. This is the political weapon of Islam for suppressing rebellion and disorder. This also includes dacoity and murder. The Holy Quran says: Rebellion is greater than murder—2:217Q. Don't bring disorder in the land after its peace —7:53Q. Rebellion has been made grossly unlawful by the Quran. It says: My Lord has prohibited.....sin and rebellion without just cause—7:33Q. Surely Allah forbids indecency, evil and rebellion—16:90Q. The Prophet said: There is no sin, which hastens punishment in this world along with what is in store for him in the hereafter except rebellion and severence of blood-tie—2.119. Such being the strong condemnation, severe punishment has been prescribed in the following verse: The sentence of those who wage war against Allah and His Apostle and strive to make mischief in the land is only this that they shall be murdered, or crucified, or their hands and feet shall be cut off on opposite sides, or they shall be imprisoned. There is disgrace for them in this world, and in the hereafter they shall have a severe punishment except those who repent before you have them in your power—5:33Q. This was repeated in hadis 25:79.

Now turning to the case of *Apostates*, it is seen that they are *Murtads* who turn away from their religion of Islam after they have accepted it. What is the prescribed sentence for them? In Fatwae Alamgiri, there is an elaborate discussion on this point.

Let us, however, independently deal with this subject in the light of those discussions. What does the Quran say about these apostates? It says: O you who believe! whoever from among you turns back from his religion, then Allah will soon bring a people. He shall love them and they shall love Him—5:54Q. He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens his chest for disbelief, on them is the wrath of Allah, and they shall have a grievous chastisement—16:106Q. And whoso of you turns back from his religion and then dies while an unbeliever—these it is whose works shall go for nothing in this world, and in the hereafter they will be the inmates of the fire; therein they shall abide—2:217Q. There are some other verses but in all of them there is no prescribed sentence for simple apostacy from the faith of Islam. The reason is obvious. The Quran says: There is no compulsion in religion—2:256Q Hence for the offence of simple apostacy, the Quran cannot prescribe any sentence as it cannot be contradictory. It appears, however, that the jurists prescribed death sentence for the apostates in accordance with the verse 5:33Q. The jurists meant those apostates for this sentence who turn away from the religion of Islam and join the enemies in crushing the infant common-wealth of Islam. The contents of the verse 5:33Q clearly indicate it. This has been made clear by the tradition 25:79. It says: Murder for three causes is lawful—fornication after marraige, fighting with Allah and His Prophet, or for murder. The hadis "whoso changes his religion, kill him (25:74)" should be read along with hadis no. 25:79 and 25 77. In 25:77, the extreme sentence was given because the apostates killed some men. There is not a single instance in which an apostate was killed simply for his apostacy attended with friendship for the Muslims. Hence the apostates for which capital punishment has been prescribed are those who join the enemies and wage war against Islam or create disturbance in the land. [1]

1. See note 1259 and the traditions under that section for further light.

74. **Akramah** reported that some 'Zindiqs' were brought before Ali. He burnt them. This reached Ibn Abbas who said : Had I been (there), I would not have burnt them owing to the prohibition of the Messenger of Allah : Don't torture with the torture of Allah. I would have certainly killed them owing to the saying of the Prophet : Whoso changes his religion, kill him. 1186a

—*Bukhari.*

75. **Ali** reported : I heard the Messenger of Allah say : A people will soon appear in latter days—young in age and fool in understanding. They will utter the best of the sayings of the creation. Their faith will not cross their throats. They will flee away from the religion as an arrow passes from the quiver. Wherever you meet them, kill them ; because there will be reward for their murder on the Resurrection Day for those who kill them. —*Agreed.*

76. **Jarir** reported that the Messenger of Allah said in the Farewell Pilgrimage : Never become polytheists after me on account of some of your smiting the necks of others. —*Agreed.*

77. **Anas** reported that a party of Ukl tribe came to the

عَنْ عِكْرِمَةَ قَالَ اُتِيَ عَلِيٌّ بِزَنَادِقَةٍ فَاَحْرَقَهُمْ فَبَلَغَ ذٰلِكَ ابْنَ عَبَّاسٍ فَقَالَ لَوْ كُنْتُ اَنَا لَمْ اُحْرِقْهُمْ لِنَهْيِ رَسُوْلِ اللّٰهِ صلعم لَا تُعَذِّبُوْا بِعَذَابِ اللّٰهِ وَ لَقَتَلْتُهُمْ لِقَوْلِ رَسُوْلِ اللّٰهِ صلعم مَنْ بَدَّلَ دِيْنَهُ فَاقْتُلُوْهُ * (اَلْبُخَارِيُّ)

عَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ سَيَخْرُجُ قَوْمٌ فِيْ اٰخِرِ الزَّمَانِ حُدَّاثُ الْاَسْنَانِ سُفَهَاءُ الْاَحْلَامِ يَقُوْلُوْنَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ لَا يُجَاوِزُ اِيْمَانُهُمْ حَنَاجِرَهُمْ يَمْرُقُوْنَ مِنَ الدِّيْنِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فَاَيْنَمَا لَقِيْتُمُوْهُمْ فَاقْتُلُوْهُمْ فَاِنَّ فِيْ قَتْلِهِمْ اَجْرًا لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيٰمَةِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ جَرِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم فِيْ حَجَّةِ الْوَدَاعِ لَا تَرْجِعُنَّ بَعْدِيْ كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ اَنَسٍ قَالَ قَدِمَ عَلَى النَّبِيِّ

1186a. See note 1172 for explanation.

صلعم نفر من عكل فاسلموا فاجتووا المدينة فامرهم ان ياتوا ابل الصدقة فيشربوا من ابوالها و البانها ففعلوا فصحوا فارتدوا و قتلوا رعاتها و استاقوا الابل فبعث في اثارهم فاتي بهم فقطع ايديهم و ارجلهم و سمل اعينهم ثم لم يحسمهم حتى ماتوا *

(متفق عليه)

Messenger of Allah and embraced Islam. Then they disliked Medina. He ordered them to bring the camels of zakat, to drink their urine and milk. They did so and became cured. Afterwards they turned retrogades, killed their herdsmen and drove away the camels. He sent to trace their steps and so they were brought. He had their hands and feet cut off and eyes plucked out. Then they did not medically treat them till they died. 1187 —*Agreed.*

عن عمران بن حصين قال كان رسول الله صلعم يحثنا على الصدقة و ينهانا عن المثلة * (ابوداود والنسائي عن انس)

78. **Imran-b-Hussain** reported: The Messenger of Allah used to encourage us for charity and forbade us mutilation of limbs.

—*Abu Daud, Nisai from Anas.*

عن عائشة قال قال رسول الله صلعم لا يحل دم امرء مسلم يشهد ان لا اله الا الله و ان محمدا رسول الله الا باحدى ثلاث زنى بعد احصان فانه يرجم و رجل خرج محاربا لله و رسوله فانه يقتل او يصلب او ينفى من الارض

79. **Ayesha** reported that the Messenger of Allah said: It is not lawful to take the blood of a Muslim who bears witness that there is no deity but Allah and that Muhammad is the Apostle of Allah except for either of three things: Fornication after marriage as he is subject to stoning to death, a man who comes out fighting with Allah and His Prophet as he shall be killed, hanged or

1187. Some say that this was said before the verse regarding renegades was revealed. According to this tradition, all Imams except Abu Hanifa say that to drink urine of camel is lawful specially in case of disease, but Imam Abu Hanifa rejects it as impure.

banished from the land ; or one who kills a soul and then he shall be killed for it. —*Abu Daud.*

80. **Abu Darda'a** reported from the Messenger of Allah who said : Whoso acquires a land with its Jizya tax, violates his migration ; and whoso takes off the collar of a polytheist from his neck and puts it in his neck, certainly throws Islam on its back. —*Abu Daud.*

81. **Jarir-b-Abdullah** reported that the Messenger of Allah sent an army to Khas'ama. Some of them held fast to prostration and then murder was hastened among them. This reached the Ms. of Allah who ordered them to pay half blood-price and said : I am displeased with every Muslim permanently residing in the midst of (the backs of) the polytheists. They asked : O Ms. of Allah, why ? He said : That they may not see each other their fire. 1188 —*Abu Daud.*

82. **Jundab** reported that the Messenger of Allah said : The

أَوْ يَقْتُلُ نَفْسًا فَيُقْتَلُ بِهَا *

(أَبُوْدَاوُدَ)

عَنْ أَبِي الدَّرْدَاءِ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ مَنْ أَخَذَ أَرْضًا بِجِزْيَتِهَا فَقَدِ اسْتَقَالَ هِجْرَتَهُ وَمَنْ نَزَعَ صِغَارَ كَافِرٍ مِنْ عُنُقِهِ فَجَعَلَهُ فِي عُنُقِهِ فَقَدْ وَلَّى الْإِسْلَامَ ظَهْرَهُ * (أَبُوْدَاوُدَ)

عَنْ جَرِيْرِ بْنِ عَبْدِ اللّٰهِ قَالَ بَعَثَ رَسُوْلُ اللّٰهِ صلعم سَرِيَّةً إِلَى خَثْعَمَ فَاعْتَصَمَ نَاسٌ مِنْهُمْ بِالسُّجُوْدِ فَأَسْرَعَ فِيهِمُ الْقَتْلَ فَبَلَغَ ذٰلِكَ النَّبِيَّ صلعم فَأَمَرَ لَهُمْ بِنِصْفِ الْعَقْلِ وَقَالَ أَنَا بَرِيْءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيْمُ بَيْنَ أَظْهُرِ الْمُشْرِكِيْنَ قَالُوْا يَا رَسُوْلَ اللّٰهِ لِمَ قَالَ لَا تَتَرَاءَى نَارَاهُمَا * (أَبُوْدَاوُدَ)

عَنْ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم

1188. In living among the polytheists, the Muslims take risks upon their lives. So the Holy Prophet prohibited the Muslims to live among the polytheists permanently. Islam is the symbol of monotheism and as such monotheism and polytheism are diametrically opposed to each other and therefore Muslims and non-Muslims can not live together with perfect observation of religious observances. The last sentence means that the Muslims and the non-Muslims who quarrel with each other should live at such a distance that the fire of the Muslims may not be seen by non-Muslims and vice-versa. When, however, there is emity, there is no harm in living closer still. It appears that the Muslim army here killed a section of the Muslims who used to pray.

ordained punishment of a sorcerer is a stroke with sword. 1189

—*Tirmizi.*

حَدُّ السَّاحِرِ ضَرْبَةٌ بِالسَّيْفِ - (التِّرْمِذِيُّ)

83. **Jarir** reported from the Prophet who said : When a slave flees away towards polytheism, his blood becomes lawful. —*Abu Daud.*

عَنْ جَرِيرٍ عَنِ النَّبِيِّ صلعم قَالَ اِذَا اَبَقَ الْعَبْدُ اِلَى الشِّرْكِ فَقَدْ حَلَّ دَمُهُ - (اَبُوْدَاوُدَ)

84. **Sharik-b-Shihab** reported : I wished to meet one of the companions of the Messenger of Allah to ask him about the Kharijites. I met Abu Barzah on an I'd day among a host of his companions. I asked him: Have you heard the Messenger of Allah talking about the Kharijites ? 'Yes' said he, 'I heard with my two ears the Ms. of Allah and I saw him with my two eyes that some property was brought to him. He divided it and gave those who were on his right side and those on his left and he did not give anything to those who were behind him. A man from his behind got up and said : O Muhammad, you have not done justice in the division. The man was black, shaved of hairs, and over him were tied two white clothes. Then the Messenger of Allah became greatly enraged and said : By Allah, you will not find after me a man who

عَنْ شَرِيْكِ بْنِ شِهَابٍ قَالَ كُنْتُ اَتَمَنَّى اَنْ اَلْقٰى رَجُلًا مِّنْ اَصْحَابِ النَّبِيِّ صلعم اَسْاَلُهٗ عَنِ الْخَوَارِجِ فَلَقِيْتُ اَبَا بَرْزَةَ فِيْ يَوْمٍ عِيْدٍ فِيْ نَفَرٍ مِّنْ اَصْحَابِهٖ فَقُلْتُ لَهٗ هَلْ سَمِعْتَ رَسُوْلَ اللّٰهِ صلعم يَذْكُرُ الْخَوَارِجَ قَالَ نَعَمْ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم بِاُذُنَيَّ وَ رَاَتْهُ بَعْدَنِيْ اُتِيَ رَسُوْلَ اللّٰهِ صلعم بِمَالٍ فَقَسَمَهٗ فَاَعْطٰى مَنْ عَنْ يَمِيْنِهٖ وَ مَنْ عَنْ شِمَالِهٖ وَ لَمْ يُعْطِ مَنْ وَرَاءَهٗ شَيْئًا فَقَامَ رَجُلٌ مِّنْ وَرَاءِهٖ فَقَالَ يَا مُحَمَّدُ مَا عَدَلْتَ فِي الْقِسْمَةِ رَجُلٌ اَسْوَدُ مَطْمُوْمُ الشَّعْرِ عَلَيْهِ ثَوْبَانِ اَبْيَضَانِ فَغَضِبَ رَسُوْلُ اللّٰهِ صلعم غَضَبًا شَدِيْدًا وَ قَالَ وَ اللّٰهِ لَا تَجِدُوْنَ بَعْدِيْ

1189. Sorcery is unlawful according to unanimous opinion of the jurists. Imam Shafeyi held that such man can be killed if he is not repentant. Malek holds that a sorcerer is a Kafir.

will be more just than myself. Afterwards he said : There will appear a people in latter days (as if this man is one of them) who will read the Quran which will not cross their throats. They will flee away from Islam as the arrow rushes off from its quiver. Their signs will be 'shaving' (or sitting in circle). They will continue to come out till their last man will come out with Anti-Christ. So when you meet them, (you will consider that) they are the worst of creations and creatures.—*Nisai.*

رَجُلًا هُوَ أَعْدَلُ مِنِّي ثُمَّ قَالَ يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ كَأَنَّ هٰذَا مِنْهُمْ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ سِيمَاهُمُ التَّحْلِيقُ لَا يَزَالُونَ يَخْرُجُونَ حَتّٰى يَخْرُجَ آخِرُهُمْ مَعَ الْمَسِيحِ الدَّجَّالِ فَإِذَا لَقِيتُمُوهُمْ هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ *

(النَّسَائِيُّ)

85. **Abu Galeb** reported that Abu Omamah saw some heads fixed in a road of Damascus. Then Abu Omamah said : The dogs of the fire are the worst of those who were killed under the canopy of sky ; and those who killed them are the best of martyrs. Afterwards he recited : On the Day when faces will turn white and faces will turn black—the verse. [1189a] It was said to Abu Omamah : Have you heard the Ms. of Allah say (this) ? He said : Had I not heard him but once, twice or thrice (till he numbered seven times), I would not have conveyed it to you. —*Ibn Majah, Tirmizi (Approved).*

عَنْ أَبِي غَالِبٍ رَأَى أَبُو أُمَامَةَ رُءُوسًا مَنْصُوبَةً عَلٰى دَرَجِ دِمَشْقَ فَقَالَ أَبُو أُمَامَةَ كِلَابُ النَّارِ شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ خَيْرُ قَتْلَى مَنْ قَتَلُوهُ ثُمَّ قَرَأَ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ الْآيَةَ قَالَ لِأَبِي أُمَامَةَ أَنْتَ سَمِعْتَ مِنْ رَسُولِ اللّٰهِ صلعم قَالَ لَوْ لَمْ أَسْمَعْهُ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا حَتّٰى عَدَّ سَبْعًا مَا حَدَّثْتُكُمُوهُ *

(التِّرْمِذِيُّ وَابْنُ مَاجَةَ (حَسَنٌ))

[1189a]. The rest of the verse runs as follows : As for those whose faces have turned black—have you turned infidels after your faith ? Then taste the sentence on account of your having disbelieved (Q). It is said that those persons were Kharijites and retrogades fighting against Islam.

86. **Abdur Rahman-b-Abd-Allah** reported from his father who said : We were with the Apostle of Allah in a journey. He went on his call of nature. We saw a pigeon with two young ones. We took the young ones and then came to the pigeon but it began gave fluttering. Thereupon the Holy Prophet came and said : Who is giving anguish to it on account of her young ones ? Return its young ones to it. And he saw a village of ants which we burnt. He asked : Who has burnt this ? We said : We. He said : He should not punish with the fire except by the Lord of the fire.

—*Abu Daud.*

عَنْ عَبْدِ الرَّحْمٰنِ عَبْدِ اللّٰهِ عَنْ اَبِيْهِ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صلعم فِيْ سَفَرٍ فَانْطَلَقَ لِحَاجَتِهٖ فَرَاَيْنَا حُمَّرَةً مَعَهَا فَرْخَانِ فَاَخَذْنَا فَرْخَيْهَا فَجَاءَتِ الْحُمَّرَةُ فَجَعَلَتْ تَفْرُشُ فَجَاءَ النَّبِيُّ صلعم فَقَالَ مَنْ فَجَعَ هٰذِهٖ بِوَلَدِهَا رُدُّوْا وَلَدَهَا اِلَيْهَا وَرَاٰى قَرْيَةَ نَمْلٍ قَدْ حَرَّقْنَاهَا قَالَ مَنْ حَرَّقَ هٰذِهٖ فَقُلْنَا نَحْنُ قَالَ اِنَّهٗ لَا يَنْبَغِيْ اَنْ يُعَذِّبَ بِالنَّارِ اِلَّا رَبُّ النَّارِ *

(اَبُوْدَاوٗدَ)

SECTION 10

1190. Adultery

(a) **Sentence of Adultery.** Adultery or fornication has been expressly made unlawful by the Almighty Allah as otherwise the society would have been reduced to chaos and disorder. The Holy Quran proclaims : And do not go near fornication. Surely it is an indecency and evil as a method—17:32Q. And do not compel your slave girls to prostitution when they desire to keep chaste—24:33Q. Regarding the sentence of adultery, the Quran says : The adulteress and the adulterer, flog each of them, giving a hundred stripes ; and let not pity for them detain you in the matter of obedience to Allah if you believe in Allah and the last day, and let a party of the believers witness their chastisement (24:2Q). In case of slave-girls, the

punishment is half. The Quran says: "And when they (slave-girls) are taken in marriage, then if they are guilty of fornication, they shall suffer half the punishment which is inflicted upon free women—4:25Q. It appears from these clear verses that the ordinance for adultery in case of free married and unmarried men and women are 100 stripes, and that for slaves and female slaves 50 stripes. In meting out this punishment, the Quran draws attention to the fact that forgiveness on the part of one to whom wrong is done is, however, the best. It says: And the recompense of evil is punishment proportionate thereto, but whoso forgives and amends, he shall have his reward from Allah—42:40Q. Thus the Quran recognises the Jewish law of tooth for tooth in some cases as well as the law of Jesus, of turning another face in case one is slapped.

Some traditions occurring in this section prove beyond the shadow of doubt that in case of married male and female, the sentence is nothing short of death or extreme penalty of law; and in case of unmarried men and women, 100 stripes as the Quran lays down. This apparent contradiction between the Quranic verse and tradition has been explained by a few jurists by saying that the verse of stoning to death has been abrogated during life time of the Prophet and therefore it did not find place in the Quran. The verse is said to have run as follows:—

الشيخ والشيخة اذا زنيا فارجموها البتة نكالا من الله والله عزيز حكيم.

When a man and woman (both married) commit adultery, stone them both; an exemplary punishment from Allah, and Allah is Powerful, Wise. The majority of theologians, the four Imams (Abu Hanifa, Shafeyi, Malek and Ahmad) and other learned jurists hold that the order for stoning to death still exists. The question was raised before the Prophet when it was referred to him. He as the best interpreter of the Quran said that, according to the Book, a married adulterer and a married adulteress shall be put to death. Who can be a greater authority in interpreting the Quran than the Prophet himself? This ordinance was carried out by Hazrats Abu Bakr, Omar and other Caliphs that came after them (25:88). Had the capital

sentence in case of married culprits been abrogated, these Caliphs would not have followed the command of the Prophet. Although capital sentence has got no clear mention in the Quranic verses now extant, there is no doubt that there is indication of such a capital sentence in the following verse. "And those who commit indecency from your wives, take four witnesses from you against them. If they witness, keep them imprisoned within the houses till death overtakes them or Allah makes out a way for them (4:15Q) Here there is the sentence of death. Way has been interpreted as the prescribed sentence. In addition to this verse, there are clear authentic traditions to show that the order of capital sentence is still in force. The Prophet said It is unlawful to shed the blood of a Muslim except for one of three causes—apostacy, adultery after marriage and murder—25:45,79. This was the law of the Jews, and the Holy Prophet retained this law out of fear that there might be laxity of morals in latter days. In suitable cases, banishment or exile, or both together, may be passed on such a criminal—25:87.

This ordinance alone is a solution of recent increase of abductions, adultery, fornication, debauchery and indiscriminate criminal and indecent assaults on the females. The measure seems to be the most severe but the evil is also the most heinous creating a great disturbance in the society. It has been found that lenient dealings with the criminals of this sort give more encouragement for doing these misdeeds. No measure short of extreme penalty can stop these offenders. Slight punishment shows indeed a very low standard of sexual moral sense of the people. This shows that the Prophet had the greatest moral sense in the world and he attached the greatest value to morality. Let the critics of the Prophet's character ponder now over this point in judging the true character of the Prophet. The breach of the greatest trust which is imposed in a man or a woman, the breach which ruins families, destroys house-hold peace, deprives innocent children of their loving mother, a beloved husband of his dear wife, is not looked upon as seriously as the breach of trust of a few pounds. This lack of sexual morality gives a

sense of too much severity in the Islamic sentence in the minds of the modern educated men.

(b) **Proof necessary for establishing the crime.** For the capital sentence, there is, however, required a very strict proof. The Holy Prophet meted out capital sentence almost always in case of confessions of these crimes corroborated either by confessions for four times or four independent witnesses. The witnesses must be examined and they must be eye-witnesses to the actual occurrence and not merely infer it from the circumstances. In case the witnesses cannot establish the crime or speak lies, they are to be punished with 80 stripes. If there are no four witnesses, one witness followed by confessions for four times in four different postures is necessary (see 24:4 to 7Q). In view of strict proof necessary to establish such an offence, the utmost secrecy with which these crimes are committed and the absence of any confession of crimes, the extreme penalty of law can hardly be meted out.

(c) **The sentence of adultery in Islam is just.** In societies other than Islam, fornication or adultery of a major woman or girl, whether married or unmarried, is not a criminal offence. Hence a grown up girl or woman can easily fornicate without impugnity or fear of punishment. The females are not at all punished for their wilful disrespect for chastity. This indeed sets up the passions of the young men who put extremely low value upon sexual morality. The most precious jewel of chastity in a woman's crown of virtue can be compensated for a few pounds. Let every government follow the noble example of Islam regarding the sentence of adultery in the case of males and females. Until and unless the females are sentenced with the males, there will be no stop to fornication, kidnapping or adultery.

REFERENCES & CONTENTS The minor faults of the respectable persons may be excused except ordained crimes - 25:101 ; it is better to acquit through mistake ten guilty persons than to convict an innocent man—25:102 ; woman can pray in mosque - 25:104 ; unnatural intercourse is the most heinous - 25:106, 108, 849w ; so also intercourse with an animal - 25:107, 113 ; Allah will not look to one who uses rectum as the door of intercourse—25:112 ; enforce sentences of ordained crimes—25: 114,115, honour of a Muslim must be respected—25:119 ; bribery creates fear and fornication famine—25:849w ; marriage with intention of paying no dower is fornication—1:9 ; in fornication, faith goes out—1:82 Paradise unlawful for an abettor to

prostitution—25:168. 8&4w ; Allah will not talk with an aged fornicator—26:40 ; 4:121 ; fornication of limbs—82:6.

QURAN—17:32 ; 24:32, 70.29 (chastity) ; 2:229 ; 24:1 (Punishment) ; 24:3, 24.4, 13 (evidence) ; 24:27, 30, 31 ; 4:15, 16 ; 24:11.

عَنْ اَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ

اَنَّ رَجُلَيْنِ اخْتَصَمَا اِلَى رَسُوْلِ اللّٰهِ

صلعم فَقَالَ اَحَدُهُمَا اقْضِ بَيْنَنَا بِكِتَابِ

اللّٰهِ وَقَالَ الْاٰخَرُ اَجَلْ يَا رَسُوْلَ اللّٰهِ

فَاقْضِ بَيْنَنَا بِكِتَابِ اللّٰهِ وَاْذَنْ لِي اَنْ

اَتَكَلَّمَ قَالَ تَكَلَّمْ قَالَ اِنَّ ابْنِي كَانَ

عَسِيْفًا عَلٰى هٰذَا فَزَنٰى بِامْرَاَتِهِ فَاَخْبَرُوْنِي

اَنَّ عَلٰى ابْنِي الرَّجْمَ فَافْتَدَيْتُ مِنْهُ بِمِائَةِ

شَاةٍ وَبِجَارِيَةٍ لِي ثُمَّ اِنِّي سَاَلْتُ اَهْلَ

الْعِلْمِ فَاَخْبَرُوْنِي اَنَّ عَلٰى ابْنِي جَلْدَ

مِائَةٍ وَتَغْرِيْبَ عَامٍ وَاِنَّمَا الرَّجْمُ عَلٰى

امْرَاَتِهِ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اَمَا وَ

الَّذِي نَفْسِي بِيَدِهِ لَاَقْضِيَنَّ بَيْنَكُمَا

بِكِتَابِ اللّٰهِ اَمَّا غَنَمُكَ وَجَارِيَتُكَ

86. **Abu Hurairah and Zaid-b-Khalid** reported that two persons began to quarrel before the Messenger of Allah. One of them said : Decide between us according to the Book of Allah. Another man said : Yes, O Ms. of Allah, decide between us according to the Book of Allah and give me permission to speak. He said : Narrate. He said : Verily my son was his labourer and he committed adultery with his wife. Some gave us decision that my son should be stoned to death. I gave him ransom of 100 goats, and one slave-girl of mine. Then I asked the learned men who informed me that my son should be inflicted with 100 stripes and be banished for one year, and that his wife should be stoned to death. The Ms. of Allah said : Beware ! by One in whose Hand there is my life, I must decide between you according to the Book of Allah. As for your goats and slave-girl, they must be returned to you ; as for your son, he shall be given 100

stripes and banishment for one year. As for you, O Onais, bring this woman at morn. If she confesses, then stone her to death. Then she confessesed, and so she was put to death. 1191 —*Agreed.*

فَرُدَّ عَلَيْكَ وَ اَمَّا ابْنُكَ فَعَلَيْهِ جَلْدُ
مِائَةٍ وَ تَغْرِيبُ عَامٍ وَ اَمَّا اَنْتَ يَا اُنَيْسُ
فَاغْدُ عَلَى امْرَاَةِ هٰذَا فَاِنِ اعْتَرَفَتْ فَارْجُمْهَا
فَاعْتَرَفَتْ فَرَجَمَهَا * (مُتَّفَقٌ عَلَيْهِ)

87. **Zaid-b-Khalid** reported: I heard the Messenger of Allah gave order about one who committed fornication in an unmarried state, of hundred stripes and exile for a year. 1192 —*Bukhari.*

عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ سَمِعْتُ النَّبِيَّ
صلعم يَاْمُرُ فِيمَنْ زَنَى وَ لَمْ يُحْصَنْ جَلْدُ
مِائَةٍ وَ تَغْرِيبُ عَامٍ * (اَلْبُخَارِيُّ)

88. **Omar** reported: Verily Allah sent Muhammad with truth and revealed the Book to him. Out of the verses the Almighty Allah revealed, there was the verse of stoning to death. The Messenger of Allah stoned to death and after him we also stoned to death. And stoning to death in the Book of Allah is a truth against one out of males and females who commits adultery in a married state, in case proof is established or there occurs pregnancy or confession. —*Agreed.*

عَنْ عُمَرَ قَالَ اِنَّ اللّٰهَ بَعَثَ مُحَمَّدًا
بِالْحَقِّ وَ اَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ مِمَّا
اَنْزَلَ اللّٰهُ تَعَالٰى اٰيَةُ الرَّجْمِ رَجَمَ رَسُولُ
اللّٰهِ صلعم وَ رَجَمْنَا بَعْدَهُ وَ الرَّجْمُ فِي
كِتَابِ اللّٰهِ حَقٌّ عَلٰى مَنْ زَنَا اِذَا اَحْصَنَ
مِنَ الرِّجَالِ وَ النِّسَاءِ اِذَا قَامَتِ الْبَيِّنَةُ
اَوْ كَانَ الْحَبَلُ اَوِ الْاِعْتِرَافُ *
(مُتَّفَقٌ عَلَيْهِ)

1191. In order to mete out the ordained punishment, one confession is necessary according to Imam Shafeyi, but according to Imam Abu Hanifa 4 confessions are necessary. With regard to banishment for a year, that is said to be in the discretion of the ruling power according to exigencies of the time, and not included within Had or prescribed sanction.

1192. There are three modes of ascertaining the truth of adultery: by confession by pregnancy and by positive proof.

89. **Amr-b-Shuaib** reported from his father from his grandfather who said that a man got up and said: O Ms. of Allah, So and so is my son. I had sexual intercourse with his mother in the Days of Ignorance. Then the Prophet said: There is no permission in Islam. The affair of the Days of Ignorance has gone. Child is for the bed; and for the fornicator, there is stoning to death. —*Abu Daud.*

عن عمرو بن شعيب عن ابيه عن جده قال قام رجل فقال يا رسول الله ان فلانا ابني عاهرت بامه في الجاهلية فقال رسول الله صلعم لا دعوة في الاسلام ذهب امر الجاهلية الولد للفراش و للعاهر الحجر * (ابوداود)

90. **Obadah-b Swamet** reported that the Messenger of Allah said: Take from me, take from me. Verily Allah chalked out a way for them. 1193 (formication of) a vergin with a vergin—100 stripes and exile for a year; and one married with another married—100 stripes and stoning to death. —*Muslim.*

عن عبادة بن الصامت ان النبي صلعم قال خذوا عني خذوا عني قد جعل الله لهن سبيلا البكر بالبكر جلد مائة و تغريب عام و الثيب بالثيب جلد مائة و الرجم * (مسلم)

91. **Abdullah-b Omar** reported that the Jews came to the Messenger of Allah and stated that a man and a woman from among them had committed adultery. The Holy Prophet said:

عن عبد الله بن عمر ان اليهود جاءوا الى رسول الله صلعم فذكروا له ان رجلا منهم و امراة زنيا فقال لهم

1193. Way stands for 'Had' or prescribed sanction. The word explains the Quranic verse—And those who commit indecency from your wives, take four witnesses from you against them. If they witness, keep them imprisoned in the houses till death overtakes them or Allah makes out a way for them (4:20Q) It appears from this tradition that there are 100 stripes in addition to stoning to death. This is however contradictory to hadis no 25:87. The companions, their successors and majority of jurists held that stripes in addition to stoning has got no force.

رَسُولُ اللهِ صلعم مَا تَجِدُونَ فِي التَّوْرَاةِ
فِي شَانِ الرَّجْمِ قَالُوا نَفْضَحُهُمْ وَ يُجْلَدُونَ
قَالَ عَبْدُ اللهِ بْنُ سَلَامٍ كَذَبْتُمْ اِنَّ فِيهَا
الرَّجْمَ فَاْتُوا بِالتَّوْرَاةِ فَنَشَرُوهَا فَوَضَعَ اَحَدُهُمْ
يَدَهُ عَلَى اٰيَةِ الرَّجْمِ فَقَرَاَ مَا قَبْلَهَا وَمَا
بَعْدَهَا فَقَالَ عَبْدُ اللهِ بْنُ سَلَامٍ اِرْفَعْ يَدَكَ
فَرَفَعَ فَاِذَا فِيهَا اٰيَةُ الرَّجْمِ فَقَالُوا صَدَقَ
يَا مُحَمَّدُ فِيهَا اٰيَةُ الرَّجْمِ فَاَمَرَ بِهِمَا
النَّبِيُّ صلعم فَرُجِمَا وَفِي رِوَايَةٍ قَالَ اِرْفَعْ
يَدَكَ فَرَفَعَ فَاِذَا اٰيَةُ الرَّجْمِ تَلُوحُ فَقَالَ
يَا مُحَمَّدُ اِنَّ فِيهَا اٰيَةَ الرَّجْمِ وَلٰكِنَّا
نُكَاتِمُهُ بَيْنَنَا فَاَمَرَ بِهِمَا فَرُجِمَا *

(مُتَّفَقٌ عَلَيْهِ)

Don't you find in the Torah in the matter of stoning to death? They replied: We put them to disgrace, and they are whipped. Abdullah-b-Salam said: You have lied. Verily there is therein stoning to death. Then they brought the Torah and spread it out. One of them put his hand over the verse of stoning to death and read what was before and after it. Abdullah-b-Salam said: Raise up your hand. So he raised up his hand when lo! there was therein the verse of stoning to death. They said: He has spoken the truth, O Muhammad; therein is the verse of stoning to death. Then the Holy Prophet passed order about them both and they were stoned to death. In a narration, he said: Raise up your hand. So he raised up lo! therein appeared the verse of stoning to death. He said: O Muhammad, there is the verse of stoning to death in it but we conceal it among us. Then he passed order about them, and they were stoned to death. 1194 —*Agreed.*

1194. It appears from this tradition that the non-Muslims under Muslim rule should be governed by their respective laws and not by the laws of the Muslims. How catholic is the spirit of Islam and how grand is the pronouncement! It can not be dreamt even by the rulers of the 20th century who are introdueing their own laws of crimes Had there been administration aocording to this principle, much of communal jealousies and blood-shed would have been stopped. It is also clear that non-Muslims trusted the Prophet in matters secular and this throws a flood of light upon the integrity and justice of the Prophet. It is also deduced from this that Muhammad received revelations from Allah, as he, being totally illiterate, said

92. **Abu Hurairah** reported that a man came to the Ms. of Allah while he was in the mosque and addressed him: O Ms. of Allah, verily I have committed adultery. Thereupon the Prophet turned aside from him. He also turned aside half of his face which was in front of him and said: I have committed adultery. He turned aside from him. When he deposed four times, the Ms. of Allah called him and asked: Are you mad? 'No' said he. He asked "Are you married?" 'Yes' said he, 'O Ms. of Allah'. He said: Take him and stone him to death.' Ibn Shihab said: The man who heard Jaber-b-Abdullah saying (this) informed me —we then stoned him to death at Medina. When one stone was thrown at him, he fled away till we caught hold of him in a field. Then we stoned him to death till he died.[1195]

—*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ اَتَى النَّبِيَّ صلعم رَجُلٌ وَهُوَ فِى الْمَسْجِدِ فَنَادَاهُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ زَنَيْتُ فَاَعْرَضَ عَنْهُ النَّبِيُّ صلعم فَتَنَحّٰى لِشِقِّ وَجْهِهِ الَّذِيْ اَعْرَضَ قِبَلَهُ فَقَالَ اِنِّيْ زَنَيْتُ فَاَعْرَضَ عَنْهُ فَلَمَّا شَهِدَ اَرْبَعَ شَهَادَاتٍ دَعَاهُ النَّبِيُّ صلعم فَقَالَ اَبِكَ جُنُوْنٌ قَالَ لَا فَقَالَ اَحْصَنْتَ قَالَ نَعَمْ يَا رَسُوْلَ اللّٰهِ قَالَ اذْهَبُوْا بِهِ فَارْجُمُوْهُ قَالَ ابْنُ شِهَابٍ فَاُخْبِرْتُ مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ فَرَجَمْنَاهُ بِالْمُصَلّٰى فَلَمَّا اَذْلَقَتْهُ الْحِجَارَةُ هَرَبَ حَتّٰى اَدْرَكْنَاهُ بِالْحَرَّةِ فَرَجَمْنَاهُ حَتّٰى مَاتَ * (مُتَّفَقٌ عَلَيْهِ)

93. **Ibn Abbas** reported that when Ma'ez-b-Malek came to the Holy Prophet (in the mosque and said that he committed adultery),

عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا اَتَى مَاعِزُ بْنُ مَالِكٍ النَّبِيَّ صلعم فَقَالَ لَهُ لَعَلَّكَ

stories of yore and dictated himself the laws of the Jews and Christians. It shows alo that the Jews were trying to conceal and efface the laws which were not pleasant to them. Abdullah was a Jew at first and then he accepted Islam.

1195. Here the Prophet required corroboration of confession four times, because no man said falsehood about a crime which goes towards putting him to death.

he said to him: Perhaps you have kissed, or touched, or looked. 'No' said he, 'O Ms. of Allah.' He said: Have you committed adultery with her? (He did not said it metaphorically). 'Yes' said he. Whereupon he passed order for stoning him to death.

—*Bukhari.*

قَبَّلْتَ اَوْ غَمَزْتَ اَوْ نَظَرْتَ قَالَ لَا يَا رَسُوْلَ اللّٰهِ قَالَ اَنِكْتَهَا لَا يَكْنِي قَالَ نَعَمْ فَعِنْدَ ذٰلِكَ اَمَرَ بِرَجْمِهٖ * (اَلْبُخَارِيُّ)

94. **Boraidah** reported that Ma'ez-b-Malek came to the Ms. of Allah and said: O Ms. of Allah! make me pure (from adultery). He said: Woe to you! go back and seek forgiveness of Allah and turn to Him penitently. Then he went to a place not far off and afterwards came and said: O Ms. of Allah, make me pure. The Prophet said like that, till when it was four times, the Prophet told him: From what shall I purify you? He said: from fornication. The Prophet asked: Is he a mad man? He informed him that he was not a mad man. Then he enquired: Has he drunk wine? A man got up and took smell from him but found no air of wine from him. He asked: Have you

عَنْ بُرَيْدَةَ قَالَ جَاءَ مَاعِزُ بْنُ مَالِكٍ اِلَى النَّبِيِّ صلعم فَقَالَ يَا رَسُوْلَ اللّٰهِ طَهِّرْنِي فَقَالَ وَيْحَكَ ارْجِعْ فَاسْتَغْفِرِ اللّٰهَ وَتُبْ اِلَيْهِ فَرَجَعَ غَيْرَ بَعِيْدٍ ثُمَّ جَاءَ فَقَالَ يَا رَسُوْلَ اللّٰهِ طَهِّرْنِي فَقَالَ النَّبِيُّ صلعم مِثْلَ ذٰلِكَ حَتّٰى اِذَا كَانَتِ الرَّابِعَةُ قَالَ لَهٗ رَسُوْلُ اللّٰهِ صلعم فِيْمَ اُطَهِّرُكَ قَالَ مِنَ الزِّنَا قَالَ رَسُوْلُ اللّٰهِ صلعم اَبِهٖ جُنُوْنٌ فَاُخْبِرَ اَنَّهٗ لَيْسَ بِمَجْنُوْنٍ فَقَالَ اَشَرِبَ خَمْرًا فَقَامَ رَجُلٌ فَاسْتَنْكَهَهٗ فَلَمْ يَجِدْ مِنْهُ رِيْحَ خَمْرٍ فَقَالَ اَزَنَيْتَ فَقَالَ

Confession of a mad man is void, and therefore punishment can not be meted out to him. This extreme punishment was necessary in order to establish the kingdom of morality for which the Prophet stood. In a narration of Bukhari reported by Jaber after his word 'yes', the following occurs: He said: yes. Then he passed order regarding him and he was stoned to death.

committed adultery? 'Yes' said he. Then he passed order about him, and he was stoned to death. They stayed for 2 or 3 days and then the Ms. of Allah came and said: Ask forgiveness for Ma'ez-b-Malek who repented such a repentance that if it had been distributed among a people, it would have been sufficient for them. Afterwards a woman of Gamed of the tribe Azad came to him and said: O Ms. of Allah, make me pure. He said: Woe to you! go back and seek forgiveness of Allah and return to Him penitently. She said: You wish to turn me back as you have turned Ma'ez-b-Malek. She was conceived by adultery. He asked: Are you? 'Yes' said she. He said to her: (Go) till you put down what is in your belly. He said: Then one of the Ansars maintained her till she gave birth. Then he came to the Prophet and said: The Gamedia woman has delivered. He said: Then we shall certainly stone her to death and leave her little child. Is there nobody to suckle it? One of the Ansars got up and said: O Prophet of Allah, on me is its suckling. He said: Then he had her stoned to death. In

نَعَمْ فَأَمَرَ بِهِ فَرُجِمَ فَلَبِثُوا يَوْمَيْنِ أَوْ ثَلَاثَةً
ثُمَّ جَاءَ رَسُولُ اللهِ صلعم فَقَالَ اسْتَغْفِرُوا
لِمَاعِزِ بْنِ مَالِكٍ لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ
بَيْنَ أُمَّةٍ لَوَسِعَتْهُمْ ثُمَّ جَاءَتْهُ امْرَأَةٌ مِنْ
غَامِدٍ مِنَ الْأَزْدِ فَقَالَتْ يَا رَسُولَ اللهِ
طَهِّرْنِي فَقَالَ وَيْحَكِ ارْجِعِي فَاسْتَغْفِرِي
اللهَ وَتُوبِي إِلَيْهِ فَقَالَتْ تُرِيدُ أَنْ
تُرَدِّدَنِي كَمَا رَدَدْتَ مَاعِزَ بْنَ مَالِكٍ
إِنَّهَا حُبْلَى مِنَ الزِّنَا فَقَالَ أَنْتِ قَالَتْ
نَعَمْ قَالَ لَهَا حَتَّى تَضَعِي مَا فِي بَطْنِكِ
قَالَ فَكَفَلَهَا رَجُلٌ مِنَ الْأَنْصَارِ حَتَّى
وَضَعَتْ فَأَتَى النَّبِيَّ صلعم فَقَالَ قَدْ
وَضَعَتِ الْغَامِدِيَّةُ فَقَالَ إِذًا لَا نَرْجُمُهَا وَنَدَعُ
وَلَدَهَا صَغِيرًا لَيْسَ لَهُ مَنْ يُرْضِعُهُ فَقَامَ
رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ إِلَيَّ رَضَاعُهُ يَا
نَبِيَّ اللهِ قَالَ فَرَجَمَهَا وَفِي رِوَايَةٍ أَنَّهُ

a narration, he said to her : Go and suckle it till you wean it. When she weaned it, she came to him with the child with a piece of bread in his hand. She said : O Prophet of Allah, this I have weaned away, and it has taken food. He then handed over the child to one of the Muslims and passed order about her. A pit was dug for her up to her chest and he ordered the people and so they stoned her to death. Khalid-b-Walid came with a stone and threw it at her heed. The blood streaked out over the face of Khalid who rebuked her. Then the Prophet said : Tarry, O Khalid, by One in whose Hand there is my life, she has repented such a repentance that had a collector of taxes repented in such a way, he would have been certainly forgiven. Then he passed order about her and said (funeral) prayer over her, and she was then buried. —*Muslim.*

قَالَ لَهَا اذْهَبِي حَتّٰى تَلِدِي فَلَمَّا وَلَدَتْ قَالَ اذْهَبِي فَارْضِعِيهِ حَتّٰى تَفْطِمِيهِ فَلَمَّا فَطَمَتْهُ اَتَتْهُ بِالصَّبِيِّ فِي يَدِهِ كِسْرَةُ خُبْزٍ فَقَالَتْ هٰذَا يَا نَبِيَّ اللّٰهِ قَدْ فَطَمْتُهُ وَقَدْ اَكَلَ الطَّعَامَ فَدَفَعَ الصَّبِيَّ اِلٰى رَجُلٍ مِنَ الْمُسْلِمِينَ ثُمَّ اَمَرَ بِهَا فَحُفِرَ لَهَا اِلٰى صَدْرِهَا وَاَمَرَ النَّاسَ فَرَجَمُوهَا فَاَقْبَلَ خَالِدُ بْنُ الْوَلِيدِ بِحَجَرٍ فَرَمٰى رَاْسَهَا فَتَنَضَّحَ الدَّمُ عَلٰى وَجْهِ خَالِدٍ فَسَبَّهَا فَقَالَ النَّبِيُّ صلعم مَهْلًا يَا خَالِدُ فَوَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ تَابَتْ تَوْبَةً لَوْ تَابَهَا صَاحِبُ مَكْسٍ لَغُفِرَ لَهُ ثُمَّ اَمَرَ بِهَا فَصَلّٰى عَلَيْهَا وَدُفِنَتْ۔ (مُسْلِمٌ)

95. **Abu Hurairah** reported : I heard the Ms. of Allah say : When the slave-girl of any of you commits fornication, and her fornication is established by proof, let her be flogged as ordained, and there shall be no accusation against her. If

عَنْ اَبِي هُرَيْرَةَ قَالَ سَمِعْتُ النَّبِيَّ صلعم يَقُولُ اِذَا زَنَتْ اَمَةُ اَحَدِكُمْ فَتَبَيَّنَ زِنَاهَا فَلْيَجْلِدْهَا الْحَدَّ وَلَا يُثَرِّبْ عَلَيْهَا

she commits fornication again, let her be flogged as ordained, and there's no accusation. If she again commits fornication, and her fornication is established by proof, let her be sold though in exchange of a rope of hair. 1196 —*Agreed.*

96. **Ali** reported: O men, set in force the ordained punishment for your slave for one who is married from them and one who is not married, because the slave-girl of the Ms. of Allah committed fornication, and he ordered me to inflict strife on her while she has just gave birth to a child. I feared that if I should inflict strife on her, I might be killing her. So I stated it to the Ms. of Allah who said: You have done well. *Muslim* narrated it. In a narration of *Abu Daud*, he said: Leave her till her blood (of child-birth) stops and then inflict ordained punishment on her, and give prescribed sentences to those whom your right hands have possessed.

97. **Abu Hurairah** reported that Mager-al-Aslami came to the Ms. of Allah and said that he committed adultery. Then

ثُمَّ إِنْ زَنَتْ فَلْيَجْلِدْهَا الْحَدَّ وَلَا يُثَرِّبْ ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ فَتَبَيَّنَ زِنَاهَا فَلْيَبِعْهَا وَلَوْ بِعَبْلٍ مِنْ شَعْرٍ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَلِيٍّ قَالَ يَا أَيُّهَا النَّاسُ أَقِيمُوا عَلَى أَرِقَّائِكُمُ الْحَدَّ مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ فَإِنَّ أَمَةً لِرَسُولِ اللّٰهِ صلعم زَنَتْ فَأَمَرَنِي أَنْ أَجْلِدَهَا فَإِذَا هِيَ حَدِيثُ عَهْدٍ بِنِفَاسٍ فَخَشِيتُ إِنْ أَنَا جَلَدْتُهَا أَنْ أَقْتُلَهَا فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ صلعم فَقَالَ أَحْسَنْتَ رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةِ أَبِي دَاوُدَ قَالَ دَعْهَا حَتّٰى يَنْقَطِعَ دَمُهَا ثُمَّ أَقِمْ عَلَيْهَا الْحَدَّ وَأَقِيمُوا الْحُدُودَ عَلٰى مَا مَلَكَتْ أَيْمَانُكُمْ *

عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ مَاعِزُ الْأَسْلَمِيُّ إِلٰى رَسُولِ اللّٰهِ صلعم فَقَالَ إِنَّهُ

1196. The ordained punishment for slaves is 50 stripes. This rule is not applicable to freed slaves who are equal to free men in sentence of adultery.

he turned away from him. Afterwards he came from his other side and said that he committed adultery. He again turned away from him, and again he came from the other side and said : O Ms. of Allah, he (his body) has committed adultery. Then he passed order about him at the fourth time. He was taken out in a field and was stoned. When he felt the touch of a stone, he fled away running till he passed by a man with whom there was a stick of a camel. He beat him therewith and the people also beat him till he died. They mentioned it to the Ms. of Allah that he fled away when he felt the touch of the stones and touch of death. The Holy Prophet said : Why did you not leave him ? And in a narration : Why did you not let him off, so that he might have turned to Him repentedly and Allah also might have turned to him. 1197

—*Tirmizi, Ibn Majah.*

98. **Ibn Abbas** reported that the Holy Prophet said to Ma'ez -b-Malek : Is it true what reached me from you ? He

قد زنى فاعرض عنه ثم جاء من شقه الاخر فقال انه قد زنى فاعرض عنه ثم جاء من شقه الاخر فقال يا رسول الله انه قد زنى فامر به في الرابعة فاخرج الى الحرة فرجم بالحجارة فلما وجد مس الحجارة فر يشتد حتى مر برجل معه لحي جمل فضربه به وضربه الناس حتى مات فذكروا ذلك لرسول الله صلعم انه فر حين وجد مس الحجارة ومس الموت فقال رسول الله صلعم هلا تركتموه رواه الترمذي وابن ماجة وفي رواية هلا تركتموه لعله ان يتوب فيتوب الله عليه *

عن ابن عباس ان النبي صلعم قال لماعز بن مالك احق ما بلغني

1197. It appears from this that in case of retraction of confession about adultery, the prescribed punishment of stoning to death can not be meted out. This extreme penalty only depends upon confession and proof by four witnesses. This tradition shows that the Prophet's heart was full of kindness but he was bound by the laws of God.

عَنْكَ قَالَ وَمَا بَلَغَكَ عَنِّي قَالَ بَلَغَنِي أَنَّكَ قَدْ وَقَعْتَ بِجَارِيَةِ آلِ فُلَانٍ قَالَ نَعَمْ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ فَأَمَرَ بِهِ فَرُجِمَ * (مُسْلِمٌ)

askek : And what had reached you about me ? Hesaid : It reached me that you had committed adultery with a slave girl of so and so's family. He said : Yes. Then he deposed four times. So order was passed against him and he was stoned to death —*Muslim.*

عَنْ يَزِيدَ بْنِ نُعَيْمٍ عَنْ أَبِيهِ أَنَّ مَاعِزًا أَتَى النَّبِيَّ صلعم فَأَقَرَّ عِنْدَهُ أَرْبَعَ مَرَّاتٍ فَأَمَرَ بِرَجْمِهِ وَقَالَ لِهَزَّالٍ لَوْ سَتَرْتَهُ بِثَوْبِكَ كَانَ خَيْرًا لَكَ قَالَ ابْنُ الْمُنْكَدِرِ إِنَّ هَزَّالًا أَمَرَ مَاعِزًا أَنْ يَأْتِيَ النَّبِيَّ صلعم فَيُخْبِرَهُ * (أَبُوْدَاوُدَ)

99. **Yezid-b-Nu'aim** reported from his father that Ma'ez came to the Holy Prophet and confessed before him four times (of adultery). So he ordered him to be stoned to death. He said to Hajjal : Had you covered him with your cloth, it would have been better for you. Ibnul Munkader said that Hajjal ordered Ma'ez to come to the Prophet and to inform him (of adultery). [1193] —*Abu Daud.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ صلعم قَالَ تَعَافَوُا الْحُدُودَ فِيمَا بَيْنَكُمْ فَمَا بَلَغَنِي مِنْ حَدٍّ فَقَدْ وَجَبَ * (أَبُوْدَاوُدَ وَالنَّسَائِيُّ)

100. **Amr-b-Shuaib** from his father from his grand father reported that the Ms. of Allah said : Pardon one another the ordained crimes that are among you. What reaches me about an ordained crime, becomes enforceable. [1198a] —*Abu Daud, Nisai.*

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صلعم قَالَ

101. **Ayesha** reported that the Ms. of Allah said : Forgive the

1198. Hajjal had a slave girl named Fatemah whom he set-free. Fatemah had then sexual intercourse with Ma'ez. Then Hajjal came to know it and disclosed it to the Prophet who rebuked him in mild terms. This shows that everybody should conceal acts of indecency.

1198a. This means that pardon should be extended by compromise without knowledge of judges and magistrates. But when any crime is brought to their notice, it becomes unlawful to them to pardon the guilty and the criminals.

faults of respectable men except the ordained crimes. 1199 —*Abu Daud.*

102. **Same** reported that the Ms. of Allah said: Drive off the ordained crimes from the Muslims as far as you can. If there is any place of refuge for him, let him have his way, because the leader's mistake in pardon is better than his mistake in punishment. 1200

—*Tirmizi.*

103. **Wael-b-Hujr** reported that a woman was forced to commit adultery at the time of the Prophet. Then he cancelled the ordained punishment from her and enforced it against one who compelled her. He did not mention whether he fixed for her any dowry. 1201 —*Tirmizi.*

104. **Same** reported that a woman came out at the time of the Ms. of Allah intending to say práyer. A man forced her and dragged her and satisfied his lust with her. She raised a cry but he went away. She passed by a host of the Refugees and said: Verily that man did

اَقِيلُوا ذَوِي الْهَيْئَاتِ عَثَرَاتِهِمْ اِلَّا الْحُدُودَ -
(اَبُوْدَاوُد)

عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم
اِدْرَؤُا الْحُدُودَ عَنِ الْمُسْلِمِيْنَ مَا اسْتَطَعْتُمْ
فَاِنْ كَانَ لَهُ مَخْرَجٌ فَخَلُّوا سَبِيْلَهُ فَاِنَّ
الْاِمَامَ اَنْ يُخْطِئَ فِي الْعَفْوِ خَيْرٌ مِنْ اَنْ
يُخْطِئَ فِي الْعُقُوْبَةِ * (اَلتِّرْمِذِيُّ)

عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ اسْتُكْرِهَتِ
امْرَاَةٌ عَلٰى عَهْدِ النَّبِيِّ صلعم فَدَرَءَ عَنْهَا
الْحَدَّ وَاَقَامَهُ عَلَى الَّذِيْ اَصَابَهَا وَلَمْ
يَذْكُرْ اَنَّهُ جَعَلَ لَهَا مَهْرًا * (اَلتِّرْمِذِيُّ)

عَنْهُ اَنَّ امْرَاَةً خَرَجَتْ عَلٰى عَهْدِ
النَّبِيِّ صلعم تُرِيْدُ الصَّلٰوةَ فَتَلَقَّاهَا رَجُلٌ
فَتَجَلَّلَهَا فَقَضٰى حَاجَتَهُ مِنْهَا فَصَاحَتْ
وَانْطَلَقَ وَمَرَّتْ عِصَابَةٌ مِنَ الْمُهَاجِرِيْنَ

1199. This has been addressed to the judges and magistrates.

1200. The principle that it is better to acquit 10 guilty persons than to punish an innocent one has been proclaimed by the Prophet of Islam 14 hundred years ago in the desert of Arabia. It has been now the guiding factor for the judges and magistrates in civilized countries.

1201. In case of forced adultery the inocent party can not at all be punished. On the contrary he or she is entitled to compensation in some form or other.

with me such and such a thing. They overtook him and came with him to the Ms. of Allah. He said to her: Go back because Allah has forgiven you, and he said about the man who had sexual intercourse with her: Stone him to death. He said afterwards: He has indeed made such a repentance that if the people of Medina would have done it, it would have been accepted from them.

—*Tirmizi, Abu Daud.*

فَقَالَتْ إِنَّ ذٰلِكَ الرَّجُلَ فَعَلَ بِيْ كَذَا وَكَذَا فَأَخَذُوا الرَّجُلَ فَأَتَوْا بِهٖ رَسُوْلَ اللّٰهِ صلعم فَقَالَ لَهَا اذْهَبِيْ فَقَدْ غَفَرَ اللّٰهُ لَكِ وَقَالَ لِلرَّجُلِ الَّذِيْ وَقَعَ عَلَيْهَا ارْجُمُوْهُ وَقَالَ لَقَدْ تَابَ تَوْبَةً لَوْ تَابَهَا أَهْلُ الْمَدِيْنَةِ لَقُبِلَ مِنْهُمْ (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ)

105. **Jaber** reported that a man committed fornication with a woman. The Holy Prophet passed order about him, and he was inflicted with the ordained stripes. Afterwards he was informed that he was a married man. So he passed order about him and he was stoned to death.

—*Abu Daud.*

عَنْ جَابِرٍ أَنَّ رَجُلًا زَنٰى بِامْرَأَةٍ فَأَمَرَ بِهِ النَّبِيُّ صلعم فَجُلِدَ الْحَدَّ ثُمَّ أُخْبِرَ أَنَّهُ مُحْصَنٌ فَأَمَرَ بِهٖ فَرُجِمَ * (اَبُوْدَاوُدَ)

106. **Akramah** from Ibn Abbas reported that the Ms. of Allah said: Whomsoever you find doing the deed of the people of Lot, kill the doer and one on whom it is done. [1202]

—*Tirmizi, Ibn Majah.*

عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ وَجَدْتُمُوْهُ يَعْمَلُ عَمَلَ قَوْمِ لُوْطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُوْلَ بِهٖ * (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

107. **Ibn Abbas** reported that the Ms. of Allah said: Whoso

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ

1202. People at the time of Prophet Lot were engrossed in coming to males with lust for sexual pleasure Imam Malek, Ahmad and Shafeyi followed this tradition. Imam Abu Hanifa does not include it within the ordained crimes. He left it in the discretion of the judges.

comes to an animal (with lust), kill him and kill it with him. It was questioned to Ibn Abbas: What is the fault of the beast? He replied: I have not heard anything about it from the Prophet, but I saw him disliking to take its meat and to get any benefit therefrom while he did that with it. 1203

—*Tirmizi, Abu Daud, Ibn Majah.*

صلعم مَنْ اَتَى بَهِيْمَةً فَاقْتُلُوْهُ وَ اقْتُلُوْهَا مَعَهُ قِيْلَ لِابْنِ عَبَّاسٍ مَا شَانُ الْبَهِيْمَةِ قَالَ مَا سَمِعْتُ مِنْ رَسُوْلِ اللّٰهِ صلعم فِيْ ذٰلِكَ شَيْئًا وَلٰكِنْ اُرَاهُ كَرِهَ اَنْ يُؤْكَلَ اَحَمَهَا اَوْ يُنْتَفَعُ بِهَا وَقَدْ فُعِلَ بِهَا ذٰلِكَ *

(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَ اِبْنُ مَاجَةَ)

108. **Jaber** reported that the Ms. of Allah said: Verily the most fearful of what I fear over my people is the action of the people of Lot. —*Tirmizi, Ibn Majah.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اَخْوَفَ مَا اَخَافُ عَلٰى اُمَّتِيْ عَمَلُ لُوْطٍ * (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

109. **Ibn Abbas** reported that a man of Banu Bakr b-Lais came to the Prophet and confessed four times that he committed adultery with a woman. He inflicted him 100 stripes, and she was a virgin. Afterwards he demanded his proof against the woman. She said: He has spoken falsehood, by Allah, O Ms. of Allah. So he was inflicted the sentence of slander. —*Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ رَجُلًا مِنْ بَنِيْ بَكْرِ بْنِ لَيْثٍ اَتَى النَّبِيَّ صلعم فَاَقَرَّ اَنَّهُ زَنٰى بِامْرَاَةٍ اَرْبَعَ مَرَّاتٍ فَجَلَدَهُ مِائَةً وَ كَانَ بِكْرًا ثُمَّ سَاَلَهُ الْبَيِّنَةَ عَلَى الْمَرْاَةِ فَقَالَتْ كَذَبَ وَاللّٰهِ يَا رَسُوْلَ اللّٰهِ فَجَلَدَ حَدَّ الْفِرْيَةِ * (اَبُوْدَاوُدَ)

110. **Ayesha** reported: When my excuse was revealed 1204

عَنْ عَائِشَةَ قَالَتْ لَمَّا نَزَلَ عُذْرِيْ

1203. All the four Imams are unanimous on the point that such guilty man shall not be killed and that a lesser punishment shall be meted out to him. The killing has been mentioned here by way of threat. The animal, however, shall be killed.

1204. My excuse was revealed means that the verse clearing me of blasphemy and proving my innocence was revealed. Some people attributed the sin of adultery to

the Holy Prophet took his stand on the pulpit and proclaimed it. When he came down from the pulpit, he passed order on the two men and the woman. So they were given the prescribed sentence.

—*Abu Daud.*

قَامَ النَّبِيُّ صلعم عَلَى الْمِنْبَرِ فَذَكَرَ ذٰلِكَ فَلَمَّا نَزَلَ مِنَ الْمِنْبَرِ اَمَرَ بِالرَّجُلَيْنِ وَ الْاِمْرَاَةِ فَضُرِبُوا حَدَّهُمْ * (اَبُوْدَاوُد)

111. **Nafe'** reported that Safiyah-bn-Abu Obaid informed him that a slave out of the slaves of the Estate committed adultery with a slave-girl belonging to the fifth portion (of booty). He forced her till he broke off (the veil of virginity). Omar flogged him and he did not flog her on account of the fact that he forced her. —*Bukhari.*

عَنْ نَافِعٍ اَنَّ صَفِيَّةَ بِنْتَ اَبِي عُبَيْدٍ اَخْبَرَتْهُ اَنَّ عَبْدًا مِنْ رَقِيْقِ الْاِمَارَةِ وَقَعَ عَلٰى وَلِيْدَةٍ مِنَ الْخُمُسِ فَاسْتَكْرَهَهَا حَتّٰى اقْتَضَّهَا فَجَلَدَهُ عُمَرُ وَ لَمْ يَجْلِدْهَا مِنْ اَجْلِ اَنَّهُ اسْتَكْرَهَهَا * (اَلْبُخَارِيُّ)

112. **Ibn Abbas and Abu Hurairah** reported that the Ms. of Allah said: The Almighty and Glorious Allah will not look at a man who comes to a man (with lust), or to a woman from her back.

—*Tirmizi (Rare).*

عَنِ ابْنِ عَبَّاسٍ وَ اَبُوْ هُرَيْرَةَ قَالَا اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ لَا يَنْظُرُ اللّٰهُ عَزَّ وَ جَلَّ اِلٰى رَجُلٍ اَتٰى رَجُلًا اَوِ امْرَاَةً فِيْ دُبُرِهَا * اَلتِّرْمِذِيُّ (غَرِيْبٌ)

113. **Same** reported that he said: Whoso comes to an animal (with lust), there is no ordained sentence on him.[1205]

—*Tirmizi, Abu Daud.*

عَنْهُ اَنَّهُ قَالَ مَنْ اَتٰى بَهِيْمَةً فَلَا حَدَّ عَلَيْهِ * (اَلتِّرْمِذِيُّ وَ اَبُوْدَاوُد)

Hazrat Ayeshah. At this, the Holy Prophet was doubtful about her chastity. Thereafter Allah sent down revelation clearing Ayesha of all doubts and charges. The two men who were flogged 80 times for slander were Mustah and Hasan-b-Sabet and the woman was Hamnah-b-Hajarh.

1205. Tirmizi reported from Sufyan-as-Saori that he said that this tradition on

114. **Obadah-b-Swamet** reported that the Ms. of Allah said: Enforce the ordained sentences of Allah among near and distant (relatives), and no slander of a slanderer should overtake you. 1206 —*Ibn Majah.*

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اَقِيْمُوْا حُدُوْدَ اللهِ فِى الْقَرِيْبِ وَ الْبَعِيْدِ وَلَا تَأْخُذْكُمْ فِى اللهِ لَوْمَةُ لَائِمٍ * (اِبْنُ مَاجَةَ)

115. **Ibn Omar** reported that the Ms. of Allah said: To establish an ordained sentence out of the ordained sentences of Allah is better than rain for 40 nights in the cities of Allah. —*IbnMajah, Nisai from Abu Hurairah.*

عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللهِ صلعم قَالَ اِقَامَةُ حَدٍّ مِّنْ حُدُوْدِ اللهِ خَيْرٌ مِّنْ مَطَرِ اَرْبَعِيْنَ لَيْلَةً فِىْ بِلَادِ اللهِ * (اِبْنُ مَاجَةَ وَالنَّسَائِىُّ عَنْ اَبِىْ هُرَيْرَةَ)

116. **Yezid-b-Nuaim-b-Hajjal** from his father reported that Ma'ez-b-Malek was an orphan in the care of my father. He committed adultery with a slave-girl of the tribe. My father said to him: Come to the Ms. of Allah and inform him what you have done, so that he may forgive you; and verily he is intending that, hoping that some way will be found for him. He came to him and said: O Ms. of Allah, verily I have committed adultery, so establish on me the ordinance

عَنْ يَزِيْدَ بْنِ نُعَيْمِ بْنِ هَزَّالٍ عَنْ اَبِيْهِ قَالَ كَانَ مَاعِزُ بْنُ مَالِكٍ يَتِيْمًا فِىْ حَجْرِ اَبِىْ فَاَصَابَ جَارِيَةً مِنَ الْحَىِّ فَقَالَ لَهُ اَبِىْ ائْتِ رَسُوْلَ اللهِ صلعم فَاَخْبِرْهُ بِمَا صَنَعْتَ لَعَلَّهُ يَسْتَغْفِرُ لَكَ وَ اِنَّمَا يُرِيْدُ بِذٰلِكَ رَجَاءَ اَنْ يَّكُوْنَ لَهُ مَخْرَجًا فَاَتَاهُ فَقَالَ يَا رَسُوْلَ اللهِ اِنِّىْ زَنَيْتُ فَاَقِمْ عَلَىَّ كِتَابَ اللهِ فَاَعْرَضَ عَنْهُ

the subject is more correct than the previous ones (25:106, 107) and was followed by the learned men.

1206. Near and distant means either near and distant relations, or the strong and the weak or near and distant places. This appeal of the Prophet about enforcing this rigorous law of adultery, if followed in modern times, would have solved the problem of women protection.

of Allah. He turned away from him and then he came and said: O Ms. of Allah, verily I have committed adultery, enforce the ordinance of Allah upon me, till he uttered it four times. Then the Ms. of Allah said: Verily you have uttered it four times; then with whom (you committed)? He said: With so and so. He asked: Have you had sexual intercourse with her? 'Yes' said he. He asked: Have you peretrated unto her? 'Yes' said he. He asked: Have you cohabited with her? 'Yes' said he. Then he passed order to stone him to death. He was taken out in a field. When he was being stoned, and he perceived the touch of stone, he became perturbed and went out running. Abdullah-b-Onais met him and his companions overtook him. A bone of a camel was taken for him and he beat him therewith and killed him. Afterwards he came to the Prophet and narrated that to him. He said: Why have you not let him off, so that he might have repented and Allah also have accepted it? —*Abu Daud.*

فَعَادَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ زَنَيْتُ
فَاَقِمْ عَلَيَّ كِتَابَ اللّٰهِ حَتّٰى قَالَهَا اَرْبَعَ
مَرَّاتٍ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّكَ قَدْ
قُلْتَهَا اَرْبَعَ مَرَّاتٍ فَبِمَنْ قَالَ بِفُلَانَةَ قَالَ
هَلْ جَامَعْتَهَا قَالَ نَعَمْ قَالَ هَلْ بَاشَرْتَهَا
قَالَ نَعَمْ قَالَ هَلْ جَامَعْتَهَا قَالَ نَعَمْ فَاَمَرَ
بِهٖ اَنْ يُّرْجَمَ فَاُخْرِجَ بِهٖ اِلَى الْحَرَّةِ
فَلَمَّا رُجِمَ فَوَجَدَ مَسَّ الْحِجَارَةِ فَجَزِعَ
فَخَرَجَ يَشْتَدُّ فَلَقِيَهُ عَبْدُ اللّٰهِ بْنُ اُنَيْسٍ
وَقَدْ عَجَزَ اَصْحَابُهٗ فَنَزَعَ لَهٗ بِوَظِيْفِ
بَعِيْرٍ فَرَمَاهُ بِهٖ فَقَتَلَهٗ ثُمَّ اَتَى النَّبِيَّ
صلعم فَذَكَرَ ذٰلِكَ لَهٗ فَقَالَ هَلَّا تَرَكْتُمُوْهُ
لَعَلَّهٗ اَنْ يَّتُوْبَ فَيَتُوْبَ اللّٰهُ عَلَيْهِ *

(اَبُوْدَاوُدَ)

117. **Mugirah** reported that Sa'ad-b-Obadah said: Had I found a man with my wife, I

عَنِ الْمُغِيْرَةِ قَالَ قَالَ سَعْدُ بْنُ عُبَادَةَ
لَوْ رَاَيْتُ رَجُلًا مَعَ امْرَاَتِيْ لَضَرَبْتُهٗ

would have killed him with sword with its blunt side. This reached the Prophet of Allah who said : Do you wonder at the wrath of Sa'ad ? By Allah, I have got certainly more wrath than him, and Allah has got more wrath than me. And on account of Allah's wrath, He prohibited indecencies of what is open and what is hidden. There is none to whom an excuse is more liking than to Allah. On account of this, He sent warners and bearers of good news. And there is none to whom praise is more due than Allah. On account of this, Allah has promised Paradise.

—*Agreed.*

بِالسَّيْفِ غَيْرَ مُصْفَحٍ فَبَلَغَ ذٰلِكَ رَسُولَ اللّٰهِ صلعم فَقَالَ اَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ وَاللّٰهِ لَاَنَا اَغْيَرُ مِنْهُ وَاللّٰهُ اَغْيَرُ مِنِّي وَمِنْ اَجْلِ غَيْرَةِ اللّٰهِ حَرَّمَ اللّٰهُ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا اَحَدٌ اَحَبُّ اِلَيْهِ الْعُذْرُ مِنَ اللّٰهِ مِنْ اَجْلِ ذٰلِكَ بَعَثَ الْمُنْذِرِينَ وَالْمُبَشِّرِينَ وَلَا اَحَدٌ اَحَبُّ اِلَيْهِ الْمِدْحَةُ مِنَ اللّٰهِ وَمِنْ اَجْلِ ذٰلِكَ وَعَدَ اللّٰهُ الْجَنَّةَ * (مُتَّفَقٌ عَلَيْهِ)

118. **Abu Hurairah** reported that the Prophet said : Verily the Almighty Allah has got wrath, and the believers also has got wrath. The wrath of Allah is that the believer should not commit what Allah has made unlawful. —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِنَّ اللّٰهَ تَعَالٰى يَغَارُ وَاِنَّ الْمُؤْمِنَ يَغَارُ وَغَيْرَةُ اللّٰهِ اَنْ يَاْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللّٰهُ * (مُتَّفَقٌ عَلَيْهِ)

119. **Abu Hurairah** reported that an Aslami came to the Prophet and bore witness four times against himself that he hadcommitted adultery with a woman. Every time he turned away from him. Then he came in front at the fifth time. Whereupon he said :

عَنْ اَبِي هُرَيْرَةَ قَالَ جَاءَ الْاَسْلَمِيُّ اِلٰى نَبِيِّ اللّٰهِ صلعم فَشَهِدَ عَلٰى نَفْسِهِ اَنَّهُ اَصَابَ امْرَاَةً حَرَامًا اَرْبَعَ مَرَّاتٍ كُلُّ ذٰلِكَ يُعْرِضُ عَنْهُ فَاَقْبَلَ فِي الْخَامِسَةِ فَقَالَ

Have you cohabited with her? 'Yes' said he. He enquired—till it penetrated from you unto that in her? 'Yes' said he. He asked: Just as a bodkin enters unto a pot of collyrium or a bucket unto a well? 'Yes' said he. He enquired: Do you know—what is fornication? 'Yes' said he, 'I committed unlawful thing with her—that which a husband does lawfully with his wife. He enquired: What do you intend by this saying? He said: I wish that you should make me pure. Then he passed order about him and he was stoned to death. The Holy Prophet heard two of his companions say—one of the two to his friend—Look to this man whom Allah kept concealed. His soul did not leave him till he was stoned to death the stoning to death of a dog. He remained silent from them and afterwards walked for an hour till he passed by the carcass of an ass with its swollen legs. He asked: Where is so and so? He said: We are the two, O Ms. of Allah. He said: Get down and eat the carcass of this ass. He said: O Prophet of Allah, who will eat this? He said: What you just now gained from

أَنِكْتَهَا قَالَ نَعَمْ قَالَ حَتَّى غَابَ ذَلِكَ
مِنْكَ فِي ذَلِكَ مِنْهَا قَالَ نَعَمْ قَالَ كَمَا يَغِيبُ
الْمِرْوَدُ فِي الْمُكْحُلَةِ وَالرِّشَاءُ فِي الْبِئْرِ قَالَ
نَعَمْ قَالَ هَلْ تَدْرِي مَا الزِّنَا قَالَ نَعَمْ
أَتَيْتُ مِنْهَا حَرَامًا مَا يَأْتِي الرَّجُلُ مِنْ
أَهْلِهِ حَلَالًا قَالَ فَمَا تُرِيدُ بِهَذَا الْقَوْلِ قَالَ
أُرِيدُ أَنْ تُطَهِّرَنِي فَأَمَرَ بِهِ فَرُجِمَ فَسَمِعَ
نَبِيُّ اللهِ صلعم رَجُلَيْنِ مِنْ أَصْحَابِهِ يَقُولُ
أَحَدُهُمَا لِصَاحِبِهِ انْظُرْ إِلَى هَذَا الَّذِي
سَتَرَ اللهُ عَلَيْهِ فَلَمْ تَدَعْهُ نَفْسُهُ حَتَّى رُجِمَ
رَجْمَ الْكَلْبِ فَسَكَتَ عَنْهُمَا ثُمَّ سَارَ سَاعَةً
مَرَّ بِجِيفَةِ حِمَارٍ شَائِلٍ بِرِجْلِهِ فَقَالَ أَيْنَ
فُلَانٌ وَ فُلَانٌ فَقَالَ نَحْنُ ذَانِ يَا رَسُولَ اللهِ
فَقَالَ انْزِلَا فَكُلَا مِنْ جِيفَةِ هَذَا الْحِمَارِ
فَقَالَ يَا نَبِيَّ اللهِ مَنْ يَأْكُلُ مِنْ هَذَا
قَالَ فَمَا نِلْتُمَا مِنْ عِرْضِ أَخِيكُمَا آنِفًا

the honour of your brother is more hienous than to devour it? By One is whose hand there is my life, he is certainly now in the rivers of Paradise being immerged therein. 1207

—*Abu Daud.*

120. **Abu Hurairah** reported that Sa'ad-b-Ubadah said: Had I found a man with my wife, I would not have touched him till I would have brought four witnesses. 'Yes' said the Prophet. He said: Never, by One who sent you with truth, I would have certainly hastened to kill him before that (proof). The Ms. of Allah said: Hear what your chief says that he (Sa'ad) is too enraged, I am more enraged than him and Allah is more enraged than me. 1208

—*Muslim.*

347w. **Sayeed-b-Sa'ad** reported that Sa'ad-b-Ubadah came to the Prophet with a man who was diseased and emaciated among the tribesmen. He was detected in adultery with a slave-girl out of their slave-girls. Then the Holy Prophet said: Take for him one bunch wherein there are 100 lashes and beat him once.

—*Sharhi Sunnat.*

اَشَدُّ مِنْ اَكْلٍ مِنْهُ وَالَّذِي نَفْسِي بِيَدِهٖ
اِنَّهُ الْاٰنَ لَفِي اَنْهَارِ الْجَنَّةِ يَنْغَمِسُ فِيْهَا *

(اَبُوْدَاوٗدَ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ سَعْدُ بْنُ
عُبَادَةَ لَوْ وَجَدْتُ مَعَ اَهْلِيْ رَجُلًا لَمْ اَمَسَّهٗ
حَتّٰى اٰتِيَ بِاَرْبَعَةِ شُهَدَاءَ قَالَ رَسُوْلُ اللّٰهِ
صلعم نَعَمْ قَالَ كَلَّا وَالَّذِيْ بَعَثَكَ بِالْحَقِّ
اِنْ كُنْتُ لَاُقَاتِلُهٗ بِالسَّيْفِ قَبْلَ ذٰلِكَ
قَالَ رَسُوْلُ اللّٰهِ صلعم اسْمَعُوْا اِلٰى مَا يَقُوْلُ
سَيِّدُكُمْ اِنَّهٗ لَغَيُوْرٌ وَاَنَا اَغْيَرُ مِنْهُ
وَاللّٰهُ اَغْيَرُ مِنِّيْ * (مُسْلِمٌ)

عَنْ سَعِيْدِ بْنِ سَعْدٍ قَالَ اَنَّ سَعْدَ بْنَ عُبَادَةَ
اَنَّ سَعْدَ بْنَ عُبَادَةَ اَتَى النَّبِيَّ صلعم
بِرَجُلٍ كَانَ فِي الْحَيِّ مُخْدَجٍ سَقِيْمٍ فَوَجَدَ
عَلٰى اَمَةٍ مِنْ اِمَائِهِمْ يَخْبُثُ بِهَا
فَقَالَ النَّبِيُّ صلعم خُذُوْا لَهٗ عِثْكَالًا فِيْهِ
مِائَةُ شِمْرَاخٍ فَاضْرِبُوْهُ ضَرْبَةً *

(شَرْحُ السُّنَّةِ)

1207. The Quran refers to this in verse 49:12Q,
1208. This is anger against untruth.

348w. **Amr-b-al-As** reported: I heard the Ms. of Allah say: There is no people among whom adultery becomes wide-spread but are overtaken with famine, and there is no people among whom bribery becomes wide-spread but are overtaken with fear. —*Ahmad.*

عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ مَا مِنْ قَوْمٍ يَظْهَرُ فِيهِمُ الزِّنَا إِلَّا أُخِذُوا بِالسَّنَةِ وَمَا مِنْ قَوْمٍ يَظْهَرُ فِيهِمُ الرِّشَا إِلَّا أُخِذُوا بِالرُّعْبِ * (أحمد)

349w. **Ibn Abbas** and Abu Hurairah reported that the Ms. of Allah said: Cursed is he who commits the action of the people of Lot. *Razin* narrated it. In a narration from *Ibn Abbas* by him—Ali burnt them both and Abu Bakr threw a wall upon them. [1209]

عَنِ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صلعم قَالَ مَلْعُونٌ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ رَوَاهُ رَزِينٌ وَفِي رِوَايَةٍ لَهُ عَنِ ابْنِ عَبَّاسٍ أَنَّ عَلِيًّا أَحْرَقَهُمَا وَأَبَا بَكْرٍ هَدَمَ عَلَيْهِمَا حَائِطًا *

SECTION 11

1210. Theft.

Theft deprives a man of one's hard-earned money and property. Therefore it is an encroachment upon the property of a man without any justifiable reason and causes unrest in a society. Thieves are a menance to peaceful society and are looked upon with terror. With a view to put them under guard, stricter measure has been ordained. The Quran says—And as for the man who steals and the woman who steals cut off their hands as a punishment for what they have done, an exemplary punishment from Allah; and Allah is Mighty, Wise. But whoso repents after his transgression and reforms himself, Allah will turn to him mercifully, for Allah is Forgiving, Merciful—5:38, 39Q. If theft is committed

1209 In case a man is found cohabiting with another's wife, the first can lawfully be killed according to the majority of learned jurists provided the case is proved by four witnesses. If it is not proved, there is no killing.

for the second time, the second hand shall be cut off, and if for the third time, one leg shall be cut off, and if for the fourth time the other leg shall be cut off (25:127). Theft which calls for cutting shall be in relation to such property which is in careful protection of a man. According to Imam Abu Hanifa, theft of 10 dirhams (approximately Rs. 2/8/-) or its equivalent property calls for cutting, but according to Imam Shafeyi theft of ¼th of a dinar or 3 dirhams (nearly 12 as) or its equivalent property calls for cutting. In the light of the present day civilization, cutting of bodily lims for crimes appears both barbarous and cruel. Owing to this notion, the records of thieves and dacoits are growing in number and no amount of police vigilance can check crimes of thefts and burglaries. It is satisfactory to note that owing to this extreme punishment there is practically a stop to these crimes in countries governed by the law of Islam specially in Arabia. If a criminal dares to commit such crimes repeatedly, he becomes dangerous to the society and as such Islam deprives him of his bodily limbs so that he may not move and repeat such crimes.

No cutting. There is no cutting of hand in case of thefts in the houses of relatives within prohibited degrees, nor for theft committed in a journey, expedition or holy war—(25:127), nor nor theft committed by a servant or slave—25:133, 353w ; nor for criminal misappropiation ;—25:127 ; nor theft committed by a marauder or dacoit (25:126).

عَنْ عَائِشَةَ عَنِ النَّبِيِّ صلعم قَالَ لَا تُقْطَعُ يَدُ السَّارِقِ إِلَّا بِرُبُعِ دِينَارٍ فَصَاعِدًا * (مُتَّفَقٌ عَلَيْهِ)

121. **Ayesha** reported from the Holy Prophet who said : The hand of a thief shall not be cut off except for ¼th of a dinar and upwards. —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ قَطَعَ النَّبِيُّ صلعم يَدَ سَارِقٍ فِي مِجَنٍّ ثَمَنُهُ ثَلَاثَةُ دَرَاهِمَ * (مُتَّفَقٌ عَلَيْهِ)

122. **Ibn Omar** reported that the Prophet cut off the hand of a thief for a shield, price of which was three dirhams. —*Agreed.*

123. **Abu Hurairah** reported from the Prophet who said: Allah has cursed the thief who steals an egg, (his hand shall be cut off) and who steals a rope, his hand shall be cut off. 1211

—*Agreed.*

عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ لَعَنَ اللّٰهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ * (مُتَّفَقٌ عَلَيْهِ)

124. **Rafe'-b-Khadiz** reported from the Prophet who said: There is no cutting in ripe fruits and white dates.

—*Malek, Tirmizi, Abu Daud, Nisai.*

عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ صلعم قَالَ لَاقَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ * (مَالِكٌ وَالتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ)

125. **Amr-b-Shuaib** reported that the Messenger of Allah was asked about hanging fruit. He replied: Whoever steals anything therefrom after it is protected by a fencing and it reaches the value of a shield, there is cutting upon him.

—*Abu Daud, Nisai.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ رَسُوْلِ اللّٰهِ اَنَّهُ سُئِلَ عَنِ الثَّمَرِ الْمُعَلَّقِ قَالَ مَنْ سَرَقَ مِنْهُ شَيْئًا بَعْدَ اَنْ تُؤْوِيَهُ الْجَرِيْنُ فَبَلَغَ ثَمَنَ الْمِجَنِّ فَعَلَيْهِ الْقَطْعُ * (اَبُوْدَاوُدَ وَالنَّسَائِيُّ)

126. **Jaber** reported that the Prophet said: There is no cutting upon a marauder. Whoso commits a wide-spread riot, is not of us. 1212

—*Abu Daud.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَيْسَ عَلَى الْمُنْتَهِبِ قَطْعٌ وَمَنِ انْتَهَبَ نُهْبَةً مَشْهُوْرَةً فَلَيْسَ مِنَّا * (اَبُوْدَاوُدَ)

127. **Same** reported that the Prophet said: There is no cutting

عَنْهُ عَنِ النَّبِيِّ صلعم قَالَ لَيْسَ

1211. It appears that for less than ¼th. of a dinar, the hand of a thief has been ordered to be cut off. It is however explained by saying that egg or rope referred here was not less in value than the fixed standard. Some however say that this was prevalent at the beginning of Islam before the verse of cutting was revealed.

1212. Fruits meant here are fruits of trees. Imam Abu Hanifa applies this principle

over a treacherous man, or arioter or one who causes dislocation of hand. 1218 —*Tirmizi, Nisai, Ibn Majah and Darimi* narrated it. And he narrated in *Sharhi Sunnat* that Safwan-b-Umayyah came to Medina and slept in the mosque and prepared his sheet as pillow. Then a thief came and stole his sheet. Safwan overtook him and came with him to the Ms. of Allah. He passed order for cutting off his hand. Safwan said: I did not wish this. It is a charity for him. Then the Ms. of Allah said: Why did you (not tell him) before you came with him? *Ibn Majah narrated like it from Abdullah -b-Safwan, and Darimi from Ibn Abbas.*

عَلٰى خَائِنٍ وَلَا مُنْتَهِبٍ وَلَا مُخْتَلِسٍ قَطْعٌ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَرَوٰى فِي شَرْحِ السُّنَّةِ اَنَّ صَفْوَانَ بْنَ اُمَيَّةَ قَدِمَ الْمَدِيْنَةَ فَنَامَ فِي الْمَسْجِدِ وَتَوَسَّدَ رِدَاءَهُ فَجَاءَ سَارِقٌ وَاَخَذَ رِدَاءَهُ فَاَخَذَهُ صَفْوَانُ فَجَاءَ بِهِ اِلٰى رَسُوْلِ اللّٰهِ صلعم فَاَمَرَ اَنْ تُقْطَعَ يَدُهُ فَقَالَ صَفْوَانُ اِنِّيْ لَمْ اُرِدْ هٰذَا هُوَ عَلَيْهِ صَدَقَةٌ فَقَالَ رَسُوْلُ اللّٰهِ صلعم فَهَلَّا قَبْلَ اَنْ تَاْتِيَنِيْ بِهِ وَرَوٰى نَحْوَهُ ابْنُ مَاجَةَ عَنْ عَبْدِ اللّٰهِ بْنِ صَفْوَانَ وَالدَّارِمِيُّ عَنِ ابْنِ عَبَّاسٍ -

128. **Bosr-b-Artah** reported: I heard the Ms of Allah say: Hand shall not be cut off in Jihad. —*Tirmizi, Darimi, Abu Daud, Nisai.*

عَنْ بُسْرِ بْنِ اَرْطَاةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ لَا تُقْطَعُ الْاَيْدِيْ فِي الْغَزْوِ اَلتِّرْمِذِيُّ وَالدَّارِمِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ)

in case of milk, meat and other food stuffs which are liable to speedy damage. He also holds that for such negligible things as grass, fruits, fish, oil, salt and other things, there shall be no cutting. If the sloten property is given as a gift by the owner subsequent to theft, the hand of the thief shall not be cut off. Contrary is the opinion of Imam Shafeyi and Ahmad.

1218. Imam Shafeyi acts up to this tradition. Imam Abu Hanifa holds, however,

عَنْ جَابِرٍ قَالَ جِيءَ بِسَارِقٍ إِلَى النَّبِيِّ صلعم قَالَ اقْطَعُوهُ فَقُطِعَ ثُمَّ جِيءَ بِهِ الثَّانِيَةَ فَقَالَ اقْطَعُوهُ فَقُطِعَ ثُمَّ جِيءَ بِهِ الثَّالِثَةَ فَقَالَ اقْطَعُوهُ فَقُطِعَ ثُمَّ جِيءَ بِهِ الرَّابِعَةَ فَقَالَ اقْطَعُوهُ فَقُطِعَ فَأُتِيَ بِهِ الْخَامِسَةَ فَقَالَ اقْتُلُوهُ فَانْطَلَقْنَا بِهِ فَقَتَلْنَاهُ ثُمَّ اجْتَرَرْنَاهُ فَأَلْقَيْنَاهُ فِي بِئْرٍ وَرَمَيْنَا عَلَيْهِ الْحِجَارَةَ * (أَبُوْدَاوُدَ وَالنَّسَائِيُّ)

123. **Jaber** reported that a thief was brought to the Prophet. He said: Cut him (his hand). And then it was cut. He was brought for the second time. He said: Cut him (his hand). Then it was cut off. Afterwards he was brought for the third time. He said: Cut him (his leg). And then it was cut off. Afterwards he was brought for the fourth time. He said: Cut him (his leg) and then it was cut off. He was then brought for the fifth time. He said: Kill him. So we took and killed him. Afterwards we dragged him and threw him in to a well and threw stones over him [1214]

—*Abu Daud, Nisai.*

عَنْ فُضَالَةَ بْنِ عُبَيْدٍ قَالَ أُتِيَ رَسُولُ اللهِ صلعم بِسَارِقٍ فَقُطِعَتْ يَدُهُ ثُمَّ أَمَرَ بِهَا فَعُلِّقَتْ فِي عُنُقِهِ * (التِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

130. **Fuzalah-b-Obaid** reported that a thief was brought to the Prophet and his hand was cut off. Afterwards he passed order about it, and it was hung up in his neck. —*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عَنْ أَبِي أُمَيَّةَ الْمَخْزُومِيِّ أَنَّ النَّبِيَّ

131. **Abu-Omayyah-al Makhjumi** reported that a burglar

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that for a theft for the third time, the thief shall be imprisoned till he dies or makes full repentance. It is said that the companions also are unanimous in this matter as above.

1214. Kitabi says that this tradition has been abrogated by the traditions (25:43,79) stating that except for three things, murder, fornication and apostacy, killing is unlawful. Some say that the thief was renegade or creator of dissension in the world. Murder may also be meted out from a political point of view.

was brought before the Holy Prophet. He made a confession, but no property was found with him. Then the Ms. of Allah asked: What property of yours have you stolen? He said: 'Yes'! He repeated it twice or thrice every time making confession. Then he passed order about him and he was cut off (hand). Then he was brought and the Ms. of Allah said to him: Seek forgiveness to Allah and make repentance to Him. He said: I seek forgiveness of Allah and make repentance to Him. Then the Messenger of Allah said thrice: O Allah, return to him.

—*Abu Daud, Nisai, Ibn Majah.*

132. **Abu Hurairah** reported that the Ms. of Allah said: Jesus, son of Mary, saw a man committing theft. Jesus, son of Mary, asked him: Have you committed theft? He said: Never; by One who has got no deity but He. Jesus said: I believe in Allah and I have falsified myself. —*Muslim.*

133. **Abu Hurairah** reported that the Prophet said: When a slave steals, sell him though for a 'nash'. 1215

—*Abu Daud, Nisai, Ibn Majah.*

صلعم أُتِيَ بِلِصٍّ قَدِ اعْتَرَفَ اعْتِرَافًا وَلَمْ يُوجَدْ مَعَهُ مَتَاعٌ فَقَالَ لَهُ رَسُولُ اللهِ صلعم مَا إِخَالُكَ سَرَقْتَ قَالَ بَلَى فَأَعَادَ عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا كُلَّ ذَلِكَ يَعْتَرِفُ فَأَمَرَ بِهِ فَقُطِعَ وَجِيءَ بِهِ فَقَالَ لَهُ رَسُولُ اللهِ صلعم اسْتَغْفِرِ اللهَ وَتُبْ إِلَيْهِ فَقَالَ اسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ فَقَالَ رَسُولُ اللهِ صلعم اللّٰهُمَّ تُبْ عَلَيْهِ ثَلَاثًا *

(أَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم رَأَى عِيسَى بْنُ مَرْيَمَ رَجُلًا يَسْرِقُ فَقَالَ لَهُ عِيسَى بْنُ مَرْيَمَ سَرَقْتَ قَالَ كَلَّا وَالَّذِي لَا إِلَهَ إِلَّا هُوَ فَقَالَ عِيسَى آمَنْتُ بِاللهِ وَكَذَّبَتْ نَفْسِي * (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم إِذَا سَرَقَ الْمَمْلُوكُ فَبِعْهُ وَلَوْ بِنَشٍّ -

(أَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

1215. Nash' is equivalent to 20 dirhams. According to Imams Malek, Shafeyi

134. **Ayesha** reported that a thief was brought to the Ms. of Allah. He cut him off (his hand). They said: We did not consider that you would take this measure about him. He said: Had she been Fatimah, I would have certainly cut off her (hand) [1216] —*Nisai*

عَنْ عَائِشَةَ قَالَتْ أُتِيَ رَسُولُ اللّٰهِ صلعم بِسَارِقٍ فَقَطَعَهُ فَقَالُوا مَا كُنَّا نَرَاكَ تَبْلُغُ بِهِ هٰذَا قَالَ أَمَا كَانَتْ فَاطِمَةُ لَقَطَعْتُهَا * (النَّسَائِيُّ)

135. **Abu Zarr** reported that the Ms. of Allah told me: O Abu Zarr. I said: Present to thy service, O Ms. of Allah, and fortune to thee. He said: How shall you be when death will overtake men, [1217] and a house (meaning grave) will be acquired in exchange of a slave. I replied: Allah and His Messenger know best. He said: You should take to patience. Hammad-b-Abi Solaiman said: The hand of one who steals coffin-cloth will be cut off, because he entered the house of the deceased.

—*Abu Daud.*

عَنْ أَبِي ذَرٍّ قَالَ لِي رَسُولُ اللّٰهِ صلعم يَا أَبَا ذَرٍّ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللّٰهِ وَسَعْدَيْكَ قَالَ كَيْفَ أَنْتَ إِذَا أَصَابَ النَّاسَ مَوْتٌ يَكُونُ الْبَيْتُ فِيهِ يَعْنِي الْقَبْرَ قُلْتُ اللّٰهُ وَرَسُولُهُ أَعْلَمُ قَالَ عَلَيْكَ بِالصَّبْرِ قَالَ حَمَّادُ بْنُ أَبِي سُلَيْمَانَ تُقْطَعُ يَدُ النَّبَّاشِ لِأَنَّهُ دَخَلَ عَلَى الْمَيِّتِ بَيْتَهُ * (أَبُوْدَاوُد)

350w. **Abdullah-b-Abdur Rahman** reported that the Prophet said: There is no cutting for hanging fruits, or for a

عَنْ عَبْدِ اللّٰهِ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ لَا قَطْعَ فِي ثَمَرٍ مُعَلَّقٍ وَلَا فِي حَرِيسَةِ جَبَلٍ فَإِذَا آوَاهُ الْمَرَاحُ

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and Ahmad, the hand of a slave thief shall be cut off, but Imam Abu Hanifa holds that in case he steals the things of his master or his mistress, his hand shall not be cut off.

1216. The thief was a relative of the Ms. of Allah So the people conjectured that he would show kindness to him As the Holy Prophet was in embodiment of justice, he meted out the same punishment to him like other men He emphasised also the fact that in doing justice, no discrimination shall be made between man and man.

1217. 'How shall you be when death will overtake men' means as follows. When

mountainous animal ; but when a ladder of ascent and a fencing protect it, then there is cutting for what reaches the value of a shield. —*Malek.*

351w. **Abu Salamah** reported from Abu Hurairah that the Ms. of Allah said about a thief : If he steals, cut off his hand. If he steals again, cut off his leg. If he steals again, cut off his (other) hand. If he steals again, cut off his (other) leg.

—*Sharhi Sunnat.*

352w. **Ibn Omar** reported that a man came to Omar with his slave. He said : Cut off his hand as he has stolen the mirror of my wife. Omar said : There is no cutting over him and he is your servant ; he has taken your property. —*Malek.*

وَالْجَرِيْنِ فَالْقَطْعُ فِيْمَا بَلَغَ ثَمَنَ الْمِجَنِّ * (مَالِكٌ)

عَنْ اَبِيْ سَلَمَةَ عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ فِي السَّارِقِ اِنْ سَرَقَ فَاقْطَعُوْا يَدَهُ ثُمَّ اِنْ سَرَقَ فَاقْطَعُوْا رِجْلَهُ ثُمَّ اِنْ سَرَقَ فَاقْطَعُوْا يَدَهُ ثُمَّ اِنْ سَرَقَ فَاقْطَعُوْا رِجْلَهُ * (شَرْحُ السُّنَّةِ)

عَنِ ابْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ اِلٰى عُمَرَ بِغُلَامٍ لَهُ فَقَالَ اقْطَعْ يَدَهُ فَاِنَّهُ سَرَقَ مِرْاٰةً لِاِمْرَاَتِيْ فَقَالَ عُمَرُ لَا قَطْعَ عَلَيْهِ وَهُوَ خَادِمُكُمْ اَخَذَ مَتَاعَكُمْ * (مَالِكٌ)

SECTION 12

1218. Sentence of Wine-drinking.

Wine-drinking was prohibited when the Holy Prophet migrated to Medina. The punishment of drinking wine was not prescribed by the Holy Quran. It is only in Hadis that it is found. In the hadis also, there is no definite sentence ordained for this crime. It varies according to the nature of offence, and the degree of

plague. cholera, small-pox and other serious infectious diseases will break out and death-roles will be high, how men should conduct themselves, whether they should flee away or stay where they will happen to be. Deaths will increase so much that the land for a grave will be dearer than the price of a slave. Regarding a thief stealing a coffin (cloth), Imam Abu Hanifa says that his hands shall not be cut off. The three Imam hold to the contrary.

intoxication and public nuisance created therefor and the recurring habit of drinking. The sentence was sometimes in the form of mild rebuke and sound advice—25:139. Even the drunkard was sometimes let off with no punishment when he was truly repentant of what he had done with a future promise of not doing the same thing again—25:137. In almost all cases of wine-drinking, the Holy Prophet's order of sentence was beating with shoes, sticks and hands—25:13 ',137. This was generally followed during his time and the Khilafat of Abu Bakr, and of Omar in its early part. In case of grave nature where the degree of intoxication was greatest and there was disturbance of public peace, a penalty of 4'1 to 80 stripes was inflicted—25:137. This was resorted to in rare cases. In cases where wine-drinking was attended with adultery and fornication, the highest punishment of death or of 1'0 tripes was meted out to him according to the law of adultery. The highest number of stripes used to be inflicted on habitual drunkards who could not turn away from drinking was 80 tripes. The sin of wine-drinking and specially of habitual drinking is great and its punishment on the Resurrection Day has been noted in the next section. During the latter part of Hazrat Omar's reign, the general law was to inflict 40 to 80 stripes on the drunkards—25:137.

Punishment is not to be inflicted during intoxication, as the object of punishment in the form of reformation is frustrated in that case. It is only when he recovers and gains intellect that the sentence should be executed. In order to prove the offence, two competent witnesses or one confession is necessary.

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136. **Anas** reported that the Holy Prophet beat with staff and shoes for wine-drinking; and Abu Bakr inflicted 40 stripes. In a narration of his from the Prophet: He used to beat for wine-drinking 40 stripes with shoes and stick. —*Agreed.*

عَنْ اَنَسٍ اَنَّ النَّبِيَّ صلعم ضَرَبَ بِالْخَمْرِ بِالْجَرِيْدِ وَ النِّعَالِ وَ جَلَدَ اَبُوْ بَكْرٍ اَرْبَعِيْنَ وَ فِيْ رِوَايَةٍ عَنْهُ عَنِ النَّبِيِّ صلعم كَانَ يَضْرِبُ فِي الْخَمْرِ بِالنِّعَالِ وَ الْجَرِيْدِ اَرْبَعِيْنَ * (مُتَّفَقٌ عَلَيْهِ)

137. **Sayeb-b-Yezid** reported that a drunkard was to be arrested during the time of the Ms. of Allah, during the rule of Abu Bakr and at the beginning of the Caliphate of Omar, and we used to beat him with our hands, shoes and sheets, till (when) it was the end of the rule of Omar, he inflicted 40 stripes; till when they rebelled and transgressed, he inflicted 80 stripes. —*Bukhari.*

عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ كَانَ يُؤْتَى بِالشَّارِبِ عَلَى عَهْدِ رَسُولِ اللّٰهِ صلعم وَإِمْرَةِ أَبِي بَكْرٍ وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ فَنَقُومُ عَلَيْهِ بِأَيْدِينَا وَنِعَالِنَا وَأَرْدِيَتِنَا حَتَّى كَانَ آخِرُ إِمْرَةِ عُمَرَ فَجَلَدَ أَرْبَعِينَ حَتَّى إِذَا عَتَوْا وَفَسَقُوا جَلَدَ ثَمَانِينَ *

(اَلْبُخَارِيُّ)

138. **Ja'ber** reported that the Prophet said: Whoso drinks wine, whip him. If he repeats for the fourth time, kill him. He said: A man was afterwards brought to the Prophet who drank wine for the fourth time. He beat him but did not kill him. —*Tirmizi, Abu Daud from Qabisah.*

عَنْ جَابِرٍ عَنِ النَّبِيِّ صلعم قَالَ إِنْ مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ فَإِنْ عَادَ فِي الرَّابِعَةِ فَاقْتُلُوهُ قَالَ ثُمَّ أُتِيَ النَّبِيُّ صلعم بَعْدَ ذٰلِكَ بِرَجُلٍ قَدْ شَرِبَ فِي الرَّابِعَةِ فَضَرَبَهُ وَلَمْ يَقْتُلْهُ -

(اَلتِّرْمِذِيُّ وَاَبُوْدَاوُد عَنْ قَبِيصَةَ)

139. **Abdur-Rahman-b-Azher** reported: As if I am looking to the Ms. of Allah, when 10! a man who has just drunk wine was brought. He said to the people: Beat him. There were some of them who beat him with shoes, some who beat with stick, and some who beat him with date branches. (Ibn Wahab says: It means fresh date-stick). Then the Ms. of Allah took dust from the ground and threw it in his face. —*Abu Daud.*

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَزْهَرِ قَالَ كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللّٰهِ صلعم إِذَا أُتِيَ بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ فَقَالَ لِلنَّاسِ اضْرِبُوهُ فَمِنْهُمْ مَنْ ضَرَبَهُ بِالنِّعَالِ وَمِنْهُمْ مَنْ ضَرَبَهُ بِالْعَصَا وَمِنْهُمْ مَنْ ضَرَبَهُ بِالْمِيتَخَةِ قَالَ ابْنُ وَهْبٍ يَعْنِي الْجَرِيدَةَ الرَّطْبَةَ ثُمَّ أَخَذَ رَسُولُ اللّٰهِ صلعم تُرَابًا مِنَ الْأَرْضِ فَرَمَى بِهِ فِي وَجْهِهِ *

(اَبُوْدَاوُد)

140. **Abu Hurairah** reported that a man who drank wine was brought to the Prophet. He said: Beat him. There were some of us who beat him with his hand, and some who beat him with his cloth and some who beat him with his shoe. Afterwards he said: Rebuke him. Then they approached him saying: Why did you not fear Allah? Why did you not dread Allah? Why did you not feel ashamed of the Ms. of Allah? Some one of the people said: May Allah put him to disgrace! He said: Don't say like this; don't seek help of the devil for him, but say: O Allah, forgive him and show mercy on him. —*Abu Daud.*

عَنْ اَبِي هُرَيْرَةَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صلعم اُتِيَ بِرَجُلٍ قَدْ شَرِبَ فَقَالَ اضْرِبُوْهُ فَمِنَّا الضَّارِبُ بِيَدِهٖ وَالضَّارِبُ بِثَوْبِهٖ وَالضَّارِبُ بِنَعْلِهٖ ثُمَّ قَالَ بَكِّتُوْهُ فَاَقْبَلُوْا عَلَيْهِ يَقُوْلُوْنَ مَا اتَّقَيْتَ اللّٰهَ مَا خَشِيْتَ اللّٰهَ وَمَا اسْتَحْيَيْتَ مِنْ رَسُوْلِ اللّٰهِ فَقَالَ بَعْضُ الْقَوْمِ اَخْزَاكَ اللّٰهُ قَالَ لَا تَقُوْلُوْا هٰكَذَا لَا تُعِيْنُوْا عَلَيْهِ الشَّيْطٰنَ وَلٰكِنْ قُوْلُوْا اَللّٰهُمَّ اغْفِرْ لَهٗ اَللّٰهُمَّ ارْحَمْهُ * (اَبُوْدَاوُدَ)

141. **Ibn Abbas** reported that a man drank wine and became intoxicated. He was thrown rolling in the street. He was then taken to the Ms. of Allah. When he came near the house of Abbas, he got off suddenly and went to Abbas and stuck to him (for pleading). That was mentioned to the Prophet who only smiled and said: Has he done this? He did not pass any order about him. —*Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ قَالَ شَرِبَ رَجُلٌ فَسَكِرَ فَلُقِيَ يَمِيْلُ فِي الْفَجِّ فَانْطَلَقَ بِهٖ اِلٰى رَسُوْلِ اللّٰهِ صلعم فَلَمَّا حَاذَى دَارَ الْعَبَّاسِ انْفَلَتَ فَدَخَلَ عَلَى الْعَبَّاسِ فَالْتَزَمَهٗ فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ صلعم فَضَحِكَ وَقَالَ اَفَعَلَهَا وَلَمْ يَاْمُرْ فِيْهِ بِشَيْءٍ * (اَبُوْدَاوُدَ)

142. **Omar-b-Sayeed an Nakheyi** reported: I heard Ali-b-Abi-Taleb say: I used not to execute an ordained sentence on

عَنْ عُمَيْرِ بْنِ سَعِيْدٍ النَّخَعِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ اَبِيْ طَالِبٍ يَقُوْلُ مَا

anybody and then he died but I felt in myself something therefrom except a drunkard; and verily if he died (owing to sentence), I gave him compensation, and that is because the Ms. Allah did not enforce it. —*Agreed.*

كُنْتُ لَا أُقِيمُ عَلَى أَحَدٍ حَدًّا فَيَمُوتُ فَأَجِدُ فِي نَفْسِي مِنْهُ شَيْئًا إِلَّا صَاحِبَ الْخَمْرِ فَإِنَّهُ لَوْ مَاتَ وَدَيْتُهُ وَذَلِكَ أَنَّ رَسُولَ اللَّهِ صلعم لَمْ يَسُنَّهُ * (مُتَّفَقٌ عَلَيْهِ)

143. **Omar-b-al-Khattah** reported that a man, named Abdullah, was given the title of 'ass'. He used to excite laughter of the Prophet, while he would be giving him floggings for wine-drinking. He was one day brought, and he passed order about him and he was flogged. A man from the people said: O Allah, curse him. How frequently is he brought! Then the Ms. of Allah said: Curse him not; by Allah, I was not aware that he loved Allah and His Messenger. —*Bukhari.*

عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَجُلًا اسْمُهُ عَبْدُ اللَّهِ يُلَقَّبُ حِمَارًا كَانَ يُضْحِكُ النَّبِيَّ صلعم وَكَانَ النَّبِيُّ صلعم قَدْ جَلَدَهُ فِي الشَّرَابِ فَأُتِيَ بِهِ يَوْمًا فَأَمَرَ بِهِ فَجُلِدَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ اللَّهُمَّ الْعَنْهُ مَا أَكْثَرَ مَا يُؤْتَى بِهِ فَقَالَ النَّبِيُّ صلعم لَا تَلْعَنُوهُ فَوَاللَّهِ مَا عَلِمْتُ أَنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ * (الْبُخَارِيُّ)

144. **Abu Hurairah** reported that a man who drank wine was brought before the Prophet. He said: Beat him. There were some of us who beat with his hand and some who beat with his shoes and some with his sheet. When he went away, some one of the people said: May Allah put him to disgrace! He said: Don't say thus; don't seek the help of the devil for him. —*Bukhari.*

عَنْ أَبِي هُرَيْرَةَ قَالَ أُتِيَ النَّبِيُّ صلعم بِرَجُلٍ قَدْ شَرِبَ فَقَالَ اضْرِبُوهُ فَمِنَّا الضَّارِبُ بِيَدِهِ وَالضَّارِبُ بِنَعْلِهِ وَالضَّارِبُ بِثَوْبِهِ فَلَمَّا انْصَرَفَ قَالَ بَعْضُ الْقَوْمِ أَخْزَاكَ اللَّهُ قَالَ لَا تَقُولُوا هٰكَذَا لَا تُعِينُوا عَلَيْهِ الشَّيْطَانَ - (الْبُخَارِيُّ)

353w. **Saoreb-b-Zaid Al-Dailami** reported that Omar held consultation about the ordained sentence of wine-drinking. Ali said to him: My decision is that you should flog them 80 times; and verily when he drinks, he becomes intoxicated, and when he becomes intoxicated, he muses; and when he muses, he fabricates falsehood. Then Omar flogged him 80 times as the ordained sentence of wine-drinking. —*Malek.*

عن ثور بن زيد الديلمي قال ان عمر استشار في حد الخمر فقال له علي ارى ان نجلده ثمانين جلدة فانه اذا شرب سكر و اذا سكر هذى و اذا هذى افترى فجلد عمر في حد الخمر ثمانين - (مالك)

SECTION 13

1219. Wine.

(a) **Prohibition:** Wine-drinking has been declared unlawful by the Holy Quran and Hadis. While the Holy Prophet was at Mecca, it was not strictly prohibited. It was only deprecated at that time as the verse shows: O you who believe! don't go near prayer when you are intoxicated until you know what you say—4:43Q. Thereafter the verse definitely prohibiting wine-drinking was revealed. It runs thus: O you who believe! intoxicants... are only an uncleanliness, the devil's work; shun it therefore that you may be successful—5:90Q. On the day when the prohibition was proclaimed, the lanes and streets of Medina were seen filled up with wine and wine-bottles. Even the very pots and jars in which wine were kept were declared unlawful for a time. This prohibition has been emphasised in traditions (6:177,224w; 34:15,17:28; 33:18), and traditions of this section. Besides drinking, use of wine has also been discouraged. In medicines, wine should be avoided as far as possible (25:162), because wine itself is a disease. It is no excuse that a little quantity of wine does no harm as the Holy Prophet said: That of which a large quantity intoxicates is unlawful in its little quantity—25:155. Cold climate also

is no excuse for wine-drinking—25:161. It appears, however, that in cases when dead-bodies are lawful to save life, wine is also lawful. Trading in wine is also prohibited—25:166.

(b) **Reasons of Prohibition**. There are manifold reasons for prohibition of intoxicating liquors. Wine is injurious from both temporal and spiritual points of view. **Temporal**—(i) It covers intellect and power of discerning right from wrong. There is no act which a man cannot commit when he loses his sense and wisdom. This temporary covering over the intellectual region has got necessary repercussion on mind which can produce many diseases hitherto unknown to a drunkard. (ii) Wine irritates and rouses the bodily limbs, but that is for a very short period. This irritation is inevitably followed by paralysis and complete collapse resulting in major cases in heart failures. Many cases have been reported in medical journals that death by Neumonia were the inevitable results of many habitual drunkards.

(ii) It is also a veritable evil from economic point of view, as it forms a chief source of the drainage of money from the coffers of a drunkard. The Quran deprecates this unnecessary drainage of money by saying : Verily those who spend extravagantly are the brothers of the devils (17:27Q). **Spiritual**—(i) wine is the mother of all sins—29:404w. There is no sin which a drunkard cannot commit when he loses intellect, because he loses his power of control and self-restraint and lets loose the god of Cupid to satisfy his sexual luxury. This is extremely harmful for the onward march of soul towards progress. (ii) It keeps a man off from remembrance of Allah which is the object of man's creation in this world. (iii) It no less contributes to the incitement of enmity and hatred between fellow-beings which are bad both from temporal and spiritual points of views. The Quran supports the above views saying : The devil only desires to cause enmity and hatred to spring up in your midst by means of intoxicants and games of chances, and to keep you off from the remembrance of Allah, and from prayer ; will you then desist—5:91Q.

In short, the harms done by wine-drinking are greater than its benefits. The Holy Quran testifies to this assertion in.

unequivocal terms and instructs us to follow what stands heavier when good and evil of a thing is measured. The Quran says : They ask you about intoxicants and games of chance. Say : In both of them there is a great sin and means of profit for men, but their sin is greater than their profit—2:219Q.

Punishment in the Next World. There are great many traditions in this and other sections which threaten the drunkards and specially habitual drunkards with punishment in the Next World. A drunkard will drink the impurites of the Hell-dwellers—25:150. His prayer will not be accepted for 40 days from the date of drink—25:154, and his repentance is not usually accepted. He will drink hot water—25:355Q. A habitual drunkard has been condemned even with deprivation of Pradise—25:163, as he is no better than an idol-worshipper by denying Allah's command—24:164.

Other Contents. Card-playing and games of chance are unlawful —25:162 ; disobedience to parents and a man's encouraging prostitution discouraged—25:163, 354w ; Prophet is an universal guide and a mercy—25:355w ; severer of blood-tie and a believer in sorcery will get no Paradise—25:356w.

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145. **Abu Hurairah** reported that the Prophet said : Wine is from these two trees—date and grape-plants.

—*Muslim.*

عَنْ اَبِي هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ النَّخْلَةِ وَ الْعِنَبَةِ * (مُسْلِمٌ)

146. **Ibn Omar** reported that Omar delivered sermon upon the pulpit of the Ms. of Allah and said : The prohibition of wine has been revealed, and that is made of five things : Grapes, date, wheat, barley and honey ; and wine is what covers intellect.

—*Bukhari.*

عَنِ ابْنِ عُمَرَ (رض) قَالَ خَطَبَ عُمَرُ عَلٰى مِنْبَرِ رَسُوْلِ اللّٰهِ صلعم فَقَالَ اِنَّهٗ قَدْ نَزَلَ تَحْرِيْمُ الْخَمْرِ وَهِيَ مِنْ خَمْسَةِ اَشْيَاءَ الْعِنَبِ وَ التَّمْرِ وَ الْحِنْطَةِ وَ الشَّعِيْرِ وَ الْعَسَلِ وَ الْخَمْرُ مَاخَامَرَ الْعَقْلَ - (اَلْبُخَارِيُّ)

147. **Anas** reported : Wine was prohibited when it was

عَنْ اَنَسٍ قَالَ لَقَدْ حُرِّمَتِ الْخَمْرُ

made unlawful, and we do not find wine of grapes but little, and the common thing of our wine was fresh and dry dates.

—*Bukhari.*

148. **Ayesha** reported that the Ms. of Allah was asked about Bet'e and it is intoxicating beverage of honey. He said: Verily every drink which intoxicates is unlawful —*Agreed.*

149. **Ibn Omar** reported that the Ms. of Allah said: Every intoxicant is wine, and every intoxicant is unlawful. Whoso drinks wine in this world and dies while continuing in it, and does not return penitently, will not get drink in the next world. —*Muslim.*

150. **Jaber** reported that a man came from Yemen and asked the Prophet about wine of corn called Mizr which they drank in their land. Prophet said: Is it intoxicating? 'Yes' said he. He said: Every intoxicant is unlawful. Verily there is a covenant upon Allah for him who drinks intoxicating drugs that He will give him drink from Tinatul Khabal. They asked: O Ms. of Allah, what is Tinatul Khabal? He said: The sweat of the inmates of the fire or juice (of impurities) of the inmates of the fire. —*Muslim.*

حِيْنَ حُرِّمَتْ وَمَا نَجِدُ خَمْرَ الْاَعْنَابِ اِلَّا قَلِيْلًا وَعَامَّةُ خَمْرِنَا الْبُسْرُ وَالتَّمْرُ *

(اَلْبُخَارِيُّ)

عَنْ عَائِشَةَ قَالَتْ سُئِلَ رَسُوْلُ اللّٰهِ صلعم عَنِ الْبِتْعِ وَهُوَ نَبِيْذُ الْعَسَلِ فَقَالَ كُلُّ شَرَابٍ اَسْكَرَ فَهُوَ حَرَامٌ - (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا لَمْ يَتُبْ لَمْ يَشْرَبْهَا فِي الْاٰخِرَةِ -

(مُسْلِمٌ)

عَنْ جَابِرٍ اَنَّ رَجُلًا قَدِمَ مِنَ الْيَمَنِ فَسَاَلَ النَّبِيَّ صلعم عَنْ شَرَابٍ يَشْرَبُوْنَهُ بِاَرْضِهِمْ مِنَ الذُّرَةِ يُقَالُ لَهُ الْمِزْرُ فَقَالَ النَّبِيُّ صلعم اَوَ مُسْكِرٌ هُوَ قَالَ نَعَمْ قَالَ كُلُّ مُسْكِرٍ حَرَامٌ اِنَّ عَلَى اللّٰهِ عَهْدًا لِمَنْ يَشْرَبُ الْمُسْكِرَ اَنْ يَسْقِيَهُ مِنْ طِيْنَةِ الْخَبَالِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا طِيْنَةُ الْخَبَالِ قَالَ عَرَقُ اَهْلِ النَّارِ اَوْ عُصَارَةُ اَهْلِ النَّارِ - (مُسْلِمٌ)

151. **Abu Qatadah** reported that the Holy Prophet prohibited the mixing of dry dates and fresh dates and the mixing of dry grapes and dry dates, and the mixing of fresh and green dates. He said: Prepare Nabiz from each separately. —*Muslim.*

عَنْ اَبِي قَتَادَةَ اَنَّ النَّبِيَّ صلعم نَهٰى عَنْ خَلِيْطِ التَّمْرِ وَ الْبُسْرِ وَعَنْ خَلِيْطِ الزَّبِيْبِ وَالتَّمْرِ وَعَنْ خَلِيْطِ الزَّهْرِ وَ الرُّطَبِ وَقَالَ انْتَبِذُوْا كُلَّ وَاحِدٍ عَلٰحِدَةٍ ـ (مُسْلِمٌ)

152. **Anas** reported that the Prophet was asked whether condiment could be prepared from wine. 'No' said he. —*Muslim.*

عَنْ اَنَسٍ اَنَّ النَّبِيَّ صلعم سُئِلَ عَنِ الْخَمْرِ تُتَّخَذُ خَلًّا فَقَالَ لَا * (مُسْلِمٌ)

153. **Wael al-Hazrami** reported: Tareq-b-Suwaid asked the Prophet about wine. He prohibited it and said: Verily I prepare it for medicine. He said: It is not medicine but a disease. —*Muslim.*

عَنْ وَائِلٍ الْحَضْرَمِيِّ اَنَّ طَارِقَ ابْنِ سُوَيْدٍ سَاَلَ النَّبِيَّ صلعم عَنِ الْخَمْرِ فَنَهٰاهُ فَقَالَ اِنَّمَا اَصْنَعُهَا لِلدَّوَاءِ فَقَالَ اِنَّهٗ لَيْسَ بِدَوَاءٍ لٰكِنَّهٗ دَاءٌ * (مُسْلِمٌ)

154. **Abdullah-b-Omar** reported that the Ms. of Allah said: Whoso drinks wine, Allah will not accept his prayer for 40 days. If he makes repentance, Allah also will turn to Him; and if he repeats, Allah will not accept his prayer for 40 days. If he makes repentance, Allah also will turn to him; and if he repeats, Allah will not accept his prayer for 40 days. If he again makes repentance, Allah will turn to him. If he repeats for the fourth time, Allah will not accept his prayer for 40 days. If

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ شَرِبَ الْخَمْرَ لَمْ يَقْبَلِ اللّٰهُ لَهٗ صَلٰوةَ اَرْبَعِيْنَ صَبَاحًا فَاِنْ تَابَ تَابَ اللّٰهُ عَلَيْهِ فَاِنْ عَادَ لَمْ يَقْبَلِ اللّٰهُ لَهٗ صَلٰوةَ اَرْبَعِيْنَ صَبَاحًا فَاِنْ تَابَ تَابَ اللّٰهُ عَلَيْهِ فَاِنْ عَادَ لَمْ يَقْبَلِ اللّٰهُ لَهٗ صَلٰوةَ اَرْبَعِيْنَ صَبَاحًا فَاِنْ تَابَ تَابَ اللّٰهُ عَلَيْهِ فَاِنْ عَادَ الرَّابِعَةَ لَمْ يَقْبَلِ اللّٰهُ لَهٗ صَلٰوةَ اَرْبَعِيْنَ صَبَاحًا فَاِنْ

he makes repentance, Allah will not accept it and He will give his drink from the river of impurities. —*Tirmizi, Nisai, Ibn Majah.*

155. **Jaber** reported that the Ms. of Allah said: What intoxicates in greater quantity is unlawful also in its small quantity. —*Tirmizi, Abu Daud. Ibn Majah.*

156. **Ayesha** reported from the Ms. of Allah who said: What is intoxicating up to Farq [1221] is unlawful even in its handful. *Tirmizi, Abu Daud, Ahmad.*

157 **Nu'man-b-Bashir** reported that the Ms. of Allah said: Verily there is wine from maize, and wine from barley, and wine from dry-dates and wine from dry grapes, and wine from honey. —*Abu Daud, Ibn Majah, Tirmizi (Rare).*

158. **Abu Sayeed al Khodri** reported that there was wine of an orphan with us. When the 'Food' [1222] was revealed, I asked the Ms. of Allah about

تَابَ لَمْ يَتُبِ اللّٰهُ عَلَيْهِ وَسَقَاهُ مِنْ نَهْرِ الْخَبَالِ *

(اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ مَا اَسْكَرَ كَثِيْرُهُ فَقَلِيْلُهُ حَرَامٌ *

(اَلتِّرْمِذِيُّ وَاَبُوْ دَاوُدَ وَابْنُ مَاجَةَ)

عَنْ عَائِشَةَ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ مَا اَسْكَرَ مِنْهُ الْفَرَقُ فَمِلْءُ الْكَفِّ مِنْهُ حَرَامٌ * (اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْ دَاوُدَ)

عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ مِنَ الْحِنْطَةِ خَمْرًا وَمِنَ الشَّعِيْرِ خَمْرًا وَمِنَ التَّمْرِ خَمْرًا وَمِنَ الزَّبِيْبِ خَمْرًا وَمِنَ الْعَسَلِ خَمْرًا

(اَلتِّرْمِذِيُّ وَاَبُوْ دَاوُدَ وَابْنُ مَاجَةَ)

(غَرِيْبٌ)

عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ كَانَ عِنْدَنَا خَمْرٌ لِيَتِيْمٍ فَلَمَّا نَزَلَتِ الْمَائِدَةُ سَاَلْتُ

1221. 'Farq' means 8 Indian seers.

1222. The verse 'Food' was revealed prohibiting wine. This was revealed at Medinah. The revelant portion is—O those who believe! verily intoxicants, games of chance etc. are unlawful out of the impure actions of the devil. Shun it, therefore, that you may be successful (5:90Q).

it and said: Verily it belongs an orphan. He said: Throw it to flow. —*Tirmizi.*

159. **Anas** reported from Abu Talha that he asked: O Ms. of Allah, verily I purchased wine for the orphans under my care. He said: Flow out the wine and break down the wine vessels [1223] —*Tirmizi.*

160. **Omme Salamah** reported that the Ms. of Allah prohibited every intoxicant and exciting food [1224] —*Abu Daud.*

161. **Dailamah . al-Humairi** reported: I asked: O Ms. of Allah, verily we are in a cold land, and we are to do hard works therein, and we prepare wine from this wheat which gives us strength in our works and in the chill of our cities. He said: Does it intoxicate? 'Yes' said I. He said: Give it up. I said: Verily the people can not give it up. He said: If they do not give it up, fight with them. —*Abu Daud.*

162. **Abdullah-b-Amr** reported that the Ms. of Allah prohibited intoxicants, games of chance, card-playing and Gobairah [1225] and he said: Every intoxicant is unlawful.—*Abu Daud.*

رَسُولَ اللهِ صلعم عَنْهُ وَ قَالَتْ إِنَّهُ لِيَتِيمٍ فَقَالَ اهْرِقِيهِ (التِّرْمِذِيُّ)

عَنْ أَنَسٍ عَنْ أَبِي طَلْحَةَ أَنَّهُ قَالَ يَا نَبِيَّ اللهِ إِنِّي اشْتَرَيْتُ خَمْرًا لِأَيْتَامٍ فِي حَجْرِي قَالَ أَهْرِقِ الْخَمْرَ وَ اكْسِرِ الدِّنَانَ * (التِّرْمِذِيُّ)

عَنْ أُمِّ سَلَمَةَ قَالَتْ نَهَى رَسُولُ اللهِ صلعم عَنْ كُلِّ مُسْكِرٍ وَ مُفَتِّرٍ - (أَبُودَاوُدَ)

عَنْ دَيْلَمٍ الْحِمْيَرِيِّ قَالَ قُلْتُ يَا رَسُولَ اللهِ إِنَّا بِأَرْضٍ بَارِدَةٍ وَ نُعَالِجُ فِيهَا عَمَلًا شَدِيدًا وَ إِنَّا نَتَّخِذُ شَرَابًا مِنْ هٰذَا الْقَمْحِ نَتَقَوَّى بِهِ عَلَى أَعْمَالِنَا وَ عَلَى بَرْدِ بِلَادِنَا قَالَ هَلْ يُسْكِرُ قُلْتُ نَعَمْ قَالَ فَاجْتَنِبُوهُ قُلْتُ إِنَّ النَّاسَ غَيْرُ تَارِكِيهِ قَالَ إِنْ لَمْ يَتْرُكُوهُ قَاتِلُوهُمْ - (أَبُودَاوُدَ)

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صلعم نَهَى عَنِ الْخَمْرِ وَ الْمَيْسِرِ وَ الْكُوبَةِ وَ الْغُبَيْرَاءِ وَ قَالَ كُلُّ مُسْكِرٍ حَرَامٌ - (أَبُودَاوُدَ)

1223. This was prevalent before the verse of wine was revealed.
1224. Mufatter is that thing which irritates and excites the body, brain and heart. Its ultimate result is worst.
1225. Gobairah is a kind of wine.

163. **Ibn Omar** reported that the Ms. of Allah said : There are three for whom Paradise has been prohibited—a habitual drunkard, one disobedient to parents, and a careless husbandman 1226 who established impurity in his family. —*Ahmad, Nisai.*

عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ ثَلٰثَةٌ قَدْ حَرَّمَ اللّٰهُ عَلَيْهِمُ الْجَنَّةَ مُدْمِنُ الْخَمْرِ وَالْعَاقُّ وَالدَّيُّوْثُ الَّذِيْ يُقِرُّ فِيْ اَهْلِهِ الْخُبْثَ (اَحْمَدُ وَالنَّسَائِيُّ)

164. **Ibn Abbas** reported that the Ms. of Allah said : If the habitual drunkard dies, he meets Allah like one who worships idols. —*Ahmad, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مُدْمِنُ الْخَمْرِ اِنْ مَاتَ لَقِيَ اللّٰهَ تَعَالٰى كَعَابِدِ وَثَنٍ ۔

(اَحْمَدُ وَابْنُ مَاجَةَ)

165. **Abu Musa** reported that he used to say : I don't differentiate whether I drink wine or worship these idols besides Allah 1227 —*Nisai.*

عَنْ اَبِيْ مُوْسٰى اَنَّهٗ كَانَ يَقُوْلُ لَا اُبَالِيْ اِنْ شَرِبْتُ الْخَمْرَ اَوْ عَبَدْتُ هٰذِهِ السَّارِيَةَ دُوْنَ اللّٰهِ ۔ (اَلنَّسَائِيُّ)

166. **Anas** reported that the Prophet cursed ten about wine—one who squeezes it, one who is engaged for squeezing it, one who drinks it, one who carries it, one to whom it is carried, one who gives it to drink, one who sells it, one who devours its price, one who purchases it and one for whom it is purchased. —*Tirmizi, Ibn Majah.*

عَنْ اَنَسٍ قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صلعم فِي الْخَمْرِ عَشَرَةً عَاصِرَهَا وَمُعْتَصِرَهَا وَشَارِبَهَا وَحَامِلَهَا وَالْمَحْمُوْلَةَ اِلَيْهِ وَسَاقِيَهَا وَبَائِعَهَا وَاٰكِلَ ثَمَنِهَا وَالْمُشْتَرِيْ لَهَا وَالْمُشْتَرٰى لَهٗ ۔ (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

354w. **Abdullah-b-Amr** reported from the Prophet who said :

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ

1226. Dayyus is a man who sees an unlawful thing being committed by members of his family but does not prohibit them from so doing. 'Impurity' here means unlawful thing such as prostitution and any other thing held by Shariat as unlawful.

1227. This means that the sin of habitual wine drinking is nearly equal to setting up partnership with God.

One who is disobedient to parents, unkind to the poor, harsh after charity, and a habitual drunkard shall not enter paradise. —*Darimi.*

صلعم قَالَ لَا يَدْخُلُ الْجَنَّةَ عَاقٌّ وَلَا قَمَّارٌ وَلَا مَنَّانٌ وَلَا مُدْمِنُ خَمْرٍ - (اَلدَّارِمِيُّ)

355w. **Abu Omamah** reported that the Ms. of Allah said: Verily the Almighty Allah sent me as a mercy for all the worlds, a guide for all the worlds; and my Almighty and Glorious Lord ordered me to abolish drums and musical instruments and idols, and gallows and affairs of the Days of Ignorance. My Lord, Almighty and Glorious, promised: By My honour, no servant out of My servants drinks a cup of wine but I will give him drink like it from hot water (of Hell); and none gives it up out of My fear but I will give him drink from the Holy Fountain. —*Ahmad.*

عَنْ اَبِي اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اللّٰهَ بَعَثَنِي رَحْمَةً لِّلْعَالَمِيْنَ هُدًى لِّلْعَالَمِيْنَ وَ اَمَرَنِي رَبِّي عَزَّ وَ جَلَّ بِمَحْقِ الْمَعَازِفِ وَ الْمَزَامِيْرِ وَ الْاَوْثَانِ وَ الصُّلْبِ وَ اَمْرِ الْجَاهِلِيَّةِ وَ حَلَفَ رَبِّي عَزَّ وَ جَلَّ بِعِزَّتِي لَا يَشْرَبُ عَبْدٌ مِنْ عَبِيْدِي جُرْعَةً مِنْ خَمْرٍ اِلَّا سَقَيْتُهُ مِنَ الصَّدِيْدِ مِثْلَهَا وَلَا يَتْرُكُهَا مِنْ مَخَافَتِي اِلَّا سَقَيْتُهُ مِنْ حِيَاضِ الْقُدْسِ - (اَحْمَدُ)

355w. **Abu Musa al Ash'ari** reported that the Ms. of Allah said: There are three who will not enter Paradise—a habitual drunkard, one who cuts of blood-tie and one who believes in sorcery. —*Ahmad.*

عَنْ اَبِي مُوْسَى الْاَشْعَرِيِّ عَنِ النَّبِيِّ صلعم قَالَ ثَلَاثَةٌ لَا يَدْخُلُ الْجَنَّةَ مُدْمِنُ الْخَمْرِ وَقَاطِعُ الرَّحِمِ وَ مُصَدِّقٌ بِالسِّحْرِ - (اَحْمَدُ)

SECTION 14

1228. Minor Crimes (تعـــذير).

Ta'zir means prohibition. Technically it means an offence for which punishment has not been prescribed by the Holy Quran

and Hadis. It is entirely left in the hands of the judges and magistrates who are at liberty to determine the extent and form of punishment in each case with reference to the circumstances. The main object is correction and reformation of the offender. If, instead of reformation, there is recurrence of the offence, a sterner measure is justifiable. The sentence of minor crimes may include slight beating, rebuke, imprisonment and imposition of fine. It is said by Imam Abu Hanifa that the greatest number of floggings in such cases is 39, and the lowest three.

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167 **Abu Bordah-b-Niyar** reported from the Prophet who said: Stripes more than ten shall not be inflicted except for an ordained crime out of the ordained crimes of Allah

—*Agreed.*

عَنْ اَبِي بُرْدَةَ بْنِ نِيَارٍ عَنِ النَّبِيِّ صلعم قَالَ لَا يُجْلَدُ فَوْقَ عَشْرِ جَلَدَاتٍ اِلَّا فِي حَدٍّ مِنْ حُدُودِ اللّٰهِ ـ (مُتَّفَقٌ عَلَيْهِ)

168. **Abu Hurairah** reported from the Prophet who said: When any of you beats, let him guard the face.

—*Abu Daud.*

عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ اِذَا ضَرَبَ اَحَدُكُمْ فَلْيَتَّقِ الْوَجْهَ ـ (اَبُوْدَاوٗد)

169. **Ibn Abbas** reported from the Prophet who said: When a man says to a man—'O Jew', inflict on him 20 stripes, and when he says—'O devil', inflict on him 20 stripes. And whoso has sexual intercourse with a woman within prohibited degrees, kill him. —*Tirmizi* (Rare).

عَنْ عَبَّاسٍ عَنِ النَّبِيِّ صلعم قَالَ اِذَا قَالَ الرَّجُلُ لِلرَّجُلِ يَا يَهُودِيُّ فَاضْرِبُوْهُ عِشْرِيْنَ وَ اِذَا قَالَ يَا مُخَنَّثُ فَاضْرِبُوْهُ عِشْرِيْنَ وَ مَنْ وَقَعَ عَلٰى ذَاتِ رَحِمٍ فَاقْتُلُوْهُ اَلتِّرْمِذِيُّ (غَرِيْبٌ)

CHAPTER XXVI

SECTION 1

1229. Government and Administration.

(a) **What is the necessity of a government ?** Some individuals make up a family, some families a society, some societies a nation, and some nations or societies constitute a government. The importance of the establishment of a government lies in the fact that when conflicting and clashing interests arise among the different nations and societies, there must be a paramount power to quell these disturbances and restore law and order. In absence of any supreme power or central authority, the animosities between rival groups grow ahead and develop into regular strifes, feuds and frequent blood-sheds. This was exactly the case in pre-Islamic Arabia when there were internecine quarrels and long-drawn battles between tribes and tribes with no central authority to control these unruly elements. It was the Prophet who welded together the heterogeneous elements into one homogeneous whole and founded a common-wealth with himself as the supreme authority of the land. He unified all the tribes unner a common banner, the banner of Islam and formed a Shariat, a code of all codes without any distinction of class and creed. The land of daily strifes and feuds was turned by establishment of a well-administered government into a land of Paradise.

(b) **Which peoples are blessed with the reins of a government ?** God blesses those peoples with the responsibility of a government who are just and good. The Quran says : As for the land, My righteous servants will inherit it. This is a message to a people who are righteous—21:105Q. So there is a distinct and clear message from the Greatest God that the righteous and just will hold the reins of government of a land. In another verse, it has been said that the government goes to a people who answer the distressed and the oppressed and remove their evils. The Quran says : Or,

who answers the distressed one when he calls upon him, and removes the evil and He will make you successors in the land—35:39Q. Allah said to Abraham : I will make you a leader of men. He asked : And of my offspring ? He said : My covenant does not include the unjust—2:214Q. God says in the Quran reminding us of His promise : Allah has promised to those of you who believe and do good that He will certainly make them rulers in the earth as He made rulers those before them—24:55Q. Thus this verse prophesies the establishment of the kingdom of Islam. It has been repeated in 27:82Q, 35:39Q, 20:423w, 425w. Then when a good and righteous people or nation is invested with ruling authority, it continues in them so long as they remain just and maintain peace in the land. The Quran says in support of this theory : Verily Allah does not change the condition of a people until they themselves change their own conditions (13:11Q). God says in another verse : It may be that your Lord will destroy your enemy and make you rulers in the land. Then He will see you how you act—7:129Q. The Prophet said : He will try you how you act—2:42. The Quran says : And He it is who has made successors in the land and raised some of you above others in ranks that He might try you by what He has given you—6:166Q. And your Lord is self-sufficient, Lord of mercy. If He pleases, He may take you off and make whom He pleases successors after you, even as He raised you up from the seed of another people—6:134Q. He (God) causes such of His servants to inherit it (land) as He chooses—7:128Q.

From the above verses, it is abundantly clear that the righteous servants of God who are just and kind are given ruling powers and administrative charges. They continue to hold the reigns of a government till they remain righteous and just. As soon as they fall into evil ways, become engrossed in luxuries and injoy oppression on the subjects under their care, there arise signs of their down-fall till they are totally crushed to give place to a new people who are more just and righteous. As is the rise and fall of an individual, so is the rise and fall of a nation. In this way, history repeats itself. When the ruling powers before Islam were degenerated and forgot their duties, when the Ceasars and Chosroes were steeped in cruel tortures on subjects, God was pleased to raise the

Muslim people to rule over a major portion of the globe and to carry justice. Indeed they were acclaimed as harbingers of peace by the down-trodden and the oppressed. The Muslims were thus the masters of the world so long as they were just and righteous. As soon as they fell from the higher standard of justice and morality, they were replaced by a still more just people. It is now in the hands of the Muslims themselves to regain the lost administrative powers by becoming united, righteous and just and remaining steadfast to their Quran and Hadis.

(c) **What form of government is favoured by Islam?** The Quran itself laid down, 14 hundred years ago, about the form of Government. It says: And their government is by counsel among themselves—42:38Q. Here the government with a council has been emphasised. Islam, at the same time, did not forget to place one man at the supreme command responsible for efficient administration of the country. That man is elected by the people from the people for the people on the widest possible franchise. It did not lay down that the son of a king would be a king or that ruling authority would continue in a hereditary line quite distinct from the common people. Thus it is seen that Islam gave a good-bye to monarchical form of government on the hereditary or dynastic basis but established in its stead true democratic form of government by electing the best available man in the Estate as a ruler assisted by a consultative body composed of the best pious men available. How far it is successful as a method, the modern democratic tendencies of the world have proved. The man will be selected not on the speculative basis but on his proved past services and proved integrity of character and piety. The Quran lays the basis of this selection in this verse: The most honourable of you near Allah is the most righteous of you—(49:13Q). In this sense, the Prophet prohibited his followers to invest any woman or boy with ruling authority. In Islam, there is no bar of a slave or a commoner to become a king if he is duly elected to the office of the head of the Common wealth. Even a negro slave, if placed in command, must be obeyed according to a saying of the Prophet—1:108. Thus the widest democratic form of government with an elected chief at its head is the rule in Islam. The Prophet established

the little common wealth of Islam when he migrated to Medina comprising the Jews, the Muslims and the people of Medina with himself as its head. This continued till his death. He did not nominate his successor, but Hazrat Abu Bakr was elected to be the first Caliph in Islam. After Abu Bakr's death, Omar was elected and assumed the title of Ameerul-Mu'menin (Commander of the Faithful). In this way the heads continued to be elected till it was replaced unfortunately by hereditary kingship. We find in history that there were no regular legislative assemblies attached to a Muslim government to make laws for the efficient administration of a country. The reason is obvious. The Quran, Hadis and Fiqh gave a complete code of laws, a social code, a rural code, a political code, an economical code, a criminal code, civil code and a religions code. Indeed it is a code of life, a perfect code adaptable to the people of all ages and climes. Hence no legislation in Islam is necessary and consequently no need of legislative councils. What is required is only a council of ministers to appear and interpret the laws according to circumstances. Thus though Islam sanctioned democratic form of government, it was not for legislation but for carrying on administration according to the true spirit of Islam.

The council of ministers were to give counsels. The Quran makes compulsory to take counsels from the ministers. It says: Take counsel from them in the affair—3:15Q. Give to one another counsels of goodness and piety—58:9Q. The Holy Prophet also had had his council of ministers who were always consulted in important measures. There is another peculiarity in Islamic form of government. It is a government mixed with religion. The divorce of politics from morality and godless diplomacy do not find support in Islam. The temporal and spiritual head was centered in the same person. The most pious man was the head of the Commonwealth and Imam of the mosque. This statesman-like policy of the Prophet has now been abandoned by the modern Sultans and Caliphs and consequently there is degenaration in morality and uprightness resulting ultimatey in the loss of temporal and spiritual powers. Unless the Prophet's method is adopted, there will always be the inevitable

clash among the clergy, the ruling authorities and the legislators.

(d) **Allegiance to the elected Ameer.** As soon as an Ameer is elected by a majority of votes, all in the country must owe allegiance to him. It is compulsory and binding on the part of everyman in the government. The Quran declares: Obey Allah, and obey the Apostle and those in authority from among you—4:59Q. Oath of allegiance in outward forms is essential for ordered and peaceful government. The oath of allegiance prescribed by the Quran is the following: We will not serve anyone but God, we will not steal, we will not commit adultery, we will not kill our children, we will not slander, we will not disobey the Prophet (now the elected chief) in anything that is right—60:12Q. Compare the modern oath of allegiance to this form and see which is better. The binding character of the oath of allegiance has been stressed in another verse: Surely those who swear allegiance to you (Prophet) do but swear allegiance to Allah, the hand of Allah is upon their hands; so whoever breaks, he breaks it only to the injury of his own soul—48:10Q. According to the above form, the Prophet took oaths of allegiance whenever there arose a commotion in the minds of his companions. These were called Baitur Redwan at Hudaibiyyah and Baitul Aqaba at Mecca. Even women are allowed to come to take oath of allegiance—60:12Q.

The Prophet repeatedly declared that even if a negro slave be placed in command, he must be obeyed—2:108, 109. If a subsequent Caliph or Ameer declares himself at the head of the government, allegiance can not be taken away from the first chief. An attempt at compromise should be made if a quarrel arises. If it fails, the aggressor must be killed with his followers by a regular fight—26:15. The Quran says: And if two parties of the believers quarrel, make peace between them but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if he returns, make peace between them with justice and act equitably. Surely Allah loves those who act equitably—49:9Q. The question is how far the oath of allegiance should extend. According to

the Prophet, every grievance of the subjects must first be communicated to the state authorities for redress without broadcasting it abroad with a ting of disloyalty. The Quran prohibits this: And when there come to them news of scarcity and fear, they spread it abroad, and if they had referred it to the Apostle and to those in authority among them etc—4:83Q. Allegiance is also due to an Ameer even if his actions may not be liking to some individuals—26:18. It is only in case of an order for commission of sins that allegiance must be shaken off (26:18), because God's law cannot be broken. If the Muslim Ameer does not promulgate prayer, obedience is not compulsory—26:21, 24. But when the right of men are not duly restored, obedience to the Ameer still subsists—26:26. Except in these cases, the head of a Governmet should be obeyed even though he belongs to a foreign faith. A non-Muslim king therefore falls under the above descriptions. The Prophet said: Whoever disobeys the king, disobeys the Prophet —26:1. He also said that one who dies without allegiance is a rebel and dies a death of the Days of Ignorance—26:20, 25. He who disgraces a ruler, disgraces Allah—26:31.

(e) **Some rules for the guidance of the Caliphs.** Administration is the most onerous task and greatest responsibility is placed on its chief. He is either a shadow of Allah or a viceroy (khalifa) of Allah, or a devil according he is just or unjust. Consequently, there is a great merit in good and just administration and a great sin in bad and unjust administration. In order to be a good ruler, he must have, before his mind's eye, the following things. (1) He shall take the world as a temporary resting place for preparation for the everlasting next world. (2) He shall try therefore by just administration to acquire as much religious merits as possible before his death. (3) He shall take himself as a mere servant of the people and a trustee for his subjects. These things, if kept by a ruler constantly in mind, will go to make him the most successful man in administration. A ruler shall observe also the following rules. (1) He shall love for his subjects what he loves for himself. (2) His door should always remain open for hearing grievances and for redress of wrongs. (3) Justice coupled with mercy shall be the key note of administrative policies. (4) If the ruler is a Muslim, he shall

observe the religions rites of Islam. (5) His ministers must be pious, truthful and sincere. (6) He must have strict eye on the Govt. officers. (7) He shall frame rules for prompt and speedy trials. (8) He shall look to every community with an eye of equality so far as justice is concerned. (9) The people under administrative charge shall be governed according to their respective laws (25:91). Muslims shall be governed according to the laws of the Quran, Hadis and rules of equity and justice—23:74.

(f) **Merits of good rule and sin for bad rule.** The Prophet declared that a just Sultan is the shadow of Allah on earth—26 57. He will remain under the shade of Allah on the Resurrection Day very near to Him—26:43,51. The Caliphs are really representatives of the Prophet so far as the kingdom of God on earth is concerned. Therefore they should turn to Allah and His Prophet for light and guidance. Allah is kind to a ruler who is kind to his subjects—26:26. Negligence of duties on the part of a ruler will make himself to lose Paradise—26:25. Every ruler will appear before God handcupped for rendering accounts of his administration till he is let off for satisfactory answers—26:35. Allah will not speak with a king who was prone to falsehoods—26 40.

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1. **Abdullah-b-Omar** reported that the Messenger of Allah said: Behold! each one of you is a king, and each one of you will be asked about his subjects. A leader is a king over the people, and he will be asked about his subjects; a man is a king over the members of his household and he will be asked about his subjects; a woman is a queen over the members of the household of her husband and of his children, and she will be asked about them; a servant of a man is a king over

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ فَالْاِمَامُ الَّذِيْ عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلٰى اَهْلِ بَيْتِهِ وَهُوَ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ وَالْمَرْاَةُ رَاعِيَةٌ عَلٰى اَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُوْلَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ

the property of his master, and he will be asked about it. Behold! each one of you is a king, and each one of you will be asked about his subjects. 1230 —*Agreed.*

عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ *

(مُتَّفَقٌ عَلَيْهِ)

2. **Abdur Rahman-b-Samorah** reported that the Messenger of Allah said: Don't seek to rule because if it is given to you for asking, you will be entrusted to it; and if it is given to you without asking, you will be aided therein 1231 —*Agreed.*

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صلعم لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ مَسْئَلَةٍ وُكِلْتَ إِلَيْهَا وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْئَلَةٍ أُعِنْتَ عَلَيْهَا *

(مُتَّفَقٌ عَلَيْهِ)

3. **Abu Hurairah** reported that the Messenger of Allah said: You will soon covet for administration, but it will soon be a repentance on the Resurrection Day. How good then is the suckling woman, and how bad is the weaning woman! 1232

—*Bukhari.*

عَنْ أَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ إِنَّكُمْ سَتَحْرِصُوْنَ عَلَى الْإِمَارَةِ وَسَتَكُوْنُ نَدَامَةً يَوْمَ الْقِيٰمَةِ فَنِعْمَ الْمُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ *

(اَلْبُخَارِيُّ)

4. **Abdullah-b-Omar** reported: I heard the Messenger of Allah

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ سَمِعْتُ

1230. How excellent is the teaching of the Ms. of Allah. Everyone has been made responsible for members and things under his charge. Even a wife has been given the high position of a queen of the household. The servant has not been neglected. He is the guardian of the household properties in his charge. If these instructions would have been followed literally, the world would have solved its various complex problems in a way which has hitherts not heen approached by politicians of any clime.

1231. The task of administration is very difficult and without the help of God, it can not be carried on. Hence to seek to rule is bad.

1232. If means that leadership and administrative powers are sweet at the beginning like a suckling woman who gets relish in being suckled. Their ends are however bitter when they are snatched away. The king is then like the weaning woman to whom weaning is quite distasteful. In other wards, leadership and ruling power should not be sought. There is a great responsibility therein.

say: There is no man who is appointed by Allah to look after the subjects and who afterwards does not come down to them with admonition except that he will not find fragrance of Paradise. 1283 —*Agreed.*

سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللهُ رَعِيَّةً فَلَمْ يَحُطْهَا بِنَصِيحَةٍ إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ * (مُتَّفَقٌ عَلَيْهِ)

5. **Ayesha** reported that the Prophet said: O Allah! whoso is given power over any of the affairs of my people and then he gives trouble to them, give trouble to him; and whoso is given power over any of the affairs of my people and then he shows mercy to them, show mercy to him. 1284 —*Muslim.*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللهِ صلعم اَللّٰهُمَّ مَنْ وُلِّيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيْهِ وَمَنْ وُلِّيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ فَارْفُقْ بِهِ - (مُسْلِمٌ)

6. **Abu sayeed** reported that the Messenger of Allah said: Allah did not send any Prophet, nor did He invest any with ruling power but for whom there were two ministers—one minister who enjoins good and gives impetus to carry it out, and another who enjoins evil and goads thereto; and one innocent is he whom Allah protects 1285 —*Bukhari.*

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللهِ صلعم مَا بَعَثَ اللهُ مِنْ نَبِيٍّ إِلَّا اسْتَخْلَطَ مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بِطَانَتَانِ بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَ تَحُضُّهُ عَلَيْهِ وَ بِطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَ تَحُضُّهُ عَلَيْهِ وَ الْمَعْصُومُ مَنْ عَصَمَهُ اللهُ * (اَلْبُخَارِيُّ)

1283. In other words the negligent ruler will not enter Paradise.

1284. If appears from this invocation of the Prophet that the government of an alien race under whom Providence has placed the Muslims will go on well if the Muslim subjects are given a fair deal in all departments of administration. If, however they neglect their legitimate rights, there will always be trouble and unrest within the country.

1285. It is clear from this hadis that every king has got two camps, one camp of friends and another camp of enemies. Good and evil stand for angel and devil respectively. Angel guides one towards good and the devil towards evil. In this crisis of life, only the guidance of the Quran and Hadis is to be followed.

7. **Abu Bakrah** reported: When it reached the Prophet that the Persians had enthroned a daughter of the Chosroe as queen over them, he said: Never shall a people prosper who appoints a woman to conduct their affairs. 1286

عَنْ اَبِي بَكْرَةَ قَالَ لَمَّا بَلَغَ رَسُولَ اللّٰهِ صلعم اِنَّ اَهْلَ الْفَارِسِ قَدْ مَلَّكُوا عَلَيْهِمْ بِنْتَ كِسْرٰى قَالَ لَنْ يُّفْلِحَ قَوْمٌ وَلَّوْا اَمْرَهُمْ اِمْرَاَةً * (اَلْبُخَارِيُّ)

8. **A'yed-b Amr** reported that he heard the Messenger of Allah say: Verily the worst thing in administration is rebellion. 1287

عَنْ عَائِذِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ اِنَّ شَرَّ الرِّعَاءِ الْحُطَمَةُ * (مُسْلِمٌ)

Muslim.

9. **Ka'ab-b-Ojrah** reported that the Prophet said to me: I seek refuge to Allah for you from the administration of the fools. 1288 He asked: What is that, O Ms. of Allah? He said: There will soon come some rulers after me. Whoso will visit them and hold their falsehood as true and help them in their oppression, they are not of me, and I am not of them; and they can never come to the Fountain 1289 for me. Whoso will not call on them and hold their falsehood as true and help them in their oppression they are of me and I am

عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ قَالَ لِي رَسُولُ اللّٰهِ صلعم اُعِيذُكَ بِاللّٰهِ مِنْ اِمَارَةِ السُّفَهَاءِ قَالَ وَمَا ذَاكَ يَا رَسُولَ اللّٰهِ قَالَ اُمَرَاءُ سَيَكُونُونَ مِنْ بَعْدِي مَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ بِكَذِبِهِمْ وَاَعَانَهُمْ عَلٰى ظُلْمِهِمْ فَلَيْسُوا مِنِّي وَلَسْتُ مِنْهُمْ وَلَنْ يَّرِدُوا عَلَيَّ الْحَوْضَ وَمَنْ لَّمْ يَدْخُلْ عَلَيْهِمْ وَلَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ وَلَمْ يُعِنْهُمْ عَلٰى ظُلْمِهِمْ فَاُولٰئِكَ مِنِّي وَاَنَا مِنْهُمْ وَاُولٰئِكَ

1286. It is evident that women have got less administration aptitude than men, as soft elements in them are by nature preponderating. They are not at all fit for public offices.

1287. See note 1186 for full discussion.

1288. These are bad and oppressive rulers.

1289. The Fountain is the fountain of the Prophet which will be used on the Resurrection Day. See note 2886 for full light.

of them. They will come for drink at my Fountain [1240]

—*Tirmizi, Nisai.*

10. **Meqdam-b-Ma'adi Kareba** reported that the Messenger Allah struck on his shoulders and said: O Qadim! you have indeed attained salvation if you have died, while you were neither a ruler, nor a writer, nor a wise man. [1241] —*Abu Daud.*

11. **Ayesha** reported that the Messenger of Allah said: When Allah intends good to a ruler, He appoints for him a trusted minister. It he forgets, he reminds him; and if he remembers, he helps him. When He wishes for him other than that, He appoints for him a bad minister. If he forgets, he does not remind him; and if he remembers, he does not help him. [1243]

12. **Abu Omamah** reported from the Prophet who said: When a ruler seeks to have doubt in men, he makes them revolt. [1244] —*Abu Daud.*

يَرِدُونَ عَلَيَّ الْحَوْضَ *

(اَلتِّرْمِذِيُّ وَ النَّسَائِيُّ)

عَنْ مِقْدَامِ ابْنِ مَعْدِيكَرِبَ اَنَّ رَسُولَ اللّٰهِ صلعم ضَرَبَ عَلٰى مَنْكِبَيْهِ ثُمَّ قَالَ اَفْلَحْتَ يَا قُدَيْمُ اِنْ مُتَّ وَلَمْ تَكُنْ اَمِيرًا وَلَا كَاتِبًا وَلَا عَرِيفًا * (اَبُوْدَاوُدَ)

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا اَرَادَ اللّٰهُ بِالْاَمِيْرِ خَيْرًا جَعَلَ لَهُ وَزِيْرَ صِدْقٍ اِنْ نَسِيَ ذَكَّرَهُ وَاِنْ ذَكَرَ اَعَانَهُ وَاِذَا اَرَادَ بِهِ غَيْرَ ذٰلِكَ جَعَلَ لَهُ وَزِيْرَ سُوْءٍ اِنْ نَسِيَ لَمْ يُذَكِّرْهُ وَاِنْ ذَكَرَ لَمْ يُعِنْهُ - (اَبُوْدَاوُدَ وَ النَّسَائِيُّ)

عَنْ اَبِيْ اُمَامَةَ عَنِ النَّبِيِّ صلعم قَالَ اِنَّ الْاَمِيْرَ اِذَا ابْتَغَى الرِّيْبَةَ فِي النَّاسِ اَفْسَدَهُمْ * (اَبُوْدَاوُدَ)

1240. The heroic ministers will be given rewards for their sound advice to a tyrant king.

1241. Qadim has been addressed as it is the endearing form of Meqdam.

1242. This does not prohibit ruling or writing or acquiring wisdom but here the worst kinds of ruling, writing and wisdom have been meant.

1243. This follws as a consequence of good and bad rule. In case of good rule, good ministers are attached to the king and vice versa.

1244. Doubts, lack of confidence and spying lead the administration towards revolution, because the officers lose hope of promotion and encouragement. For good administration, the officers as a class must be relied on unless forced by special circumstances.

13. **Ma'qal-b-Yasar** reported: I heard the Messenger of Allah say: There is no ruler ruling over some Muslim subjects and then dies being displeased with them except that Allah will make Paradise unlawful for him. 1245

—*Agreed.*

عَنْ مَعْقَلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِيْنَ فَيَمُوْتُ وَهُوَ غَاشٌّ لَهُمْ اِلَّا حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ ـ (مُتَّفَقٌ عَلَيْهِ)

14. **Anas** reported that Qais-b-Sa'ad 1246 was for the Prophet in the post of police-general of a ruler. 1247

—*Bukhari.*

عَنْ اَنَسٍ قَالَ كَانَ قَيْسُ بْنُ سَعْدٍ مِنَ النَّبِيِّ صلعم بِمَنْزِلَةِ صَاحِبِ شُرَطٍ مِنَ الْاَمِيْرِ ـ (اَلْبُخَارِيُّ)

357w. **Abu Hurairah** reported that the Messenger of Allah said: Seek refuge to Allah from the beginning of the 70th year 1248 and the rule of the boys 1249

—*Baihaqi, Ahmad.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم تَعَوَّذُوْا بِاللّٰهِ مِنْ رَاْسِ السَّبْعِيْنَ وَاِمَارَةِ الصِّبْيَانِ ـ (اَحْمَدُ وَالْبَيْهَقِيُّ)

358w. **Yahya-b-Hashem** 1250 reported that the Messenger of Allah said: As you are, so a commander will be appointed over you. 1251 —*Ahmad, Baihaqi.*

عَنْ يَحْيَى بْنِ هَاشِمٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم كَمَا تَكُوْنُوْنَ كَذٰلِكَ يُؤَمَّرُ عَلَيْكُمْ ـ (اَحْمَدُ وَالْبَيْهَقِيُّ)

359w. **Ibn Abbas** reported: Treachery does not appear in a

عَنِ ابْنِ عَبَّاسٍ قَالَ مَا ظَهَرَ الْغُلُوْلُ

1245 A ruler displeased with Muslim subjects will surely go to hell.

1246. Qais was a famous companion. He died at Medina in 60 A. H.

1247. It appears therefore from this hadis that the Prophet sanctioned to keep a department of police for law and order.

1248. Consult history and see what a tremendous calamity arose at that time.

1249. History bears testimony to the harms of administration if a boy or a woman is entrusted with state affairs.

1250. Yahya-b-Hashem reported from Yunus-b-Abi Ishaq who reported from his father.

1251. In other Words, if your actions are good, your governors also will be good; and if bad, your governors will be bad.

nation but Allah throws fear in to their hearts, [1252] nor fornication becomes wide-spread in a nation but death becomes frequent in them, [1253] nor does a nation decrease weight and measure [1254] but provision is cut off from them, [1255] nor does a nation pass order unjustly but murder becomes prevalent among them, [1256] nor do a nation break a treaty but the enemey becomes powerful over them. [1257] —*Malek.*

فِي قَوْمٍ إِلَّا أَلْقَى اللهُ فِي قُلُوبِهِمُ الرُّعْبَ
وَلَا فَشَا الزِّنَا فِي قَوْمٍ إِلَّا كَثُرَ فِيهِمُ الْمَوْتُ
وَلَا نَقَصَ قَوْمٌ الْمِكْيَالَ وَ الْمِيزَانَ إِلَّا قُطِعَ
عَنْهُمُ الرِّزْقُ وَلَا حَكَمَ قَوْمٌ بِغَيْرِ حَقٍّ إِلَّا فَشَا
فِيهِمُ الدَّمُ وَلَا خَتَرَ قَوْمٌ بِالْعَهْدِ إِلَّا سُلِّطَ
عَلَيْهِمُ الْعَدُوُّ - (مَالِكٌ)

SECTION 2

Allegiance [1258] and Rebellion [1259]

15. **Abu Hurairah** reported that the Messenger of Allah said: Whoso obeys me, obeys Allah; and whoso disobeys me, disobeys Allah; and whoso obeys a ruler, obeys me; and whoso

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ
صلعم مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ وَمَنْ
عَصَانِي فَقَدْ عَصَى اللهَ وَمَنْ يُطِعِ الْأَمِيرَ

1252. A treacherous nation is as much fearful as a treacherous man. Treachery it is which brings fear.

1253. Death stands for infectious diseases such as small-pox, cholera and plague In society which is morally corrupt, such diseases find ample room resulting in general deaths.

1254. See note 982.

1255. Provision is reduced owing to their own actions, because the general public would never come to them for trade if they come to know their tricks.

1256. If justice is not done, the oppressed people may revolt and carry pillage and murder in the country.

1257. It appears that the nation which breaks treaties after treaties is generally the ultimate victim in the hands of the enemies.

1258. See note 1229 (e).

1259. See note 1186.

disobeys a ruler, disobeys me. Verily an Imam is a shield who fights in his absence and protects him. If he enjons to fear Allah and does justice, there is reward for him for that; and if he enjoins otherwise, there is against him therefrom. —*Agreed.*

فَقَدْ اَطَاعَنِي وَمَنْ يَعْصِ الْاَمِيرَ فَقَدْ عَصَانِي وَاِنَّمَا الْاِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ فَاِنْ اَمَرَ بِتَقْوَى اللّٰهِ وَعَدَلَ فَاِنَّ لَهُ بِذٰلِكَ اَجْرًا وَاِنْ قَالَ بِغَيْرِهِ فَاِنَّ عَلَيْهِ مِنْهُ * (مُتَّفَقٌ عَلَيْهِ)

16. **Ibn Omar** reported that the Holy Prophet said: There is hearing and obeying on a Muslim in what is pleasing and displeasing to him so long as he is not ordered with a sinful act. When he is ordered with a sinful act, there's no hearing and obeying. 1260 —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَلسَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا اَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَاِذَا اُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ *(مُتَّفَقٌ عَلَيْهِ)

17. **Ali** reported that the Messenger of Allah said: There's no obedience in transgression. Verily obedience is in good deeds. 1261 —*Agreed.*

عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَا طَاعَةَ فِي مَعْصِيَةٍ اِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ * (مُتَّفَقٌ عَلَيْهِ)

18. **Abdullah-b-Swa'met** reported: We took oath of allegiance to the Messenger of Allah over hearing and obeying in danger and in peace, in pleasure and anger, over reward upon us, and on condition that "we shall not snatch an affair from its deserving

عَنْ عَبْدِ اللّٰهِ بْنِ الصَّامِتِ قَالَ بَايَعْنَا رَسُولَ اللّٰهِ صلعم عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَعَلَى اَثَرَةٍ عَلَيْنَا وَعَلَى اَنْ لَا نُنَازِعَ الْاَمْرَ

1260. There are duties towards Allah and His Apostle and duties towarnds a king. If the duties collide, the latter is to be rejected in preference to the former. There is no obedience in the unlawful things proclaimed by Allah, the Supreme Ruler of rulers.

1261. This rule applies not only to rulers and kings but also to their officers in the estate. In case of a state injunction prohibiting the duties of Islam, it is not lawful to raise a common revolt against the ruling power, but it is lawful to disobey the unlawful order.

persons, that we shall speak the truth wherever we might be, that we shall not fear the slander of a slanderer in the cause of Allah." In another narration : And on condition that we shall not snatch an affair from its deserving persons except (when) you see clear infidelity near you from Allah wherein there is clear proof.[1262] —*Agreed.*

19. **Ibn Omar** reported : When we took oath of allegiance to the Messenger of Allah over hearing and obeying, he used to say to us : About what you are capable of.[1263] —*Agreed.*

20. **Abu Hurairah** reported : I heard the Messenger of Allah say : Whoso goes out of allegiance and keeps himself separate from the united body, dies a death of the Days of Ignorance, and whoso fights under a blind banner getting enraged for tribal glory, or calling for (keeping) tribal glory, or helping for tribal glory and then

اهله وعلى ان نقول بالحق اينما كنا ولا نخاف فى الله لومة لائم وفي رواية وعلى ان لا ننازع الامر اهله الا ان تروا كفرا بواحا عندكم من الله فيه برهان * (متفق عليه)

عن ابن عمر قال كنا اذا بايعنا رسول الله صلعم على السمع والطاعة يقول لنا فيما استطعتم * (متفق عليه)

عن ابي هريرة قال سمعت رسول الله صلعم يقول من خرج من الطاعة وفارق الجماعة فمات ميتة جاهلية ومن قاتل تحت رايه عمية يغضب لعصبية او يدعوا لعصبية او ينصر لعصبية

1262. The last sentence means that no Muslim shall take up arms against a ruler. If however there is clear poof according to the Quran and Hadis that the ruler is to be disobeyed in the particular circumstances and he is a kafir or disbeliever, it is lawful on the Muslims to take up arms against him. Imam Abu Hanifa says that an Imam shall not be forsaken inspite of his commission of great and small sins, but Imam Shafeyi holds the contrary. This is also applicable in case of Govt. officials.

1263. The Quran does not inflict on men what is beyond their capacity and powers. It says : Allah does not impose upon a soul a duty, but to the extent of its ability—2:286Q. So there is no obedience in what one is not capable of doing.

فَقُتِلَ فَقِتْلَةٌ جَاهِلِيَّةٌ وَمَنْ خَرَجَ عَلَى أُمَّتِي

بِسَيْفِهِ يَضْرِبُ بَرَّهَا وَفَاجِرَهَا وَلَا يَتَحَاشَا

مِنْ مُؤْمِنِهَا وَلَا يَفِي لِذِي عَهْدٍ عَهْدَهُ

فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ ـ

(مُسْلِمٌ)

عَنْ عَوْفِ بْنِ مَالِكٍ نِ الْأَشْجَعِيِّ

عَنْ رَسُولِ اللهِ صلعم قَالَ خِيَارُ أَئِمَّتِكُمُ

الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَتُصَلُّونَ

عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ وَشِرَارُ أَئِمَّتِكُمُ

الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ

وَيَلْعَنُونَكُمْ قَالَ قُلْنَا يَا رَسُولَ اللهِ أَفَلَا

نُنَابِذُهُمْ عِنْدَ ذٰلِكَ قَالَ لَا مَا أَقَامُوا

فِيكُمُ الصَّلٰوةَ لَا مَا أَقَامُوا فِيكُمُ الصَّلٰوةَ

إِلَّا مَنْ وُلِّيَ عَلَيْهِ وَالٍ فَرَاٰهُ يَاْتِي شَيْئًا

he is killed, his murder is that of the Days of Ignorance; and whoso comes upon my people with his sword striking the pious and the impious among them, not sparing even the believers among them, and whoso does not fulfil his treaty with a man under treaty, he is not of me, and I am not of him.

—*Muslim.*

21. **Auf-b-Malek al-Ash'jayi** reported from the Messenger of Allah who said: The best of your Imams are those whom you love and those who love you, and those to whom you send blessings and those who send blessings to you. The worst of your Imams are those whom you hate and those who hate you, and those whom you curse and those who curse you. We asked: O Ms. of Allah, shall we not then over throw them at that time? 'No' said he, 'till they establish prayer among you; [1264] no, till they establish prayer among you except one over whom a governor is appointed. He will then see whether he does anything in transgression of

1264. It appears from this that the importance of prayer is too great. It is a distinguisher between a believer and a Kafir. Any government prohibiting it will be fought against by the Muslims. A Muslim ruler must however enforce prayer in his estate.

God's law. Let him dislike what he does regarding transgression of Allah's law, he must not take off (his) hand out of allegiance. —*Muslim.*

22. **Omme-Salamah** reported that the Messenger of Allah said : There will be over you rulers (some of) whom you will like and (some) you will dislike. Whoso will deny will become free, and whoso will dislike will be safe; and there will be those who will become pleased and follow. He asked : Shall we not fight with them ? 'No' said he, 'so long they pray ; no, so long they pray' ; that is, one who dislikes with his heart and rejects with his heart. —*Muslim.*

23. **Abdullah-b-Mas'ud** reported : The Messenger of Allah told us : Certainly you will see soon after me customs and affairs which you will not find agreeable. They asked : O Ms. of Allah ! what then do you enjoin on us ? He said : Give them their dues and pray to Allah for your dues. 1265

—*Agreed.*

24. **Wael-b-Hujr** reported : Salamah-b-Yezid asked the Messenger

مَنْ مَعْصِيَةَ اللهِ فَلْيَكْرَهْ مَا يَأْتِي مِنْ مَعْصِيَةِ اللهِ وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ ـ

(مُسْلِمٌ)

عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللهِ صلعم يَكُونُ عَلَيْكُمْ أُمَرَاءُ تَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ أَنْكَرَ فَقَدْ بَرِئَ وَمَنْ كَرِهَ فَقَدْ سَلِمَ وَلٰكِنْ مَنْ رَضِيَ وَتَابَعَ قَالَ أَفَلَا نُقَاتِلُهُمْ قَالَ لَا مَا صَلَّوْا لَا مَا صَلَّوْا أَيْ مَنْ كَرِهَ بِقَلْبِهِ وَأَنْكَرَ بِقَلْبِهِ *

(مُسْلِمٌ)

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ قَالَ لَنَا رَسُولُ اللهِ صلعم إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً وَأُمُورًا تُنْكِرُونَهَا قَالُوا فَمَا تَأْمُرُنَا يَا رَسُولَ اللهِ قَالَ أَدُّوا إِلَيْهِمْ حَقَّهُمْ وَسَلُوا اللهَ حَقَّكُمْ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ سَأَلَ سَلَمَةُ

1265. This means that rulers and their officials will do many things distasteful to some Muslim individuals. In that case, the Muslims should be also obedient to them. If any wrong is done, it must be left to Allah for redress rather than raising a revolt.

of Allah: O Prophet of Allah, inform me in case the rulers stand demanding their rights and denying our rights —what then do you enjoin on us? He said: Hear and obey because there is against them what has been given to them to bear, and there is against you what you have been given to bear (of responsibilities). —*Muslim.*

بْنِ يَزِيدَ رَسُولَ اللهِ صلعم فَقَالَ يَا نَبِيَّ اللهِ أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَرَاءُ يَسْأَلُونَا حَقَّهُمْ وَيَمْنَعُونَا حَقَّنَا فَمَا تَأْمُرُنَا قَالَ اسْمَعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ * (مُسْلِمٌ)

25. **Abdullah-b-Omar** reported: I heard the Messenger of Allah say: Whoso takes off (his) hand from allegiance, will meet Allah on the Resurrection Day while there will be no proof for him; and whoso dies while there was no allegiance on his neck dies a death of the Days of Ignorance. —*Muslim.*

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ لَقِيَ اللهَ يَوْمَ الْقِيَامَةِ وَلَا حُجَّةَ لَهُ وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً * (مُسْلِمٌ)

26. **Abu Hurairah** reported from the Messenger of Allah who said: The Prophets ruled over the children of Israil. Whenever a Prophet died, another Prophet succeeded him, but there will be no Prophet after me.[1266] There will soon be Caliphs (successors) and they

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَيَكُونُ خُلَفَاءُ فَيَكْثُرُونَ قَالُوا فَمَا

1266 This is a clear statement by the Holy Prophet in a hadis agreed to by Bukhari and Muslim that the Prophet Muhammad is the last in the link of the Prophets and that there will be no Prophet after him. The allegation of the Qadiani sect that Mirza Golam Ahmed of Qadian (India) is a Prophet is negatived by this, and no Muslim can be a follower of such a heretical creed It appears also from this that Islam combines both temporal and spiritual powers and does not teach its followers to keep aloof from the affairs of the world.

will number many. They asked: What then do you order us? He said: Fulfil allegiance to the first and then the first. Give them their dues. Verily Allah will ask them about what He untrusted them with. —*Agreed.*

27. **Abu Sayeed** reported that the Prophet said: When oath of allegiance has been taken for two Caliphs, kill the last of the two. —*Muslim.*

28. **Urfazah** reported: I heard the Prophet say: There will soon be revolt and rebellion. Whoso wishes to divide the affairs of this people while they are united, strike him with sword wherever he remains. —*Muslim.*

29. **Same** reported: I heard the Messenger of Allah say: Whoso comes to you, while your affair has been united under one man, intending to divide your staff or dissolve your unity, kill him. —*Muslim.*

30. **Abdullah-b-Amr** reported that the Messenger of Allah said: Whoso takes oath of allegiance to an Imam and gives him the palm of his hand and the fruit of his heart, let him obey him if he can. If another comes to quarrel with him, strike the neck of another. —*Muslim.*

تأمرنا قال اوفوا ببيعة الاول فالاول اعطوهم حقهم فان الله سائلهم عما استرعاهم * (متفق عليه)

عن ابي سعيد قال قال رسول الله صلعم اذا بويع لخليفتين فاقتلوا الاخر منهما * (مسلم)

عن عرفجة قال سمعت رسول الله صلعم يقول انه ستكون هنات وهنات فمن اراد ان يفرق امر هذه الامة وهي جميع فاضربوه بالسيف كائنا من كان * (مسلم)

عنه قال سمعت رسول الله صلعم يقول من اتاكم وامركم جميع على رجل واحد يريد ان يشق عصاكم او يفرق جماعتكم فاقتلوه * (مسلم)

عن عبد الله بن عمرو قال قال رسول الله صلعم من بايع اماما فاعطاه صفقة يده وثمرة قلبه فليطعه ان استطاع فان جاء اخر ينازعه فاضربوه عنق الاخر * (مسلم)

31. **Ziyad-b-Kosaib** reported: I was with Abu Bakrah under Member b-A'mer while he was delivering sermon with a thin cloth on him. Abu Bilal said: Look to our ruler wearing the cloth of a transgressor. Abu Bakrah said: Be silent. I heard the Messenger of Allah say: Whoso dishonours a Sultan of Allah on earth, Allah will dishonour him. —*Tirmizi*

(*Approved, Rare*)

عَنْ زِيَادِ بْنِ كُسَيْبٍ قَالَ كُنْتُ مَعَ أَبِي بَكْرَةَ تَحْتَ مِنْبَرِ ابْنِ عَامِرٍ وَهُوَ يَخْطُبُ وَعَلَيْهِ ثِيَابٌ رِقَاقٌ فَقَالَ أَبُو بِلَالٍ انْظُرُوا إِلَى أَمِيرِنَا يَلْبَسُ ثِيَابَ الْفُسَّاقِ فَقَالَ أَبُو بَكْرَةَ اسْكُتْ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ مَنْ أَهَانَ سُلْطَانَ اللهِ فِي الْأَرْضِ أَهَانَهُ اللهُ *

(التِّرْمِذِيُّ وَحَسَّنَ غَرِيبٌ)

32. **Abu Zarr** reported that the Prophet said: How will you be while the rulers after me will appropriate Fai-properties[1247] for themselves? I said: Behold! By One who sent you with truth, I shall place my sword on my shoulder and then attack therewith till I shall meet you. He said: Shall I not lead you to a thing better than this? You will have patience till you meet me. —*Ahmad.*

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللهِ صلعم كَيْفَ أَنْتُمْ وَأَئِمَّةٌ مِنْ بَعْدِي يَسْتَأْثِرُونَ بِهٰذَا الْفَيْءِ قُلْتُ أَمَا وَالَّذِي بَعَثَكَ بِالْحَقِّ لَأَضَعَنَّ سَيْفِي عَلَى عَاتِقِي ثُمَّ لَأَضْرِبَنَّ بِهِ حَتَّى أَلْقَاكَ قَالَ أَوَلَا أَدُلُّكَ عَلَى خَيْرٍ مِنْ ذٰلِكَ تَصْبِرُ حَتَّى تَلْقَانِي *

(أَبُوْدَاوُدَ)

83. **Abu Sayeed** reported that the Prophet said: The best Jihad is (that of) one who says a true word to a tyrannical king.

—*Ibn Majah, Tirmizi, Abu Daud.*

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللهِ صلعم أَفْضَلُ الْجِهَادِ مَنْ قَالَ كَلِمَةَ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ *

(التِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

[1247]. Fai-properties are those properties which are acquired without any war and blood-shed. They belong to the government for the poor and the needy and maintenance of administration. This is a prophecy therefore that the property will in future be appropriated by the ruling chief for personal comforts and happiness.

عَنْ عَائِشَةَ قَالَتْ فِي بَيْعَةِ النِّسَاءِ أَنَّ رَسُولَ اللهِ صلعم كَانَ يَمْتَحِنُهُنَّ بِهٰذِهِ الْآيَةِ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ فَمَنْ أَقَرَّتْ بِهٰذَا الشَّرْطِ مِنْهُنَّ قَالَ لَهَا قَدْ بَايَعْتُكِ كَلَامًا يُكَلِّمُهَا بِهِ وَاللهِ مَا مَسَّتْ يَدُهُ يَدَ امْرَأَةٍ قَطُّ فِي الْمُبَايَعَةِ * (مُتَّفَقٌ عَلَيْهِ)

31. **Ayesha** reported regarding the oath of allegiance of women: Verily the Messenger of Allah used to examine them according to this verse: O Prophet! when the believing women come to you to take oath of allegiance to you. [1168] To one who stood by this condition among them, he said: I offer you a word of allegiance which you will utter. By Allah, his hand did never touch the hand of a woman in the act of allegiance. —*Agreed.*

عَنْ أُمَيْمَةَ بِنْتِ رُقَيْقَةَ قَالَتْ بَايَعْتُ النَّبِيَّ صلعم فِي نِسْوَةٍ فَقَالَ قُلْتُ يَا رَسُولَ اللهِ بَايِعْنَا تَعْنِي صَافِحْنَا قَالَ إِنَّمَا قَوْلِي لِمِائَةِ امْرَأَةٍ كَقَوْلِي لِامْرَأَةٍ وَاحِدَةٍ *

35. **Omaimah-bn-Roqaiqah** reported: I took allegiance to the Prophet among some women. He said: I said: O Apostle of Allah! take our allegiance. (She meant: Handshake with us). He said: Verily my word to a hundred women is like my word to a single woman.

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلعم قَالَ مَنْ سَكَنَ الْبَادِيَةَ جَفَا وَمَنِ اتَّبَعَ الصَّيْدَ غَفَلَ وَمَنْ أَتَى السُّلْطَانَ افْتُتِنَ رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَفِي رِوَايَةٍ لِأَبِي دَاوُدَ مَنْ لَزِمَ السُّلْطَانَ افْتُتِنَ وَمَا

36. **Ibn Abbas** reported from the Prophet who said: Whoso lives in villages becomes hard-hearted; whoso follows games becomes negligent; and whoso comes to the Sultan finds himself in trouble. [1169] *Ahmad, Tirmizi and Nisai narrated it. And in a narration of Abu Daud:* Whoso keeps by the Sultan falls

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1168. The full verse runs as follows: O Prophet! when the believing women come to you to take oath of allegiance to you etc (60:12Q).

1169. Those who live in villages live among the illiterate masses who are generally selfish and narrow-minded men. They are generally crooked and irreligious and therefore

in trial; and the more a servant inreases his nearness to the Sultan, the more he increases his distance from Allah.

360. **Muwayiah** reported: I heard the Messenger of Allah say: When you follow the secrets of men, you raise them to revolt. —*Baihaqi.*

360w(a). **Abu Darda'a** reported that the Messenger of Allah said: Verily the Almighty Allah will say: I am Allah, there is no deity except Myself. I am Master of kings and King of kings. Hearts of kings are in My hand. Verily as for the servants, when they obey Me, I change the hearts of kings towards them with mercy and rewards; and verily as for the servants, when they disobey Me, I change their hearts with displeasure and punishment. So they inflictgrievous punishment upon them. Therefore don't engage yourselves in evil invocation against the kings, but engage yourselves in remembrance of Allah and humble submission, so that I may be sufficient for you about (evils of) your kings. —*Abu Nayeem.*

361w. **Nawas-b-Samwan** reported that the Holy Prophet

ازداد عبد من السلطان دنوا الا ازداد من الله بعدا *

عن معاوية قال سمعت رسول الله صلعم يقول انك اذا اتبعت عورات الناس افسدتهم * (البيهقي)

عن ابي الدرداء قال قال رسول الله صلعم ان الله تعالى يقول انا الله لا اله الا انا مالك الملوك و ملك الملوك قلوب الملوك في يدي و ان العباد اذا اطاعوني حولت قلوب ملوكهم عليهم بالرحمة و الرافة و ان العباد اذا عصوني حولت قلوبهم بالسخطة و النقمة فساموهم سوء العذاب فلا تشغلوا انفسكم بالدعاء على الملوك و لكن اشغلوا انفسكم بالذكر و التضرع كي اكفيكم ملوككم - (ابو نعيم)

عن النواس بن سمعان قال قال

they become so many strangers to mercy. Those who are engaged in hunting excursions and other amusements become generally negligent of the duties laid down by Islam.

said : There is no obedience to the created in disobedience to the Creator. —*Sharhi Sunnat.*

رَسُوْلُ اللّٰهِ صلعـم لَا طَاعَةَ لِمَخْلُوْقٍ فِي مَعْصِيَةِ الْخَالِقِ - (شَرْحُ السُّنَّةِ)

SECTION 3

1270. Merits of good rulers

[See note 1229f]

37. **Abdullah-b Amr** reported that the Messenger of Allah said : Verily the just persons near Allah will be upon pulpits of light on the right side of the Merciful, and both His hands are right hands of those who are just in their orders and in their family, and what they are given to rule. —*Muslim.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعـم اِنَّ الْمُقْسِطِيْنَ عِنْدَ اللّٰهِ عَلٰى مَنَابِرَ مِنْ نُوْرٍ عَنْ يَمِيْنِ الرَّحْمٰنِ وَكِلْتَا يَدَيْهِ يَمِيْنٌ الَّذِيْنَ يَعْدِلُوْنَ فِيْ حُكْمِهِمْ وَاَهْلِيْهِمْ وَمَا وَلُوْا - (مُسْلِمٌ)

38. **Galeb-b-Qatan** reported that the Messenger of Allah said : Verily nobility is a truth and there must of necessity be noble men for the people, but the nobles will be in the fire. 1271 —*Abu Daud.*

عَنْ غَالِبِ بْنِ الْقَطَّانِ عَنْ رَجُلٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ الْعِرَافَةَ حَقٌّ وَلَا بُدَّ لِلنَّاسِ مِنْ عُرَفَاءَ وَلٰكِنَّ الْعُرَفَاءَ فِي النَّارِ * (اَبُوْدَاوٗدَ)

39. **Abu Sayeed** reported that the Prophet said : Verily the dearest of men near Allah on the Resurrection Day and he nearest of them before Him for company will be a just ruler, and

عَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعـم اِنَّ اَحَبَّ النَّاسِ اِلَى اللّٰهِ يَوْمَ الْقِيٰمَةِ وَاَقْرَبَهُمْ مِنْهُ مَجْلِسًا اِمَامٌ عَادِلٌ

1271. Those noble men have been meant here who oppress the weak and do not care to follow the tenets of Islam and its democracy. Islam says that there is no distinction between man andman, but these noble men make distinction. The true noble man is he who is the most pious and dutiful (49:13 Q).

verily the most disagreeable of the people near Allah on the Resurrection Day and one deserving of the most severe punishment among them (in a narration: the most distant of them in company to Him) will be a tyrannical ruler. —*Tirmizi* (*Approved, Rare*)

وَإِنَّ أَبْغَضَ النَّاسِ إِلَى اللهِ يَوْمَ الْقِيٰمَةِ وَأَشَدَّهُمْ عَذَابًا وَفِي رِوَايَةٍ وَأَبْعَدَهُمْ مِنْهُ مَجْلِسًا إِمَامٌ جَائِرٌ۔

اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

40. **Abu Hurairah** reported that the Messenger of Allah said: There will be three with whom Allah will not speak on the Resurrection Day, nor shall He purify them (in a narration, nor shall He look at them); and for them, there will be grievous punishment: An old fornicator, a false speaking king and a proud beggar, —*Muslim.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيْهِمْ وَفِي رِوَايَةٍ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَهُمْ عَذَابٌ أَلِيْمٌ شَيْخٌ زَانٍ وَمَلِكٌ كَذَّابٌ وَعَائِلٌ مُسْتَكْبِرٌ۔ (مُسْلِمٌ)

41. **Abdur Rahman-b-Abdullah** from his father reported: We were with the Messenger of Allah in a journey. He went for his call of nature. Then we saw a pigeon with its two young ones. We caught hold of its young ones and then the pigeon came and began to flutter. The Messenger of Allah came and enquired: Who has given trouble to this for its young ones? Return its young ones to it. And he saw a village of ants being burnt by us. He asked: Who has burnt this? We said: We. He said: None should inflict

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ عَنْ أَبِيْهِ قَالَ كُنَّا مَعَ رَسُوْلِ اللهِ صلعم فِي سَفَرٍ فَانْطَلَقَ لِحَاجَتِهِ فَرَأَيْنَا حُمَّرَةً مَعَهَا فَرْخَانِ فَأَخَذْنَا فَرْخَيْهَا فَجَاءَتِ الْحُمَّرَةُ فَجَعَلَتْ تَفَرَّشُ فَجَاءَ النَّبِيُّ صلعم فَقَالَ مَنْ فَجَعَ هٰذِهِ بِوَلَدِهَا رُدُّوْا وَلَدَهَا إِلَيْهَا وَرَأَى قَرْيَةَ نَمْلٍ قَدْ حَرَّقْنَاهَا قَالَ مَنْ حَرَّقَ هٰذِهِ فَقُلْنَا نَحْنُ قَالَ إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذِّبَ

بِالنَّارِ إِلَّا رَبُّ النَّارِ - (ابوداود)

punishment with the fire but the Lord of the fire. —*Abu Daud*

عَنْ عَائِشَةَ عَنْ رَسُولِ اللهِ صلعم قَالَ أَتَدْرُونَ مَنِ السَّابِقُونَ إِلَى ظِلِّ اللهِ عَزَّ وَجَلَّ يَوْمَ الْقِيٰمَةِ قَالُوا اللهُ وَرَسُولُهُ أَعْلَمُ قَالَ الَّذِينَ إِذَا أُعْطُوا الْحَقَّ قَبِلُوهُ وَإِذَا سُئِلُوا بَذَلُوهُ وَحَكَمُوا لِلنَّاسِ كَحُكْمِهِمْ لِأَنْفُسِهِمْ - (أحمد والبيهقي)

362w. **Ayesha** reported from the Ms. of Allah who said: Do you know—whe will be the foremost unto the shade of the Almighty and Glorious Allah on the Resurrection Day? They replied: Allah and His Apostle know best. He said: Those who, when right is given, accept it, and when asked, spend it, and who dispense justice for the people like their doing justice to themselves. —*Ahmad, Baihaqi.*

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ ثَلٰثٌ أَخَافُ عَلٰى أُمَّتِي الْإِسْتِسْقَاءُ بِالْأَنْوَاءِ وَحَيْفُ السُّلْطَانِ وَتَكْذِيبٌ بِالْقَدَرِ * (أحمد والبيهقي)

363w. **Jaber-b-Samorah** reported: I heard the Messenger of Allah say: There are three things which I fear for my followers—seeking rain with the position of stars, oppression of a king and disbelief in predistination. —*Ahmad, Baihaqi.*

عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي رَسُولُ اللهِ صلعم سِتَّةُ أَيَّامٍ اعْقِلْ يَا أَبَا ذَرٍّ مَا يُقَالُ لَكَ بَعْدُ فَلَمَّا كَانَ الْيَوْمُ السَّابِعُ قَالَ أُوصِيكَ بِتَقْوَى اللهِ فِي سِرِّ أَمْرِكَ وَعَلَانِيَتِهِ وَإِذَا أَسَأْتَ فَأَحْسِنْ لَا تَسْأَلَنَّ أَحَدًا شَيْئًا وَإِنْ سَقَطَ سَوْطُكَ وَلَا تَقْبِضْ

364w. **Abu Zarr** reported that the Mssenger of Allah said to me: O Abu Zarr! think for six days what will be told to you afterwards. When there came the seventh day, he said: I give you admonition to fear Allah in your secret affair and its open; do good when evil is done unto you; don't beg anything of anyone even though your staff falls down, and don't like possession of trust property

and don't be a judge between two men. —*Ahmad Baihaqi.*

365w. **Abu Omamah** reported from the Messenger of Allah who said: There is no man who rules the affairs of ten men or more than that, but the Almighty and Glorious Allah will resurrect him as a treacherous man on the Resurrection Day with his hand upon his neck. His piety will either set him free, or his sin will destroy him. Its beginning will be blasphemy, its middle repentance and its end disgrace on the Resurrection Day. [1273]

—*Ahmad, Baihaqi.*

366w. **Muwayiah** reported that the Messenger of Allah said: O Muwayiah, if you are invested with administration, fear Allah and do justice. He said: I did not cease to think that I would be tried with administration on account of the saying of the Apostle of Allah, until I was given the trial. [1274]

—*Ahmad, Baihaqi.*

أَمَانَةً وَلَا تَقْضِ بَيْنَ اثْنَيْنِ * (أحمد والبيهقي)

عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صلعم أَنَّهُ قَالَ مَا مِنْ رَجُلٍ يَلِي أَمْرَ عَشَرَةٍ فَمَا فَوْقَ ذَلِكَ إِلَّا أَتَاهُ اللهُ عَزَّ وَجَلَّ مَغْلُولًا يَوْمَ الْقِيَامَةِ يَدُهُ إِلَى عُنُقِهِ فَكَّهُ بِرُّهُ أَوْ أَوْبَقَهُ إِثْمُهُ أَوَّلُهَا مَلَامَةٌ وَأَوْسَطُهَا نَدَامَةٌ وَآخِرُهَا خِزْيٌ يَوْمَ الْقِيَامَةِ * (أحمد والبيهقي)

عَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم يَا مُعَاوِيَةُ إِنْ وُلِّيتَ أَمْرًا فَاتَّقِ اللهَ وَاعْدِلْ قَالَ فَمَا زِلْتُ أَظُنُّ أَنِّي مُبْتَلًى بِعَمَلٍ لِقَوْلِ النَّبِيِّ صلعم حَتَّى ابْتُلِيتُ * (أحمد والبيهقي)

1272. A great responsibility has been sounded here in making decisions between two men. To bring peace between two men brings great rewards (see note 403) Therefore, settlement of disputes is not prohibited here but a note of grave responsibility for doing in justice has been given to the judges. The Holy Prophet forbade to take charge of trust property as there is every chance of committing breach of trust.

1273 This gives a great warning to the tyrannical rulers and governors, They will all be brought handcuffed before God. Then the kind rulers will be set free, while the oppressors will be hurled down unto the Hell fire.

1274 It is well known how literally the prophecy was fulfilled. Muwayiah became

367w. **Ibn Omar** reported that the Messenger of Allah said: Verily the Sultan is a shade of Allah 1275 on earth. Every oppressed man out of His servants take shelter to him. When he administers justice, there is reward for him, and there is gratitude on the part of the subjects; and when he oppresses, there is sin on him, and there is then patience upon the subjects. —*Baihaqi.*

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صلعم قَالَ اِنَّ السُّلْطَانَ ظِلُّ اللّٰهِ فِى الْاَرْضِ يَاْوِي اِلَيْهِ كُلُّ مَظْلُوْمٍ مِنْ عِبَادِهٖ فَاِذَا عَدَلَ كَانَ لَهُ الْاَجْرُ وَعَلَى الرَّعِيَّةِ الشُّكْرُ وَاِذَا جَارَ كَانَ عَلَيْهِ الْاِصْرُ وَعَلَى الرَّعِيَّةِ الصَّبْرُ - (اَلْبَيْهَقِيُّ)

368w. **Omar-b-al Khattab** reported that the Messenger of Allah said: Verily the best of the servants of Allah in rank in the sight of Allah on the Resurrection Day will be a ruler, just, kind; and verily the worst of men in rank in the sight of Allah on the Resurrection Day will be a ruler, tyrannical and hard-hearted. —*Baihaqi.*

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اَفْضَلَ عِبَادِ اللّٰهِ عِنْدَ اللّٰهِ مَنْزِلَةً يَوْمَ الْقِيٰمَةِ اِمَامٌ عَادِلٌ رَفِيْقٌ وَاِنَّ شَرَّ النَّاسِ عِنْدَ اللّٰهِ مَنْزِلَةً يَوْمَ الْقِيٰمَةِ اِمَامٌ جَائِرٌ خَرِقٌ * (اَلْبَيْهَقِيُّ)

369w. **Abdullah-b-Omar** reported that the Messenger of Allah said: Whoso casts a glance upon his brother which frightens him, Allah will make him frightened on the Resurrection Day. —*Baihaqi.*

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ صلعم مَنْ نَظَرَ اِلٰى اَخِيْهِ نَظْرَةً يُخِيْفُهٗ اَخَافَهُ اللّٰهُ يَوْمَ الْقِيٰمَةِ * (اَلْبَيْهَقِيُّ)

Caliph at Damascus after the death of Hazrat Ali. Had he not had prophetic knowledge, this would not have come from the mouth of Muwayiah.

1275. A Sultan or king is the shadow of Allah on earth. As Allah distributes rain, sunshine and all other things equally to all irrespective of caste and creed, likewise the supreme duty of a king is to follow the attributes of God and make no difference in the administration of justice. Allah is a friend of the poor and the needy. So also a king should be a friend of the poor and the needy.

SECTION 4

1276. Duties of officers.

Officers as public servants must, according to the Instruments of Instructions of the Holy Prophet, administer justice to the people. They are ordered not to shut up their doors against the public. They must hear their grievances and redress the wrongs done to them by anybody. They must conduct themselves in such a way that the public may remain satisfied with them in all their affairs. The Prophet instructed his officers not to ride on best horses, nor eat thin flour, nor put on fine dress, nor shut up their doors at the time of the needs of men. If they disobeyed these instructions, they received due punishment. They were ordered to deal gently with the people, to give ease to them and to administer their comforts. They shall be pious, moral, righteous and honest. They shall not take anything beyond their salaries and allowances. They cannot even receive presents as presents may possibly come to them by virtue of their office. In short, they must carry on their duties in the way of Allah for establishing peace and tranquility with ultimate responsibility to God and to the head of the common-wealth.

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42. **Abu Musa** reported: Whenever the Messenger of Allah sent any of his companions for some of his affairs, he used to say: Give good news and not contempt, and give ease and not trouble. —*Agreed.*

عَنْ اَبِي مُوسٰى قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا بَعَثَ اَحَدًا مِنْ اَصْحَابِهٖ فِيْ بَعْضِ اَمْرِهٖ قَالَ بَشِّرُوْا وَلَا تُنَفِّرُوْا وَيَسِّرُوْا وَلَا تُعَسِّرُوْا * (مُتَّفَقٌ عَلَيْهِ)

43. **Anas** reported that the Prophet said: Give ease and not trouble, give tranquility and not oppression. —*Agreed.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَسِّرُوْا وَلَا تُعَسِّرُوْا وَسَكِّنُوْا وَلَا تُنَفِّرُوْا (مُتَّفَقٌ عَلَيْهِ)

44. **Abu Burdah** reported that the Prophet sent his grandfather

عَنْ اَبِيْ بُرْدَةَ قَالَ بَعَثَ النَّبِيُّ

Abu Musa and Mu'az to Yemen. He said: Give ease and not trouble; give good news and not contempt; be united and don't differ. —*Agreed.*

45. **Amr-b-Murrah** reported that he said to Muwayiah: I heard the Messenger of Allah say: Whomsoever Allah gives power of rule over anything of the affairs of the Muslims, and then he screens himself from them at the time of their wants, wishes and poverty, Allah will screen Himself away at the time of his wants, wishes and poverty. Muwayiah appointed a man in charge of the needs of the people. *Abu Daud, and Tirmizi narrated it. In a narration reported by him and Ahmad*: Allah will shut up the doors of heaven at the time of his hope, need and poverty.

46. **Abu Musa a'-Ash'ari** reported that the Messenger of Allah said: A trust-worthy Muslim treasurer is he who gives what he is ordered, full, compble, with self-satisfaction therefor. He then gives it to one for whom he is ordered, he being one of the distributers of charity. —*Agreed.*

47. **Oqbah-b-A'mer** reported that the Messenger of Allah said: The collector of taxes (meaning one who collects 'Oshar'

صلعم جده ابا موسى و معاذا الى اليمن
فقال يسرا ولا تعسرا و بشرا ولا تنفرا
و تطاوعا ولا تختلفا * (متفق عليه)

عن عمرو بن مرة انه قال لمعاوية
سمعت رسول الله صلعم يقول من ولاه
الله شيئا من امر المسلمين فاحتجب
دون حاجتهم و خلتهم و فقرهم احتجب
الله دون حاجته و خلته و فقره فجعل
معاوية رجلا على حوائج الناس رواه
ابوداود و الترمذي و في رواية له و
لاحمد اغلق الله ابواب السماء دون
خلته و حاجته و مسكنته *

عن ابي موسى الاشعري قال قال
رسول الله صلعم الخازن المسلم الامين
الذي يعطي ما امر به كاملا موفرا طيبة
به نفسه فيدفعه الى الذي امر له
به احد المتصدقين * (متفق عليه)

عن عقبة ابن عامر قال قال رسول
الله صلعم لا يدخل الجنة صاحب مكس

tax) from the people will not enter Paradise. 1277

—*Ahmad, Abu Daud, Darimi.*

370w. **Abu Shammakh al-Azdi** reported from a cousin of his from of the companious of the Prophet that he came to Muwayiah and went to him. He said : I heard the Messenger of Allah say : Whoso is appointed a governor for anything over men, and then he shuts up his door against the Muslims, or the oppressed, or the needy, Allah will shut up against him the doors of His Mercy at his need and his poverty—whatsoever want he might feel.

—*Baihaqi.*

371w. **Omar-b-al-Khattab** reported that whenever he sent his officers, he used to impose conditions on them : Don't ride on Turkish horses, nor eat their flour, nor put on their dress, nor shut up your doors at the time of the needs of men. If you do anything out of these things, punishment on you will become lawful. Afterwards he used to proclaim among them. —*Baihaqi.*

372w. **Abu Hurairah** reported that the Messenger of Allah said : Woe to the rulers, woe to the nobles and

يَعْنِي النَّبِيَّ يَعْشُرُ النَّاسَ *

(اَحْمَدُ وَ اَبُوْدَاوُدَ وَ الدَّارِمِيُّ)

عَنْ اَبِي الشَّمَّاخِ الْاَزْدِيِّ عَنِ ابْنِ عَمٍّ لَهُ مِنْ اَصْحَابِ النَّبِيِّ صلعم اَنَّهُ اَتٰى مُعَاوِيَةَ فَدَخَلَ عَلَيْهِ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَنْ وَلِيَ مِنْ اَمْرِ النَّاسِ شَيْئًا ثُمَّ اَغْلَقَ بَابَهُ دُوْنَ الْمُسْلِمِيْنَ اَوِ الْمَظْلُوْمِ اَوْ ذِي الْحَاجَةِ اَغْلَقَ اللّٰهُ دُوْنَهُ اَبْوَابَ رَحْمَتِهِ عِنْدَ حَاجَتِهِ وَ فَقْرِهِ اَفْقَرَ مَا يَكُوْنُ اِلَيْهِ * (اَلْبَيْهَقِيُّ)

عَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّهُ كَانَ اِذَا بَعَثَ عُمَّالَهُ شَرَطَ عَلَيْهِمْ اَنْ لَّا تَرْكَبُوْا بِرْذَوْنًا وَلَا تَاْكُلُوْا نَقِيًّا وَلَا تَلْبَسُوْا رَقِيْقًا وَلَا تُغْلِقُوْا اَبْوَابَكُمْ دُوْنَ حَوَائِجِ النَّاسِ فَاِنْ فَعَلْتُمْ شَيْئًا مِنْ ذٰلِكَ فَقَدْ حَلَّتْ بِكُمُ الْعُقُوْبَةُ ثُمَّ يُشَيِّعُهُمْ - (اَلْبَيْهَقِيُّ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم وَيْلٌ لِلْاُمَرَاءِ وَيْلٌ لِلْعُرَفَاءِ وَيْلٌ لِلْاُمَنَاءِ

1277. Here the collector of illegal taxes or illegal exactions has been meant.

and woe to the trusted! All people shall certainly wish on the Resurrection Day that their foreheads should remain hung up with Pleiades and swinging between heaven and earth and that they should not have been appointed rulers. *Sharhi Sunnat, and Ahmad narrated it. In his narration*: Their forelocks will be hanging with Pleiad s wavering between heaven and earth and they would wish that they should not have been app inted governors over anything.

لَيَتَمَنَّيَنَّ أَقْوَامٌ يَوْمَ الْقِيٰمَةِ اِنَّ نَوَاصِيَهُمْ
مُعَلَّقَةٌ بِالثُّرَيَّا يَتَجَاجَلُوْنَ بَيْنَ السَّمَاءِ
وَالْاَرْضِ وَاِنَّهُمْ لَمْ يُلُوْا عَمَلًا رَوَاهُ
شَرْحِ السُّنَّةِ وَ اَحْمَدُ وَفِيْ رِوَايَتِهٖ
اَنَّ ذَوَائِبَهُمْ كَانَتْ مُعَلَّقَةً بِالثُّرَيَّا يَتَذَبْذَبُوْنَ
بَيْنَ السَّمَاءِ وَالْاَرْضِ وَلَمْ يَكُوْنُوْا عَمِلُوْا
عَلٰى شَيْءٍ *

SECTION 5

1278. Breach of duty

There is a great sin in breach of trust. The Prophet said: Every one of you is a king and evereyone of you will be asked about his subjects. The Imam who is a king over the people will be asked about his subjects—26:1 In this way, the head of a family is the king over his family, a servant is a king over his master's properties. In case, the trust is broken, there is breach of duty with consequence of sin and punishment. The Prophet said: Don't act treacherously with Allah about His pledge—1: 0. The inmates of Paradise are three—a king, just, truth and merciful—4:2. The dwellers of hell are three—a treacherous man whose avarice is not secret to him etc—4:2. The believer may have many defects except breach of trust and falsehood—1:13w. When you find a man committing breach of trust in the way of Allah, burn his commodities and beat him—4:219. Collector of illegal taxes will not center Paradise. So from the above verses, it appears that breach of trust is a very serious thing in the eye of Islam, specially

in State affairs. If the officers receive bribe, it is also a breach of trust. The Messenger of Allah cursed the bribe-taker and bribe-giver—4:300. Even a needle can not be taken by any officer from the State Treasury.

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48. **Ibn Omar** reported that the Messenger of Allah said: Verily (as for) a treacherous man, a standard will be raised for him on the Resurrection Day. It will be declared: This is the treachery of so and so. —*Agreed.*

عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ اِنَّ الْغَادِرَ يُنْصَبُ لَهٗ لِوَاءٌ يَوْمَ الْقِيٰمَةِ فَيُقَالُ هٰذِهٖ غَدْرَةُ فُلَانِ بْنِ فُلَانٍ - (مُتَّفَقٌ عَلَيْهِ)

49. **Anas** reported from the Prophet who said: For every treacherous man, there will be a standard on the Resurrection Day with which he will be recognised. —*Agreed.*

عَنْ اَنَسٍ عَنِ النَّبِيِّ صلعم قَالَ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيٰمَةِ يُعْرَفُ بِهٖ * (مُتَّفَقٌ عَلَيْهِ)

50. **Abu Sayeed** reported from the Prophet who said: For every treacherous man, there will be a standard on the Resurrection Day near his buttock. *In a narration*: For every treacherous man, there will be a standard on the Resurrection Day which will be raised up in proportion to his treachery. Behold! there is no treacherous man in treachery greater than a ruler over the public. —*Muslim.*

عَنْ اَبِيْ سَعِيْدٍ عَنِ النَّبِيِّ صلعم قَالَ لِكُلِّ غَادِرٍ لِوَاءٌ عِنْدَ اَسْتِهٖ يَوْمَ الْقِيٰمَةِ وَفِيْ رِوَايَةٍ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيٰمَةِ يُرْفَعُ لَهٗ بِقَدْرِ غَدْرِهٖ اَلَا وَلَا غَادِرَ اَعْظَمُ غَدْرًا مِنْ اَمِيْرِ عَامَّةٍ * (مُسْلِمٌ)

SECTION 6

1279. Appointments

As a rule, appointments did not go, at the time of the Prophet and the rightly-guided Caliphs, by canvassing, but posts

were offered to deserving men, regard being had to their past services, proved integrity and honesty, and firm-rooted uprightness and justice. Consequently the best characters were appointed in the State services. At the time of the Prophet, these officers were a band of angels posted to respective stations to carry out the Divine Command and to establish the kingdom of God on earth. The Prophet's principle of appointment has gradually been recognised by the modern governments.

عَنْ اَبِي ذَرٍّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَلَا تَسْتَعْمِلُنِي قَالَ فَضَرَبَ بِيَدِهِ عَلٰى مَنْكِبِي ثُمَّ قَالَ يَا اَبَا ذَرٍّ اِنَّكَ ضَعِيْفٌ وَ اِنَّهَا اَمَانَةٌ وَ اِنَّهَا يَوْمَ الْقِيٰمَةِ خِزْيٌ وَ نَدَامَةٌ اِلَّا مَنْ اَخَذَهَا بِحَقِّهَا وَ اَدّٰى الَّذِي عَلَيْهِ فِيْهَا وَفِي رِوَايَةٍ قَالَ لَهُ يَا اَبَا ذَرٍّ اِنِّي اَرٰكَ ضَعِيْفًا وَ اِنِّي اُحِبُّ لَكَ مَا اُحِبُّ لِنَفْسِي لَا تَاَمَّرَنَّ عَلٰى اِثْنَيْنِ وَلَا تَوَلَّيَنَّ مَالَ يَتِيْمٍ * (مُسْلِمٌ)

51. Abu Zarr reported: I said: O Ms. of Allah, will you appoint me a collector? He narrated: Then he struck upon my ankles with his hand and afterwards said: O Abu Zarr, you are a weak man while it is a trust; and it will be disgrace and repentance on the Resurrection Day except for one who takes it duly and fulfil what is entrusted to him therein. O Abu Zarr! verily I find you weak and I love for you what I love for myself. Don't rule over two men and don't be a guardian over the property of an orphan. —*Muslim.*

عَنْ اَبِي مُوْسٰى قَالَ دَخَلْتُ عَلَى النَّبِيِّ اَنَا وَ رَجُلَانِ مِنْ بَنِي عَمِّي فَقَالَ اَحَدُهُمَا يَا رَسُوْلَ اللّٰهِ اَمِّرْنَا عَلٰى بَعْضِ مَا وَلَّاكَ اللّٰهُ وَ قَالَ الْاٰخَرُ مِثْلَ ذٰلِكَ فَقَالَ اِنَّا وَاللّٰهِ لَا نُوَلِّي عَلٰى هٰذَا الْعَمَلِ اَحَدًا سَاَلَهُ

52. Abu Musa reported: We went to the Prophet, I and two men of my cousins. One of them said: O Messenger of Allah, make me governor of some land over which Allah gave you power. The other said like that. He said: By Allah, we appoint none in this post who seeks it, nor anyone who

is greedy for it. *Ina narration*, he said: We do not appoint those in our post who wish it.

—*Agreed.*

وَلَا أَحَدًا حَرَصَ عَلَيْهِ وَفِي رِوَايَةٍ قَالَ لَا نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ * (مُتَّفَقٌ عَلَيْهِ)

53. **Abu Hurairah** reported that the Prophet said: You will find the best of men greatly disliking this affair, till he falls therein.

—*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم تَجِدُونَ مِنْ خَيْرِ النَّاسِ أَشَدَّهُمْ كَرَاهِيَةً لِهٰذَا الْأَمْرِ حَتّٰى يَقَعَ فِيهِ * (مُتَّفَقٌ عَلَيْهِ)

54. **Omar** reported: I held office at the time of the Messenger of Allah. He appointed me a governor.

—*Abu Daud*

عَنْ عُمَرَ قَالَ عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللهِ صلعم فَعَمَّلَنِي * (أَبُوْدَاوُدَ)

SECTION 7

1280. Administration of justice

(a) **Exhortation to do justice.** The Quran definitely gives us advice to be maintainers of justice in many verses: O you who believe! be maintainers of justice bearers of witness for Allah's sake though it may be against your ownselves, parents or near relatives—4:135Q. O you who believe! be upright for Allah, bearers of witness with justice and let not the hatred of a people incite you to act inequitably. Act equitably; that is nearer to piety—5:8Q. Allah loves those who do justice—4:13Q. When you judge among men, judge with justice—4:58Q. When you speak, be just though you speak against a relative. Verily Allah enjoins justice and doing of good, and giving away alms to the kindred; and He forbids indecency, evil and rebellion—16:90Q. There are innumerable verses exhorting the Muslims to do justice.

(b) **All are equal in the eye of law.** It appears from above that justice should be done to all people where justice is due. In the administration of justice, there shall be no distinction

between the strangers and the relatives, between the Muslims and the non-Muslims and between the high and the low. All stand equal in the eye of Islamic law of justice. There is no such reservation as "The king can do no wrong," or "The king is above all party politics." The king is as much subject to law as a commoner and must appear before the Qazi for trial. Indeed the Prophet maintained a very high standard of justice and laid down rules to that effect. See note 2434 (iv) for further light.

(c) **Rewards for justice and punishment for injustice.** The upright judges in the sight of Allah will be upon the pulpits of light on the right side of the Merciful—26:37. The dearest of men to Allah is a just ruler—26:39. They will find shade under the shade of the Throne—26:362W.

(d) **Duty of judges.** In Islamic law, a judge deals with all cases—civil, criminal and military. There is no separate udiciary as all stand equal in the eye of law. No question therefore arises for separation of the executive from the judiciary. Under the circumtances, a judge has got to perform a great responsible task. Sometimes he is asked to summon before him the high dignitaries of the estate, the members of the royal blood and the ministers. In dispensing justice, he must be sober, calm and cool. Nothing should ruffle his hind from the path of recti ude. If he does wrong, he is not only responsible to the people but also to God. He must not deliver judgment while he is in an angry mood—2 :55. If he tries hard to do justice, he is helped by God in coming to a just conclusion. He must not feel kindness in awarding the ordained sentences for the prescribed crimes. The Quran definitely laid down this instruction : Let not pity detain you in the matter of obedience to Allah—24:2Q. He must not accept any present or bribery from the parties to a case. He must decide disputes and cases with as much speediness and promptness as possible, as to delay justice is a part of injustice. Above all, he shall administer justice without making any distinction between the high and the low, the rich and the poor, king and no king.

55. **Abu Bakrah** reported: I heard the Messenger of Allah say: No judge shall pass a decree between two men while he is angry. —*Agreed.*

عَنْ اَبِي بَكْرَةَ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ لَا يَقْضِيَنَّ حَاكِمٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ * (مُتَّفَقٌ عَلَيْهِ)

56. **Abdullah-b-Amr** and Abu Hurairah reported that the Messenger of Allah said: When a judge wishes to pass a decree, and then strives hard and decides justly, there are two rewards for him; but when he wishes to pass a decree, and then strives hard but commits mistake, there is one reward for him. —*Agreed.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو وَاَبِي هُرَيْرَةَ قَالَا قَالَ رَسُولُ اللّٰهِ صلعم اِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ وَاَصَابَ فَلَهُ اَجْرَانِ وَاِذَا حَكَمَ فَاجْتَهَدَ وَاَخْطَاَ فَلَهُ اَجْرٌ وَاحِدٌ * (مُتَّفَقٌ عَلَيْهِ)

57. **Abu Hurairah** reported that the Prophet said: Whoso is appointed a judge among men has indeed been slaughtered without a knife. —*Ahmad, Tirmizi, Abu Daud, Ibn Majah.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ جُعِلَ قَاضِيًا بَيْنَ النَّاسِ فَقَدْ ذُبِحَ بِغَيْرِ سِكِّينٍ * (اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

58. **Anas** reported that the Prophet said: Whoso seeks the post of a judge and begs is entrusted to himself; and whoso is appointed to it without asking, Allah sends for him an angel to give him strength. —*Tirmizi, Abu Daud, Ibn Majah.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنِ ابْتَغَى الْقَضَاءَ وَسَاَلَ وُكِّلَ اِلَى نَفْسِهِ وَمَنْ اُكْرِهَ عَلَيْهِ اَنْزَلَ اللّٰهُ عَلَيْهِ مَلَكًا يُسَدِّدُهُ - (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

59. **Boraidah** reported that the Prophet said: Judges are of three kinds: One kind will be in Paradise and the two in hell. As for one who will be in Paradise, he is a man who recognises truth

عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَلْقُضَاةُ ثَلٰثَةٌ وَاحِدَةٌ فِي الْجَنَّةِ وَاثْنَانِ فِي النَّارِ فَاَمَّا الَّذِي فِي الْجَنَّةِ فَرَجُلٌ عَرَفَ

and gives a decree accordingly, and a man who recognises truth but is unjust in decree is in Hell, and a man who passes decree for the people out of ignorance is in Hell. —*Abu Daud, Ibn Majah.*

60. **Abu Hurairah** reported from the Prophet who said : Whoso seeks to be a judge among the Muslims till he gets it, and then whose justice prevails over his injustice, there is Paradise for him ; and whosoever's injustice prevails over his justice, there is the fire for him —*Abu Daud.*

61. **Abdullah-b Abi Aufa** reported that the Messenger of Allah said : Verily Allah is with a judge so long as he is not unjust. When he is unjust (willingly), He goes off from him, and the devil keeps attached to him. —*Tirmizi, Ibn Majah.*

62. **Ali** reported : The Messenger of Allah sent me to Yemen as a judge. I said : O Messenger of Allah ! you are sending me while I am young in years and there is no knowledge for me in judgeship. He said : Verily Allah will soon give guidance to your heart and make your tongue firm. When two persons come to you for decision, don't give decree in favour of the first till you hear the argument of the other, because that is

الْحَقَّ فَقَضَى بِهِ وَرَجُلٌ عَرَفَ الْحَقَّ فَجَارَ
فِي الْحُكْمِ فَهُوَ فِي النَّارِ وَرَجُلٌ قَضَى لِلنَّاسِ
عَلَى جَهْلٍ فَهُوَ فِي النَّارِ *
(اَبُوْدَاوُد وَابْن مَاجَهْ)

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم مَنْ طَلَبَ قَضَاءَ الْمُسْلِمِيْنَ حَتّٰى
يَنَالَهُ ثُمَّ غَلَبَ عَدْلُهُ جَوْرَهُ فَلَهُ الْجَنَّةُ وَ
مَنْ غَلَبَ جَوْرُهُ عَدْلَهُ فَلَهُ النَّارُ
(اَبُوْدَاوُد)

عَنْ عَبْدِ اللّٰهِ بْنِ اَبِي اَوْفٰى قَالَ
قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اللّٰهَ مَعَ الْقَاضِيْ
مَا لَمْ يَجُرْ فَاِذَا جَارَ تَعَالٰى عَنْهُ وَلَزِمَهُ
الشَّيْطَانُ * (اَلتِّرْمِذِيُّ وَابْن مَاجَهْ)

عَنْ عَلِيٍّ قَالَ بَعَثَنِيْ رَسُوْلُ اللّٰهِ
صلعم اِلَى الْيَمَنِ قَاضِيًا فَقُلْتُ يَارَسُوْلَ اللّٰهِ
تُرْسِلُنِيْ وَاَنَا حَدِيْثُ السِّنِّ وَلَا عِلْمَ
لِيْ بِالْقَضَاءِ فَقَالَ اِنَّ اللّٰهَ سَيَهْدِيْ
قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ اِذَا تَقَاضٰى
اِلَيْكَ رَجُلَانِ فَلَا تَقْضِ لِلْاَوَّلِ حَتّٰى تَسْمَعَ

more necessary that decision may become clear to you. He said: I had afterwards never entertained any doubt in decisions. —*Tirmizi, Abu Daud, Ibn Majah.*

كَلَامَ الْآخَرِ فَإِنَّهُ أَحْرَى أَنْ يَتَبَيَّنَ لَكَ الْقَضَاءُ قَالَ فَمَا شَكَكْتُ فِي قَضَاءٍ بَعْدُ -

(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوُد وَابْنُ مَاجَةَ)

63. **Abdullah b-Mus'ud** reported that the Messenger of Allah said: There is no judge judging among men but will come on the Resurrection Day while an angel will be holding his hands, and then he will raise up his head towards heaven. If he (Allah) says: Throw him down, he will throw him down up to a distance of 40 years (in Hell). —*Ahmad, Ibn Majah.*

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا مِنْ حَاكِمٍ يَحْكُمُ بَيْنَ النَّاسِ إِلَّا جَاءَ يَوْمَ الْقِيٰمَةِ وَمَلَكٌ اٰخِذٌ بِقَفَاهُ ثُمَّ يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ فَإِنْ قَالَ اَلْقِهِ اَلْقَاهُ فِي مَهْوَاةٍ اَرْبَعِيْنَ خَرِيْفًا * (اَحْمَدُ وَابْنُ مَاجَةَ)

64. **Ibn Maohab** reported that Osman-b-Affan said to Ibn Omar: Judge among men. He said: O Commander of the Faithful, pardon me. He enquired: Why do you dislike it while your father was a judge? He said: I heard the Messenger of Allah say: Whoso is appointed a judge and decides with justice, it is proper to turn away from him with full hand, and he should not be approached after that. *Tirmizi narrated it. In a narration of Razin from Nafe', it is reported that Ibn Omar said to Osman*: O Commander of the Faithful, I shall not decide between two persons. He said:

عَنِ ابْنِ مَوْهَبٍ أَنَّ عُثْمَانَ بْنَ عَفَّانَ قَالَ لِابْنِ عُمَرَ اقْضِ بَيْنَ النَّاسِ قَالَ اَوْ يُعَافِيْنِي يَا اَمِيْرَ الْمُؤْمِنِيْنَ قَالَ مَا تَكْرَهُ مِنْ ذٰلِكَ وَقَدْ كَانَ اَبُوْكَ يَقْضِي قَالَ لِاَنِّي سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَنْ كَانَ قَاضِيًا فَقَضٰى بِالْعَدْلِ فَبِالْحَرِيِّ اَنْ يَنْقَلِبَ مِنْهُ كَفَافًا فَمَا رَاجَعَهُ بَعْدَ ذٰلِكَ رَوَاهُ التِّرْمِذِيُّ وَفِي رِوَايَةِ رَزِيْنٍ عَنْ نَافِعٍ اَنَّ ابْنَ عُمَرَ قَالَ لِعُثْمَانَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ لَا اَقْضِي

Verily your father was doing justice. He said : As for my father if anything was difficult to him, he asked the Messenger of Allah ; and if the Messenger of Allah felt difficulty, he asked Gabriel (Peace be on him) ; but I find none whom to consult with. I heard the Messenger of Allah say : Whoso takes refuge with Allah takes refuge with a great thing ; and I heard him say : Whoso takes refuge with Allah, I give refuge to him ; and verily I seek refuge with Allah from your appointment of me as a judge. Then he pardoned him. Osman said : Don't inform anybody.

373w. **Sayeed-b-al-Musayyeb** reported that a Muslim and a Jew quarelled with each other before Omar. He saw justice in favour of the Jew. So Omar gave him a decree therefor. Then the Jew said : By Allah, you have decided with truth. Then Omar beat him with a stick and said : What has informed you ? Then the Jew said : By Allah, we find in the Torah that there is no judge who judges with truth but an angel is by his right hand and an angel by his left-hand side, helping him and giving means of help for truth so long as he

بَيْنَ رَجُلَيْنِ قَالَ فَإِنَّ أَبَاكَ كَانَ يَقْضِي
فَقَالَ إِنَّ أَبِي لَوْ أَشْكَلَ عَلَيْهِ شَيْءٌ
سَأَلَ رَسُولَ اللهِ صلعم وَلَوْ أَشْكَلَ عَلَى
رَسُولِ اللهِ صلعم شَيْءٌ سَأَلَ جِبْرَئِيلَ عَلَيْهِ
السَّلَامُ وَإِنِّي لَا أَجِدُ مَنْ أَسْأَلُهُ وَسَمِعْتُ
رَسُولَ اللهِ صلعم يَقُولُ مَنْ عَاذَ بِاللهِ فَقَدْ
عَاذَ بِعَظِيمٍ وَسَمِعْتُهُ يَقُولُ مَنْ عَاذَ بِاللهِ
فَأَعِيذُوهُ وَإِنِّي أَعُوذُ بِاللهِ أَنْ تَجْعَلَنِي
قَاضِيًا فَأَعْفَاهُ وَقَالَ عُثْمَانُ لَا تُخْبِرْ أَحَدًا *

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ مُسْلِمًا
وَيَهُودِيًّا اخْتَصَمَا إِلَى عُمَرَ فَرَأَى الْحَقَّ
لِلْيَهُودِيِّ فَقَضَى لَهُ عُمَرُ بِهِ فَقَالَ لَهُ
الْيَهُودِيُّ وَاللهِ لَقَدْ قَضَيْتَ بِالْحَقِّ فَضَرَبَهُ
عُمَرُ بِالدِّرَّةِ وَقَالَ مَا يُدْرِيكَ فَقَالَ
الْيَهُودِيُّ وَاللهِ إِنَّا نَجِدُ فِي التَّوْرَاةِ
أَنَّهُ لَيْسَ قَاضٍ يَقْضِي بِالْحَقِّ إِلَّا كَانَ
عَنْ يَمِينِهِ مَلَكٌ وَعَنْ شِمَالِهِ مَلَكٌ
يُسَدِّدَانِهِ وَيُوَفِّقَانِهِ لِلْحَقِّ مَا دَامَ مَعَ

remains on truth ; but when he gives up truth, they give him up and leave him. —*Malik.*

الْحَقِّ فَإِذَا تَرَكَ الْحَقَّ عَرَجَاهُ وَتَرَكَاهُ * (مَالِكٌ)

SECTION 8

1281. Trials and Evidences

(a) **Burden of Proof.** According to Islam, the burden of proof is generally upon the complainant or the plaintiff, because the plaintiff seeks to establish a claim, or the complainant a crime. This burden comes into operation as soon as the accused or the defendant takes an oath denying any liability or commission of crime. If however, there is admission, it may be taken as true ; but in case of crime, it must be corroborated either by repeated confessions or independant witnesses. The burden then shifts to the other side. If the defendant denies to take oath. a decree will be passed against him—26:90, 96, 100.

(b) **Testimony of Witnesses.** In Islam, there are certain fixed number of witnesses in special crimes. For instance, 4 witnesses are necessary in order to establish a case of adultery to the exclusion of women witnesses. The Quran says: And those who accuse free women and then do not bring *four* witnesses, flog them 80 stripes and do not ever admit any evidence from them—24:4Q. In another verse, it is said ; Why did they not bring four witnesses of it ? But as they have not brought witnesses, they are liars before Allah—24:13Q. In case of bonds, handnotes, mortgages etc, the Quran prescribes *two* witnesses. It says : And call in to witness from among your men two witnesses ; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other and the witnesses should not refuse when they are summoned—2:282Q. In other cases, two men or one man and two women are required. In some cases, one witness was held sufficient to establish a case upon oath—26:95. In case of the balance of evidence on both

sides, permission must be taken into consideration—26:102. In absence of evidence on either sides, the claim should be dismissed on oath of the defendant denying the claim, or an accused shall be acquitted on his taking oath denying the commission of the crime—26:104. It is incumbent upon the witnesses to bear testimony, nor is it lawful for them to conceal a fact within their knowledge. The Quran says: And the witnesses should not refuse when they are summoned—(2:282Q). It says also: Conceal not your testimony. Whoso conceals it, his heart is certainly sinful—2:283Q. The Hanifi law says that testimony in cases of crimes inducing corporal punishment is not obligatory (واجب) for two reasons. Fitsly, it is in accordance with the Prophet's action. The Prophet said to a person that had borne testimony in such a case: Verily it would have been better for you if you had concealed it. He said: Whoso conceals the vices of his brother Muslim, shall have a veil drawn over his own crimes in the two worlds by Allah. According to Hanifi law, if a property or claim is involved in a case, the fact must be stated in such a way as may not incur corporal punishment. The best witness is one who comes without request and summons to depose a fact—26:67. The Quran says: They (witnesses) shall both swear by Allah saying: We will not take for it a price, though he may be a relative, and we will not hide the testimony of Allah—5:106Q.

(c) **Inadmissible Evidence.** The deposition of the following persons is not to be accepted according to the Prophet:—(1) blind man, (2) a slave, (3) a slanderer against chastity of women, (64:4Q), (4) a fornicator, (5) a murderer, (6) a thief, (7) a dacoit, (8) a drunkard, (9) a near relative (son, grandson, father or grandfather, husband or wife, master or slave), (10) public singers and public women, (11) usurers, (12) heretics. Testimony of a bastard or enuch is, however, admissible—26:111, 112.

(d) **Punishment for false oath and testimony.** It has been rather put down in note—383. The Prophet said that Paradise is unlawful for one who has taken false oath and thereby takes the properties of others—26:61,62,107,106. Hell is destined for one who prefers a false claim—26:66. False oath or false evidence is a great sin. It is like setting up partnership with Allah 26:110.

The Quran says: Give up false evidence (2:283Q).

And do not conceal testimony; and whoso conceals it, his heart is surely sinful—2:283Q. Besides these warnings, a definite sentence for the slanderers of chastity of women has been prescribed. The sentence is 80 stripes—24:4Q.

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65. **Ibn Abbas** reported from the Prophet who said: If the people were given according to their demand, people would have demanded the bloods of men and their properties; but oath is upon the defendant.[1282] —*Muslim.*

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلعم قَالَ لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَادَّعَى نَاسٌ دِمَاءَ رِجَالٍ وَ اَمْوَالَهُمْ وَلٰكِنَّ الْيَمِيْنَ عَلَى الْمُدَّعٰى عَلَيْهِ * (مُسْلِمٌ)

66. **Ibn Mus'ud** reported that the Messenger of Allah said: Whoso swears upon a deliberate oath, while he is a trangressor therein taking therewith the properties of a Muslim, will meet Allah on the Resurrection Day while He will be wrathful on him. Then the Almighty Allah revealed in support of that: Verily those who purchase for a small price the covenant of Allah and their oaths—up to the last verse. —*Agreed.*

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ حَلَفَ عَلٰى يَمِيْنِ صَبْرٍ وَ هُوَ فِيْهَا فَاجِرٌ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللّٰهَ يَوْمَ الْقِيٰمَةِ وَ هُوَ عَلَيْهِ غَضْبَانُ فَاَنْزَلَ اللّٰهُ تَعَالٰى تَصْدِيْقَ ذٰلِكَ اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللّٰهِ وَ اَيْمَانِهِمْ ثَمَنًا قَلِيْلًا اِلٰى اٰخِرِ الْاٰيَةِ * (مُتَّفَقٌ عَلَيْهِ)

67. **Abu Omamah** reported that the Prophet said: Whoso takes the right of a Muslim with his oath, the fire becomes binding for him and Paradise unlawful

عَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنِ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِيْنِهٖ فَقَدْ اَوْجَبَ اللّٰهُ لَهُ النَّارَ وَ حَرَّمَ عَلَيْهِ

1282. Baihaqi added the following:—Proof is upon the plaintiff and oath is upon the defendant. In other wards, the onus of proof is upon the plaintiff, and the defendant is to take an oath that plaintiff's claim is not true. In case the defendant does not take oath, plaintiff gets a decree, and in case he takes oath, plaintiff must prove his case.

الْجَنَّةَ فَقَالَ لَهُ رَجُلٌ وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللهِ قَالَ وَإِنْ كَانَ قَضِيبًا مِنْ أَرَاكٍ * (مُسْلِمٌ)

for him. A man asked him: Even though it be a small thing? O Prophet of Allah? He said: Even if it be a rod of Arak.

—*Muslim.*

عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللهِ صلعم قَالَ إِنَّمَا أَنَا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِيَ لَهُ عَلَى نَحْوِ مَا أَسْمَعُ مِنْهُ فَمَنْ قَضَيْتُ لَهُ بِشَيْءٍ مِنْ حَقِّ أَخِيهِ فَلَا يَأْخُذْنَهُ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ * (مُتَّفَقٌ عَلَيْهِ)

68. **Omme-Salamah** reported that the Prophet said: I am only a man and verily you quarrel before me, and perhaps some of you may be more eloquent with his arguments than others that I may give decree in his favour according as I hear from him. Whoso is therefore given a decree by me for him on account of something out of the properties of his brother, he shall not take it, and verily I shall then cut a piece of the fire for him. —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللهِ صلعم إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللهِ الْأَلَدُّ الْخَصِمُ * (مُتَّفَقٌ عَلَيْهِ)

69. **Ayesha** reported that the Messenger of Allah said: Of all the people most disliked by Allah is one who is most obstinate in opposition.[1283] —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ صلعم قَضَى بِيَمِينٍ وَشَاهِدٍ * (مُسْلِمٌ)

70. **Ibn Abbas** reported that the Messenger of Allah decided with an oath and one witness.

—*Muslim.*

عَنْ عَلْقَمَةَ بْنِ وَائِلٍ قَالَ جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتَ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى النَّبِيِّ صلعم فَقَالَ الْحَضْرَمِيُّ يَا رَسُولَ

71. **Alqamah-b-Wael** reported that a man came from Hazramaut and another man from Kindah to the Prophet. The man of Hazramaut said: O Ms. of Allah, this man has overcome me over

1283. Compromise of some sort or other is greatly desirable. He who does not want compromise and is obstinate in opposition is the worst man to Allah.

a land of mine. The man of Kindah said: That is my land and is in my possession. He has got no right therein. The Holy Prophet asked the Hazrami: Have you got proof? 'No' said he. He said: Then there is his oath for you. He said: O Ms. of Allah, verily the man is a transgressor. He will not care over what he will swear and he has got attention of nothing. He said: There is nothing for you except that from him. Then he went to swear. The Prophet said when he went behind: If he swears over his property in order to devour it unjusty, Allah will meet him while He would be turning His face from him.

—*Muslim.*

72. **Abu Zarr** reported that he heard the Messenger of Allah say: Whoever claims what is not for him, is not of us and let him seek his abode in the fire.

—*Muslim.*

73. **Zaid-b-Khalid** reported that the Messenger of Allah said: Shall I not inform you about the best of witnesses?—He who comes with his deposition before he is asked for it.

—*Muslim.*

74. **Ibn Mas'ud** reported that the Messenger of Allah said:

اللّٰهِ اِنَّ هٰذَا غَلَبَنِيْ عَلٰى اَرْضٍ لِيْ فَقَالَ
الْكِنْدِيُّ هِيَ اَرْضِيْ وَفِيْ يَدِيْ لَيْسَ
لَهٗ فِيْهَا حَقٌّ فَقَالَ النَّبِيُّ صلعم لِلْحَضْرَمِيِّ
اَلَكَ بَيِّنَةٌ قَالَ لَا قَالَ فَلَكَ يَمِيْنُهٗ قَالَ
يَا رَسُوْلَ اللّٰهِ اِنَّ الرَّجُلَ فَاجِرٌ لَا يُبَالِيْ عَلٰى
مَا حَلَفَ عَلَيْهِ وَلَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ
قَالَ لَيْسَ لَكَ مِنْهُ اِلَّا ذٰلِكَ فَانْطَلَقَ
لِيَحْلِفَ فَقَالَ رَسُوْلُ اللّٰهِ صلعم لَمَّا اَدْبَرَ
لَئِنْ حَلَفَ عَلٰى مَالٍ لِيَاْكُلَهٗ ظُلْمًا
لَيَلْقَيَنَّ اللّٰهَ وَهُوَ عَنْهُ مُعْرِضٌ * (مُسْلِمٌ)

عَنْ اَبِيْ ذَرٍّ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ
صلعم يَقُوْلُ مَنِ ادَّعٰى مَا لَيْسَ لَهٗ فَلَيْسَ
مِنَّا وَلْيَتَبَوَّاْ مَقْعَدَهٗ مِنَ النَّارِ * (مُسْلِمٌ)

عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ قَالَ رَسُوْلُ
اللّٰهِ صلعم اَلَا اُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ
اَلَّذِيْ يَاْتِيْ بِشَهَادَتِهٖ قَبْلَ اَنْ يُّسْاَلَهَا *
(مُسْلِمٌ)

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ

خير الناس قرني ثم الذين يلونهم ثم الذين يلونهم ثم يجيء قوم تسبق شهادة احدهم يمينه و يمينه شهادته *

(متفق عليه)

The best of men are my contemporaries, after that those who will succeed them, and after that those who will succeed them. After that, there will appear a people of whom the deposition of anyone will precede his oath and his oath (will precede) his deposition. 1284

—*Agreed.*

عن ابي هريرة ان النبي صلعم عرض على قوم اليمين فاسرعوا فامر ان يسهم بينهم في اليمين ايهم يحلف.

(البخاري)

75. **Abu Hurairah** reported that the Messenger of Allah administered oath to a people. They hastened (to take it). He then ordered to cast lots among them about oath (to see) which of them should swear. —*Bukhari.*

عن عمرو بن شعيب عن ابيه عن جده ان النبي صلعم قال البينة على المدعي و اليمين على المدعى عليه *

(الترمذي)

7[illegible]. **Amr-b-Shuaib** reported from his father from his grandfather that the Messenger of Allah said: Proof is upon the plaintiff and oath is upon the defendant. —*Tirmizi.*

عن ام سلمة عن النبي صلعم في رجلين اختصما اليه في مواريث لم تكن لهما بينة الا دعويهما فقال من قضيت له بشيء من حق اخيه فانما

77. **Omme-Salamah** reported from the Messenger of Allah, who said that two persons quarrelled before him about their heritage without having any proof for them except their claims. He said: To whomsoever I give a decree for anything out of the rights of his brother, I cut a slice of the fire for him.

1284. This shows that the latter people will be too fond of litigations, giving depositions and taking oaths. This tradition pronounces that the best of the people among the Muslims were the Prophet's companions and the subsequent two generations called Tabeyins and Tab'ye-Tabeyins.

The two men, each of them both, said: O Messenger of Allah! this right of mine is for my companion. 'No' he said, 'but retire you both, and divide among yourselves and take the right as between two brothers and then divide it into two portions, and each of you should then make it lawful for his companion out of you both. In a narration: He said: I decide between you both with my decision about what has not been revealed over me. —*Abu Daud.*

أَقْطَعُ لَهُ قِطْعَةً مِّنَ النَّارِ فَقَالَ الرَّجُلَانِ كُلُّ وَاحِدٍ مِّنْهُمَا يَا رَسُوْلَ اللّٰهِ حَقِّيْ هٰذَا لِصَاحِبِيْ فَقَالَ لَا وَلٰكِنِ اذْهَبَا فَاقْتَسِمَا وَتَوَخَّيَا الْحَقَّ ثُمَّ اسْتَهِمَا ثُمَّ لِيُحَلِّلْ كُلُّ وَاحِدٍ مِّنْكُمَا صَاحِبَهُ وَفِيْ رِوَايَةٍ قَالَ اِنَّمَا أَقْضِيْ بَيْنَكُمَا بِرَأْيِيْ فِيْمَا لَمْ يَنْزِلْ عَلَيَّ فِيْهِ * (اَبُوْدَاوٗدَ)

78. **Abu Musa al-Ash'ari** reported that two men claimed a camel during the time of the Messenger of Allah. Each of them sent two witnesses. The Holy Prophet divided it between them half by half. —*Abu Daud.*

عَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ اَنَّ رَجُلَيْنِ ادَّعَيَا بَعِيْرًا عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صلعم فَبَعَثَ كُلُّ وَاحِدٍ مِّنْهُمَا شَاهِدَيْنِ فَقَسَمَهُ النَّبِيُّ صلعم بَيْنَهُمَا نِصْفَيْنِ * (اَبُوْدَاوٗدَ)

79. **Abu Hurairah** reported that two men disputed about a beast without having any proof for them. The Prophet said: Divide it between them both upon an oath. —*Abu Daud, Ibn Majah.*

عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلَيْنِ اخْتَصَمَا فِيْ دَابَّةٍ وَلَيْسَ لَهُمَا بَيِّنَةٌ قَالَ النَّبِيُّ صلعم اِسْتَهِمَا عَلَى الْيَمِيْنِ * (اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

80. **Ibn Abbas** reported that the Messenger of Allah said to a man who took oath before him: Take oath in the name of Allah who is "There is no god but Allah". There is nothing for him, that is the claimant, in your possession. —*Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم قَالَ لِرَجُلٍ حَلِّفْهُ احْلِفْ بِاللّٰهِ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ مَا لَهُ عِنْدَكَ شَيْءٌ يَعْنِي لِلْمُدَّعِيْ * (اَبُوْدَاوٗدَ)

81. **Al-Ash'as-b-Qais** reported: There was a land belonging to me and one of the Jews. He denied it to me. So I took him before the Messenger of Allah. He asked: Have you got proof? 'No' said he. He asked the Jew: Take oath. I said: O Ms. of Allah, in that case he will swear and will go away with my property. Then the Almighty Allah revealed: Those who purchase the covenant of Allah and their oath for a small price—the verse. 1285

—*Abu Daud, Ibn Majah.*

عَنِ الْأَشْعَثِ ابْنِ قَيْسٍ قَالَ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ صلعم فَقَالَ أَلَكَ بَيِّنَةٌ قُلْتُ لَا قَالَ لِلْيَهُودِيِّ احْلِفْ قُلْتُ يَا رَسُولَ اللهِ إِذًا يَحْلِفُ فَيَذْهَبُ بِمَالِي فَأَنْزَلَ اللهُ تَعَالَى إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا الْآيَةَ * (أَبُو دَاوُد وَابْن مَاجَة)

82. **Same** reported that a man of Kindah and a man of Hazramaut quarrelled before the Ms. of Allah regarding a land in Yemen. The man of Hazramaut said: O Ms. of Allah, verily my land has been usurped by force by the father of this man, and it is now in his possession. He asked: Have you proof? 'No' said he, 'but I shall administer him an oath. By Allah, he does not know that the land is mine. His father took it from me by force'. The man of Kindah was about to take oath when the Ms. of Allah said: Nobody shall take away a property by oath but will meet with Allah with hands

عَنْهُ أَنَّ رَجُلًا مِنْ كِنْدَةَ وَرَجُلًا مِنْ حَضْرَمَوْتَ اخْتَصَمَا إِلَى رَسُولِ اللهِ صلعم فِي أَرْضٍ مِنَ الْيَمَنِ فَقَالَ الْحَضْرَمِيُّ يَا رَسُولَ اللهِ إِنَّ أَرْضِي اغْتَصَبَنِيهَا أَبُو هٰذَا وَهِيَ فِي يَدِهِ قَالَ هَلْ لَكَ بَيِّنَةٌ قَالَ لَا وَلٰكِنْ أُحَلِّفُهُ وَاللهِ مَا يَعْلَمُ أَنَّهَا أَرْضِي اغْتَصَبَنِيهَا أَبُوهُ فَتَهَيَّأَ الْكِنْدِيُّ لِلْيَمِينِ فَقَالَ رَسُولُ اللهِ صلعم لَا يَقْطَعُ أَحَدٌ مَالًا بِيَمِينٍ إِلَّا لَقِيَ اللهَ وَهُوَ

1285. This is verse 3.76 of the Quran.

cut off. The man of Kindah said: That is his land.

—*Abu Daud,*

83. **Abdullah-b-Onais** reported that the Messenger of Allah said: The greatest of the great sins—setting up partnership with Allah, and disobedience to parents, and false oath, and what a servant swears in the name of Allah a deliberate false swearing and enters therein (claim of) even like the wing of a gnat—will be but made a black spot in his heart up to the Resurrection Day.

—*Tirmizi (Rare).*

84. **Jaber** reported that the Prophet said: None shall swear near this pulpit of mine a false oath although it be for a green tooth-stick, but will prepare for himself a sitting place in the fire, or the fire will become sure for him.

—*Malek, Abu Daud, Ibn Majah.*

اَجْذَمُ فَقَالَ الْكِنْدِيُّ هِيَ اَرْضُهُ *

(اَبُوْدَاوُدَ)

عَنْ عَبْدِ اللّٰهِ ابْنِ اُنَيْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ مِنْ اَكْبَرِ الْكَبَائِرِ الشِّرْكَ بِاللّٰهِ وَ عُقُوْقَ الْوَالِدَيْنِ وَ الْيَمِيْنَ الْغَمُوْسَ وَمَا حَلَفَ حَالِفٌ بِاللّٰهِ يَمِيْنَ صَبْرٍ فَاَدْخَلَ فِيْهَا مِثْلَ جَنَاحِ بَعُوْضَةٍ اِلَّا جُعِلَتْ نُكْتَةً فِيْ قَلْبِهٖ اِلٰى يَوْمِ الْقِيٰمَةِ *

اَلتِّرْمِذِيُّ (غَرِيْبٌ)

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَحْلِفُ اَحَدٌ عِنْدَ مِنْبَرِيْ هٰذَا عَلٰى يَمِيْنِ اٰثِمَةٍ وَلَوْ عَلٰى سِوَاكٍ اَخْضَرَ اِلَّا تَبَوَّءَ مَقْعَدُهٗ مِنَ النَّارِ اَوْ وَجَبَتْ لَهُ النَّارُ *

(مَالِكٌ وَ اَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

SECTION 9

1286. Inadmissible Evidence

[See note 1281]

85. **Kheram-b-Fatek** reported that the Messenger of Allah prayed the morning prayer. When he finished, he stood and said: False evidence has been made the same as to set up

عَنْ خُرَيْمِ بْنِ فَاتِكٍ قَالَ صَلّٰى رَسُوْلُ اللّٰهِ صلعم صَلٰوةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ عُدِلَتْ شَهَادَةُ الزُّوْرِ بِالْاِشْرَاكِ

بالله ثلاث مرات ثم قرأ فاجتنبوا الرجس من الاوثان واجتنبوا قول الزور حنفاء لله غير مشركين به * (ابوداود وابن ماجة احمد والترمذي)

a partner with Allah. He repeated this thrice. Then he read: Avoid worship of idols and avoid false depositions, being sincere for Allah, without setting up a partner for Him. —*Abu Daud, IbnMajah, Ahmad, Tirmizi.*

عن عائشة قالت قال رسول الله صلعم لا تجوز شهادة خائن ولا خائنة ولا مجلود حدا ولا ذي غمر على اخيه ولا ظنين في ولاء ولا قرابة ولا القانع مع اهل البيت * الترمذي (غريب)

86. **Ayesha** reported that the Messenger of Allah said: The deposition of a treacherous man and a treacherous woman is not admissible, nor of a man who has been whipped for an ordained crime, nor of a man who has enmity with his brother, nor of a slave who attributes his freedom to a stranger, nor of a relative, nor of a man who is pleased with the members of his family. 1287 —*Tirmizi (Rare).*

عن عمرو بن شعيب عن ابيه عن جده عن النبي صلعم قال لا تجوز شهادة خائن ولا خائنة ولا زان ولا زانية ولا ذي غمر على اخيه ورد شهادة القانع لاهل البيت * (ابوداود)

87. **Amr-b-Shuaib** reported from his father from his grandfather that the Messenger of Allah said: Deposition of a treacherous man or a woman is not lawful, nor of a fornicator or a fornicatress, nor of a man having enmity with his brother. He also rejected the deposition of a man who is pleased with the members of his family. —*Abu Daud.*

1287. One sentenced cannot lawfully depose. Imam Abu Hanifa holds that even after repentance, his evidence is not admissible while the other three Imams hold the contrary. An enemy's deposition is not acceptable. A slave who attributes his freedom to another than the rightful man cannot lawfully depose. The last sentence means that a father cannot depose for a son or vice versa, or a master for a slave or vice-versa. The reason is that it will innure to the benefit of the deponent.

88. **Abu Hurairah** reported that the Messenger of Allah said : The deposition of a village man is not permissible against the dweller of a town. 1288

—*Abu Daud.*

عَنْ اَبِي هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ لَا تَجُوْزُ شَهَادَةُ بَدَوِيٍّ عَلٰى صَاحِبِ قَرْيَةٍ * (اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ)

89. **Auf-b-Malek** reported that the Prophet gave a decree between two men. The man against whom judgment was passed said when he went behind : Allah is sufficient for me ! How good is the One trusted ! The Prophet said : Verily the Almighty Allah rebukes for weakness, but you should take recourse to the contrary. So when an affair overcomes you, say : Allah is sufficient for me ! and how good is the One trusted. —*Abu Daud.*

عَنْ عَوْفِ بْنِ مَالِكٍ اَنَّ النَّبِيَّ صلعم قَضٰى بَيْنَ رَجُلَيْنِ فَقَالَ الْمَقْضِيُّ عَلَيْهِ لَمَّا اَدْبَرَ حَسْبِيَ اللّٰهُ وَ نِعْمَ الْوَكِيْلُ فَقَالَ النَّبِيُّ صلعم اِنَّ اللّٰهَ تَعَالٰى يَلُوْمُ عَلَى الْعَجْزِ وَ لٰكِنْ عَلَيْكَ بِالْكَيْسِ فَاِذَا غَلَبَكَ اَمْرٌ فَقُلْ حَسْبِيَ اللّٰهُ وَ نِعْمَ الْوَكِيْلُ * (اَبُوْدَاوٗدَ)

90. **Bahaz-b-Hakim** reported that the Prophet imprisoned a man for slander. *Abu Daud narrated it. Tirmizi and Nisai added* : Then he set him free.

عَنْ بَهْزِ بْنِ حَكِيْمٍ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صلعم حَبَسَ رَجُلًا فِيْ تُهْمَةٍ رَوَاهُ اَبُوْدَاوٗدَ وَزَادَ التِّرْمِذِيُّ وَ النَّسَائِيُّ ثُمَّ خَلّٰى عَنْهُ ـ

91 **Abdullah-b-Zubair** reported that the Messenger of Allah gave decision that two disputants would remain sitting in presence of the judge. —*Ahmad, Abu Daud.*

عَنْ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ قَالَ قَضٰى رَسُوْلُ اللّٰهِ صلعم اَنَّ الْخَصْمَيْنِ يَقْعُدَانِ بَيْنَ يَدَيِ الْحَاكِمِ ـ (اَحْمَدُ وَ اَبُوْدَاوٗدَ)

376w. **Jaber-b-Abdullah** reported that two men claimed a a beast. Each of them adduced proof that the beast was his

عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ رَجُلَيْنِ تَدَاعَيَا دَابَّةً وَ اَقَامَ كُلُّ وَاحِدٍ مِنْهُمَا

1288. This is held lawful by three Imams while Imam Malek follows this tradition.

which he trained. Then the Messenger of Allah gave decision about it on behalf of that man in whose possession it was. —*Sharhi Sunnat.*

الْبَيِّنَةَ أَنَّهَا دَابَّتُهُ نَتَجَهَا فَقَضَى بِهَا رَسُولُ اللهِ صلعم لِلَّذِي فِي يَدِهِ - (شَرْحُ السُّنَّةِ)

SECTION 10

1289. Provisions of Govt. officers

Government servants are as a rule debarred from following any vocation of life. Hence justice requires that they must be given provisions for the maintenance of themselves and their families. The Prophet laid instructions for their salaries. In addition, each of them must be given, according to the Prophet's instructions, a free quarter to live in, an orderly to help him and a wife to keep him morally strong. Besides these and other incidental expenses, nothing is allowed to them. If they take anything other than that, it will be considered as bribery. Whatever an officer gets, little or much, must be deposited in the State Exchequer. In default, he will be committing breach of trust.

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92. **Abu Hurairah** reported that the Prophet said: I shall neither pay you, nor shall I deny you. I am a divider (of provisions). I place where I have ben ordered (to place).[190] —*Bukhari.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَا أُعْطِيكُمْ وَلَا أَمْنَعُكُمْ أَنَا قَاسِمٌ أَضَعُ حَيْثُ أُمِرْتُ - (اَلْبُخَارِيُّ)

93. **Khaulah al-Ansariyyah** reported that the Prophet said: Verily there are men who spend extravagantly the properties

عَنْ خَوْلَةَ الْأَنْصَارِيَّةِ قَالَتْ قَالَ رَسُولُ اللهِ صلعم إِنَّ رِجَالًا يَتَخَوَّضُونَ فِي مَالِ

190. This was uttered at the time when the Prophet was distributing wealth among his companions. He said that he does not distribute, or deny, or decrease or increase in division but by the dictation of the Almighty.

of Allah without just cause. There is the fire for them on the Resurrection Day. 1291 —*Bukhari.*

اللّٰهِ بِغَيْرِ حَقٍّ فَلَهُمُ النَّارُ يَوْمَ الْقِيٰمَةِ * (اَلْبُخَارِيُّ)

94 **Ayesha** reported that when Abu Bakr became Caliph, he said: My people know indeed that my trade was not insufficient for provision of my family. I am now engaged in the affairs of the Muslims. The family of Abu Bakr will soon be maintained from this property, and he will spend it for the Muslims. 1292 —*Bukhari.*

عَنْ عَائِشَةَ قَالَتْ لَمَّا اسْتُخْلِفَ اَبُوْبَكْرٍ قَالَ لَقَدْ عَلِمَ قَوْمِي اَنَّ حِرْفَتِي لَمْ تَكُنْ تَعْجِزُ عَنْ مُؤْنَةِ اَهْلِي وَشُغِلْتُ بِاَمْرِ الْمُسْلِمِيْنَ فَسَيَاْكُلُ اٰلُ اَبِي بَكْرٍ مِنْ هٰذَا الْمَالِ وَيَحْتَرِفُ الْمُسْلِمِيْنَ فِيْهِ * (اَلْبُخَارِيُّ)

95. **Boraidah** reported that the Messenger of Allah said: Whomsoever we appoint over an affair, we shall give him provision. What he takes after that is breach of trust. —*Abu Daud.*

عَنْ بُرَيْدَةَ عَنِ النَّبِيِّ صلعم قَالَ مَنِ اسْتَعْمَلْنَاهُ عَلٰى عَمَلٍ فَرَزَقْنَاهُ رِزْقًا فَمَا اَخَذَ بَعْدَ ذٰلِكَ فَهُوَ غُلُوْلٌ ـ (اَبُوْدَاوُدَ)

96. **Mua'z** reported: The Ms. of Allah sent me to Yemen. When I took the journey, he sent after my footstep and I was made to return. He said: Do you know why I have sent for you? You must not take anything without my permission, because that will be a breach of trust. Whoso commits breach of trust

عَنْ مُعَاذٍ قَالَ بَعَثَنِي رَسُوْلُ اللّٰهِ صلعم اِلَى الْيَمَنِ فَلَمَّا سِرْتُ اَرْسَلَ فِيْ اِثْرِيْ فَرُدِدْتُّ فَقَالَ اَتَدْرِيْ لِمَ بَعَثْتُ اِلَيْكَ لَا تُصِيْبَنَّ شَيْئًا بِغَيْرِ اِذْنِيْ فَاِنَّهٗ غُلُوْلٌ وَمَنْ يَغْلُلْ يَاْتِ بِمَا غَلَّ يَوْمَ

1291. This was to prevent the people to take any property from the Public Treasury without the permission of the Imam.

1292. Hazat Abu Bakr carried on cloth business to maintain his family. When he took the reins of government, he could not turn his attention to his business and hence he was allowed some provision from the Treasury.

will come on the Resurrection Day with what he committed breach of trust; for this, I have called you. Go now with your appointment. —*Tirmizi*

97. **Mustaored-b-Shaddad** reported: I heard the Messenger of Allah say: Whoso is an officer of ours, let him take a a wife; and if he has got no servant, let him take a servant; and if he has got no house, let him take a house. *In another narration*: Whoso takes besides that, is one who commits breach of trust. [1293] —*Abu Daud.*

98. **Adi-b-Amirah** reported that the Messenger of Allah said: O you men! whoever of you is appointed to a work for us and then conceals from us even a needle therefrom, or what is above it, is a treacherous man. He will come therewith on the Resurrection Day. A man from among the Ansars got up and said: O Ms. of Allah! Accept your appoitment from me. He asked: What is that? He said: I have heard you say such and such. He said: I am saying that: "Whoso is appointed to a post by us, let him

اِقْبَلْ عَمَلَكَ قَالَ وَمَا ذَاكَ قَالَ سَمِعْتُكَ تَقُوْلُ كَذَا وَكَذَا قَالَ وَاَنَا اَقُوْلُ ذٰلِكَ

اَلْقِيٰمَةِ لِهٰذَا دَعَوْتُكَ فَامْضِ بِعَمَلِكَ *

(اَلتِّرْمِذِيُّ)

عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ سَمِعْتُ النَّبِيَّ صلعم يَقُوْلُ مَنْ كَانَ لَنَا عَامِلًا فَلْيَكْتَسِبْ زَوْجَةً فَاِنْ لَمْ يَكُنْ لَهٗ خَادِمٌ فَلْيَكْتَسِبْ خَادِمًا فَاِنْ لَمْ يَكُنْ لَهٗ مَسْكَنٌ فَلْيَكْتَسِبْ مَسْكَنًا وَفِيْ رِوَايَةٍ مَنِ اتَّخَذَ غَيْرَ ذٰلِكَ فَهُوَ غَالٌّ (اَبُوْدَاوُدَ)

عَنْ عَدِيِّ بْنِ عَمِيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ يَا اَيُّهَا النَّاسُ مَنْ عَمَّلَ مِنْكُمْ لَنَا عَلٰى عَمَلٍ فَكَتَمَنَا مِنْهُ مِخْيَطًا فَمَا فَوْقَهٗ فَهُوَ غَالٌّ يَاْتِيْ بِهٖ يَوْمَ الْقِيٰمَةِ فَقَامَ رَجُلٌ مِنَ الْاَنْصَارِ فَقَالَ يَا رَسُوْلَ اللّٰهِ اقْبَلْ عَنِّيْ عَمَلَكَ قَالَ وَمَا ذَاكَ قَالَ سَمِعْتُكَ تَقُوْلُ كَذَا وَكَذَا قَالَ وَاَنَا اَقُوْلُ ذٰلِكَ

1293. This means that none should take greater amount than his needs from the Baitul Mal or Public Treasury. It is very difficult for a king to distinguish between deserving and undeserving persons for help. So every beggar should be provided from the Public Treasury according to needs.

come with his little and his much. Then he shall take what is given to him therefrom, and he shall desist from what is denied to him therefrom". 1294 —*Muslim, Abu Daud.*

مَنِ اسْتَعْمَلْنَاهُ عَلَى عَمَلٍ فَلْيَأْتِ بِقَلِيلِهِ وَكَثِيرِهِ فَمَا أُوتِيَ مِنْهُ أَخَذَ وَمَا نُهِيَ عَنْهُ انْتَهَى * (مُسْلِمٌ وَأَبُوْدَاوُدَ)

99. **Amr-b-al A's** reported: The Messenger of Allah sent (one) to me: Gather your arms and dresses and and then come to me. He said: I came to him while he was making ablution. He said: O Amr! verily I sent for you in order to despatch you to a place. May Allah keep you in sound health and give you booty! I give you also an incentive for property. I said: O Ms. of Allah, my emigration use not for property, and it was not but for Allah and His Prophet. He said: Excellent is pure property for a pure man. 1295

—*Sharhi Sunnat, Ahmad.*

عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ أَرْسَلَ إِلَيَّ رَسُوْلُ اللهِ صلعم أَنِ اجْمَعْ عَلَيْكَ سِلَاحَكَ وَثِيَابَكَ ثُمَّ ائْتِنِي فَقَالَ فَأَتَيْتُهُ وَهُوَ يَتَوَضَّأُ فَقَالَ يَا عَمْرُو إِنِّي أَرْسَلْتُ إِلَيْكَ لِأَبْعَثَكَ فِي وَجْهٍ يُسَلِّمُكَ اللهُ وَيُغَنِّمُكَ وَأَرْغَبُ لَكَ رَغْبَةً مِنَ الْمَالِ فَقُلْتُ يَا رَسُوْلَ اللهِ مَا كَانَتْ هِجْرَتِي لِلْمَالِ وَمَا كَانَتْ إِلَّا لِلّٰهِ وَرَسُوْلِهِ قَالَ نِعِمَّا بِالْمَالِ الصَّالِحِ لِلرَّجُلِ الصَّالِحِ * (شَرْحُ السُّنَّةِ وَأَحْمَدُ)

1294. Hazrat Abu Bakr used to sell clothes, Hazrat Omar food-stuffs, Osman dates and Abbas otto. Thus they maintained their families. Hazrat Abu Bakr was the first Caliph. He was therefore engaged in the administration of the Estate. In the fitness of things therefore, he sought to draw an allowance from the Public Treasury.

1295. At the time of the Prophet, Government officers had no fixed salary, but they were allowed to take their expenses of bare necessaries of life from the Public Treasury. Bare neccessaries included a house to live in, one servant, one wife, and household expenses.

CHAPTER XXVII

SECTION 1

1296. **Marriage**

(a) **Marriage.** Marriage is the union of two souls for love and two bodies for procreation and legalising of children. Man is free and therefore, it is argued, that he can claim a free intercourse with every woman. If this theory is accepted, it will mean disorder and chaos in the society leading ultimately to destruction of human civilization. In that case, he is nothing but only a beast. The limitation to free love and free intercourse by marriage is for the ultimate benefit of human devolopment as a whole and particularly for the progress of human civilization. Marriage engenders love at first for wife, then for children, then for kith and kin, then for the society and ultimately for the human race as a whole. The real unit of human civilization is the family and there can be no family if there is no marriage. 'Free love' creates no responsibility, no ownership of property and no kith and kin. If free love is allowed indiscriminately and lasts for nearly a century, the world will be a field of chaos, blood-shed and social disorder of the first magnitude.

(b) **Benefits of marriage.** Marriage contributes to many-sided progress of a man, physical, mental, social, moral and spiritual. In an unmarried stage, these things can not be achieved in all perfections. There is therefore a great deal of distinction between a bachelor and a married man, or an unmarried woman and a married woman.

(1) **Physical benefit.** We see daily around us how a man was erewhile sickly and suffering from various diseases but as soon as he got married, his diseases generally disappeared within a short time. This is also true in case of girls and women. Marriage is, therefore, the best medicine for certain kinds of diseases in grown-up men and girls. It also contributes to the physical beauty of the married couple.

(2) **Mental benefit.** Marriage gives peace of mind. The Holy Holy Quran says: And out of His signs there is that He creates mates for you from yourselves, that you may find peace of mind in them; and He put between you love and compassion. Surely there are signs in this for a people who reflect (30:21Q). By marriage, an idle man is turned to an active man, a spend-thrift prugal and the hard-hearted kind. It is therefore a harbinger of new thoughts, ideas, responsibilities and obligations. It sets up the mind to thoughts aud actions which were dormant before marriage.

(3) **Social benefit.** Marriage creates a family consisting of children and wife. Families create society and the progress of a family means the progress of the society. Marrige creates a new company of kith and kin, because sons and daughters go to create new families. Hospitalities, fellow-feeling, kindness and mutual help become binding among these relations. Marriage therefore gives impetus to what is called "Social virtues". Marriage gives the rights of inheritance and ownership in property to the nearest relations. The Quran therefore says: And He it is who has created man from water, and then He has made for him blood and marriage relationships—25:54Q.

(4) **Moral benefit.** Marriage is a great medicine for checking unruly sexual passions and falling to sins and crimes. The Holy Prophet said: It shuts up eye-sight and guards private parts (17:1). It is well-known that out of sexual passions, many great sins are committed in this world. If it is satisfied by marriage, many a crime will disappear from the world. It contributes thus to moral welfare of individuals, families and societies.

(5) **Spiritul benefit** Moral progress leads to spiritual progress which then leads ultimately to the Blessed Company.

(c) **Harms of marriage.** The following are some of the harms that may possibly arise out of marriage.

(1) The married man becomes rather weak in lawful earnings as he is required to meet the increased needs of a family life.

(2) He is to look after the maintenance, education and other necessary things of the family which he was not bound to do before marriage.

(3) A great strain is put upon him by the wife and the members of the family in the form of sufferings and mental anxieties in many ways.

(d) **What is true renunciation ?** Is it not to marry ? The answer is simply an emphatic no. The instict of passion is provided by nature not only in man but in all animals, so that by procreation of children and animals, the world can go on from years to years. Go against nature and you will certainly pay the penalty of your rash action. See plants. They are provided with flowers and with portions like generative organs. Insects come, dive inside flowers to gather honey, come out covered with some powder called 'pollen' and go unto other flowers mixing pistil into them and thus there arises fecundatton of seeds. All the religious presonalities except Jesus Christ were married to one woman or more. Unless marriage is contracted, nature must satisfy itself by unnatural means—muster bation, pollution etc. which are highly injurious to heath. Once three men praying throughout the night and fasting all day long came to the Holy Prophet. He instructed them to marry in order to have perfection—1:76. True renunciation is to marry and then to remain aloof from attachment of the world.

(e) **Marriage in Islam.** A Muslim marriage is a civil contract based on mutual consent of the bride and bridegrom, as distinguished from the sacramental form of marriage. Most of the incidents of contract are consequently applicable to such a marriage, for example, consideration of marriage in the form of dower, breach of the contract by divorce, giving of legal rights and obligations on the contractual parties, and bestowing no greater power on the husband than what the contract provides in a lawful manner. A Muslim marriage requires no priest and no sacramental rights. At best, the registration of mutual consent may be done. A woman has got absolute right in her acquired properties before and after her marriage. In addition, she has a distict lien upon her husband's property for her ante-nuptial settlements.

(f) **Nature of injunctions for marriage.** The Quran gives the order of marriage in the following verse : And marry those among you who are single and those who are fit among your male slaves and your female slaves. If they are needy, Allah will save them

from want out of His grace. And Allah is Ample-giving, Kind. And tell those who do not find a match to keep chaste until Allah makes them free from want out of His grace—24:30Q. It appears from the above verses that marriage is the natural law. It may be delayed for two reasons, for not finding a suitable match and for finding no means wherewith to maintain her. If the conditions are removed with the finding of a match and also the means of maintenance, God's direction is then to contract a marriage. The reason given is "that you may not deviate from the right course—4:3Q". The jurists have, however, laid down the following rules. When the sexual passion is so strong that there is every chance of a man falling into sin, marriage then becomes Farz (binding). When the sexual passion is very strong, marriage is *Wajeb*. When the passion remains in normal degree, it is *Sunnal Muakkadah*. Marriage becomes *Makruh* when there are no means for maintenance and when no suitable match is found.

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1. **Ayesha** reported: The Messenger of Allah married me in Shawwal and took me for consummation in Shawwal. So who is a more fortunate wife out of the wives of the Prophet than myself? 1297 —*Muslim.*

عَنْ عَائِشَةَ قَالَتْ تَزَوَّجَنِي رَسُولُ اللهِ صلعم فِي شَوَّالٍ وَبَنَى لِي فِي شَوَّالٍ فَأَيُّ نِسَاءِ رَسُولِ اللهِ صلعم كَانَ أَحْظَى عِنْدَهُ مِنِّي * (مُسْلِمٌ)

2. **Abu Hurairah** reported that the Messenger of Allah said: No man shall seek in marriage upon the seeking of his brother until he marries or leaves. 1298 —*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَتْرُكَ - (مُتَّفَقٌ عَلَيْهِ)

3. **Abdullah-b-Mas'ud** reported that the Prophet said: O

عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ قَالَ قَالَ

1297. Hazrat Ayesha was married to the Prophet in the month Shawwal and she was taken to the Prophet's company some years after in the month of Shawwal. So some hold that cebebration of marriage in this month is Mustahab or laudable.

1298. This means that none should seek the hand of one in marriage who has already been sought by another Muslim. He is however allowed if the former candidate finally leaves the negotiation.

assembly of youths! Let him marry who amongst you is able to have sexual intercourse, and verily it greatly shuts up eye-sight and protects private parts. And whoso is not able, he should keep fast; and verily it is (as it were) castration for him. 1299

رَسُوْلُ اللهِ صلعم يَمَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَاِنَّهُ اَغَضُّ لِلْبَصَرِ وَاَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَاِنَّهُ لَهُ وِجَاءٌ *

(مُتَّفَقٌ عَلَيْهِ)

4. **Sa'ad-b-Abi Waqqas** reported that the Messenger of Allah rejected the celibacy of Osman-b-Maz'un. Had he given him permission, we would certainly have undergone castration. 1300

—*Agreed.*

عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ رَدَّ رَسُوْلُ اللهِ صلعم عَلَى عُثْمَانَ ابْنِ مَظْعُوْنٍ التَّبَتُّلَ وَلَوْ اَذِنَ لَهُ لَاخْتَصَيْنَا ـ

(مُتَّفَقٌ عَلَيْهِ)

5. **Ibn Abbas** reported that the Messenger of Allah said: For two mutual lovers, you will find nothing like marriage.

—*Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم لَمْ تَرَ لِلْمُتَحَابَّيْنِ مِثْلَ النِّكَاحِ ـ

(اِبْنُ مَاجَةَ)

6. **Anas** reported that the Messenger of Allah said: Whoso wishes to meet Allah pure and purified, let him marry free women. —*Ibn Majah.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم مَنْ اَرَادَ اَنْ يَلْقَى اللهَ طَاهِرًا مُطَهَّرًا فَلْيَتَزَوَّجِ الْحَرَائِرَ ـ (اِبْنُ مَاجَةَ)

377w. **Anas** reported that the Messenger of Allah said: When a man has married, he has indeed made his religion half perfect.

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اِذَا تَزَوَّجَ الْعَبْدُ فَقَدِ اسْتَكْمَلَ نِصْفَ

1299. According to Imam Abu Hanifa, the age of strong sexual passion is up to 40 years; and according to Imam Shafeyi, it is up to 80 years. It seems, however, that passion varies in different degrees in different men and as such no age can be fixed reasonably during which there remains the sexual urge.

1300. 'Tabattal' is to remain aloof from marriage-tie and from society of women in any shape or form. It was a practice of a section of the Christians who practised

Then let him fear Allah for the remaining half. 1301

378w. **Ayesha** reported that the Messenger of Allah said: The greatest blessing in marriage is that of one which gives the least trouble. 1302 *Baihaqi.*

379w. **Abu Sayeed and Ibn Abbas** reported that the Messenger of Allah said: Whoso has got a son born unto him, let him give him a good name and good manners. When he attains maturity, let him be married. If he attains maturity, and he does not get him married, and then he commits sin, his sin will fall upon his father.

—*Baihaqi.*

380w. **Omar-b-al-Khattab** and Anas-b-Malek reported from the Apostle of Allah who said: There is written in the Torah—Whoso's daughter reaches 12 years and he does not give her in marriage and she commits sin, that sin falls upon him.

—*Baihaqi.*

الدِّيْنِ فَلْيَتَّقِ اللّٰهَ فِيْ نِصْفِ الْبَاقِيْ ۔
(اَلْبَيْهَقِيُّ)

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم
اِنَّ اَعْظَمَ النِّكَاحِ بَرَكَةً اَيْسَرُهٗ مُؤْنَةً ۔
(اَلْبَيْهَقِيُّ)

عَنْ اَبِيْ سَعِيْدٍ وَابْنِ عَبَّاسٍ قَالَا
قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ وُلِدَ لَهٗ وَلَدٌ
فَلْيُحْسِنْ اِسْمَهٗ وَاَدَبَهٗ فَاِذَا بَلَغَ فَلْيُزَوِّجْهُ
فَاِنْ بَلَغَ وَلَمْ يُزَوِّجْهُ فَاَصَابَ اِثْمًا فَاِنَّمَا
اِثْمُهٗ عَلٰى اَبِيْهِ ۔ (اَلْبَيْهَقِيُّ)

عَنْ عُمَرَ بْنِ الْخَطَّابِ وَاَنَسِ ابْنِ
مَالِكٍ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ فِي
التَّوْرٰيةِ مَكْتُوْبٌ مَنْ بَلَغَتْ اِبْنَتُهٗ اِثْنَتَيْ
عَشْرَةَ سَنَةً وَلَمْ يُزَوِّجْهَا فَاَصَابَتْ اِثْمًا
فَاِثْمُ ذٰلِكَ عَلَيْهِ * (اَلْبَيْهَقِيُّ)

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absolute monasticism. The Holy Prophet rejected it as opposed to human nature. Imam Abu Hanifa holds that marrige life is better for piety.

1301. Private parts and belley are the two principal doors of sins. The one is greatly saved by marriage and another by suitable provision in life.

1302. This is with regard to the amount of dower, clothes and other expenses.

SECTION 2

1303. Things to be sought in marriage.

The foremost qualification of a bride is as the Quran says: Marry such women as seem good to you—4:3(Q). It appears therefore that the bridegroom and the bride's mutual choice has got the greatest consideration. If this is lacking though there are other qualifications, marriage should not be contracted as, after all, marriage is the union of two souls and unless they are pleased with each other, the very purpose of marriage is frustrated. In traditions, we find that the following qualifications of a bride should be sought. The bride should be (1) a Muslima, (2) chaste (27:9), (3) virgin (27:10), (4) beautiful, (5) accomplished, (6) having sweet tongue and good manners, (7) possessing property, (8) having child-bearing capacity and affectionate nature and (9) equal respectibility. According to Hanifi Law, equality is an important condition of marriage in points of family, religion, freedom, character, fortune and profession, because the desirable ends of marriage, such as cohabitation, society and friendship, cannot be completely enjoyed excepting by persons who are each other's equals, as a woman of high rank and family would abhor society and cohabitation with a mean man.

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7. **Abu Hurairah** reported: A woman is married for four things; for her property, for her accomplishments, for her beauty and for her religion. Select one having religious temperament. May your hands be rubbed with dust! 1304

—*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم تُنْكَحُ الْمَرْاَةُ لِاَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِيْنِهَا فَاظْفَرْ بِذَاتِ الدِّيْنِ تَرِبَتْ يَدَاكَ * (مُتَّفَقٌ عَلَيْهِ)

1304. A woman is queen of the household (26:1). In order to justify her conduct as queen, she must have principally two virtues—affection for children and their upbringing, and responsibility for her husband's properties vested in her charge.

8. **Abu Hurairah** reported that the Apostle of Allah said : The best women are those that ride on camels, the virgin women of the Quraish, most affectionate to children in infancy and most dutiful towards husbands regarding properties in their (husband's) possession 1805

—*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم خَيْرُ نِسَاءٍ رَكِبْنَ الْاِبِلَ صَالِحُ نِسَاءِ قُرَيْشٍ اَحْنَاهُ عَلٰى وَلَدٍ فِيْ صِغَرِهٖ وَاَرْعَاهُ عَلٰى زَوْجٍ فِيْ ذَاتِ يَدِهٖ - (مُتَّفَقٌ عَلَيْهِ)

9. **Same** reported that the Apostle of Allah said : When you are sought in marriage by one whom you are pleased with for his religion and for his character, get yourself married to him. If you do not do it, there will be distress in the world and widespread dissension. 1806 —*Tirmizi.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا خَطَبَ اِلَيْكُمْ مَنْ تَرْضَوْنَ دِيْنَهٗ وَخُلُقَهٗ فَزَوِّجُوْهُ اِنْ لَّا تَفْعَلُوْهُ تَكُنْ فِتْنَةٌ فِى الْاَرْضِ وَفَسَادٌ عَرِيْضٌ - (اَلتِّرْمِذِيُّ)

10. **Jaber** reported : We were with the Prophet in a battle. When we returned in a caravan, we came near Medina. I said to the Prophet : O Ms. of Allah ! verily I have been newly married to a bride. He asked : Have you married ? 'Yes' said I. He asked : Whether a virgin or a widow ? I said : Rather a widow. He said : Why not a virgin, so that you may play with her

عَنْ جَابِرٍ قَالَ كُنَّا مَعَ النَّبِيِّ صلعم فِيْ غَزْوَةٍ فَلَمَّا قَفَلْنَا كُنَّا قَرِيْبًا مِنَ الْمَدِيْنَةِ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ حَدِيْثُ عَهْدٍ بِعُرْسٍ قَالَ تَزَوَّجْتَ قُلْتُ نَعَمْ قَالَ اَبِكْرًا اَمْ ثَيِّبًا قُلْتُ بَلْ ثَيِّبًا قَالَ فَهَلَّا بِكْرًا تُلَاعِبُهَا وَتُلَاعِبُكَ فَلَمَّا قَدِمْنَا

1805. Domestic happiness is the best happiness for a man. A family is happy in which there is this domestic happiness. This world consists of families. If there is chaos in families, there is chaos in the world. In order to prevent it, the wife must be virtuous and dutiful.

1806. Men select a bride or bridegroom after consideration of these four things, but they should attach more importance to their religious temperaments than to other qualities.

and she may play with you. When we arrived, we wished to go to our houses. He said : Wait till we enter into night, that is night prayer so that one dishevelled in hair may comb her hairs and remove the hairs of private parts. —*Agreed.*

ذَهَبْنَا لِنَدْخُلَ فَقَالَ اَمْهِلُوْا حَتّٰى نَدْخُلَ لَيْلًا اَيْ عِشَاءً لِكَيْ تَمْتَشِطَ الشَّعِثَةُ وَ تَسْتَحِدَّ الْمُغِيْبَةُ * (مُتَّفَقٌ عَلَيْهِ)

11. **Ma'qal-b-Yasar** reported that the Apostle or Allah said : Marry such women as are affectionate, child-producing ; and verily I shall be an instrument in increasing your members among the nations.

—*Abu Daud, Nisai.*

عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم تَزَوَّجُوا الْوَدُوْدَ الْوَلُوْدَ فَاِنِّيْ مُكَاثِرٌ بِكُمُ الْاُمَمَ * (اَبُوْدَاوٗدَ وَالنَّسَائِيُّ)

12. **Abdur Rahman-b-Salem** reported that the Apostle of Allah said : You should marry virgins, and verily they are sweeter in tongue, more prolific in wombs and more easily satisfied with little. —*Ibn Majah (Defective).*

عَنْ عَبْدِ الرَّحْمٰنِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم عَلَيْكُمْ بِالْاَبْكَارِ فَاِنَّهُنَّ اَعْذَبُ اَفْوَاهًا وَ اَنْتَقُ اَرْحَامًا وَ اَرْضٰى بِالْيَسِيْرِ * اِبْنُ مَاجَةَ (مُرْسَلًا)

SECTION 3

1307. Females unlawful for marriage.

The females prohibited for marriage are the following. The Quran says (4:23Q) : Forbidden to you are your (1) mothers, (2) and your daughters, (3) and your sisters, (4) and your paternal aunts, (5) and your maternal aunts (6) brother,s daughters, (7) and sister's daughters, (8) and your mothers that have suckled you, (9) and your foster sisters, (10) and mothers of your wives (11) and your step daughters who are in your guardianship born of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you, (12) and the wives of your sons who are

of your own loins, (13) and that you should have two sisters together except what has already passed, (14) and all married women except those whom your right hands possess. These are fourteen females that have been prohibited for marriage. Fiqh or Islamic Jurisprudence has enlarged the scope and the Hedayah expanded these prohibitions and classed them into three groups: Prohibition owing to (i) consanguinity, (ii) fosterage, (iii) and affinity. (i) Mother includes all females ascendants both in the male and the female line i.e. father's and mother's sides; daughter includes all female descendants howlowsoever i.e. daughter of son, or daughter of daughter etc. Father's sister and mother's sister include grand father's and grand mother's sisters and so on.

(ii) The female relations that are prohibited for marriage on account of consanguinity are prohibited also on account of fosterage. There are certain exceptions to this rule which will be found in the Hedayah, Durre-Mukhtar or Mr. Ameer Ali's Mohammadan law. There is difference of opinion as what constitutes forterage. The child is considered as suckling up to the age of two years. The Quran says: And the mothers should suckle their children for two complete years to make complete the time of suckling—2:233Q.

(iii) The relation on account of marriage affinity are like those on account of consanquinity. Thus wife's mother includes wife's grand mother and so on; daughter includes her daughter's daughter. Step mother are also prohibited as the Quran says: Marry no women whom your fathers married.

There is another prohibition. A Muslim cannot marry an idolatress. The Quran says: And do not marry the idolatresses until they believe; and certainly a believing slave girl is better than an idolatress even though she would please you, and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing slave is better than an idolater even though he should please you—2:221Q. It appears, however, from another verse that a woman of the people of the Book (Ahli-Kitab) can lawfully be taken in marriage, but no Muslim woman can be given in marriage to a man from the people of the Book. The Quran says: And the chaste from among those who have

been given the Book before you are lawful for you—5:5(). The people of the Book has been explained by the jurists to be the a Jews and Christians. So a Muslim may marry a Christian or Jewish girl, while a Muslim woman cannot marry a Jew or a Christian. What is the reason of denouncing the idolatresses? The disastrous influence exercised by idolatry over the people of the Arabian Peninsula led the Prophet to do this with the sole object of keeping idolatry absolutely independant out of Islamic body politics. Islam requires that no union should have the introduction of idolatry in a Muslim household. A Muslim woman with a non-Muslim has been forbidden for political reasons. There is another prohibition. Two sisters cannot be married at the same time.

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13. **Abu Hurairah** reported that the Holy Prophet said: A woman and her paternal aunt cannot be united, nor a woman and her maternal aunt.

—*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يُجْمَعُ بَيْنَ الْمَرْاَةِ وَعَمَّتِهَا وَلَا بَيْنَ الْمَرْاَةِ وَخَالَتِهَا * (مُتَّفَقٌ عَلَيْهِ)

14. **Ayesha** reported that the Apostle of Allah said: What is unlawful by reason of consanguinity is unlawful by reason of fosterage.

—*Bukhari.*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم يُحَرِّمُ مِنَ الرَّضَاعَةِ مَا يُحَرِّمُ مِنَ الْوِلَادَةِ * (اَلْبُخَارِيُّ)

15. **Same** reported: My uncle returned from fosterage, and sought my permission. I refused to give him permission till I asked the Prophet of Allah. Then the Prophet came and I asked him. He said: He is surely your uncle. Give him permission. I asked him: O

عَنْهَا قَالَتْ جَاءَ عَمِّي مِنَ الرَّضَاعَةِ فَاسْتَاْذَنَ عَلَيَّ فَاَبَيْتُ اَنْ اَذِنَ لَهُ حَتّٰى اَسْاَلَ رَسُوْلَ اللّٰهِ صلعم فَجَاءَ رَسُوْلُ اللّٰهِ صلعم فَسَاَلْتُهُ فَقَالَ اِنَّهُ عَمُّكِ فَاْذَنِي لَهُ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّمَا اَرْضَعَتْنِي

1308. Foster sister, foster mother and foster brother are just the same as one's own sister, mother and brother. Therefore a man cannot marry relations by fosterage.

Ms. of Allah, verily a woman nursed me and no male did so. The Holy Prophet said: He is your uncle, let him come to you. And that was when the screen was drawn over (24:30Q) us. 1309 —*Agreed.*

المرأة ولم يرضعني الرجل فقال رسول الله صلعم انه عمك فليلج عليك وذلك بعد ما ضرب علينا الحجاب *

(متفق عليه)

16. **Ali** reported that he asked: O Ms. of Allah, would you like to have the daughter of your uncle Hamzah, as she is the most beautiful of all the grown-up girls of the Quraish? He said to him: Do you not know that Hamzah is my foster brother, and that Allah prohibited on account of fosterage what he prohibited on account of consanguinity. 1310 —*Muslim.*

عن علي انه قال يارسول الله هل لك في بنت عمك حمزة فانها اجمل فتاة في قريش فقال له اما علمت ان حمزة اخي من الرضاعة وان الله حرم من الرضاعة ما حرم من النسب *

(مسلم)

17. **Omme-Fazl** reported that the Apostle of Allah said: Suckling once or twice does not make unlawful (for marriage). *And in a narration of Ayesha:* One sip of milk or two does not make unlawful. 1311

عن ام الفضل قالت ان نبي الله صلعم قال لا تحرم الرضعة او الرضعتان وفي رواية عائشة قال لا تحرم المصة والمصتان -

(مسلم)

The same law applies to relations by fosterage and relations by birth regarding marriage.

1309. Her uncle was Aflah, brother of Abul Aqis. As brother's daughter is unlawful for marriage, so foster's brother's daughter is unlawful, but uncle's daughter is not unlawful. Hamzah was uncle and foster brother of the Prophet. Sowaibah, a slave-girl of Abu Lahab, suckled them both Four women suckled the Prophet—Amina, Halifa, Sowaibah and Omme Aiman.

1310. One or two sips of milk do not make marriage unlawful or gives any right incidental of fosterage. According to Imam Abu Hanifa, one or two sips make marriage unlawful, because the Quran says—'And your mothers who suckled you.' Imam Shafeyi extends the number to five.

1311. Imam Ahmad says from this that one witness is sufficient to establish fosterer age, but Imam Abu Hanifa holds that two male witnesses or one male and two female witnesses are necessary.

18. **Ayesha** reported: There were ten well-defined sucklings which made (marriage) unlawful in what was revealed in the Quran. Afterwards five well-defined sucklings were abogated. Thereafter the Messenger Allah died, and that was about which he was reading the Quran.

—*Muslim.*

19. **Oqbah-b-Hares** reported that he married the daughter of Abu Ehab-b-Abdul Aziz. A woman came and said: I have indeed suckled Oqbah and the girl that is married to him. Oqbah said to her: I don't know that you have suckled me, nor you have informed me. He then sent for Abu Ehab and asked him. They said: We did not know that she suckled my daughter. He then rode to the Messenger of Allah at Medina and asked him. The Holy Prophet exclaimed: How? It was said: Oqbah divorced her and she married another husband. 1812

—*Bukhari.*

20. **Abu Hurairah** reported that the Messenger of Allah prohibited marriage of a woman over her aunt, or of an aunt over the daughter of her brother, or of a woman over her maternal

عَنْ عَائِشَةَ قَالَتْ كَانَ فِيمَا أُنْزِلَ مِنَ الْقُرْآنِ عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ ثُمَّ نُسِخْنَ بِخَمْسٍ مَعْلُومَاتٍ فَتُوُفِّيَ رَسُولُ اللّٰهِ صلعم وَهِيَ فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ * (مُسْلِمٌ)

عَنْ عُقْبَةَ بْنِ الْحَارِثِ أَنَّهُ تَزَوَّجَ ابْنَةً لِأَبِي إِهَابِ بْنِ عَزِيزٍ فَأَتَتِ امْرَأَةٌ فَقَالَتْ قَدْ أَرْضَعْتُ عُقْبَةَ وَالَّتِي تَزَوَّجَ بِهَا فَقَالَ لَهَا عُقْبَةُ مَا أَعْلَمُ أَنَّكِ أَرْضَعْتِنِي وَلَا أَخْبَرْتِنِي فَأَرْسَلَ إِلَى أَلِ أَبِي إِهَابٍ فَسَأَلَهُمْ فَقَالُوا مَا عَلِمْنَا أَرْضَعَتْ صَاحِبَتَنَا فَرَكِبَ إِلَى النَّبِيِّ صلعم بِالْمَدِينَةِ فَسَأَلَهُ فَقَالَ رَسُولُ اللّٰهِ صلعم كَيْفَ وَقَدْ قِيلَ فَفَارَقَهَا عُقْبَةُ وَنَكَحَتْ زَوْجًا غَيْرَهُ - (اَلْبُخَارِيُّ)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللّٰهِ صلعم نَهَى أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوِ الْعَمَّةُ عَلَى بِنْتِ أَخِيهَا وَالْمَرْأَةُ عَلَى خَالَتِهَا أَوِ الْخَالَةُ عَلَى بِنْتِ أُخْتِهَا

1812. Young brides mean here brothers' daughters or sisters daughters, and elderly girls mean aunts, paternal and maternal. Nisai narrated up to "daughter of her sister"

aunt, or of the maternal aunt over a daughter of her sister. The younger brides should not be given in marriage to the elderly bridegrooms, nor the elderly brides to the younger bridegrooms. 1931

—*Tirmizi, Abu Daud, Nisai.*

21. **Bara'a-b-A'jeb** reported: My maternal uncle Abu Bardah passed by me with a flag. I asked him: Where are you going? He replied: The Holy Prophet sent me to a man who has married the wife of his father. I shall take his head to him. 1814 *Tirmizi, and Abu Daud narrated it. In a narration of him and Nisai and Ibn Majah*: He said: He ordered me to strike his neck and to take his property.

22. **Omme-Salamah** reported that the Messenger of Allah said: Nothing makes unlawful on account of fosterage but what unloosens the entrails of breast. It occurs before the weaning. 1815

—*Tirmizi.*

23. **Hajjaj-b-Hajjaj al Aslami** reported that he asked: O Ms.

لَا تُنْكَحُ الصُّغْرٰى عَلَى الْكُبْرٰى وَلَا الْكُبْرٰى عَلَى الصُّغْرٰى -

(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ النَّسَائِيُّ)

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ مَرَّ بِيْ خَالِيْ اَبُوْ بُرْدَةَ مَعَهٗ لِوَاءٌ فَقُلْتُ اَيْنَ تَذْهَبُ فَقَالَ بَعَثَنِي النَّبِيُّ صلعم اِلٰى رَجُلٍ تَزَوَّجَ امْرَاَةَ اَبِيْهِ اَتِيْهِ بِرَاْسِهٖ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ فِيْ رِوَايَةٍ لَهٗ وَ لِلنَّسَائِيِّ وَ ابْنِ مَاجَةَ قَالَ اَمَرَنِيْ اَنْ اَضْرِبَ عُنُقَهٗ وَ اٰخُذَ مَالَهٗ *

عَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يُحَرِّمُ مِنَ الرَّضَاعِ اِلَّا مَا فَتَقَ الْاَمْعَاءَ فِي الثَّدْيِ وَ كَانَ قَبْلَ الْفِطَامِ *

(اَلتِّرْمِذِيُّ)

عَنْ حَجَّاجِ بْنِ حَجَّاجِ نِ الْاَسْلَمِيِّ

1813. In other words, suckling which makes marriage unlawful must occur between infancy and upto 2 or 2½ years age of the child.

1814. The three Imams follow this tradition. Imam Abu Hanifa holds however that if two sisters are married at the same time, no selection can be made of retaining one. When the two are married at different times, the former must be preferred.

1815. Malek reported it as a MURSAL tradition from Ibn Shihab.

of Allah! what will compensate the obligation of suckling? He said: Setting free of a slave or a slave girl. —*Tirmizi, Abu Daud, Nisai.*

24. **Abu Tofail al-Ganami** reported: I was sitting with the Prophet when a woman (Halima) came. Then the Holy Prophet spread out his sheet till she sat upon it. When she departed, it was said that this woman suckled the Apostle of Allah. —*Abu Daud.*

25. **Zohhak** reported: I asked the Messenger of Allah: O Prophet of Allah! I have accepted Islam, but I have got two sisters (as wives). He said: Choose whomsoever of the two you like.[1316] —*Tirmizi. Abu Daud, Ibn Majah.*

26. **Ibn Abbas** reported: A woman accepted Islam and got married. Her husband (former) came to the Prophet and said: O Ms. of Allah, verily I have accepted Islam and she had known my Islam. The Holy Prophet then separated her from her last husband and gave her back to her former one. In a narration: He said: Verily she accepted Islam with me. So

عَنْ اَبِيْهِ اَنَّهٗ قَالَ يَا رَسُوْلَ اللّٰهِ مَا يُذْهِبُ عَنِّيْ مَذَمَّةَ الرَّضَاعِ فَقَالَ غُرَّةٌ عَبْدٌ اَوْ اَمَةٌ * (اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَالنَّسَائِيُّ)

عَنْ اَبِي الطُّفَيْلِ الْغَنَوِيِّ قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صلعم اِذَا اَقْبَلَتِ امْرَاَةٌ فَبَسَطَ النَّبِيُّ صلعم رِدَاءَهٗ حَتّٰى قَعَدَتْ عَلَيْهِ فَلَمَّا ذَهَبَتْ قِيْلَ هٰذِهٖ اَرْضَعَتِ النَّبِيَّ صلعم - (اَبُوْدَاوٗدَ)

عَنِ الضَّحَّاكِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اَسْلَمْتُ وَ تَحْتِيْ اُخْتَانِ قَالَ اخْتَرْ اَيَّتَهُمَا شِئْتَ *

(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ)

عَنِ ابْنِ عَبَّاسٍ قَالَ اَسْلَمَتِ امْرَاَةٌ فَتَزَوَّجَتْ فَجَاءَ زَوْجُهَا اِلَى النَّبِيِّ صلعم فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ قَدْ اَسْلَمْتُ وَ عَلِمَتْ بِاِسْلَامِيْ فَانْتَزَعَهَا رَسُوْلُ اللّٰهِ صلعم مِنْ زَوْجِهَا الْاٰخِرِ وَ رَدَّهَا اِلٰى زَوْجِهَا الْاَوَّلِ وَ فِيْ رِوَايَةٍ اَنَّهٗ قَالَ اِنَّهَا اَسْلَمَتْ مَعِيْ

1316. Tirmizi said: This tradition is less genuine with regard to its attestation. Ibn Baihaqi and Musannah-b-Sabbah reported it from Amr-b-Shuaib. Both are however narrators of less authenticity.

he returned her to him. *Abu Daud narrated. And it has been narrated in Sharhi Sunnat* that as for a party of women, the Holy Prophet rejected their first marriage against their husbands at the time of their embracing Islam after difference in religion and abode. Among them was daughter of Walid-b-Mugirah. She was the wife of Safwan-b-Omayyah and accepted Islam on the day of conquest of Mecca. Her husband retreated from Islam. His cousin, Wahab-b-Omair, sent for him with the sheet of the Messenger of Allah as a security to Safwan. When he came, the Messenger of Allah fixed four months for him to roam about, till he accepted Islam. So she was given to him. Omme-Hakim, daughter of Haris-b-Hisham and wife of Akramah-b-Abi Jahal, accepted Islam on the day of Conquest of Mecca, and her husband fled from Islam till he came to Yemen. Then Omme-Hakim went till she came to him at Yemen. She invited him towards Islam. So they both accepted Islam and remained firm in their marriage. —*Malek.*

فَرَدَّهَا عَلَيْهِ رَوَاهُ اَبُوْدَاوُد وَ رُوِيَ فِيْ شَرْحِ السُّنَّةِ اَنَّ جَمَاعَةً مِّنَ النِّسَاءِ رَدَّهُنَّ النَّبِيُّ صلعم بِالنِّكَاحِ الْاَوَّلِ عَلٰى اَزْوَاجِهِنَّ عِنْدَ اجْتِمَاعِ الْاِسْلَامَيْنِ بَعْدَ اخْتِلَافِ الدِّيْنِ وَ الدَّارِ مِنْهُنَّ بِنْتُ الْوَلِيْدِ ابْنِ مُغِيْرَةَ كَانَتْ تَحْتَ صَفْوَانَ ابْنِ اُمَيَّةَ فَاَسْلَمَتْ يَوْمَ الْفَتْحِ وَ هَرَبَ زَوْجُهَا مِنَ الْاِسْلَامِ فَبَعَثَ اِلَيْهِ ابْنَ عَمِّهٖ وَهْبَ ابْنَ عُمَيْرٍ بِرِدَاءِ رَسُوْلِ اللّٰهِ صلعم اَمَانًا لِصَفْوَانَ فَلَمَّا قَدِمَ جَعَلَ لَهٗ رَسُوْلُ اللّٰهِ صلعم تَسْيِيْرًا اَرْبَعَةَ اَشْهُرٍ حَتّٰى اَسْلَمَ فَاسْتَقَرَّتْ عِنْدَهٗ وَ اَسْلَمَتْ اُمُّ حَكِيْمٍ بِنْتُ الْحَارِثِ بْنِ هِشَامٍ اِمْرَاَةُ عِكْرِمَةَ ابْنِ اَبِيْ جَهْلٍ يَوْمَ الْفَتْحِ بِمَكَّةَ وَ هَرَبَ زَوْجُهَا مِنَ الْاِسْلَامِ حَتّٰى قَدِمَ الْيَمَنَ فَارْتَحَلَتْ اُمُّ حَكِيْمٍ حَتّٰى قَدِمَتْ عَلَيْهِ الْيَمَنَ فَدَعَتْهُ اِلَى الْاِسْلَامِ فَاَسْلَمَا فَثَبَتَا عَلٰى نِكَاحِهِمَا *

(مَالِكٌ عَنِ ابْنِ شِهَابٍ مُرْسَلًا)

عَنِ ابْنِ عَبَّاسٍ قَالَ حُرِّمَ مِنَ النَّسَبِ سَبْعٌ وَ مِنَ الصِّهْرِ سَبْعٌ ثُمَّ قَرَاَ حُرِّمَتْ

27. **Ibn Abbas** reported: Seven are prohibited for consanguinity, and seven for matrimonial alliance. Afterwards he read:

Unlawful to you are your mothers—the verse (4:23Q).

28. **Amr-b-Shuaib** reported from his father from his grandfather that the Messenger of Allah said: Whoso marries a woman and cohabits with her, it is not lawful for him to marry her daughter; and if he does not cohabit with her, let him marry her daughter; and whoever marries a woman, it is not lawful for him to marry her mother whether he has cohabited with her or not. —*Tirmlzi.*

عليكم امهاتكم الاية * (البخاري)

عن عمرو بن شعيب عن ابيه عن جده ان رسول الله صلعم قال ايما رجل نكح امرأة فدخل بها فلا يحل له نكاح ابنتها وان لم يدخل بها فليتزوج ابنتها وايما رجل نكح امرأة فلا يحل له ان يتزوج امها دخل بها او لم يدخل بها - (الترمذي)

SECTION 4

1317. Sight of Bride and Bridegroom

In Christian societies, there is betrothal between a man and a girl before marriage followed sometimes by sexual intercourse. This is a completely unsatisfactory method of selection of mates. It is free love in the garb of wooing. On the other hand, there are practices in some societies just opposite. Islam took the middle course. It allowed a man or a girl to select his or her mate after sights and glances and not beyond that. From traditions 27:20, 31, 32, it is quite clear that the parties are completely free to have a glance at each other. This instruction is neglected in Muslim societies generally in India, following strict notion of purdah. Guardians should arrange for a sight ceremony so that the bridal parties may not afterwards repent. The Holy Quran also supports this by the verse: Marry such women as seen good to you (4:3Q.) This selection is however impossible if facility is not given for mutual look. The jurists also unanimously approve this principle of sight. Marriage is a contract and consequently it

follows that the two parties must have look at the thing for which the contract is made.

According to Imam Abu Hanifah, it is lawful to have a sight of the bride and bridegroom before marriage. Imam Malek holds that it is lawful with permission of the bride. Imams Shafeyi and Ahmad hold it lawful either with permission or without permission.

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29. **Abu Hurairah** reported that a man came to the Prophet and said: I intend to marry a woman of the Ansars. He said: Have a look at her, because there is something (defective) in the eyes of the Ansars.[1313] —*Muslim.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صلعم فَقَالَ اِنِّيْ تَزَوَّجْتُ امْرَاَةً مِّنَ الْاَنْصَارِ قَالَ فَانْظُرْ اِلَيْهَا فَاِنَّ فِيْ اَعْيُنِ الْاَنْصَارِ شَيْئًا ۔ (مُسْلِمٌ)

30. **Ibn Mas'ud** reported that the Prophet said: A woman shall not have association with a woman and then describe her to her husband as if he had a look at her. —*Agreed.*

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تُبَاشِرُ الْمَرْاَةُ الْمَرْاَةَ فَتَنْعَتُهَا لِزَوْجِهَا كَاَنَّهٗ يَنْظُرُ اِلَيْهَا ۔ (مُتَّفَقٌ عَلَيْهِ)

31. **Jaber** reported that the Messenger of Allah said: When one of you seeks a woman in marriage, and then if he is able to have a look at what he wishes to marry, let him do. —*Abu Daud,*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا خَطَبَ اَحَدُكُمُ الْمَرْاَةَ فَاِنِ اسْتَطَاعَ اَنْ يَّنْظُرَ اِلٰى مَا يَدْعُوْهُ اِلٰى نِكَاحِهَا فَلْيَفْعَلْ ۔ (اَبُوْدَاوٗدَ)

32. **Mugirah-b Shu'bah** reported: I sought a woman in marriage. The Holy Prophet told me: Have you seen her? 'No' said I. He said: Then look at her, because it is more

عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ خَطَبْتُ امْرَاَةً فَقَالَ لِيْ رَسُوْلُ اللّٰهِ صلعم هَلْ نَظَرْتَ اِلَيْهَا قُلْتُ لَا قَالَ فَانْظُرْ اِلَيْهَا فَاِنَّهٗ

1313. It appears from this that it is lawful to disclose defects for good of the people, and that it is commendable to have sight of the bride before marriage-tie.

proper that love should be cemented between you. —*Ahmad, Tirmizi, Nisai, and Ibn Majah.*

أحرى أن يؤدم المودة بينكما ـ
(أحمد والترمذي و النسائي وابن ماجة)

SECTION 5

1319. Consent in marriage.

Marriage is a contract. Therefore it can be performed by those who are capable of entering into a contract. In other words, grown up boys and girls can by themselves contract marriage in presence of witnesses. With regard to the minors, marriage can be solemnised by guardians of the minors on their behalf, but in this respect the minors have got option on their attainment of maturity either to ratify the contract of marriage or to repudiate it. This is called Khairul Bulug (خير البلوغ). To be more particular, girls and women for marriage may be classed under four heads.

(1) A grown-up woman previously married (ثيب بالغة). In this case, marriage without consent is unanimously void.

(2) A grown-up virgin girl (بكر بالغة). Except Imam Shafeyi, all the Imams hold that marriage without her consent is not lawful.

(3) A minor previously-married girl (ثيب صغيرة). Except Imam Shafeyi, the Imams hold that her marriage by her guardian is legal without her consent.

(4) A minor virgin girl (بكر صغيرة). All are unanimous in holding that a guardian can get her married without her consent. In the case of a major virgin girl, silence before the witnesses is a sufficient indication of consent ; while in the case of a widow or divorced woman, express consent is necessary.

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33. **Abu Hurairah** reported that the Messenger af Allah said : A previously married woman shall not be married

عن أبي هريرة قال قال رسول الله
نعم لا تنكح الأيم حتى تستأمر ولا تنكح

till she gives consent, nor a virgin be married till her consent is sought. They asked: How shall be her permission? He said: If she remains silent. 1920 —*Agreed.*

34. **Ibn Abbas** reported that the Messenger of Allah said: A previously married woman is more a guardian for herself than her guardian, and a virgin should be asked permission about herself; and her permission is her silence. *In a narration*: He said: A previously married woman having consummation has got greater right to herself than her guardian, and a virgin shall be asked of her consent; and her permission is her silence. —*Muslim.*

35. **Abu Hurairah** reported that the Prophet said: A grown-up girl shall be asked permission about herself. If she is silent, it is her permission; and it she declines, there shall be no compulsion on her.

—*Tirmizi, Abu Daud, Nisai.*

الْبِكْرُ حَتَّى تُسْتَأْذَنَ قَالُوا يَا رَسُولَ اللّٰهِ وَكَيْفَ إِذْنُهَا قَالَ أَنْ تَسْكُتَ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صلعم قَالَ الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا وَفِي رِوَايَةٍ قَالَ الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ تُسْتَأْمَرُ وَإِذْنُهَا سُكُوتُهَا وَفِي رِوَايَةٍ قَالَ الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ يَسْتَأْذِنُهَا أَبُوهَا فِي نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا۔ (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم الْيَتِيمَةُ تُسْتَأْمَرُ فِي نَفْسِهَا فَإِنْ صَمَتَتْ فَهُوَ إِذْنُهَا وَإِنْ أَبَتْ فَلَا جَوَازَ عَلَيْهَا۔ (التِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَالنَّسَائِيُّ)

1920 AYYAM signifies a woman who was previously married but now she has got no husband owing to death or divorce. It appears from this that consent in either case is essentially necessary in a valid marriage; without it, marriage is absolutely void. AYYAM may be a virgin or not a virgin. In the latter case, she is called SAYYEB in Arabic. In other wards, she had sexual intercourse with her former husband. Here by the word ayyam, the latter has been meant.

SECTION 6

1321. Option of Puberty (خير البلوغ)

A minor, when given in marriage, has the option of repudiating the marriage when she attains puberty. The jurists make one exception to this. They say that when a minor is given in marriage by a father or grandfather, the minor cannot revoke the marriage. It appears however that it is against the express teaching of the Holy Prophet in view of what is narrated in traditions—27:36,37. In these two reported cases, the girl's wish was given precedence, as there cannot be forced love. It appears, however, that the jurists meant those marriages irrevocable as have got equality in rank, position age and suitability. Where, however, the father or grandfather carelessly or wickedly contracts a minor in marriage, the contract can be set aside by the minor. In case of a virgin girl, the ratification may be either express or implied. Repudiation must be made immediately after attainment of maturity and before cohabiting with the husband. A decree is necessary.

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36. **Ibn Abbas** reported that a virgin grown-up girl came to the Messenger of Allah and narrated that her father had given her in marriage, which was disliking to her. The Messenger of Allah gave her option.

—Abu Daud.

عَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّ جَارِيَةً بِكْرًا اَتَتْ رَسُوْلَ اللّٰهِ صلعم فَذَكَرَتْ اَنَّ اَبَاهَا زَوَّجَهَا وَهِيَ كَارِهَةٌ فَخَيَّرَهَا النَّبِيُّ صلعم۔

(اَبُوْدَاوٗدَ)

37. **Khansa'a-bn-Khejam** reported that her father gave her in marriage while she was a woman having consummation. She disliked it, and so she came to the Prophet. He annulled his marriage. *And in a narration of Ibn Majah* : Marriage of her father.

—Bukhari.

عَنْ خَنْسَاءَ بِنْتِ خِذَامٍ اَنَّ اَبَاهَا زَوَّجَهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذٰلِكَ فَاَتَتْ رَسُوْلَ اللّٰهِ صلعم فَرَدَّ نِكَاحَهٗ وَفِيْ رِوَايَةٍ اِبْنِ مَاجَةَ نِكَاحَ اَبِيْهَا۔

(اَلْبُخَارِيُّ)

SECTION 7

1322. **Guardianship for mrraiage**

As has already been pointed out, no guardian for a grown-up girl (virgin or previously married) is necessary, but in the case of a minor, it is necessary. Imams Malek and Shafeyi hold that a guardian for marriage is essential in the case of both grown-up girls and minors in the sense of an agent for settling terms between the bride and bridegroom. In this sense, guardian is good no doubt, but in no case can it be said that a marriage is void or invalid without consent of the guardian if the grown-up girl consents. The Quran says in this connection : And when you divorce women, and they end their term of waiting, do not prevent them from marrying the husbands when they agree among themselves in a lawful manner—2:232Q. This verse clearly indicates that inspite of guardian's consent, marriage of a major girl with her consent would be valid.

The right of guardianship belongs successively to the (1) father, (2) paternal grandfather how highsoever, and (3) brother and other male relations on the father's side in the order of inheritance enumerated in the Table of Residuaries (note 980). In default of paternal relations, the right devolves upon the mother and other paternal relations within the prohibited degrees.

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38. **Ayesah** reported that the Messenger of Allah married her while she was a girl of seven years. She was sent to him while she was of nine years and he played with her. She died while she was a girl of 18 years. [1323] —*Muslim.*

عَنْ عَائِشَةَ عَنْ رَسُولِ اللهِ صلعم تَزَوَّجَهَا وَهِيَ بِنْتُ سَبْعِ سِنِينَ وَزُفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ وَلَعِبَهَا مَعَهَا وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانِي عَشْرَةَ - (مُسْلِمٌ)

1323 There is dificrence of opinion among jurists with regard to the actual age when there were wooing of Ayesha and consummation.

39. **Abu Musa** reported that the Prophet said: There is no marriage except through guardians. 1324 —*Ahmad, Tirmizi, Abu Daud, Ibn Majah.*

عَنْ اَبِي مُوسٰى عَنِ النَّبِيِّ صلعم قَالَ لَا نِكَاحَ اِلَّا بِوَلِيٍّ - (اَحْمَدُ وَالتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

40. **Ayesha** reported that the Prophet said: Whoso female gets herself married without permission of her guardian, her marriage is void, her marriage is void, her marriage is void. If he had intercourse with her, there is dowry for her on account of her private parts having been made lawful. If they dispute, then the king is the guardian for those who have got no guardian. 1325 —*Ahmad, Abu Daud, Tirmizi, Ibn Majah.*

عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ اَيُّمَا امْرَاَةٍ نَكَحَتْ نَفْسَهَا بِغَيْرِ اِذْنِ وَلِيِّهَا فَنِكَاحُهَا بَاطِلٌ فَنِكَاحُهَا بَاطِلٌ فَنِكَاحُهَا بَاطِلٌ فَاِنْ دَخَلَ بِهَا فَلَهَا الْمَهْرُ بِمَا اسْتَحَلَّ مِنْ فَرْجِهَا فَاِنِ اشْتَجَرُوْا فَالسُّلْطَانُ وَلِيُّ مَنْ لَا وَلِيَّ لَهٗ - (اَحْمَدُ وَالتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

41. **Jaber** reported from the Prophet who said: Whoso of slaves gets married without permission of his master, he is a fornicator. 1326 —*Tirmizi, Abu Daud, Darimi.*

عَنْ جَابِرٍ عَنِ النَّبِيِّ صلعم قَالَ اَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ اِذْنِ سَيِّدِهٖ فَهُوَ عَاهِرٌ * (اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ الدَّارِمِيُّ)

42. **Abu Hurairah** reported that the Messenger of Allah said: No woman shall give a woman in marriage, nor a

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تُزَوِّجُ الْمَرْاَةُ الْمَرْاَةَ وَلَا تُزَوِّجُ

1324. Imam Abu Hanifa holds that this tradition is applicable in the case of girls and lunatics, while Imams Shafeyi and Ahmad hold that marriage is not valid without permission or consent of the guardian.

1325. This seems to be contradictory to the explanation of Imam Abu Hanifa. He explains away this by saying that the hadis is applicable to minor girls or slaves.

1326. Marriage of a slave is void if done without consent of the master according to Imams Shafeyi and Ahmad, but Imam Abu Hanifa holds that such marriage is invalid. It can be validated by subsequent conduct of the master.

woman shall give herself in marriage. Verily the fornicatress is she who marries by herself. 1327 —*Ibn Majah.*

43. **Samorah** reported that the Messenger of Allah said : Whoso female in given in marriage by two guardians, she is for the first one among the two ; and whoso holds a sale to two persons, it is for the first one out of the two. 1328 —*Tirmizi, Abu Daud, Nisai, Darimi.*

الْمَرْأَةُ نَفْسَهَا فَإِنَّ الزَّانِيَةَ هِيَ الَّتِي تُزَوِّجُ نَفْسَهَا * (اِبْنُ مَاجَةَ)

عَنْ سَمُرَةَ أَنَّ رَسُولَ اللهِ صلعم قَالَ أَيُّمَا امْرَأَةٍ زَوَّجَهَا وَلِيَّانِ فَهِيَ لِلْأَوَّلِ مِنْهُمَا وَمَنْ بَاعَ بَيْعًا مِنْ رَجُلَيْنِ فَهُوَ لِلْأَوَّلِ مِنْهُمَا * (اَلتِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ)

SECTION 8

1330. **Witnesses**

The Quran says : And call in two witnesses from among your men, but if there are not two men, then one man and two women—2:282Q. So in a contract of marriage, two witnesses at least are essential. It is however better to have the marriages registered to furnish the best testimony and to remove all doubts. A marriage contracted without witnesses is merely invalid (Fasid) but not void (Batil). The Shias and Imam Malek hold marriages valid even if they are contracted without the witnesses. It seems that this view is incorrect in view of the clear Quranic verse in case of contract and the hadis of Tirmizi. The witnesses must be present when the proposal and acceptance are made and consent is given. The witnesses must be free, sane, major and Muslims.

1327. Imam Abu Hanifa says that marriage may be performed without witnesses. Imam Shafeyi holds that no marriage can validly be done without guardian of marriage.

1328. This rule applies in case guardians are equal in degree of relationship. In default, the guardian who is a nearer relation shall prevail.

44. **Ibn Abbas** reported that the Holy Prophet said : The fornicatresses are those who marry by themselves without witnesses. 1329 —*Tirmizi.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم قَالَ اَلْبَغَايَا الَّتِي يُنْكِحْنَ اَنْفُسَهُنَّ بِغَيْرِ بَيِّنَةٍ * (اَلتِّرْمِذِيُّ)

SECTION 9

1331. Proclamation of marriage.

Marriage by itself is a proclamation among the public to the effect that two souls have united for procreation and legalising of children and that others have got no right to interfere in the conjugal relations of the married couple. The greater is its publicity and proclamation, the greater is its merit. If, however, there are no proclamation and no witnesses, it is nothing but clandestine sexual relations amounting to fornication, even though there is mutual consent. The Quran therefore says : "Taking them in marriage, nor fornicating, nor taking them for paramours in secret (4:24, 5:5Q). For this reason, the proclamation of marriage by beating of dafs (drums) and other lawful plays and songs within moderate limits, and holding marriage-feasts have been encouraged by the Holy Prophet. The traditions of this section will fully corroborate the view.

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45. **Rubay-bn-Muawwej** reported that the Prophet came and entered to my house when I was betrothed. He sat upon my bed like your sitting near me. The young girls began to beat daf and sing about those who were killed on the Day of Badr among my forefathers. At that time, one of them sang :

عَنْ رُبَيِّعِ بِنْتِ مُعَوِّذٍ قَالَتْ جَاءَ النَّبِيُّ صلعم فَدَخَلَ حِيْنَ بُنِيَ عَلَيَّ فَجَلَسَ عَلٰى فِرَاشِيْ كَمَجْلِسِكَ مِنِّيْ فَجَعَلَتْ جُوَيْرِيَاتٌ لَنَا يَضْرِبْنَ بِالدُّفِّ وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ اٰبَائِيْ

1329. 'It is more correct' says Mishkat 'that this tradition be raised up to Ibn Abbas'. In other words, it was said by Ibn Abbas.

يوم بدر اذ قالت احدهن وفينا نبي يعلم ما في غد فقال دعي هذه وقولي بالذي كنت تقولين * (البخاري)

And in our midst, there is a Prophet who knows what will occur tomorrow. He said: Give it up and say what you were saying. —*Baihaqi.*

عن عائشة قالت زفت امرأة الى رجل من الانصار فقال النبي صلعم ما كان معكم لهو فان الانصار يعجبهم اللهو * (البخاري)

46. **Ayesha** reported: A woman was betrothed to a man of the Ansars. The Holy Prophet said: Was there no amusement with you? Verily the Ansars become pleased with amusement. —*Bukhari.*

عن عائشة قالت قال رسول الله صلعم اعلنوا هذا النكاح واجعلوه في المساجد واضربوا عليه بالدفوف * (الترمذي (غريب))

47. **Ayesha** reported that the Prophet said: Proclaim this marriage, and solemnise it in mosques and beat 'dafs' over it. —*Tirmizi* (*Rare*).

عن محمد بن حاطب الجمحي عن النبي صلعم قال فضل ما بين الحلال والحرام الصوت والدف في النكاح * (احمد و الترمذي والنسائي وابن ماجة)

48. **Muhammad-b-Hatib al-Jumahiy** reported from the Messenger of Allah who said: The demarcation between lawful and unlawful things in marriage is proclamation and daf. —*Ahmad, Tirmizi, Nisai, Ibn Majah.*

عن عائشة قالت كانت عندي جارية من الانصار زوجتها فقال رسول الله صلعم يا عائشة الا تغنين فان هذا الحي من الانصار يحبون الغناء * (ابن حبان)

49. **Ayesha** reported: I had a girl of the Ansars whom I gave away in marriage. The Holy Prophet said: O Ayesha! why did you not send the girls to sing, because this tribe of the Ansars loves songs?

—*Ibn Habban.*

عن ابن عباس قال انكحت

50. **Ibn Abbas** reported that Ayesha gave a female relation of her from the Ansars in

marriage. The Messenger of Allah came and said: Have you sent girls to sing? 'Yes' said they. He asked: Have you sent with her those who can sing? 'No' said he. Then the Prophet said: Verily the Ansars are a people among whom there are songs. (It would have been better) if you had sent with her those who could have sung "To thee we have come! To thee we have come! So to us welcome! And to thee welcome! [1332]

—*Ibn Majah.*

عَائِشَةَ ذَاتَ قَرَابَةٍ لَهَا مِنَ الْأَنْصَارِ فَجَاءَ رَسُولُ اللّٰهِ صلعم فَقَالَ اَهْدَيْتُمُ الْفَتَاةَ قَالُوا نَعَمْ قَالَ اَرْسَلْتُمْ مَعَهَا مَنْ تُغَنِّي قَالَ لَا فَقَالَ رَسُولُ صلعم اِنَّ الْاَنْصَارَ قَوْمٌ فِيهِمْ غَزَلٌ فَلَوْ بَعَثْتُمْ مَعَهَا مَنْ يَقُولُ اَتَيْنَاكُمْ اَتَيْنَاكُمْ فَحَيَّانَا وَحَيَّاكُمْ - (اِبْنُ مَاجَةَ)

عَنْ عَامِرِ بْنِ سَعْدٍ قَالَ دَخَلْتُ عَلَى قَرَظَةَ بْنِ كَعْبٍ وَاَبِي مَسْعُودٍ الْاَنْصَارِيِّ فِي عُرْسٍ اِذَا جَوَارٍ يُغَنِّينَ فَقُلْتُ اَيْ صَاحِبِيَّ رَسُولِ اللّٰهِ صلعم وَاَهْلَ بَدْرٍ يُفْعَلُ هٰذَا عِنْدَكُمْ فَقَالَ اجْلِسْ اِنْ شِئْتَ فَاسْمَعْ مَعَنَا وَاِنْ شِئْتَ فَاذْهَبْ فَاِنَّهُ قَدْ رُخِّصَ لَنَا فِي اللَّهْوِ عِنْدَ الْعُرْسِ * (اَلنَّسَائِيُّ)

51. **A'mer-b-Sa'ad** reported: I went to Qarajah-b-Ka'ab And Abu Mas'ud al-Ansari in a marriage when lo! some girls were singing. I asked: O companions of the Ms. of Allah and warriors of Badr, is this done in your presence? He said: Sit down if you like and hear with us; and if you dislike, go; verily it has been made lawful for us—amusement at the time of marriage.

—*Nisai.*

1332. The last portion is a piece of poetry recited by the Holy Prophet. It seems from this that poetry, songs and rhythmical tunes were not discouraged by him, but rather good things have been greatly encouraged. It is only with regard to evil songs or poetries which bring a sense of immorality that the ban was laid. See note 797 for full discussion.

SECTION 10

1333. Dower

(a) **What is dower** ? Dower is a consideration of the contract of marriage. It is essential to the validity of a marriage. The Quran says : O Prophet ! surely We have made lawful to you your wives whom you have given their dowries—33:50Q. It appears therefore that dowry is compulsory in a marriage. Another verse runs : And there is no blame on you to marry them when you give them their dowries—60:10Q. Dower is an essential part of marriage, but it is not invalid if is not paid or contracted before marriage. The Quran says : There is no blame on you if you divorce women when you have not touched them, or appointed for them a dower—2:23 :Q. The Holy Quran also says : And your women—give their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and pleasure—4:4Q. This is quite contrary to Hindu system of marriage where girls are to pay huge sums to husbands in consideration of marriage. This principle leads to celibacy of young girls. Islamic law gives advantage to women and increases their prestige and independence. Dower is a great check for free use of husband's oppression.

(b) **Amount of dower** No hard and fast rule has been laid down by the Quran about the amount of dower. It is to be adjuged according to the social position of the parties, their wealth, their personal qualifications, and conditions of the human society. The Quran says : one wealthy according to his means and one straitened in circumstances according to his means—2:236Q. It may be a ring (27:54), or a stipulation to teach the Quran—(27:54), or shoes (27:58), or two handfuls of barley or dates (27:57). It may even be fixed on condition of accepting the religion of Islam (27:61) The dower of Umme Habibah in marriage with the Prophet was fixed at 4000 dirhams. Dowry of Prophet's daughters was nearly 500 dirhams for each. Dowry may be increased or decreased after marriage by mutual agreement (4:24Q).

(c) **Prompt and Deferred dowries.** The latter jurists divided dowry into two portions : one payble on demand called Mahr

Mu'ajjal (مهر معجل) and another payable at death or dissolution of marriage by divorce called Mahr Muajjal. (مهر مؤجل). There is no such clear distinction either in the Quran or Hadis. Where no dowry has been fixed, it is to be adjudged according to the amount settled in one's family and the condition of the husband. This is called Mahr-Misal or customary dower.

(d) **Dowry and consummation.** After consummation, the wife becomes entitled to full dower ; and before consummation only half, or a mere present in case of separation before consummation.

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52. **Ibn Omar** reported that the Apostle of Allah forbade *Shigar*, [1934] and Shigar is a man's giving his daughter in marriage on condition that another would give his daughter in marriage to him, and that there should be no dower between them. *In a narrtion of Muslim* : There is no Shigar in Islam. —*Agreed.*

عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صلعم نَهٰى عَنِ الشِّغَارِ وَالشِّغَارُ اَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهٗ عَلٰى اَنْ يُّزَوِّجَهُ الْاٰخَرُ ابْنَتَهٗ وَلَيْسَ بَيْنَهُمَا صَدَاقٌ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ لَا شِغَارَ فِي الْاِسْلَامِ * (مُتَّفَقٌ عَلَيْهِ)

53. **Oqbah-b-A'mer** reported that the Messenger of Allah said : The most equitable of the conditions (of marriage) is that you should fulfil that with which you have made private parts lawful. —*Agreed.*

عَنْ عُقْبَةَ ابْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَحَقُّ الشُّرُوْطِ اَنْ تُوْفُوْا بِهٖ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوْجَ * (مُتَّفَقٌ عَلَيْهِ)

54. **Sahl-b-Sa'ad** reported that a woman came to the Messenger of Allah and said : O Ms. of Allah, I have bestowed myself to you. She then kept standing for a long time. A man

عَنْ سَهْلِ بْنِ سَعْدٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم جَاءَتْهُ امْرَاَةٌ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اِنِّيْ وَهَبْتُ نَفْسِيْ لَكَ فَقَامَتْ طَوِيْلًا

1934. Such sort of Shigar in marriage is lawful according to Imam Abu Hanifa subject to the condition that proper dower is paid. Imam Shafeyi holds however that such marriage is invalid.

got up and said: O Ms. of Allah! marry her though you have got no need of her. He said: Have you got anything with you which we may give to her as dowry? He said: I have got nothing but this trousers of mine. He said: Seek, though it be a ring of iron. Then he searched but did find nothing. The Prophet asked: Have you got anything of the Quran with you? 'Yes' said he, "such and such a verse". He said: I give her in marriage to you for what is with you from the Quran. *In a narration, he said*: Go, and I have got her married to you. So teach her from the Quran. [1934a] —*Agreed.*

فَقَامَ رَجُلٌ وَقَالَ يَا رَسُولَ اللهِ زَوِّجْنِيهَا إِنْ لَمْ تَكُنْ لَكَ فِيهَا حَاجَةٌ فَقَالَ هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصْدِقُهَا قَالَ مَا عِنْدِي إِلَّا إِزَارِي هٰذَا قَالَ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ فَالْتَمَسَ فَلَمْ يَجِدْ شَيْئًا فَقَالَ رَسُولُ اللهِ صلعم هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ قَالَ نَعَمْ سُورَةُ كَذَا وَسُورَةُ كَذَا فَقَالَ قَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ وَفِي رِوَايَةٍ قَالَ انْطَلِقْ فَقَدْ زَوَّجْتُكَهَا فَعَلِّمْهَا مِنَ الْقُرْآنِ * (مُتَّفَقٌ عَلَيْهِ)

55. **Abu Salamah** reported: I asked Ayesha: What was the dowry of the Prophet? She replied; His dowry for his wives was 12 'waqiahs' and one 'nash'. He asked: Do you know what is nash? 'No' said I. He said: Half waqiah, and that is 500 dirhams. —*Muslim.*

عَنْ أَبِي سَلَمَةَ قَالَ سَأَلْتُ عَائِشَةَ كَمْ كَانَ صَدَاقُ النَّبِيِّ صلعم قَالَتْ كَانَ صَدَاقُهُ لِأَزْوَاجِهِ ثِنْتَيْ عَشْرَةَ أُوقِيَّةً وَنَشٌّ قَالَتْ أَتَدْرِي مَا النَّشُّ قُلْتُ لَا قَالَتْ نِصْفُ أُوقِيَّةٍ فَتِلْكَ خَمْسُ مِائَةِ دِرْهَمٍ. (مُسْلِمٌ)

56. **Omar-b-al Khattab** reported: Beware! don't make dear dowry of women. Had it been a cause of honour in the world and piety

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ أَلَا لَا تُغَالُوا صُدُقَةَ النِّسَاءِ فَإِنَّهَا لَوْ كَانَتْ مَكْرُمَةً

1934a. This marriage is in accordance with the Quranic verse—"And a believing woman, if she offers herself to the Prophet if the Prophet desires to marry her; special for you besides the believers—33:50Q. This means that it was special for the Prophet to marry without dower.

near Allah, the Holy Prophet would have been the first about it. I did not know whether the Holy Prophet married any of his wives and got his daughters married for more than 12 waqiahs. 1335 —*Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

فِي الدُّنْيَا وَ تَقْوَى عِنْدَ اللّٰهِ لَكَانَ أَوْلَاكُمْ بِهَا نَبِيُّ اللّٰهِ مَا عَلِمْتُ رَسُوْلَ اللّٰهِ صلعم نَكَحَ شَيْئًا مِّنْ نِّسَائِهِ وَلَا أَنْكَحَ شَيْئًا مِّنْ بَنَاتِهِ عَلٰى أَكْثَرَ مِنِ اثْنَتَيْ عَشْرَةَ أُوقِيَّةً * (أَحْمَدُ وَ التِّرْمِذِيُّ وَ أَبُوْدَاوُدَ وَ النَّسَائِيُّ وَ ابْنُ مَاجَةَ)

57. **Jaber** reported that the Messenger of Allah said : Whoso gives two handfuls of barley or dates as dowry of his wife has rendered (private parts) lawful. —*Abu Daud.*

عَنْ جَابِرٍ أَنَّ النَّبِيَّ صلعم قَالَ مَنْ أَعْطٰى فِي صَدَاقِ امْرَأَتِهِ مِلْءَ كَفَّيْهِ سَوِيْقًا أَوْ تَمْرًا فَقَدِ اسْتَحَلَّ * (أَبُوْدَاوُدَ)

58- **A'mer b-Rabiah** reported that a woman of Banu Fajarah was married for two shoes. The Holy Prophet asked her : Are you satisfied with yourself and what is with you for two shoes ? 'Yes' said he. Then he gave him permission. —*Tirmizi.*

عَنْ عَامِرِ بْنِ رَبِيْعَةَ أَنَّ امْرَأَةً مِنْ بَنِي فَزَارَةَ تَزَوَّجَتْ عَلٰى نَعْلَيْنِ فَقَالَ لَهَا رَسُوْلُ اللّٰهِ صلعم أَرَضِيْتِ مِنْ نَفْسِكِ وَمَالِكِ بِنَعْلَيْنِ قَالَتْ نَعَمْ فَأَجَازَهُ * (التِّرْمِذِيُّ)

59. **Alqamah-b-Mas'ud** reported that he was asked about a man who married a woman but did not fix any dowry for her, nor had he any intercourse with her till he died. Ibn Mus'ud told her : Fix the equivalent dowries of her women, neither less, nor more. And there is the period of waiting on her, and there is inheritance for her. Then Ma'qal-b-Sinan got up and said : The Ms. Allah decreed

عَنْ عَلْقَمَةَ عَنِ ابْنِ مَسْعُوْدٍ أَنَّهُ سُئِلَ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً وَلَمْ يَفْرِضْ لَهَا شَيْئًا وَلَمْ يَدْخُلْ بِهَا حَتّٰى مَاتَ فَقَالَ ابْنُ مَسْعُوْدٍ لَهَا مِثْلُ صَدَاقِ نِسَائِهَا لَا وَكْسَ وَلَا شَطَطَ وَعَلَيْهَا الْعِدَّةُ وَلَهَا الْمِيْرَاثُ فَقَامَ

1335. 12 waqiahs are equal to nearly 480 dirhams or Rs. 120/-.

in case of Berwa'a-bn-Washeq (a woman belonging to us) just as you have decreed. Ibn Mas'ud was pleased therewith.

—*Tirmizi, Abu Daud, Nisai.*

60. **Omme-Habibah** reported that the she was the wife of Abdullah-b-Jahsh who died in the land of Abyssinia, and then the Negus gave her in marriage to the Prophet and took from him a dowry of 4000. In another narration—4000 dirhams. Then he sent her to the Prophet with Shurahbil-b-Hasanah. 1336

—*Abu Daud, Nisai.*

61. **Anas** reported that Abu Talhah married Omme Solaim and the dowry between them was Islam. Omme Solaim accepted Islam before Abu Talhah who afterward sought her in marriage. She said: I have surely accepted Islam; but if you accept Islam, I shall marry you. So he accepted Islam, and it was their dowry between them.

—*Nisai.*

مَعْقِلُ بْنُ سِنَانٍ الْاَشْجَعِيُّ فَقَالَ قَضٰى رَسُوْلُ اللّٰهِ صلعم فِيْ بِرْوَعَ بِنْتِ وَاشِقٍ امْرَاَةٍ مِنَّا بِمِثْلِ مَا قَضَيْتَ فَفَرِحَ بِهَا ابْنُ مَسْعُوْدٍ *

(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ النَّسَائِيُّ)

عَنْ اُمِّ حَبِيْبَةَ اَنَّهَا كَانَتْ تَحْتَ عَبْدِ اللّٰهِ بْنِ جَحْشٍ فَمَاتَ بِاَرْضِ الْحَبَشَةِ فَزَوَّجَهَا النَّجَاشِيُّ النَّبِيَّ صلعم وَ اَمْهَرَهَا عَنْهُ اَرْبَعَةَ اٰلَافٍ وَفِيْ رِوَايَةٍ اَرْبَعَةَ اٰلَافِ دِرْهَمٍ وَ بَعَثَ بِهَا اِلٰى رَسُوْلِ اللّٰهِ صلعم مَعَ شُرَحْبِيْلِ بْنِ حَسَنَةَ ـ

(اَبُوْدَاوٗدَ وَ النَّسَائِيُّ)

عَنْ اَنَسٍ قَالَ تَزَوَّجَ اَبُوْطَلْحَةَ اُمَّ سُلَيْمٍ فَكَانَ صَدَاقُ مَابَيْنَهُمَا الْاِسْلَامُ اَسْلَمَتْ اُمُّ سُلَيْمٍ قَبْلَ اَبِيْ طَلْحَةَ فَخَطَبَهَا فَقَالَتْ اِنِّيْ قَدْ اَسْلَمْتُ فَاِنْ اَسْلَمْتَ نَكَحْتُكَ فَاَسْلَمَ فَكَانَ صَدَاقُ مَا بَيْنَهُمَا ـ

(اَلنَّسَائِيُّ)

1336. Abdullah-b-Jahsh, the former husband of Omme-Habibah, accepted Islam with his wife; and being severely persecuted, they fled to Abyssinia and took refuge with the Negus. There he turned a Christian, but his wife remained in Islam. The Negus gave her afterwards in marriage to the Prophet on a dower of 4000 dirhams. She was the daughter of Abu Sufyan. The occurrence took place at 7 A. H.

SECTION 11

1337. Khutbah

Khutbah or delivery of sermon is another factor towards proclamation of marriage, besides what it contributes towards invocation of blessings on the newly married couple. This is a sermon to the couple in short, how they should behave in the married state and what are their rights and obligations towards each other. It also makes them understand that the marriage is no less a factor for saving them from the evils of the devil and for taking them nearer and nearer to God. Earthly love is then transferred into heavenly love.

The sermon consists of Tashahhud and three verses of the Holy Quaran as set forth in the hadis of Ibn Mas'ud below.

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62. **Abu Hurairah** reported that the Messenger of Allah said: Every marriage wherein there is no *'Tashahhud'* 1337a is like a hand cut off.

—*Tirmizi* (*Approved, Rare*).

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم كُلُّ خُطْبَةٍ لَيْسَ فِيْهَا تَشَهُّدٌ فَهِيَ كَالْيَدِ الْجَذْمَاءِ * اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

63. **Same** reported that the Prophet said: Every affair of a serious nature which is not undertaken without praise of Allah is cut off (from blessing). 1338 —*Ibn Majah.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم كُلُّ اَمْرٍ ذِيْ بَالٍ لَا يُبْدَءُ فِيْهِ بِالْحَمْدِ لِلّٰهِ فَهُوَ اَقْطَعُ * (اِبْنُ مَاجَةَ)

64. **Abdullah b-Mas'ud** reported: The Prophet of Allah

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ عَلَّمَنَا

1337a. Tashahhud is the bearing of witness to the unity of God and prophethood of Muhammad (P. H.).

1338. Thus in Islam, a Muslim is dedicated entirely to the Almighty. He has got nothing in him except through God and no merit unless it is supplied from above. The Quran therefore says: My prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds.

taught us to recite "*Tashahhud*" in prayer and *Tashahhud* in necessity. He said : Tashahhud in prayer is : All worships and prayers and wealth are due to Allah. Peace be on you, O Prophet, and mercy of Allah and His blessings. Peace be on us and the righteous servants of Allah. And I bear witness that there is no deity but Allah, and I bear witness that Muhammad is His servant and His Apostle. Tashahhud in necessity is: All praise is for Allah and we seek help from Him, and we beg forgiveness to Him, and we seek refuge to Him from the evils of our passions ; whomsoever Allah guides, there is none to misguide him ; and whomsoever Allah misguides, there is none to guide him ; and I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger. He read three verses : O you who believe ! fear Allah with His due fear and don't die unless you are Muslims (3:101Q). O those who believe ! fear Allah to whom you demand one another's right and also relationship. Surely Allah is a great Watcher over you— 4:1Q. O those who believe ! fear

رَسُوْلُ اللّٰهِ صلعم اَلتَّشَهُّدَ فِى الصَّلٰوةِ وَالتَّشَهُّدَ
فِى الْحَاجَةِ قَالَ التَّشَهُّدُ فِى الصَّلٰوةِ
اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ
اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ
وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ
الصّٰلِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ
اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَالتَّشَهُّدُ فِى
الْحَاجَةِ اَنَّ الْحَمْدَ لِلّٰهِ نَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ
وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا مَنْ يَّهْدِهِ
اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ
لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ
مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَيَقْرَاُ ثَلٰثَ اٰيَاتٍ
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖ
وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ يٰٓاَيُّهَا
الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ الَّذِيْ تَسَاءَلُوْنَ
بِهٖ وَالْاَرْحَامِ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا

سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللّٰهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا * (اَلتِّرْمِذِيُّ وَأَبُوْدَاوُدَ اَلنَّسَائِيُّ وَالدَّارِمِيُّ وَابْنُ مَاجَةَ)

Allah and speak the straight word, then He will make your action good for you, and forgive you your sins ; and whoso obeys Allah and His Prophet, he has indeed achieved a mighty success. 1339

—*Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

SECTION 12

1340. Marriage Feast (وليمة)

Walimah is a feast arranged on the occassion of marriage. It comes from the root الوَلِيْم meaning *to join together*. This is so called as it is held on the occasion of joining the wife and husband together. Majority of the jurists hold that it is sunnat, while a few hold that it is Mustahab (commendable), and a few Wajeb (compulsory). This feast should invariably be given by the husband as is seen in the traditions.

The Mazhare-Haq mentions that feasts should invariably be held on eight occasions: Marriage-feast called walimah, feast for an issue called Khurs (خرس), feast for castration called E'zar (اعذار), feast for building a house called Wakirah (وكيرة), feast for arrival of a traveler called Naqiah (نقيعة), feast towards warding off calamities called Zimah (ضيمة), feast for naming a boy called Aqiqah (عقيقة) and feast for entertainments called Ma'odobah (مادبة). All these feasts are Mustahab except Walimah which is Sunnat.

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صلعم رَأَى عَلَى عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ فَقَالَ مَا هٰذَا قَالَ إِنِّي تَزَوَّجْتُ مَرْأَةً عَلَى وَزْنِ

65. **Anas** reported that the Messenger of Allah saw a sign of yellow colour on Abdur Rahman-b-Auf. He asked : What is this ? He replied : Verily I have married a woman on a measure of 5 dirhams of gold.

1339. In Jame' of Tirmizi, the three verses have been fully explained by Sufyan as-Sauri. Ibn Majah added after his word 'All praise is due to Allah'—we praise him.

He said : May Allah bless you. Give a feast even though with a goat. —*Agreed.*

66. **Same** reported that the Messenger of Allah did never feed for any of his wives what he fed for Zainab. He gave feast (for her marriage) with a goat. —*Agreed.*

67. **Same** reported that the Holy Prophet gave feast when Zainab, daughter of Jahsh, was brought to his house. The people ate bread and meat to their hearts' content. —*Bukhari.*

68. **Same** reported that the Messenger of Allah emancipated Safiyyah and married her and made her emancipation a dowry. He gave feast for her with dates mixed with curd. —*Agreed.*

69. **Same** reported that the Holy Prophet stayed for three nights between Khaiber and Medina, and Safiyyah was first brought there. So I invited the Muslims to a feast of his, and there was no bread therein or meat, and there was therein nothing except that he ordered for dinner cloths. These were then spread ; and dates, cheese and ghee were served thereon. —*Bukhari.*

نَوَاةٍ مِنْ ذَهَبٍ قَالَ بَارَكَ اللّٰهُ اَوْ لِمْ وَلَوْ بِشَاةٍ * (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ مَا اَوْلَمَ رَسُوْلُ اللّٰهِ صلعم عَلٰى اَحَدٍ مِّنْ نِسَائِهٖ مَا اَوْلَمَ عَلٰى زَيْنَبَ اَوْلَمَ بِشَاةٍ * (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ اَوْلَمَ رَسُوْلُ اللّٰهِ صلعم حِيْنَ بُنِيَ بِزَيْنَبَ بِنْتِ جَحْشٍ فَاَشْبَعَ النَّاسَ خُبْزًا وَّلَحْمًا * (اَلْبُخَارِيُّ)

عَنْهُ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صلعم اَعْتَقَ صَفِيَّةَ وَتَزَوَّجَهَا وَجَعَلَ عِتْقَهَا صَدَاقَهَا اَوْلَمَ عَلَيْهَا بِحَيْسٍ * (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ اَقَامَ النَّبِيُّ صلعم بَيْنَ خَيْبَرَ وَالْمَدِيْنَةِ ثَلٰثَ لَيَالٍ يُبْنٰى عَلَيْهِ بِصَفِيَّةَ فَدَعَوْتُ الْمُسْلِمِيْنَ اِلٰى وَلِيْمَتِهٖ وَمَا كَانَ فِيْهَا مِنْ خُبْزٍ وَلَا لَحْمٍ وَمَا كَانَ فِيْهَا اِلَّا اَنْ اَمَرَ بِالْاَنْطَاعِ فَبُسِطَتْ فَاُلْقِيَ عَلَيْهَا التَّمْرُ وَالْاَقِطُ وَالسَّمْنُ * (اَلْبُخَارِيُّ)

1341. The Prophet, being the greatest of the noblemen of Arabia, did not at all besitate to take a slave-girl in marriage. This clearly illustrates that in marriage matters also, there should be no distinction in society.

70. **Safiyyah-bn-Shaibah** reported that the Holy Prophet gave marriage-feast for some of his wives with two 'mauds' of wheat. [1842] —*Bukhari.*

عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ اَوْلَمَ النَّبِيُّ صلعم عَلٰى بَعْضِ نِسَائِهٖ بِمُدَّيْنِ مِنْ شَعِيْرٍ * (اَلْبُخَارِيُّ)

71. **Abdullah-b-Omar** reported that the Prophet said : Whenever one of you is invited to a feast of marriage, attend it. *Agreed. upon it. In a narration of Muslim* : Let him respond whether if be a marriage-feast or like that.

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ اِذَا دُعِيَ اَحَدُكُمْ اِلَى الْوَلِيْمَةِ فَلْيَاْتِهَا مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ فَلْيُجِبْ عُرْسًا كَانَ وَلِيْمَةً اَوْ نَحْوَهٗ *

72. **Jaber** reported that the Messenger of Allah said : Whenever one of you is invited to a feast, let him respond. If he wishes, he may eat ; and if he wishes, he may not. —*Muslim.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا دُعِيَ اَحَدُكُمْ اِلٰى طَعَامٍ فَلْيُجِبْ فَاِنْ شَاءَ طَعِمَ وَاِنْ شَاءَ تَرَكَ * (مُسْلِمٌ)

73. **Abu Hurairah** reported that the Messenger of Allah said : The worst of feasts is a feast of marriage where the rich are invited and the poor are left. Whoso does not attend the invitation, disobeys Allah and His Prophet. —*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم شَرُّ الطَّعَامِ طَعَامُ الْوَلِيْمَةِ يُدْعٰى لَهَا الْاَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَاءُ وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللّٰهَ وَرَسُوْلَهٗ * (مُتَّفَقٌ عَلَيْهِ)

74. **Abu Mas'ud al Ansari** reported that there was a man of the Ansars surnamed Abu Shuaib. He had a slave who had business of meat. He said : Prepare a feast for me, which will be sufficent for five persons ; so that I may invite

عَنْ اَبِيْ مَسْعُوْدٍ نِ الْاَنْصَارِيِّ قَالَ كَانَ رَجُلٌ مِنَ الْاَنْصَارِ يُكْنٰى اَبَا شُعَيْبٍ كَانَ لَهٗ غُلَامٌ لَحَّامٌ فَقَالَ اصْنَعْ لِيْ طَعَامًا يَكْفِيْ خَمْسَةً لَعَلِّيْ اَدْعُوْ

1842. One Ma'd is equivalent to one maund.

the Prophet of Allah as the fifth man out of the five. He then prepared a small feast for him. He came to the Prophet and invited him. A man followed him. The Ms. of Allah then said: O Abu Shuaib, verily a man has followed us. He said: If you wish, you may give him permission; and if you wish, you may leave him. He said: No, rather I shall give him permission. —*Agreed.*

75. **Safinah** reported that a man invited Ali-b-Abi Taleb to a feast. He prepared the feast for him. Fatimah said: Had we invited the Messenger of Allah, he would have taken food with us. So he called him, and he came. He placed his hands upon the sides of the door and saw a coloured screen hung up in a corner of the house. So he returned. Then Fatimah said: I followed him and said: O Ms. of Allah, what has turned you back? He said: It is not for me or for a Prophet to enter a decorated house.

—*Ahmad, Ibn Majah,*

76. **Abdullah-b-Omar** reported that the Ms. of Allah said: Whoso is invited but does not respond, he disobeys Allah and His Apostle; and whoso attends without being invited, attends

النَّبِيَّ صلعم خَامِسَ خَمْسَةٍ فَصَنَعَ لَهُ طَعَامًا ثُمَّ اَتَاهُ فَدَعَاهُ فَتَبِعَهُمْ رَجُلٌ فَقَالَ النَّبِيُّ صلعم يَا اَبَا شُعَيْبٍ اِنَّ رَجُلًا تَبِعَنَا فَاِنْ شِئْتَ اَذِنْتَ لَهُ وَاِنْ شِئْتَ تَرَكْتَهُ قَالَ لَا بَلْ اَذِنْتُ لَهُ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ سَفِينَةَ اَنَّ رَجُلًا ضَافَ عَلِيَّ بْنَ اَبِي طَالِبٍ فَصَنَعَ لَهُ طَعَامًا فَقَالَتْ فَاطِمَةُ لَوْ دَعَوْنَا رَسُولَ اللّٰهِ صلعم فَاَكَلَ مَعَنَا فَدَعَوْهُ فَجَاءَ فَوَضَعَ يَدَيْهِ عَلَى عِضَادَتَيِ الْبَابِ فَرَاَى الْقِرَامَ قَدْ ضُرِبَ فِي نَاحِيَةِ الْبَيْتِ فَرَجَعَ قَالَتْ فَاطِمَةُ فَتَبِعْتُهُ فَقُلْتُ يَا رَسُولَ اللّٰهِ مَا رَدَّكَ قَالَ اِنَّهُ لَيْسَ لِي اَوْ لِنَبِيٍّ اَنْ يَدْخُلَ بَيْتًا مُزَوَّقًا *

(اَحْمَدُ وَابْنُ مَاجَةَ)

عَنْ عَبْدِ اللّٰهِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ دُعِيَ فَلَمْ يُجِبْ فَقَدْ عَصَى اللّٰهَ وَرَسُولَهُ وَمَنْ دَخَلَ عَلَى غَيْرِ

دَعْوَةٍ دَخَلَ سَارِقًا وَخَرَجَ مُغِيرًا ـ (اَبُوْدَاوُد)

as a thief and goes out dishonoured. 1343 —*Abu Daud.*

عَنْ رَجُلٍ مِنْ اَصْحَابِ النَّبِيِّ صلعم اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ اِذَا اجْتَمَعَ الدَّاعِيَانِ فَاَجِبْ اَقْرَبَهُمَا بَابًا وَاِنْ سَبَقَ اَحَدُهُمَا فَاَجِبِ الَّذِيْ سَبَقَ * (اَحْمَدُ وَاَبُوْدَاوُد)

77. **A certain** companion of the Prophet reported that the Prophet said: When two hosts meet together, respond to the nearest of the two in door; and if one of thetwo comes earlier, respond to one who comes earlier. —*Ahmad, Abu Daud.*

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم طَعَامُ اَوَّلِ يَوْمٍ حَقٌّ وَطَعَامُ يَوْمِ الثَّانِيْ سُنَّةٌ وَطَعَامُ يَوْمِ الثَّالِثِ سُمْعَةٌ وَمَنْ سَمَّعَ سَمَّعَ اللّٰهُ بِهٖ * (اَلتِّرْمِذِيُّ)

78. **Ibn Mas'ud** reported that the Messenger of Allah said: Food for the first day is a right, food for the second day is sunnat and food for the third day is show. Whoso gives for show, Allah will make a show of him. 1344 —*Tirmizi.*

عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم نَهٰى عَنْ طَعَامِ الْمُتَبَارِيَيْنِ اَنْ يُؤْكَلَ * (اَبُوْدَاوُد)

79. **Akramah from Ibn Abbas** reported that the Messenger of Allah prohibited from eating the food of two persons vying for show. —*Abu Daud.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْمُتَبَارِيَانِ لَا يُجَابَانِ وَلَا يُؤْكَلُ طَعَامُهُمَا * (اَلْبَيْهَقِيُّ)

381w. **Abu Hurairah** reported that the Messenger of Allah said: Two persons feeding for show shall not he responded, nor their food be taken. 1345 —*Baihaqi.*

1343. This proves that none should attend a feast without being invited or receiving permission of the host, and none shall take another with him to take feast if the latter is not invited.

1344. Food for the first day is Wajeb (binding) and for the second day Sunnat, and acceptance of invitation is also Wajeb and Sunnat respectively.

1345. Imam Ahmad interprets the persons as those who vie with one another in feeding out of vanity and pride.

382w. **Imran-b-Hussain** reported that the Messenger of Allah prohibited to accept food of the transgressors. 1846

—*Baihaqi.*

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ نَهَى رَسُوْلُ اللهِ صلعم عَنْ اِجَابَةِ طَعَامِ الْفُسِقِيْنَ۔ (اَلْبَيْهَقِيُّ)

SECTION 13

1347. Sexual Intercourse

The following rules of sexual intercourse should be observed. (1) Before actual coition, hold conversations of sexual love and give caresses and kisses. Play and toy in order to rouse sexual organs for easy cohabitation. (2) Before the act is begun, recite the following :— بسم الله العلي العظيم الله اكبر الله اكبر (In the name of Allah, the Almighty and Great. Allah is greatest, Allah is greatest). اللهم جنبنا الشيطان و جنب الشيطان مما رزقنا (O Allah ! protect us from the devil, and keep the devil aloof from what Thou hast provided us). (3) Don't turn the face to wards the west. (4) At the time when semen runs out, think of this verse or its meaning :— الحمد لله الذي جعل من الماء بشرا فجعل نسبا و صهرا (All praise is for Allah who created man from water. Then He made for him blood and marriage relationship—25:54Q. (5) Don't let out your semen very soon at least before the overy of your wife comes out. This is made much easier when wife's passions are roused up by kisses and caresses and other tactful ways. (6) Try to enter semen into uterus and don't throw it outside without any excuse. (7) Before your second coition, sexual organs must first be cleansed and washed. (8) Abulution should be made after coition. (9) Coition should be avoided as far as possible in the nights of the new moon, full moon and at the end of the luner month (Ihya of Imam Gazzali). (10) Sexual intercourse is desirable when the husband and the

1846. Transgressors are the oppressors, tyrants and doers of great sins. Their food should not be taken by pious Muslims. The jurists are unanimous in holding that food of the tyrants is unlawful.

wife both show inclination for it, and no forcible coition should take place. When a man calls his wife to bed and she declines, angels curse her and Allah remains displeased with her—2:5 ,61. (11) Coition must always be made with the male organ and the female vaginal canal and never through the rectum—25:112. Let it, however, be understood that any posture for coition may be taken namely, sitting, standing, leaning on one side etc. The Quran says: Your wives are a tilth for you ; so come to your tilth as you like—2:223Q.

Prohibitions. On the following occasions, sexual intercourse is unlawful. (1) Intercourse during continuance of the menses of the wife. The Quran says: They ask you about mensturation. Say, it is a little harmful. Therefore keep aloof from women during their menstrual discharge and do not go near them until they are clean—2:212Q. (2) After child-birth till the stoppage of blood nearly up to the 40th day. (3) During the hours of fasting from the appearance of whiteness till the setting of the sun. Intercourse during night is not prohibited even during the fasting month (4) Unnatural intercourse either with a male or with an animal is unlawful—25:106.

Generally speaking, sexual intercourse is desirable when the passions of the husband and the wife are high. It is the duly of the wife to win her husband's mind by submitting to his sexual desire, and whenever a husband casts a glance at a woman with passion, he should at once go to his wife and satisfy his lust. Nobody should whip a wife and then cohabit with her in the night. This is not love but lust. If a man promises not to go unto his wife for four months, and if in the mean-time, he does not have sexual intercourse with her, the wife will be considered as divorced if not taken in the mean time.

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80. **Jaber** reported that the Messenger of Allah said : Verily عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعـم

إِنَّ الْمَرْأَةَ تُقْبِلُ فِي صُورَةِ شَيْطَانٍ وَتُدْبِرُ فِي صُورَةِ شَيْطَانٍ إِذَا أَحَدُكُمْ أَعْجَبَتْهُ الْمَرْأَةُ فَوَقَعَتْ فِي قَلْبِهِ فَلْيَعْمِدْ إِلَى امْرَأَتِهِ فَلْيُوَاقِعْهَا فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ * (مُسْلِمٌ)

a woman advances near in the form of a devil, and goes behind in the form of a devil. When one of you is pleased with a woman and she falls unto his heart, let him be inclined to his wife and have sexual intercouse with her, because it drives away what is in his mind. 1348 —*Muslim.*

عَنْ عَائِشَةَ قَالَتْ قَالَ لِي رَسُولُ اللهِ صلعم هَلْ رُئِيَ فِيكُمُ الْمُغَرْبِرُونَ قُلْتُ وَمَا الْمُغَرْبِرُونَ قَالَ الَّذِينَ يَشْتَرِكُونَ فِيهِمُ الْجِنُّ * (أَبُوْدَاوُدَ)

81. **Ayesha** reported that the Messenger of Allah told me: Are the *Mugarrebun* seen among you? I asked: What are the Mugarrebuns? He said: Those with whom Jinn participate (in sexual intercourse). 1349 —*Abu Daud.*

عَنْ جَابِرٍ قَالَ كَانَتِ الْيَهُودُ تَقُولُ إِذَا أَتَى الرَّجُلُ امْرَأَتَهُ مِنْ دُبُرِهَا فِي قُبُلِهَا كَانَ الْوَلَدُ أَحْوَلَ فَنَزَلَتْ نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ * (مُتَّفَقٌ عَلَيْهِ)

83. **Jaber** reported that the Jews used to say: If a man comes to his wife by her back for her front, issue will be squaint-eyed. Then it was revealed: Your wives are a tilth for you. So come to your tilth as you like (2:223Q). 1350 —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ قَالَ أُوحِيَ إِلَى

84. **Ibn Abbas** reported: It was revealed to the Messenger

1348. This shows that sexual intercourse in day-time is not prohibited. As soon as a husband feels sexual desire, he may satisfy it then and there by going unto his wife. That removes the immoral feelings in his mind.

1349. This hadis indicates that before the actual coition, Allah's name must be taken. If not, devils participate in the act of coition.

1350. The Jews used to come unto their wives by the back i.e. by the rectum. This was made unlawful by the Prophet. He directed men to come by the natural way (i.e. vaginal canal) in whatever position they like.

of Allah: Your wives are a tilth for you. So come to your tilth as you like; come from front and back, and guard against the rectum and menstruation.[1351]

—*Ibn Majah, Tirmizi.*

85. **Khuzaimah-b-Sabet** reported that the Messenger of Allah said: Verily Allah is not ashamed of truth. Don't approach women by their backs.

—*Ahmad, Tirmizi, Ibn Majah.*

86. **Abu Hurairah** reported that the Messenger of Allah said: Cursed is he who goes unto his wife by her back.

—*Ahmad, Abu Daud.*

87. **Solaiman-b-Yasar** reported from the Prophet who said about a 'Muzaher' who cohabits before he gives expiation. He said: One expiation only.

—*Tirmizi, Ibn Majah.*

88. **Akramah from Ibn Abbas** reported that Ibn Abbas said: A man took oath of separation from his wife, and then he had intercourse with her before he paid expiation. He came to the Prophet and mentioned it to him. He asked: What led you to that?

رَسُوْلِ اللهِ صلعم نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوْا حَرْثَكُمْ اَنّٰى شِئْتُمْ غَيْرَ اَنْ لَا تَأْتُوا الْمَرْأَةَ اِلَّا فِيْ قُبُلِهَا وَ اَدْبِرْ وَ اتَّقِ الدُّبُرَ وَ الْحَيْضَةَ * (اَلتِّرْمِذِيُّ وَ ابْنُ مَاجَةَ)

عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ اَنَّ النَّبِيَّ صلعم قَالَ اِنَّ اللهَ لَا يَسْتَحْيِيْ مِنَ الْحَقِّ لَا تَأْتُوا النِّسَاءَ فِيْ اَدْبَارِهِنَّ *

(اَحْمَدُ وَ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم مَلْعُوْنٌ مَنْ اَتٰى اِمْرَاَتَهُ فِيْ دُبُرِهَا * (اَحْمَدُ وَ اَبُوْدَاوُدَ)

عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ سَلَمَةَ بْنِ صَخْرٍ عَنِ النَّبِيِّ صلعم فِي الْمُظَاهِرِ يُوَاقِعُ قَبْلَ اَنْ يُكَفِّرَ قَالَ كَفَّارَةٌ وَاحِدَةٌ *

(اَلتِّرْمِذِيُّ وَ ابْنُ مَاجَةَ)

عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ اَنَّ رَجُلًا ظَاهَرَ بِامْرَاَتِهِ فَغَشِيَهَا قَبْلَ اَنْ يُّكَفِّرَ فَاَتَى النَّبِيَّ صلعم فَذَكَرَ ذٰلِكَ لَهُ فَقَالَ

1351. A man is not allowed to have intercourse with his wife during menstrual period and by her rectum.

1352. Muzaher is one who likens the back of his wife to the back of his mother. When this is done, sexual intercourse becomes unlawful till expiation is made, but this does not make complete separation. The Holy Prophet abolished this Pre-Islamic custom.

He said: O Ms. of Allah, I saw the whiteness of the two buttocks in full moon-lit night and then I could not check my passion from having intercourse with her. The Holy Prophet laughed and directed him not to come near her till he atones. —*Ibn Majah, Tirmizi (Approved, Correct, Rare).*

مَا حَمَلَكَ عَلَى ذٰلِكَ قَالَ يَا رَسُوْلَ اللّٰهِ رَأَيْتُ بَيَاضَ حَجْلَيْهَا فِى الْقَمَرِ فَلَمْ أَمْلِكْ نَفْسِي أَنْ وَقَعْتُ عَلَيْهَا فَضَحِكَ رَسُوْلُ اللّٰهِ صلعم وَ أَمَرَهُ أَنْ لَا يَقْرَبَهَا حَتّٰى يُكَفِّرَ * اِبْنُ مَاجَةَ وَ التِّرْمِذِيُّ - (حَسَنٌ صَحِيْحٌ غَرِيْبٌ)

383w. **Ibn Mas'ud** reported that the Messenger of Allah saw a woman who pleased him. He came to Saudah while she was preparing perfumed oil, and there were women near her. He took her to a lonely place and performed his necessity. Then he said: Whoso sees a woman who appears pleasing to him, let him go unto his wife; because there is with her the like of what is with her. [1353] —*Darimi.*

عَنِ ابْنِ مَسْعُوْدٍ قَالَ رَاٰى رَسُوْلُ اللّٰهِ صلعم اِمْرَاَةً فَاَعْجَبَتْهُ فَاَتٰى سَوْدَةَ وَهِيَ تَصْنَعُ طِيْبًا وَ عِنْدَهُ نِسَاءٌ فَاَخْلٰى بِهَا فَقَضٰى حَاجَتَهُ ثُمَّ قَالَ اَيُّمَا رَجُلٍ رَاٰى اِمْرَاَةً تُعْجِبُهُ فَلْيَقُمْ اِلٰى اَهْلِهِ فَاِنَّ مَعَهَا مِثْلَ الَّذِيْ مَعَهَا * (اَلدَّارِمِيُّ)

384w. **Abu Hurairah** reported that the Messenger of Allah said: Verily he who comes unto his wife by her back, Allah will not look at him. —*Sharhi Sunnat.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ الَّذِيْ يَاْتِيْ اِمْرَاَتَهُ فِيْ دُبُرِهَا لَا يَنْظُرُ اللّٰهُ اِلَيْهِ * (شَرْحُ السُّنَّةِ)

385w. **Ibn Omar** reported that Omar-b-al-Khattab said: Verily kissing belongs to touch. So make ablution from it. —*Mishkat.*

عَنِ ابْنِ عُمَرَ اَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ اِنَّ الْقُبْلَةَ مِنَ اللَّمْسِ فَتَوَضَّاُوْا مِنْهَا * (اَلْمِشْكٰوةُ)

1353. This is by way of teaching to the Prophet's followers. As the Prophet was a great

SECTION 14

1354. Birth Control

There has recently been a movement about birth-control and introduction of various devices to check conception. This movement is chiefly due to free love ; and in case of marriage, to get rid of marital responsibilities and obligations. Birth-control is thus opposed to God's intention. Marriage has been defind as the union of two bodies for procreation of children. If birth control is widely practised, there will be a speedy end of population. For this reason, there has recently been a less number of population in countries where birth control methods are frequently used. Some of the Estates offered rewards to parents who can produce a number of children.

In some special cases, however, it can be used in the form of *Azal* which is the taking out of semen when it is about to come out and throwing it outside. In this case also, consent must be obtained from free women. In case of captive girls, no consent is necessary. This form of birth-control may be practised in urgent cases, namely, when the wife is seriously ill. Birth-control by the introduction of sexol, pessaries, rubbers and other methods are totally forbidden as many diseases may arise out of these practices.

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89. **Jaber** reported : We used to do 'Ajal,' while the Quran was being revealed. *Agreed upon it. Muslim added* : This reached the Messenger of Allah, but he did not prohibit us. 1855

عَنْ جَابِرٍ قَالَ كُنَّا نَعْزِلُ وَالْقُرْآنُ يَنْزِلُ مُتَّفَقٌ عَلَيْهِ وَزَادَ مُسْلِمٌ فَبَلَغَ ذٰلِكَ النَّبِيَّ صلعم فَلَمْ يَنْهَنَا *

90. **Same** reported that a man came to the Messenger of Allah and said : I have got a girl who is our slave and I am having

عَنْهُ قَالَ إِنَّ رَجُلًا أَتَى رَسُوْلَ اللّٰهِ صلعم فَقَالَ إِنَّ لِي جَارِيَةً هِيَ خَادِمَتُنَا

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teacher of mankind. He left instructions for the guidance of mankind in all matters, great and small. There is no teaching which he himself did not illustrate in his life.

1855. In the period in which the Quran was revealed, birth-control by 'Ajal' was practised by the Arabs, but still it was not prohibited by any verse.

sexual intercourse with her. I dislike that she should conceive. He said : Do Ajal with her if you like, but He will bring soon what has been pre-measured for her. The man stayed for a while, and then came to him and said : Verily the girl has conceived. He said : I have indeed informed you that He would bring to her soon what was predestined for her. —*Muslim.*

وَاَنَا اَطُوْفُ عَلَيْهَا وَاَكْرَهُ اَنْ تَحْمِلَ فَقَالَ اعْزِلْ عَنْهَا اِنْ شِئْتَ فَاِنَّهُ سَيَاْتِيْهَا مَا قُدِّرَ لَهَا فَلَبِثَ الرَّجُلُ ثُمَّ اَتَاهُ فَقَالَ اِنَّ الْجَارِيَةَ قَدْ حَمَلَتْ فَقَالَ قَدْ اَخْبَرْتُكَ اَنَّهُ سَيَاْتِيْهَا مَا قُدِّرَ لَهَا * (مُسْلِمٌ)

91. Abu Sayeed al Khudri reported : We came out to the Prophet in the battle of Banu Mustaliq. We acquired captive girls out of the girls of the Beduin Arabs. We were eager for women, and our long absence (from home) became impatient to us. We loved Ajal and so we wished to do Ajal. We said that we practised Ajal while the Messenger of Allah was behind our backs before we asked him. Then we asked him about it. He said : There's no harm on you if you do not do it. There's no breath that will be created up to the Resurrection Day but it has already come in to existence. [1356] —*Agreed.*

عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صلعم فِيْ غَزْوَةِ بَنِي الْمُصْطَلَقِ فَاَصَبْنَا سَبَايَا مِنْ سَبَايَا الْعَرَبِ فَاشْتَهَيْنَا النِّسَاءَ وَاشْتَدَّتْ عَلَيْنَا الْغُرْبَةُ وَاَحْبَبْنَا الْعَزْلَ فَاَرَدْنَا اَنْ نَعْزِلَ وَقُلْنَا نَعْزِلُ وَرَسُوْلُ اللّٰهِ صلعم بَيْنَ اَظْهُرِنَا قَبْلَ اَنْ نَسْاَلَهُ فَسَاَلْنَاهُ عَنْ ذٰلِكَ فَقَالَ مَا عَلَيْكُمْ اَنْ لَا تَفْعَلُوْا مَا مِنْ نَسَمَةٍ كَائِنَةٍ اِلٰى يَوْمِ الْقِيٰمَةِ اِلَّا وَهِيَ كَائِنَةٌ * (مُتَّفَقٌ عَلَيْهِ)

1356. It appears from this that slaves with which cohabitation was lawful were only captives of war. It is clear that birth control by the method of Ajal was not too much encouraged It is only a safe-guard in case of extreme necessity, such as wife's ill health owing to constant births. Imam Abu Hanifa holds it as makruh (abominable).

عَنْهُ قَالَ سُئِلَ رَسُولُ اللهِ صلعم عَنِ الْعَزْلِ فَقَالَ مَا مِنْ كُلِّ الْمَاءِ يَكُونُ الْوَلَدُ وَإِذَا أَرَادَ اللهُ خَلْقَ شَيْءٍ لَمْ يَمْنَعْهُ شَيْءٌ * (مُسْلِمٌ)

92. **Same** reported that the Messenger of Allah was asked about *Ajal*. He said: It is not from every water that a child is born; and when Allah wishes to create a thing, nothing can prevent Him. —*Muslim*.

عَنْ جُدَامَةَ بِنْتِ وَهْبٍ قَالَتْ حَضَرْتُ رَسُولَ اللهِ صلعم فِي أُنَاسٍ وَهُوَ يَقُولُ لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغِيلَةِ فَنَظَرْتُ فِي الرُّومِ وَفَارِسَ فَإِذَا هُمْ يُغِيلُونَ أَوْلَادَهُمْ فَلَا يَضُرُّ أَوْلَادَهُمْ ذٰلِكَ شَيْئًا ثُمَّ سَأَلُوهُ عَنِ الْعَزْلِ فَقَالَ رَسُولُ اللهِ صلعم ذٰلِكَ الْوَأْدُ الْخَفِيُّ وَهِيَ وَإِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ * (مُسْلِمٌ)

93. **Jodamah**, daughter of Wahab, reported: I was present before the Prophet (who was) among men, and he was saying: I wished to prohibit you from Gailah-cohabitation. [1857] Then I turned my attention towards Rome and Persia who were then doing Gaila-intercourse during the suckling period of children and that did not do their children any harm. Then they asked him about 'Ajal'. The Ms. of Allah said: That is secret burying alive of children. And that is: When those who were buried alive will be asked for what sin they have been killed (81:9-10Q) [1858] —*Muslim*.

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ لَا تَقْتُلُوا أَوْلَادَكُمْ

94. **Asma'a-bn-Yezid** reported: I heard the Prophet say: Don't kill your children secretly, because Gaila intercourse will

1857. Gailah is called suckling during pregnancy. It also means sexual intercourse of husband with his wife at the time when the child is suckling.

1858. The Pre-Islamic Arabs used to guard themselves in this period from having any intercourse lest the child at breast should suffer. The Prophet abolished this idea. Hazrat Ali interpreted 'Ajal' as abortion, and in this case the child was already with life. The Arabs before Islam used to kill their infant daughters when they were born. Here is an allusion of that custom.

overtake a horse man and stumble him down from his horse. 1859 —*Abu Daud.*

95. **Omar-b-al Khattab** reported that the Messenger of Allah prohibited to draw out semem from a free woman without her permission. —*Ibn Majah.*

9'. **Sa‡ad-b-Abi Waqqas** reported that a man came to the Prophet and said : I practise 'Ajal' with my wife. He asked him : Why do you do that ? The man replied : I fear for her child-birth. The Messenger of Allah said : Were it to cause injuries, it would have injured the Persians and the Romans. —*Muslim.*

سِرًّا فَإِنَّ الْغَيْلَ يُدْرِكُ الْفَارِسَ فَيُدَعْثِرُهُ عَنْ فَرَسِهِ * (اَبُوْدَاوُدَ)

عَنْ عُمَرَ ابْنِ الْخَطَّابِ قَالَ نَهَى رَسُوْلُ اللّٰهِ صلعم اَنْ يُعْزَلَ عَنِ الْحُرَّةِ اِلَّا بِاِذْنِهَا - (اِبْنِ مَاجَةَ)

عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ اَنَّ رَجُلًا جَاءَ اِلٰى رَسُوْلِ اللّٰهِ صلعم فَقَالَ اِنِّيْ اَعْزِلُ عَنِ امْرَاَتِيْ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صلعم لِمَ تَفْعَلُ ذٰلِكَ فَقَالَ الرَّجُلُ اُشْفِقُ عَلٰى وَلَدِهَا فَقَالَ رَسُوْلُ اللّٰهِ صلعم لَوْ كَانَ ذٰلِكَ ضَارًّا ضَرَّ فَارِسَ وَ الرُّوْمَ - (مُسْلِمٌ)

SECTION 15

1360. Unnatural intercourse

This is the intercourse of a man with a male or a beast, or with a woman by her rectum. In the case of a man's cohabitation with another man, the Holy Prophet said : Whomsoever you find doing the deed of the people of Lot, kill the doer and one on whom it was done—25:106. Verily the most fearful of what I fear over my people is the action of the people of Lot—25:108. It is well-known from the Quran how the people of Lot were destroyed as they were inordinately engrossed in coming to males with lust. Inspite of Lot's warnings, they could not avoid their habits and so they received a grievous punishment in the world. The Quran says : And Lot, when he

1859. In this case, permission was sought for birth control as there was a suckling child.

said to his people : What ! do you commit an indecency which none in the world has done before you ? Certainly you come to males in lust besides the females. Nay, you are an extravagant people. So We delivered him and his followers except his wife. She was one of those who were drowned. We rained upon them a (heavy) rain. Consider then what was the end of the guilty—7:80 to 84Q. The Almighty and Glorious Allah will not look to a man who comes to a man (with lust) or to a woman by her rectum—25:112. Regarding intercourse of a man with a beast or an animal, the Holy Prophet said : Whoso comes to an animal (with lust), kill him. Regarding intercourse by the rectum of a woman, it has been strongly condemnd by traditions—25:112,27:83,84,85.

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1. **Ibn Abbas** reported that the Apostle of Allah said : Whoso comes to an animal (with lust), kill him and kill it with him.

—*Abu Daud, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ اَتَى الْبَهِيْمَةَ فَاقْتُلُوْهُ وَ اقْتُلُوْهَا مَعَهٗ ۔

(ابوداود وابن ماجة)

SECTION 16

1361. Chastity.

Chastity is a great virtue in a man or a woman. A chaste woman is a great asset to a husband, and a chaste husband to a woman. Unchastity in any form has been made unlawful by the Holy Quran. It says : Say : My Lord has prohibited indecencies, those of them that are apparent as well as those that are concealed—7:33Q. The Quran says that everyone will be destroyed except those who guard their private parts except in the case of their wives and those whom their right hands possess – 70:29,30Q. In order to check free intermingling of men and women, the following preventive measures have been taken:—Say to the believing men that thy cast down their looks and guard their private parts. That is pure for them ; surely

1060a. All the four Imams agreed that the man shall not be killed though the animal may be killed. It was a mere threat.

Allah is aware of what they do. And say to the believing women that they cast down their looks and guard their private parts and not display their ornaments—24:30,31Q. Paradise is unlawful for a husbandman who allows his females to prostitute—25:1[63],354w. Allah will not talk with an old fornicator on the Judgement Day 26:40. There is even fornication of limbs—32:6. See note 456 for control of passions and note 1190 for sentence of fornication and adultery.

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98. **Bahaz-b-Hakim** reported that the Ms. of Allah said: Protect your private part except from your wife or what your right hand possesses. I asked: O Ms. of Allah! inform me in case a man is alone. He said: Allah is then more to be ashamed of. —*Tirmizi, Abu Daud, Ibn Majah.*

عَنْ بَهْزِ بْنِ حَكِيْمٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِحْفَظْ عَوْرَتَكَ اِلَّا مِنْ زَوْجَتِكَ اَوْ مَا مَلَكَتْ يَمِيْنُكَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَفَرَاَيْتَ اِذَا كَانَ الرَّجُلُ خَالِيًا قَالَ فَاللّٰهُ اَحَقُّ اَنْ يُّسْتَحْيٰى مِنْهُ *

(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

99. **Omar** reported from the Prophet who said: A man shall never keep alone with a woman except that the third between them is the devil.[1362] —*Tirmizi.*

عَنْ عُمَرَ مِنَ النَّبِيِّ صلعم قَالَ لَا يَخْلُوْنَّ رَجُلٌ بِاِمْرَاَةٍ اِلَّا كَانَ ثَالِثُهُمَا الشَّيْطٰنُ *

(اَلتِّرْمِذِيُّ)

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SECTION 17

1363. Polygany

(a) **Polygamy was prevalent in ancient societies.** The Medes, Babylonians, Assyrians, Parsians and the Israilites practised polygamy and there was no restriction as to the number of wives they

1362. Let those who advocate free mixing of man and woman ponder over this tradition.

took. The Talmud of Jerusalem restricted the number on the consideration of ability of the husband to maintain wives. Among the Athenians, the most civilized and cultured nations of antiquity, the wife was a mere chattel, marketable and transferable and subject of testamentary disposition. Thus morganatic marriages were prevalent among the aristocracy and the clergy. Moses, Abraham, David, Solomon and other great prophets took several wives.

(b) **Islam did nothing but put a limit to polygamy.** Monogamy is the rule in Islam, while polygamy is an exception. The Quran clears up this idea by saying: Mary such women as seem good to you, two, three or four ; but if you fear that you cannot do equal justice to them all, you should marry only one—4:3Q. Thus it is seen that the condition of equal treatment among several wives has been laid in order to the desirability of a monogamous life. It has again been emphasised by the Quran saying: And you have not in your power to do justice among the wives though you may covet it, but be not disinclined from one with total disinclination, so that you leave her as if hanging in the air—(4:129Q). From these two verses, it is clear that Islam enjoins taking only one wife but it keeps reservation and safe-guard for four to meet cases of emergency. As Islam gives us a perfect code of marriage without any necessity of future legislation, it kept its laws elastic in order that they may be adaptable in every circumstance and in every condition of society.

Special cases. After the battle of Uhud, when male members were killed, the widows were large in numbers. Polygamy was therefore introdued in order to give a protection to the helpless widows. This measure also saved immorality of the society that would have possibly been created by the existence of a large number of young widows. After the European war, the necessity of polygamy was keenly felt. Prostitution is in the increase with the advancement of civilization, and morganatic and left handed sexual intercourses are prevalent in the present societies and eating them like a canker with its concomitant increase of bastardy. These are unknown to countries where polygamy is prevalent. Indeed man is polygamous in nature. It is Islam which legalised up to a cer-

tain limit the number of such polygamous intercourse. Therefore polygamy is surely better then secret associations with women.

The following conclusions are therefore drawn from what has been stated above.

(1) Prostitution can be abolished by the introduction of polygamy. Prostitution is absent in Islamic countries on account of polygamy in marriages.

(2) Secret promiscuous connection and social and indecent crimes can be efficiently checked by the introduction of polygamy to the welfare of the society. If physical preservation is necessary, moral preservation is no less necessary.

(3) Monogamy is the general rule, while polygamy is a reservation for abnormal circumstances, as for example, decrease of population, constant illness of the wife etc.

Turns among several wifes. If a man has got several wives at a time, there must be strict neutrality in outward treatments, such as in articles of food, clothing and accommodation. Companionship with wives must also be equally divided in a month. Control of mind is in the hand of Allah and so a man is not guilty if his mind naturally turns to one wife, but he can treat equally with all his wives regarding residence and company.

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100. **Oqbah-b-A'mer** reported that the Messenger of Allah said: Whoso finds out defects and then conceals them, becomes like one who gives life to a child buried alive.

—Ahmad, Tirmizi.

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ رَأَى عَوْرَةً فَسَتَرَهَا كَانَ كَمَنْ أَحْيَى مَوْؤُدَةً * (اَحْمَد وَالتِّرْمِذِي)

101. **Ayesha** reported that the Prophet stayed near Zainab-b-Jahash and drank (honey) from her. So I and Hafsah held consultation that to whomsoever

عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صلعم كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَيَشْرَبُ عِنْدَهَا عَسَلًا فَتَوَاصَيْتُ اَنَا وَحَفْصَةُ اَنَّ

of us the Prophet comes, she should say: Certainly I get from you the smell of bee-stool. You have eaten bee-stool. Then he came to another of them and she told the same to him. He said: There is no harm, I have drunk honey from Zainab-b-Jahsh, but I shall never repeat it. I have taken an oath. Don't inform it to any other who seeks the pleasure of his wives. Then it was revealed: O Prophet, why do you make unlawful what Allah has made lawful for you, seeking the pleasure of your wives? —*Agreed.*

أَيَّتُنَا دَخَلَ عَلَيْهَا النَّبِيُّ صلعم فَلْتَقُلْ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ أَكَلْتَ مَغَافِيرَ فَدَخَلَ عَلَى إِحْدَاهُمَا فَقَالَتْ لَهُ ذٰلِكَ فَقَالَ لَا بَأْسَ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَلَنْ أَعُودَ لَهُ وَقَدْ حَلَفْتُ لَا تُخْبِرِي بِذٰلِكَ أَحَدًا يَبْتَغِي مَرْضَاتَ أَزْوَاجِهِ فَنَزَلَتْ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللّٰهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ الْآيَةَ - (مُتَّفَقٌ عَلَيْهِ)

102. **Ayesha** reported that the Messenger of Allah came out from her side at night. She said: Then I became enraged at him. He returned and saw what I was doing. He asked: What is the matter with you, O Ayesha? Have you become enraged? I said: And what is the matter with me? One like me cannot be enraged on one like you. Then the Messenger of of Allah said: Your devil has came to you. She said: O Ms. of Allah, is there a devil with me? 'Yes' he said: I asked: And with you too, O Ms. of Allah? 'Yes' said he, 'but Allah helped me over him till he submitted.' 1364 —*Muslim.*

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللّٰهِ صلعم خَرَجَ مِنْ عِنْدِهَا لَيْلًا قَالَتْ فَغِرْتُ عَلَيْهِ فَجَاءَ فَرَأَى مَا أَصْنَعُ فَقَالَ مَالَكِ يَا عَائِشَةُ أَغِرْتِ فَقُلْتُ وَمَا لِي لَا يَغَارُ مِثْلِي عَلَى مِثْلِكَ فَقَالَ رَسُولُ اللّٰهِ صلعم لَقَدْ جَاءَكِ شَيْطَانُكِ قَالَتْ يَا رَسُولَ اللّٰهِ أَمَعِيَ شَيْطَانٌ قَالَ نَعَمْ قُلْتُ وَمَعَكَ يَا رَسُولَ اللّٰهِ قَالَ نَعَمْ وَلٰكِنْ أَعَانَنِي اللّٰهُ عَلَيْهِ حَتّٰى أَسْلَمَ * (مُسْلِمٌ)

1364. The Ms. of Allah went to the grave-yard at night where the martyrs lie

عَنْ ابْنِ عُمَرَ اَنَّ غَيْلَانَ بْنَ سَلَمَةَ الثَّقَفِيَّ اَسْلَمَ وَ لَهُ عَشْرُ نِسْوَةٍ فِي الْجَاهِلِيَّةِ وَ اَسْلَمْنَ مَعَهُ فَقَالَ النَّبِيُّ صلعم اَمْسِكْ اَرْبَعًا وَ فَارِقْ شَائِرَهُنَّ *

(اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

103. **Ibn Omar** reported that Gailan-b-Salamah al-Saqafi accepted Islam, while he had 10 wives of the Days of Ignorance. They also embraced Islam with him. The Holy Prophet said: Keep four and separate the rest. 1365 —*Ahmad, Tirmizi, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قُبِضَ عَنْ تِسْعِ نِسْوَةٍ وَ كَانَ يَقْسِمُ مِنْهُنَّ لِثَمَانٍ * (مُتَّفَقٌ عَلَيْهِ)

104. **Ibn Abbas** reported that the Messenger of Allah died leaving nine wives, and he used to have turns for eight among them. —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ اِنَّا سَوْدَةَ لَمَّا كَبُرَتْ قَالَتْ يَا رَسُوْلَ اللّٰهِ قَدْ جَعَلْتُ يَوْمِيْ مِنْكَ لِعَائِشَةَ فَكَانَ رَسُوْلُ اللّٰهِ صلعم يَقْسِمُ لِعَائِشَةَ يَوْمَيْنِ يَوْمَهَا وَ يَوْمَ سَوْدَةَ (مُتَّفَقٌ عَلَيْهِ)

105. **Ayesha** reported that when Saudah grew old, she said: O Ms. of Allah, I have given my day from you to Ayesha. Then the Prophet used to allot two days for Ayesha, her one day and one day of Saudah. —*Agreed.*

عَنْهَا اَنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ يَسْاَلُ فِيْ مَرَضِهِ الَّذِيْ مَاتَ فِيْهِ اَيْنَ اَنَا غَدًا اَيْنَ اَنَا غَدًا يُرِيْدُ يَوْمَ عَائِشَةَ فَاَذِنَّ لَهُ اَزْوَاجُهُ يَكُوْنُ حَيْثُ شَاءَ وَ كَانَ فِيْ

106. **Same** reported that the Ms. of Allah used to enquire in his illness of which he died: Where shall I pass tomorrow? Where shall I pass tomorrow? —intending the day of Ayesha. His wives gave him permission to pass where he liked. He

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buried, and began to remember Allah with tears. Ayesha thought that he went to her co-wife's house and therefore she became enraged and went out in his search. When she found him in the grave-yard weeping, she ran towards her house quite fatigued. Prophet saw it and asked her the reason of her exhaustion.

1365. The pre-Islamic custom of marrying a large number of wives has been abolished, and limitation in marriage has been put to four. This tradition shows that when a polytheist turns a Muslim, he need not renew his marriage with his former wives who accept Islam. After conversion, they must conform to the rules of Islam.

was then in the house of Ayesha till he died near her. —*Bukhari.*

بَيْتِ عَائِشَةَ حَتَّى مَاتَ عِنْدَهَا * (اَلْبُخَارِيُّ)

107. **Same** reported that when the Prophet wished to take journey, he used to caste lots among his wives. Whoso's lot comes out first, he took her with him. —*Agreed.*

عَنْهَا قَالَتْ كَانَ رَسُولُ اللّٰهِ صلعم إِذَا أَرَادَ سَفَرًا قَرَعَ بَيْنَ نِسَائِهِ فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ * (مُتَّفَقٌ عَلَيْهِ)

108. **Abu Qelabah** reported from Anas who said: It is pertaining to sunnat that when a man marries a virgin over a married woman having consummation, he shall stay with her for seven days and then shall have turns; and when he marries a consummated married woamn, he shall stay with her for three days and then he shall have turns. Abu Qelabah said: If you wished, I would have said that Anas had raised it up to the Holy Prophet. [1366] —*Agreed.*

عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ قَالَ مِنَ السُّنَّةِ إِذَا تَزَوَّجَ الرَّجُلُ الْبِكْرَ عَلَى الثَّيِّبِ أَقَامَ عِنْدَهَا سَبْعًا وَقَسَمَ وَإِذَا تَزَوَّجَ الثَّيِّبَ أَقَامَ عِنْدَهَا ثَلَاثًا ثُمَّ قَسَمَ قَالَ أَبُو قِلَابَةَ وَلَوْ شِئْتُ لَقُلْتُ إِنَّ أَنَسًا رَفَعَهُ إِلَى النَّبِيِّ صلعم - (مُتَّفَقٌ عَلَيْهِ)

109. **Abu Bakr-b-Abdur Rahman** reported that the Prophet, when he married Omme Salamah and stayed with her till morning, he said to her: You have got no preference over your co-wives. If you like, I shall pass seven nights with you and seven with them; and if you like, I shall pass three nights with you and then I shall have turns. She said: Pass three nights. In a narration, he said to her: For

عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّ رَسُولَ اللّٰهِ صلعم حِينَ تَزَوَّجَ أُمَّ سَلَمَةَ وَأَصْبَحَتْ عِنْدَهُ قَالَ لَهَا لَيْسَ بِكِ عَلَى أَهْلِكِ هَوَانٌ إِنْ شِئْتِ سَبَّعْتُ عِنْدَكِ وَسَبَّعْتُ عِنْدَهُنَّ وَإِنْ شِئْتِ ثَلَّثْتُ عِنْدَكِ وَدُرْتُ قَالَتْ ثَلِّثْ وَفِي رِوَايَةٍ

1366. Imam Abu Hanifa holds that there is no distinction betweeg a married and virgin woman. He explains it away by saying that the husband must pass seven consequtive days to each. This seems, however, to be inconsistent with the spirit of the text.

a virgin 7 nights, and for consummated married woman 3 nights. —*Muslim.*

110. **Ayesha** reported that the Messenger of Allah used to have turns among his wives and do justice. He used to say: O Allah! this is my division in what I can control. So don't blame me in what Thou dost control in what I do not control. —*Tirmizi, Abu Daud, Ibn Majah.*

111. **Ata'a** reported: We were present with Ibn Abbas at the funeral of Maimunah at Saraf. He said: She is the wife of the Messenger of Allah. So when you raise her bier, don't shake or move it, but honour it, because there were nine wives near the Prophet among whom he used to have turns for eight and no turn for one. Ata'a said: It has reached us that the one for whom the Prophet had no turn was Safiyyah, and she was the last among them to die. She died at Medina. [1397] —*Agreed.*

112. **Abu Hurairah** reported that the Prophet said: No woman shall seek the divorce of her sister (co-wife) to make

انه قال لها للبكر سبع وللثيب ثلث ۔
(مسلم)

عن عائشة ان النبي صلعم كان يقسم بين نسائه فيعدل فيقول اللهم هذا قسمي فيما املك فلا تلمني فيما تملك ولا املك *
(الترمذي و ابوداود و ابن ماجة)

عن عطاء قال حضرنا مع ابن عباس جنازة ميمونة بسرف فقال هذه زوجة رسول الله صلعم فاذا رفعتم نعشها فلا تزعزعوها ولا تزلزلوها وارفقوا بها فانه كان عند رسول الله صلعم تسع نسوة كان يقسم منهن لثمان ولا يقسم لواحدة قال عطاء التي كان رسول الله صلعم لا يقسم لها بلغنا انها صفية و كان اخرهن موتا ماتت بالمدينة * (متفق عليه)

عن ابي هريرة قال قال رسول الله صلعم لا تسئل المرأة طلاق اختها لتستفرغ

1397. It appears that this is not historically true. It was Saudah who had no turn because she willingly surrendered her turn in favour of Ayesha.

her cup empty and then to get married. There is for her what has been predestined for her. —*Agreed.*

112a. **Anas** reported that the Ms. of Allah took oath of separation from his wives for a month, and his feet were restrained. He stayed in a hillock for 29 nights. Afterwards he came down. They asked: O Ms. of Allah, have you taken oath for separation for a month? He replied: Verily a month consists of 29 days. —*Bukhari.*

386w. **Naufal-b-Mu'wayiah** reported: I accepted Islam while there were 5 wives under me. I asked the Prophet who said: Separate one and keep four. I inclined towards one who was first in association with me—cohabiting for the (last) sixty years. I separated her.

—*Sharhi Sunnat.*

صَفْحَتَهَا وَلْتَنْكِحْ فَإِنَّ لَهَا مَا قُدِّرَ لَهَا *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ أَنَسٍ قَالَ آلَى رَسُولُ اللهِ صلعم مِنْ نِسَائِهِ شَهْرًا وَكَانَتِ انْفَكَّتْ رِجْلُهُ فَأَقَامَ فِي مَشْرُبَةٍ تِسْعًا وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ فَقَالُوا يَا رَسُولَ اللهِ آلَيْتَ شَهْرًا فَقَالَ إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ *

(اَلْبُخَارِيُّ)

عَنْ نَوْفَلِ بْنِ مُعَاوِيَةَ قَالَ أَسْلَمْتُ وَتَحْتِي خَمْسُ نِسْوَةٍ فَسَأَلْتُ النَّبِيَّ صلعم فَقَالَ فَارِقْ وَاحِدَةً وَأَمْسِكْ أَرْبَعًا فَعَمَدْتُ إِلَى أَقْدَمِهِنَّ صُحْبَةً عِنْدِي عَاقِرٍ مُنْذُ سِتِّينَ سَنَةً فَفَارَقْتُهَا *

(شَرْحُ السُّنَّةِ)

SECTION 18

1363. Mu'ta Marriage

Muta (متعه) or temporary marriage is a marriage which is cantracted for a fixed time, say a month, a year or some days with some dower specified. It has recently gained currency among the Shias. It is absolutely illegal. This kind of marriage, the Shias establish, on the basis of tradition 27:115 reported by Ibn Mas'ud. But all the companions agreed that the Prophet once allowed

temporary marriage for three days at war time but he afterwards cancelled his order. This is supported by the traditions in this section. Ibn Mas'ud and Ibn Abbas retracted their opinions afterwards when they were informed of its illegality by the other companions.

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113. **Ali** reported that the Messenger of Allah prohibited temporay marriage of women on the Day of Khaiber, and eating of meat of domesticated asses. 1369 —*Agreed.*

عَنْ عَلِيٍّ اَنَّ رَسُوْلَ اللّٰهِ صلعم نَهٰى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ وَ عَنْ اَكْلِ لُحُوْمِ الْحُمُرِ الْاِنْسِيَّةِ * (مُتَّفَقٌ عَلَيْهِ)

114. **Salamah-b-Akwa'a** reported that the Holy Prophet gave permission of Mu'ta marriage for three days in the year of Autas. Then he prohibited it. —*Muslim.*

عَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ رَخَّصَ رَسُوْلُ اللّٰهِ صلعم عَامَ اَوْطَاسٍ فِى الْمُتْعَةِ ثَلٰثًا فَنَهٰى عَنْهَا * (مُسْلِمٌ)

115. **Ibn Mas'ud** reported : We were fighting along with the Ms. of Allah while (our) wives were not with us. We said: Shall we not undergo castration? The Holy Prophet forbade us from that. Afterwards he made lawful for us Mu'ta marriage. So all of us married a woman for a fixed term in exchange of a cloth. Afterwards Abdullah recited : O those who believe! don't make unlawful the good things which Allah has made lawful for you (5:87Q). 1370 —*Agreed.*

عَنِ ابْنِ مَسْعُوْدٍ قَالَ كُنَّا نَغْزُوْا مَعَ رَسُوْلِ اللّٰهِ صلعم لَيْسَ مَعَنَا نِسَاءٌ فَقُلْنَا اَلَا نَخْتَصِيْ فَنَهَانَا عَنْ ذٰلِكَ ثُمَّ رَخَّصَ لَنَا اَنْ نَسْتَمْتِعَ فَكَانَ اَحَدُنَا يَنْكِحُ الْمَرْاَةَ بِالثَّوْبِ اِلٰى اَجَلٍ ثُمَّ قَرَاَ عَبْدُ اللّٰهِ يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَيِّبٰتِ مَا اَحَلَّ اللّٰهُ لَكُمْ * (مُتَّفَقٌ عَلَيْهِ)

1369. The siege of Khaiber took place in 7 A. H.

1370. This allowance was given only for three days when the companions felt the necessity of their wives in the war time owing to their long absence from home.

116. **Ibn Abbas** reported: Verily Mu'ta marriage was in the beginning of Islam. A man used to to go to a city wherein there was no acquaintance for him. So he used to marry a woman for a time which he would have considered to remain. She used to protect his goods for him and cook his food till this verse was revealed —Except upon their wives or what their right hands possessed. Ibn Abbas said: Then every private part except that of these (two) is unlawful. —*Tirmizi.*

عَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّمَا كَانَتِ الْمُتْعَةُ فِي اَوَّلِ الْاِسْلَامِ كَانَ الرَّجُلُ يَقْدَمُ الْبَلْدَةَ لَيْسَ لَهَا بِهَا مَعْرِفَةٌ فَيَتَزَوَّجُ الْمَرْاَةَ بِقَدْرِ مَا يُرٰى اَنَّهُ يُقِيْمُ فَتَحْفَظُ لَهُ مَتَاعَهُ وَتُصْلِحُ لَهُ شَيْئًا حَتّٰى اِذَا نَزَلَتِ الْاٰيَةُ اِلَّا عَلٰى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ قَالَ ابْنُ عَبَّاسٍ فَكُلُّ فَرْجٍ سِوَاهُمَا فَهُوَ حَرَامٌ* (التِّرْمِذِيُّ)

SECTION 19

1371. Pardah (الحجاب)

The institution of Pardah or seclusion of women from the outside world by confining them within the four walls of a house as is now prevalent in India was quite unknown to original Islam and its teachings. Nevertheless blame is thrown upon Islam that it has perpetuated female seclusion thereby debarring all doors of physical and mental progress. The Quran says: Say to the believing *men that they cast down their looks* and guard their private parts, that is purer for them. Surely Allah is aware of what they do. And say to the believing *women that they cast down their looks* and guard their private parts *and not display their ornaments* except to their husbands, or their fathers, or the fathers of their husbands, or their sons, or sons of their husbands, or their brothers, or the sons of their brothers, or their sister's sons, or their women, or those whom their right hands possess, or male servants not having received of women, or the children who have not attained knowledge of what is hidden of women, and *let them not strike their feet*, so that what they hide

of their ornaments may be known ; turn to Allah, all of you, O believers, so that you may be successful—24:30,31Q. O Wives of the Prophet ! You are not like any other woman. If you fear God, *be not soft in your speech* lest he in whose heart is a disease yearns, and speak good word. And stay in your houses and *do not display your finery* like the displaying of the Dark Age—33:22Q. The above rule is only for the wives of the Prophet. Still it is really a rule of life for all Muslim women and promotes purity of heart and chastity in the relations between the sexes. They are not forbidden to speak to men but as a safe-guard to all possible inclinations of the heart to evil thoughts, they are told not so indulge in soft and amormous conversation with the opposite sex. "O Prophet ! say to your wives and your daughters and the women of the believers that *they let down upon their bosombs their over-garments.* This will be more proper that they may be known and thus they will not be given trouble ; and Allah is Forgiving, Merciful."—33:59Q. "O you who believe, let those whom your right hands possess and those of you who have not attained puberty *ask permission* of you three times, before the morning prayer, and when you put off your clothes at mid-day in summer and after the prayer of the night fall, these are the three *times of privacy* for you ; neither it is a sin for you, nor for them besides these, some of you must go round about waiting upon others. Thus does Allah make clear to you the communications and Allah is Knowing, Wise. And when the children amongst you have attained puberty, let them seek permission as those before them sought permission. Thus does Allah make clear to you the communications and Allah is Knowing, Wise. And as for those women who are advanced in years and who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments and if they restrain themselves it is better for them and Allah is Hearing, Knowing—24:58Q. In the first verse, the Quran speaks of man and woman to have their looks cast down and so have their private parts guarded from being attacked or violated. This is quite apparent, therefore, that if women were totally forbidden to go out of their houses, men would not have been required to cast down their looks and to guard their private

parts. In a society in which women never appeared in public, the injunction to men to have their looks cast down would have been meaningless; and if women would never leave their houses, the injunction to women to have their looks cast down would have been impossible. Thus Islam gives permission to men and women to go out of their houses. The restrictions to men are that they should cast down their looks when they see a woman and that they guard their private parts. The restrictions of the women are the following :—

(1) They will cast down their look.

(2) They will guard their private parts.

(3) They will not display their limbs except what is (i.e. hands and face), and they can display their ornaments to near exposed relatives mentioned in the verse.

(4) They should cover themselves by an external wrapper or an over-coat; and their exposure of neck, bosom and arms is forbidden.

(5) They should not strike ornaments over their feet as the use of the ornaments whose sounds may be audible is prohibited. Thus a Muslim woman has the liberty of going out but without any magnificent dress and ornaments. They must not expose any limb except hands, face and feet. They are however not allowed free intercourse and intermingling with men. In the third verse also, it is made clear that the women should keep within their houses and whenever any man of full age comes, he should seek permission first before he enters the house. Thus it indicates that personal and family privacy are of the utmost importance in the betterment of social relations and their non-observance leads to all kinds of false reports.

It appears therefore from what has been stated above that Islam adopts a *via media* between the total casting off of the veil followed by free intermingling of sexes both outside and inside houses on one hand and the imprisonment within four walls of a house on the other. Pardah is a Persian word and connotes that it is a national local custom. It came in to vogue during the Ommeyyade Caliph Walid II (Short history of the Saracens. p. 69). What the Quran enjoins on both men and women is decent dressing and deprotment. Pardah, as popularly understood, is possible only among the upper

and the middle classes. On the other hand, the labouring class of women who toil hard for their daily food are not expected to observe it. Islam, being perfect, has not left the labouring class without legislation. Even during the Prophet's life time, women used to be taken by the Arabs in holy wars. Omme Aliyyah accompanied the Prophet in seven wars, Safia killed a Jew at the time of the battle of the Ditch, Hazrat Ayesha took part in the battle of the Camel after the death of the Prophet. Women attended congregational prayers in the mosque. But still the Hijab (or the household privacy or the outward decorum) is sometimes necessary, not because women are considered unworthy of confidence, but on account of the sanctity of conjugal happiness and domestic peace or to regulate the intimate relationship of husband and wife. There is every chance of a bitter end in case strangers are freely allowed in a family.

In order to prevent every chance of falling in to evil ways, the following restrictions have been put by the Prophet to the movement of women :

(1) It is not lawful to cast look to the private parts of a woman except hands, faces, and feet. There is exception only in the case of wives and slave-girls. No female can lawfully look towards another female so far as the private parts are concerned.

(2) The private part of a free woman is the entire body except the face, two hands and two feet.

(3) A judge can see any limb he likes for decision in a case before him.

(4) It is lawful to have a first glance at a woman but not a second one (27:21).

(5) A woman may go out covering his entire body (27:26) but not in nudity or semi-nudity (27:32),and not by displaying fineries.

(6) A woman shall not remain alone with a man, because the devil then comes in—27:35.

(7) No man shall visit a woman duing the absence of her husband from home.

(8) No man shall enter a house without previous permission of the owner of the house. If permission is refused, he shall return.

117. **Jaber** reported My aunt was divorced thrice. She then intended to get her date-trees. A man threatened her for her coming out. She came to the Prophet who said: Yes, Take your date trees. It is perhaps she will make gift or do some good act. —*Muslim.*

عَنْ جَابِرٍ قَالَ طُلِّقَتْ خَالَتِي ثَلَاثًا فَأَرَادَتْ أَنْ تَجُدَّ نَخْلَهَا فَزَجَرَهَا رَجُلٌ أَنْ تَخْرُجَ فَأَتَتِ النَّبِيَّ صلعم فَقَالَ بَلَى فَجُدِّي نَخْلَكِ فَإِنَّهُ عَسَى أَنْ تَصَدَّقِي أَوْ تَفْعَلِي مَعْرُوفًا * (مُسْلِمٌ)

118. **Abu Sayeed** reported that the Messenger of Allah said: No man shall look to the private parts of a man, and no woman to the private parts of a woman, nor a man shall be with another man under the same cloth, nor a woman with a woman under the same cloth. [1372] —*Muslim.*

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللهِ صلعم لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ وَلَا يُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي ثَوْبٍ وَاحِدٍ * (مُسْلِمٌ)

119. **Jaber** reported that the Messenger of Allah said: Behold! a man must not pass a night near a married woman who had consummation, except his being a husband, or within the prohibited degrees. —*Muslim.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللهِ صلعم أَلَا لَا يَبِيتَنَّ رَجُلٌ عِنْدَ امْرَأَةٍ ثَيِّبٍ إِلَّا أَنْ يَكُونَ نَاكِحًا أَوْ ذَا مَحْرَمٍ - (مُسْلِمٌ)

120. **Oqbah-b-A'mer** reported that the Messenger of Allah said: Be careful of coming to women. A man asked: O Ms. of Allah, inform (me) about husband's relations. He said:

عَنْ عُقْبَةَ ابْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللهِ صلعم إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ يَا رَسُولَ اللهِ أَرَأَيْتَ الْحَمْوَ

1372. The private part of a man is from the navel down to knee-joints and of a woman the whole of her body except hands, feet and face. It is lawful to keep these things exposed before a stranger.

Husband's relations are (as it were) death. 1373 —*Agreed.*

قَالَ الْحَمْوُ الْمَوْتُ * (مُتَّفَقٌ عَلَيْهِ)

121. **'Jaber** reported that Omme Salamah sought permission of the Messenger of Allah for cupping. He ordered Abu Taybah to cup her. He said: I thought that he is her foster brother or a boy not yet grown up. —*Muslim.*

عَنْ جَابِرٍ اَنَّ اُمَّ سَلَمَةَ اسْتَاذَنَتْ رَسُوْلَ اللّٰهِ صلعم فِى الْحِجَامَةِ فَاَمَرَ اَبَا طَيْبَةَ اَنْ يَحْجُمَهَا قَالَ حَسِبْتُ اَنَّهُ كَانَ اَخَاهَا مِنَ الرَّضَاعَةِ اَوْ غُلَامًا لَمْ يَحْتَلِمْ * (مُسْلِمٌ)

122. **Jarir-b-Abdullah** reported: I asked the Prophet about glance at a strange woman. He ordered me to turn away my glance. 1374 —*Muslim.*

عَنْ جَرِيْرِ بْنِ عَبْدِ اللّٰهِ قَالَ سَاَلْتُ رَسُوْلَ اللّٰهِ صلعم عَنْ نَظْرِ الْفَجَاءَةِ فَاَمَرَنِىْ اَنْ اَصْرِفَ بَصَرِىْ - (مُسْلِمٌ)

123. **Ibn Mas'ud** reported from the Prophet who said: A woman is (like) a private part. When she goes out, the devil casts glance at her. 1375 —*Tirmizi.*

عَنْهُ عَنِ النَّبِىِّ صلعم قَالَ الْمَرْاَةُ عَوْرَةٌ فَاِذَا خَرَجَتِ اسْتَشْرَفَهَا الشَّيْطٰنُ - (اَلتِّرْمِذِىُّ)

124. **Boraidah** reported that the Messenger of Allah said to Ali: O Ali! don't allow your glance to follow a glance, because the first (glance) is for you, and the other is not for you. —*Ahmad, Tirmizi, Abu Daud.*

عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لِعَلِىٍّ يَا عَلِىُّ لَا تُتْبِعِ النَّظْرَةَ النَّظْرَةَ فَاِنَّ لَكَ الْاُوْلٰى وَلَيْسَتْ لَكَ الْاٰخِرَةُ - (اَحْمَدُ وَ التِّرْمِذِىُّ وَ اَبُوْدَاوُدَ)

1373. Hamwa is relations of husband except father and son. It means that mixing with the relations of a husband is bad, as it may lead to indecent intimacy. It will destroy her as death destroys a man.

1374. First sight at a strange woman is lawful, but the next sight is unlawful.

1375. This means that just as a private part remains covered, so woman should cover herself from top to bottom. When she comes out, she usually recives glances from the public. Therefore she should be more covered with Pardah when coming out. Sight of a private part sends thrill into the body. Therefore as the sight of a woman generally sends a thrill in body, she *is regarded as* a private part.

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ عَنِ النَّبِيِّ صلعم قَالَ اِذَا زَوَّجَ اَحَدُكُمْ عَبْدَهٗ اَمَتَهٗ فَلَا يَنْظُرَنَّ اِلٰى عَوْرَتِهَا وَفِيْ رِوَايَةٍ فَلَا يَنْظُرَنَّ اِلٰى مَادُوْنَ السُّرَّةِ وَفَوْقَ الرُّكْبَةِ - (اَبُوْدَاوٗد)

125. **Amr-b-Shuaib** from his father from his grand father reported from the Prophet who said : When some one of you gets his slave married to a slave girl, he must not look to her private parts. *In a narration* : He must not look at what is below navel and above knee-joints.

—*Abu Daud.*

عَنْ جَرْهَدٍ اَنَّ النَّبِيَّ صلعم قَالَ اَمَا عَلِمْتَ اَنَّ الْفَخِذَ عَوْرَةٌ - (اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗد)

126. **Jorhad** reported that the Prophet said : Do you not know that the thigh is a private part ? —*Tirmizi, Abu Daud.*

عَنْ عَلِيٍّ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ لَهٗ يَا عَلِيُّ لَا تُبْرِزْ فَخِذَكَ وَلَا تَنْظُرْ اِلٰى فَخِذِ حَيٍّ وَلَا مَيِّتٍ - (اَبُوْدَاوٗد وَابْنُ مَاجَةَ)

127. **Ali** reported that the Prophet said to him : O Ali, don't keep your thigh exposed, and don't look at the thigh of any living man, or of a dead man.

—*Abu Daud, Ibn majah.*

عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صلعم دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ فَكَاَنَّهٗ كَرِهَ ذٰلِكَ فَقَالَتْ اِنَّهٗ اَخِيْ فَقَالَ انْظُرْنَ مَنْ اِخْوَانُكُنَّ فَاِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ - (مُتَّفَقٌ عَلَيْهِ)

128. **Ayesha** reported that the Messenger of Allah went to her while there was a man near her. He as it were disliked it. She said : He is my brother. He said : See your brothers, because suckling is on account of hunger.

—*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِيَّاكُمْ وَالتَّعَرِّيْ فَاِنَّ مَعَكُمْ مَنْ لَا يُفَارِقُكُمْ اِلَّا عِنْدَ الْغَائِطِ وَحِيْنَ يُفْضِي

129. **Ibn Omar** reported that the Messenger of Allah said : Take care of nudity, because there are those with you who will not separate from you except near privy and when a man goes unto his wife. So be

1375a. These are angels who remain always with men.

ashamed of them and honour them. 1375a —*Tirmizi.*

130. **Omme Salamah** reported that she and Maimunah were near the Prophet when Omme-Maktum came and went to him. The Prophet said : Screen from him. I asked : O Ms. of Allah, is he not a blind man who does not see us ? The Holy Prophet said : Are you blind, and do you not see him ? 1376

—*Ahmad, Tirmizi, Abu Daud.*

131. **Jaber** reported from the Prophet who said : Don't visit women whose husbands are absent, because the devil runs through you the running of blood. We asked : Through you too, O Ms. of Allah ? He said : And through me too, but Allah helped me over him and he submitted. —*Tirmizi.*

132. **Anas** reported that the Prophet came to Fatimah with a slave whom he gifted to her. There was a piece of cloth over Fatimah. When her head was covered with it, it did not reach up to her legs ; and when her legs were covered with it, it did not reach her head. When the

الرَّجُلُ إِلَى أَهْلِهِ فَلْيُحَبِّبُوهُمْ وَأَكْرِمُوهُمْ -
(اَلتِّرْمِذِيُّ)

عَنْ أُمِّ سَلَمَةَ أَنَّهَا كَانَتْ عِنْدَ رَسُولِ
اللهِ صلعم وَمَيْمُونَةَ إِذْ أَقْبَلَ ابْنُ أُمِّ
مَكْتُومٍ فَدَخَلَ عَلَيْهِ فَقَالَ رَسُولُ اللهِ
صلعم اِحْتَجِبَا مِنْهُ فَقُلْتُ يَا رَسُولَ اللهِ
صلعم أَلَيْسَ هُوَ أَعْمَى لَا يُبْصِرُنَا فَقَالَ
رَسُولُ اللهِ صلعم أَفَعَمْيَا وَإِنْ أَنْتُمَا أَلَسْتُمَا
تُبْصِرَانِهِ - (أَحْمَدُ وَالتِّرْمِذِيُّ وَأَبُودَاوُدَ)

عَنْ جَابِرٍ عَنِ النَّبِيِّ صلعم قَالَ لَاتَلِجُوا
عَلَى الْمُغِيبَاتِ فَإِنَّ الشَّيْطَانَ يَجْرِي
مِنْ أَحَدِكُمْ مَجْرَى الدَّمِ قُلْنَا وَمِنْكَ
يَا رَسُولَ اللهِ قَالَ وَمِنِّي وَلٰكِنَّ اللهَ
أَعَانَنِي عَلَيْهِ فَأَسْلَمَ * (اَلتِّرْمِذِيُّ)

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صلعم أَتَى
فَاطِمَةَ بِعَبْدٍ قَدْ وَهَبَهُ لَهَا وَعَلَى فَاطِمَةَ
ثَوْبٌ إِذَا قَنَّعَتْ بِهِ رَأْسَهَا لَمْ يَبْلُغْ رِجْلَيْهَا
وَإِذَا غَطَّتْ بِهِ رِجْلَيْهَا لَمْ يَبْلُغْ رَأْسَهَا

1376. This shows that a man cannot even see a woman, nor a woman man. The jurists however interpret it for the extremely pious. The jurists hold it lawful for a man to have a first glance on a woman or of a woman on man. This is seen from the hadis in which Hazrat Aycsha was seen looking play of slaves when she was only 16 years of age at 9 A.H. This was after the verse of screen was revealed.

Messenger of Allah saw what she was throwing, he said: There is no sin for you therefor. He is your father, and (he is) your slave. 1377

—*Abu Daud.*

فَلَمَّا رَأَى رَسُولُ اللّٰهِ صلعم مَا تَلْقِى قَالَ إِنَّهُ لَيْسَ عَلَيْكِ بَأْسٌ إِنَّمَا هُوَ أَبُوكِ وَغُلَامُكِ * (أبوداود)

133. **Omme Salamah** reported that the Messenger of Allah was near her when within the house there was a male in female dress He said to Abdullah-b-Omayyah, brother of Omme Salamah: O Abdullah, if to-morrow Allah gives you victory over Tayef, I shall point out to you the daughter of Gailan, because she comes with four and goes back with eight (lines). 1378 The Ms. of Allah said: They should never come to you. —*Agreed.*

عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صلعم كَانَ عِنْدَهَا وَفِي الْبَيْتِ مُخَنَّثٌ وَقَالَ لِعَبْدِ اللّٰهِ بْنِ أَبِي أُمَيَّةَ أَخِي أُمِّ سَلَمَةَ يَا عَبْدَ اللّٰهِ إِنْ فَتَحَ اللّٰهُ لَكُمْ غَدًا الطَّائِفَ فَإِنِّي أَدُلُّكَ عَلَى ابْنَةِ غَيْلَانَ فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ فَقَالَ النَّبِيُّ صلعم لَا يَدْخُلْنَ هٰؤُلَاءِ عَلَيْكُمْ * (مُتَّفَقٌ عَلَيْهِ)

134. **Ayesha** reported: Never have I looked to (or seen) the private part of the Messenger of Allah. —*Ibn Majah.*

عَنْ عَائِشَةَ قَالَتْ مَا نَظَرْتُ أَوْ مَا رَأَيْتُ فَرْجَ رَسُولِ اللّٰهِ صلعم قَطُّ * (ابْنُ مَاجَةَ)

135. **Miswar-b-Makhramah** reported: I carried a heavy stone. While I was walking, my cloth fell down from me and I could

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ حَمَلْتُ حَجَرًا ثَقِيلًا فَبَيْنَا أَنَا أَمْشِي سَقَطَ عَنِّي

1377. Imam Shafeyi holds that a servant or a slave may appear before a woman, but Imam Abu Hanifa holds that they are just like strangers. He explains that the slave in this tradition was minor. This is not corroborated by Ayesha's attempts to cover herself. This tradition show how the Prophet's family lived in this world without even the bare necessitics life.

1378. MUKHANNAS is a person whose dress, habit, talks and mannerrs are like a woman. The daughter of Gailan was Baidah who was so fat as she got four lines in belly and eight lines on back. The name of Mukhannas was Hayyat or Mate.

not take it up. Th Messenger of Allah saw me and said to me: Take your cloth over you and don't walk naked. —*Muslim.*

387w. **Muhammad-b-Jahsh** reported that the Messenger of Allah passed by Ma'mar while his thighs were exposed. He said: O Ma'mar, cover your thighs, and verily the two thighs are private parts.—*Sharhi Sunnat.*

388. **Abu Omamah** reported from the Prophet who said: There is no Muslim who casts a first glance at the charms of a woman and then shuts up his eye sight but Allah creates anew for him one divine service in which he finds relish. —*Ahmad.*

389w. **Hasan** reported a defective tradition: It reached me that the Messenger of Allah said: Allah curses one who looks (with lust) and who is looked upon. —*Baihaqi.*

ثُوبِي فَلَمْ أَسْتَطِعْ أَخْذَهُ فَرَانِي رَسُولُ اللهِ صلعم فَقَالَ لِي خُذْ عَلَيْكَ ثَوْبَكَ وَلَا تَمْشُوا عُرَاةً * (مُسْلِمٌ)

عَنْ مُحَمَّدِ بْنِ جَحْشٍ قَالَ مَرَّ رَسُولُ اللهِ صلعم عَلَى مَعْمَرٍ وَ فَخِذَاهُ مَكْشُوفَتَانِ قَالَ يَا مَعْمَرُ غَطِّ فَخِذَيْكَ فَإِنَّ الْفَخِذَيْنِ عَوْرَةٌ * (شَرْحُ السُّنَّةِ)

عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صلعم قَالَ مَا مِنْ مُسْلِمٍ يَنْظُرُ إِلَى مَحَاسِنِ امْرَأَةٍ أَوَّلَ مَرَّةٍ ثُمَّ يَغُضُّ بَصَرَهُ إِلَّا أَحْدَثَ اللهُ لَهُ عِبَادَةً يَجِدُ حَلَاوَتَهَا * (أَحْمَدُ)

عَنِ الْحَسَنِ مُرْسَلًا قَالَ بَلَغَنِي أَنَّ رَسُولَ اللهِ صلعم قَالَ لَعَنَ اللهُ النَّاظِرَ وَالْمَنْظُورَ إِلَيْهِ * (الْبَيْهَقِيُّ)

SECTION 20

1379. Divorce

(a) **Divorce among the ancient nations.** All nations except Hinduism had addopted the institution of divorce in marital relations, because it is a corrollary to contractual form of marriage. The Hebraic law, the Athenians, the Romans, the Hebrews, the Shammites and others upheld this doctrine in various forms. But in all these forms, the husband was the predominant

authority with no efficient check on his power. The Christians and Jews also recognise this institution. Islam reformed all these forms of divorce and gave it a most complete and satisfactory form. It gave women certain rights of divorce which were not given by any legislators. At the same time it put a check on divorce by saying : Of all the things allowed, the most abominable to Allah is divorce—27:149,148.

(b) **Divorce is a necessity in abnormal circumstances.** The institution of divorce in Islam is a means of dissolving the contract of marriage in abnormal circumstances. This dissolution is only possible in a contractual form of marriage, but not in its sacramental form as in Hinduism. According to the latter, marriage is the sacred union of two souls for life, whether there is agreement or disagreement between the couple or whether the husband oppresses the wife or not. Divorce becomes a necessity when the husband and the wife are not pulling on well for a length of time. It is a seer foolishness to keep them tied up in matrimonial bond when it is unpleasant to both. It rather enhances the sufferings of the couple and their children rather than increase their happiness. Therefore it is a natural law that the dissatisfied couple should be separated from the marriage tie for the welfare of the household, children and society. In instituting this doctrine of divorce, Islam did more good to women as men may take several wives in case of disagreement with the first wife but a woman can not. If a husband is impotent, or if a wife or husband generally resorts to adultery, it is a nuisance to keep them tied up in marriage bond specially when all efforts to bring about a compromise prove unavailing. If the husband or wife becomes permanently diseased or unfit for sexual intercourse, justice demands a divorce.

(c) **Condemnation of free use of divorce.** Divorce is not a passing whim but the result of a settled determination. Though the institution of divorce has been kept as a sort of reservation in abnormal circumstances, yet the scriptures condemned its free use in the most emphatic terms. The Prophet said : With Allah, the most detestable of all lawful things is divorce (27:137). The Quran says : If you hate them (wives), it may be that you dis-

like a thing while Allah has placed abundant good in it—4:19Q. Before actually taking recourse to the fatal step, the parties must be asked to try for coming to a settlement: And if you fear a breach between the two, then appoint a judge from his people and a judge from her people. If they both desire agreement, Allah will effect harmony between them—4:35Q. There is also another restriction. It can not be effected during the period of menstruation, because in the meanstrual period, there is no chance of conjugal relationship. It can be done only at the time of *Tohr* or the period of purity after menstruation.

(d) **Principle of divorce in Islam.** The Quran says: O Prophet! when you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed, and be careful of your duty to Allah, your Lord. Don't drive them out of their houses, nor should they themselves go forth. So when they have reached their prescribed time, then either retain them with kindness or separate them with kindness—65:12Q. It appears from this verse that if a divorce takes place, it becomes irrevocable only after the prescribed time and that no divorce is valid if not made revocable within the prescribed time. In other words, a wife can be taken back for sexual embrace within the prescribed time but not beyond it. That is indicated by the words "So when they have reached their prescribed time, then either retain them with kindness or separate them with kindness". It is also clear that before expiration of the fixed time, no divorce is irrevocable. *Now what is the time prescribed for making a divorbe irrevocable?* It is three courses in case of menstruating and consummated women, or three months in cases of women whose menstruation has stopped or the time up to delivery in case of pregnant woman. The Quran says: And the divorced women should keep themselves in waiting for three courses—2:228Q. And as for those of your women who have despaired of menstruation if you have doubt, their prescribed time is three months, and of those who have not had their courses; and as for the pregnant women, their prescribed time is that they lay down their burdens—65:4Q.

What does the prescribed time of waiting mean? It is merely a period of temporary separation during which conjugal relationship may be re-established. Thus the period of waiting is only a chance given to the couple for reunion and to make divorce revocable before the prescribed time is reached. This is corroborated by other verses as follows: And their husbands have a better right to take them back during that (period) if they wish for reconciliation—2:228Q. Here it has been distinctly stated that the divorce is revocable within the prescribed time. It has been corroborated by another verse: Divorce is for two times, then keep (them) with goodness or let (them) go with kindness—2:229Q. It means that the husbands must make their decision final after the completion of two divorces and before the completion of the third divorce, within which he should take back his wife. That is only possible in case there is time of two courses or two months to consider. In case of Talak-i-Bidat (divorce by immediate utterance of the divorce formula three times) there is no time for consideration and hence it is against the sipirt of the Quran and Hadis. It is nothing but taking the verses of Allah as a mockery. The Prophet condemned it (27:154). The Quran rather warned the people to adopt this method saying: And do not take the verses of Allah as a mockery (2:231Q). From what has been stated above, the following conclusion is drawn. Every possible attempt must first be made for reconciliation between the married couple before the completion of the prescribed period. The judges from the parties should arrive at a compromise for domestic peace. If the husband dislikes a wife, he was commanded by Allah not to dislike her. If still after that, there is disagreement, then he may divorce once in one Tohr (period after menstruation) and make her separate in bed. If still there is no compromise, then there is one divorce for the second time in the second Tohr. If still there is no compromise and no conjugal relationship, it must be undersood that there will be no reunion and the relationship of husband and wife is at the final melting pot. Hence after the third reading of Talak or the passing of course at the third month (and in case of pregnant woman

till delivery), the Talak becomes irrevocable. This is the spirit of Islamic law of divorce. It appears from this that it is a reservation for an emergency case. Another factor of this divorce in Islam is that she got as much right for divorce as the husband has. There are instances in traditions about the rights of women for divorce. The Quran says in the verses of divorce: And they (wives) have got rights similar to those against them in a just manner—2:228Q.

(d) **The Present Sunni forms of Divorce.** There are three principal forms of divorce as recognised by Sunni law irrespective of the teachings of the Quran and Hadis. They are (1) Talak-i-Ahsan, (2) Talak-i-Hasan, (3) and Talak-i-Bid'at.

(1) It is effected by a single declaration of talak followed by abstinence from sexual intercourse for the prescribed time.

(2) It is effected by a declaration of talak repeated three times, once during each successive Tohr.

(3) It is effected by repeating talak words for three times in immediate succession or within one tohr. It is not supported by the Quran and Hadis. The earlier it is abolished from the society by legislation, the better; because it has got another concomittant factor called I'la which will be described later on.

The first two forms of divorce are revocable and take effect on the completion of the period of Iddat, while the latter is irrevocable and takes effect immediately.

(e) **Some other forms of divorce.** (1) Divorce by writing. It becomes irrevocable in absence of words showing a different intention and takes effect immediately on execution of the document whether the formula is uttered or not. This is according to Hanifi law.

(2) **Talak by La'an or imprecation.** It also takes effect immediately after La'an is taken (see note 1388 for details).

(3) **Divore by Mubarat.** In this case, a divorce is effected by mutual consent of husband and wife. This Talak becomes irrevocable immediately after the consent takes place.

(4) **Divorce by Khula.** It is a right of divorce given by the husband to the wife on the occurrence of a contingency. If the contingency arises, the wife may choose to dissolve the marriage. For example, it has been stipulated that if a husband takes a second

wife, the first wife will have the right of divorcing herself from the husband. It becomes irrevocable immediately it is done or a decree of a court is obtained.

(5) **Dissolution of marriage.** The marriage can also be dissolved by Qazi on the ground of husband's impotency, husband's long absence from conjugal relationship, want of maintenance and other reasonable causes for judicial separation. Apostacy from Islam operates also as a dissolution of marriage.

(f) **Incidents following divorce.** Within the period of, waiting the husband is bound to maintain the wife and her children begotten by him. The Quran says: And their maintenance and their clothing must be born by the father according to usage—2:233Q. (2) The wife is bound to suckle the children up to the completion of 2 years (2:233Q). (3) The wife can not marry another person until after completion of iddat—2:235Q. (4) The wife is bound to observe iddat if the marriage is consummated. (5) The wife becomes entitled to deferred dower, and prompt dower if not paid. If the marriage was not consummated, she is entitled to only half dower (33:49Q).

(5) In case of death within the period, both inherit to one another if the divorce does not become irrevocable.

(6) The parties cannot remarry in case of irrevocable divorce by the second husband and the completion of a fresh period of Iddat.

(g) **Procedure of divorce.** Divorce must be effected in presence of two witnesses. The Quran says: And call two upright witnesses from among you, and give upright testimony for Allah—65:2Q. It may be done orally or by writing attended with actual utterance of divorce. A divorce by compulsion is no divorce (27:145), but Imam Abu Hanifa held a contrary view on the basis of tradition 27:146. The other Imams support the tradition 27:145.

(H) **Ila, Zihar and Tahlil.** These were practies of the Pre-Islamic days. Ila means swearing. In this case, the husband used to take oath that he won't go to his wife for sexual connection. This was resorted to as many times as a husband liked thereby keeping the wife in suspense sometimes during the whole of her life. The Quran prohibited it and says that in this case, if the

husband does not assert his conjugal relationship within four months, the wife would be divorced. The Quran says: In the case of those who swear that they will not go unto their wives, the waiting period is four months. Then if they go back, Allah is Forgiving, Merciful. And if they resolve on a divorce, then Allah is surely Hearing, Knowing—2:226Q. See note 1388 for further light.

Zihar occurs when a man says to his wife: Thou art to me as the back of my mother. In this way, the wife was kept separate for an unlimited period. The Quran abolished it saying: As for those who put away their wives by likening them to the backs of their mothers, they are not their mothers—55:1Q He was ordered to set free a slave, or to fast two consecutive months or to feed sixty people if unable to fast—58:3Q.

Tahlil means legalising. It was a pre-Islamic custom which still prevails in some Muslim societies. It is illegal and does not find support in the Quran and Hadis. It is effected in this way. When the wife is divorced irrevocably and the husband wants her back, he enters into a contract with a third person for marrying her and divorcing her immediately after a sexual intercourse. The Prophet cursed such contracting parties (22:151). See note 1386 for details.

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136. **Saoban** reported that the Messenger of Allah said: Whichever woman asks her husband for divorce without fault, the fragrance of Paradise is unlawful for her.

—*Ahmad, Tirmizi.*

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اَيُّمَا امْرَاَةٍ سَاَلَتْ زَوْجَهَا طَلَاقًا فِيْ غَيْرِ مَابَاْسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ * (اَحْمَدُ وَالتِّرْمِذِيُّ)

137. **Ibn Omar** reported that the Apostle of Allah said: The most detestable of lawful things near Allah is divorce.—*Abu Daud.*

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صلعم قَالَ اَبْغَضُ الْحَلَالِ اِلَى اللهِ الطَّلَاقُ - (اَبُوْدَاوُدَ)

138. **Ibn Abbas** reported that for the husband of Barirah, there was a black slave called

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ لِزَوْجِ بَرِيْرَةَ

Mugis, as if I am looking towards him. He used to roam about weeping in quest of her in the lanes of Medina while his tears used to flow down his beard. Then the Messenger of Allah said to Abbas: O Abbas! do you not admire the love of Mugis for Barirah and the dislike of Barirah for Mugis? Then the Ms. of Allah said: Would that she would return to him! She said: O Ms. of Allah! Do you direct me? He said: Verily I intercede. She said: I have got no need of him. —*Bukhari.*

عبدا اسود يقال له مغيث كاني انظر اليه يطوف خلفها في سكك المدينة يبكي و دموعه تسيل على لحيته فقال النبي صلعم للعباس يا عباس الا تعجب من حب مغيث بريرة و من بغض بريرة مغيثا فقال النبي صلعم لو راجعتيه فقالت يا رسول الله تامرني قال انما اشفع قالت لا حاجة لي فيه - (البخاري)

139. **Ibn Abbas** reported that the wife of Sabet-b-Qais came to the Holy Prophet and said: O Ms. of Allah! (As for) Sabet-b-Qais, I don't blame him about (his) character and piety but I dislike infidelity over Islam. The Apostle of Allah asked: Can you not return his garden? Yes' said he. The Prophet said: Accept the garden and give her a single divorce. 1880 —*Bukhari.*

عن ابن عباس رض ان امراة ثابت بن قيس اتت النبي صلعم فقالت يا رسول الله ثابت بن قيس ما اعتب عليه في خلق ولا دين و لكني اكره الكفر على الاسلام فقال رسول الله صلعم اترديين عليه حديقته قالت نعم قال رسول الله صلعم اقبل الحديقة و طلقها تطليقة * (البخاري)

140. **Abdullah-b-Omar** reported that he divorced his wife while she was under menstruation. Omar mentioned it to the Prophet. The Prophet became enraged at it and said: Take her back and keep her, till she becomes pure, and then menstruates and then becomes pure.

عن عبد الله بن عمر انه طلق امراة له هي حائض فذكر عمر لرسول الله صلعم فتغيظ فيه رسول الله صلعم ثم قال

1880. This garden was given as a dower. It was directed to be returned in case of divorce. It is said that this is an irrevocable divorce.

If it appears to him to divorce her afterwards, let him divorce her while she is pure before he touches her. This is the period of waiting which Allah enjoins for the divorce of women. *And in a narration.* Order him to take her back, and afterwards to divorce her in pure state or in pregnancy. —*Agreed.*

لِيُرَاجِعْهَا ثُمَّ يُمْسِكْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ فَتَطْهُرَ فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا طَاهِرًا قَبْلَ أَنْ يَمَسَّهَا فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ وَفِي رِوَايَةٍ مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لِيُطَلِّقْهَا طَاهِرًا أَوْ حَامِلًا - (مُتَّفَقٌ عَلَيْهِ)

141. **Ayesha** reported that the Messenger of Allah gave us option and so we chose Allah and His Apostle. Then he did not count anything for us. 1381 —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ خَيَّرَنَا رَسُولُ اللَّهِ صلعم فَاخْتَرْنَا اللَّهَ وَرَسُولَهُ فَلَمْ يَعُدَّ ذَلِكَ عَلَيْنَا شَيْئًا * (مُتَّفَقٌ عَلَيْهِ)

142. **Amr-b-Shuaib** reported from his father from his grandfather that the Prophet said: There is no vow for the son of Adam in what he does not own, and no emancipation in what he does not own, and no divorce in what he does not own: *Tirmizi narrated it. Abu Daud added*: And no sale but in what he possesses.

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صلعم لَا نَذْرَ لِابْنِ آدَمَ فِيمَا لَا يَمْلِكُ وَلَا عِتْقَ فِي مَا لَا يَمْلِكُ وَلَا طَلَاقَ فِيمَا لَا يَمْلِكُ (التِّرْمِذِيُّ) وَزَادَ أَبُوْدَاوُدَ وَلَا بَيْعَ إِلَّا فِيمَا يَمْلِكُ -

143. **Rokanah-b-Abd Yezid** reported that he gave his wife Sohaimah an irrevocable divorce, and he conveyed it to the Messenger of Allah and said: By Allah, I have not intended but one

عَنْ رُكَانَةَ بْنِ عَبْدِ يَزِيدَ أَنَّهُ طَلَّقَ امْرَأَتَهُ سُهَيْمَةَ الْبَتَّةَ فَأَخْبَرَ بِذَلِكَ النَّبِيَّ وَقَالَ وَاللَّهِ مَا أَرَدْتُ إِلَّا وَاحِدَةً فَقَالَ

1381. The wives of the Prophet one day vexed him by seeking fineries of this world. He greatly disliked grandeurs in a Prophet's family and told them to choose either this world or Allah and His Prophet. There is reference to this in verse 33:28Q. They all replied that they chose Allah and His Prophet. They were then asked to give up fineries of this world. This shows that Muhammad (P.H.) was really a Prophet. In case a wife chooses herself, it becomes, according to Imams Shafeyi and Ahmad, Talak Rajiy (revocable divorce), and according to Imams Abu Hanifa and Malek, irrevocable divorce.

(divorce). Then the Messenger of Allah asked: Have you not intended but one (divorce)? Rokanah said: By Allah, I did not intend but one (divorce). The Messenger of Allah then returned her back to him. Afterwards he divorced her for the second time at the time of Omar, and the third time at the time of Osman.

—*Abu Daud, Tirmizi, Ibn Majah.*

144. **Abu Hurairah** reported that the Apostle of Allah said: There are three things of which the serious is serious and the frivolous is serious-marriage, divorce and return.[1882] *Abu Daud, Tirmizi (Approved, Rare).*

145. **Ayesha** reported: I heard the Messenger of Allah say: There is no divorce, and no emancipation by force.[1883]

—*Abu Daud, Ibn Majah.*

146. **Abu Hurairah** reported that the Prophet said: Every divorce is lawful except divorce of the lunatic and of one whose intellect is out of order.

—*Tirmizi (Rare).*

رَسُوْلُ اللّٰهِ صلعم وَ اللّٰهِ مَا اَرَدْتَّ اِلَّا وَاحِدَةً فَقَالَ رُكَانَةُ وَ اللّٰهِ مَا اَرَدْتُّ اِلَّا وَاحِدَةً فَرَدَّهَا اِلَيْهِ رَسُوْلُ اللّٰهِ صلعم فَطَلَّقَهَا الثَّانِيَةَ فِيْ زَمَانِ عُمَرَ وَ الثَّالِثَةَ فِيْ زَمَانِ عُثْمَانَ-

(اَبُوْدَاوٗدَ وَ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ)

عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَ هَزْلُهُنَّ جِدٌّ النِّكَاحُ وَ الطَّلَاقُ وَ الرَّجْعَةُ -

اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ (حَسَنٌ غَرِيْبٌ)

عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ لَاطَلَاقَ وَلَا عَتَاقَ فِيْ اِغْلَاقٍ -

(اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم كُلُّ طَلَاقٍ جَائِزٌ اِلَّا طَلَاقَ الْمَعْتُوْهِ وَ الْمُغْلُوْبِ عَلٰى عَقْلِهٖ * اَلتِّرْمِذِيُّ (غَرِيْبٌ)

1882. It means that every utterance whether accompanied by intention or not with regard to these three things will take effect. If A says to B out of joke "I give my daughter in marriage to you", and B accepts it, there is complete marriage of a minor girl in that case.

1883. Three Imams—Imam Malek, Shafeyi and Ahmad—follow this tradition; but according to Imam Abu Hanifa, there is divorce even in case of compulsion. He follows traditions 144 and 145. The former seems to be in keeping with the spirit of Islam.

147. **Ali** reported that the Prophet said : Pen has been lifted from three : From the sleeping man till he is awake, from a boy till he attains maturity and from a mad man till he recovers senses. 1884

—*Ibn Majah, Tirmizi, Abu Daud.*

148. **Ayesha** reported that the Prophet said: The divorce of a slave girl is twice and her time of waiting is two menses.

—*Tirmizi, Abu Daud, Ibn Majah, Darimi.*

149. **Ayesha** reported that the wife of Refa'a Qurazi came to the Messenger of Allah and said : I was with Refa'a but he divorced me and completed my divorce. After him, I married Abdur Rahman-b-Zubair while there was nothing with him except a scrap of a cloth. He said : Do you wish to go back to Refa'a ? 'Yes' said she. He said : No, till you taste his honey and he tastes your honey.

—*Agreed.*

150. **Ibn Abbas** reported : There is expiation in unlawful things : Verily there is for you an excellent ideal in the Apostle

عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللهِ صلعم رُفِعَ الْقَلَمُ عَنْ ثَلٰثَةٍ عَنِ النَّائِمِ حَتّٰى يَسْتَيْقِظَ وَعَنِ الصَّبِيِّ حَتّٰى يَبْلُغَ وَعَنِ الْمَعْتُوْهِ حَتّٰى يَعْقِلَ ـ

(اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللهِ صلعم قَالَ طَلَاقُ الْاَمَةِ تَطْلِيْقَتَانِ وَعِدَّتُهَا حَيْضَتَانِ ـ

(اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

عَنْ عَائِشَةَ قَالَتْ جَاءَتِ امْرَاَةُ رِفَاعَةَ الْقُرَظِيِّ اِلٰى رَسُوْلِ اللهِ صلعم فَقَالَتْ اِنِّيْ كُنْتُ عِنْدَ رِفَاعَةَ فَطَلَّقَنِيْ فَبَتَّ طَلَاقِيْ فَتَزَوَّجْتُ بَعْدَهٗ عَبْدَ الرَّحْمٰنِ بْنَ الزَّبِيْرِ وَمَا مَعَهٗ اِلَّا مِثْلُ هُدْبَةِ الثَّوْبِ فَقَالَ اَتُرِيْدِيْنَ اَنْ تَرْجِعِيْ اِلٰى رِفَاعَةَ فَقَالَتْ نَعَمْ قَالَ لَا حَتّٰى تَذُوْقِيْ عُسَيْلَتَهٗ وَيَذُوْقَ عُسَيْلَتَكِ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ قَالَ فِي الْحَرَامِ يُكَفَّرُ لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ

1884. Three persons are not liable for any sin committed by them : A minor at the time of his minority, a sleeping man during his sleep and a mad man during his insanity.

of Allah. 1885 —*Agreed.*

151. **Abdullah-b-Mas'ud** reported that the Messenger of Allah cursed one who takes a divorced wife as lawful and one for whom she is taken as lawful. 1886 *Darimi; Ibn Majah narrated from Ali; Ibn Abbas and Oqbah-b-A'mer.*

152. **Ibn Abbas** reported that a man came to the Prophet and said: Verily I have got a wife who does not retract the hand of a toucher. The Prophet said: Divorce her. He said: Verily I love her. He said: Keep her in that case.— *Abu Daud, Nisai.*

153. **Urwah** from Ayesha reported that the Messenger of Allah told her about Barirah: Take her and set her free. Her husband was a slave. Then the Prophet gave her option. So she chose herself. Had he been a free man, he would not given her option. —*Agreed.*

154. **Mahmud-b-Labeed** reported that the Messenger of Allah was informed about a man who gave three divorces at a time

حسنة * (متفق عليه)

عن عبد الله بن مسعود قال لعن رسول الله صلعم المحلل والمحلل له (الدارمي) ورواه ابن ماجة عن علي وابن عباس وعقبة بن عامر.

عن ابن عباس قال جاء رجل الى النبي صلعم فقال ان لي امراة لا ترد يد لامس فقال النبي صلعم طلقها فقال اني احبها قال امسكها اذا *

(ابوداود والنسائي)

عن عروة عن عائشة ان رسول الله صلعم قال لها في بريرة خذيها فاعتقيها وكان زوجها عبدا فخيرها رسول الله صلعم فاختارت نفسها ولو كان حرا لم يخيرها.

(متفق عليه)

عن محمود بن لبيد قال اخبر رسول الله صلعم عن رجل طلق امراته

1885. If a man takes an oath making a lawful thing, such as cohabitation with wife or eating meat, unlawful, the oath can lawfully be broken with expiation.

1886. 'Muhallal' is the second husband who takes a divorced wife on condition that he would divorce her for the first husband after having one sexual intercouse. Muhallal Lahu is the first husband for which the divorced woman was made lawful by this method which is called I'la in our country. This practice is strictly opposed to Islamic law though it is found current in some Muslim countries. It is said that in presence of such a contract the divorced wife becomes unlawful to him.

to his wife. Then he got up enraged and said : Are you playing with the Book of the Almighty and Glorious Allah while I am (still) amongst you ? So much so that a man got up and said : Shall I not kill him ? [1387] —*Nisai.*

ثَلٰثَ تَطْلِيقَاتٍ جَمِيعًا فَقَامَ غَضْبَانَ ثُمَّ قَالَ أَيُلْعَبُ بِكِتَابِ اللّٰهِ عَزَّ وَجَلَّ وَأَنَا بَيْنَ أَظْهُرِكُمْ حَتّٰى قَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللّٰهِ أَلَا أَقْتُلُهُ * (اَلنَّسَائِيُّ)

390w. **Mu'az-b-Jabal** reported that the Messenger of Allah said to me : O Mu'az ! God created nothing on the face of the earth more liking to him than emancipation (of slaves) and God created nothing on the face of the earth more disliking to him than divorce. —*Darqutni.*

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ لِي رَسُولُ اللّٰهِ صلعم يَا مُعَاذُ مَا خَلَقَ اللّٰهُ شَيْئًا عَلٰى وَجْهِ الْأَرْضِ أَحَبَّ إِلَيْهِ مِنَ الْعَتَاقِ وَلَا خَلَقَ اللّٰهُ شَيْئًا عَلٰى وَجْهِ الْأَرْضِ أَبْغَضَ إِلَيْهِ مِنَ الطَّلَاقِ - (اَلدَّارَقُطْنِيُّ)

391w. **Ali** reported from the Prophet who said : There is no divorce before marriage, and no emancipation but after possession, and no coition in fasting, and no orphanage after maturity, and no suckling after weaning, and no silence of one day up to night. —*Sharhi-Sunnat.*

عَنْ عَلِيٍّ عَنِ النَّبِيِّ صلعم قَالَ لَا طَلَاقَ قَبْلَ نِكَاحٍ وَلَا عِتَاقَ إِلَّا بَعْدَ مِلْكٍ وَلَا وِصَالَ فِي صِيَامٍ وَلَا يُتْمَ بَعْدَ احْتِلَامٍ وَلَا رَضَاعَ بَعْدَ فِطَامٍ وَلَا صُمْتَ يَوْمٍ إِلَى اللَّيْلِ - (شَرْحُ السُّنَّةِ)

392w. **Malek** reported that it had reached him : A man said to

عَنْ مَالِكٍ بَلَغَهُ أَنَّ رَجُلًا قَالَ لِعَبْدٍ

1387. This shows that three divorces at a time are not allowed. Talak-i-Bidat has been discouraged by this.

1388. Mu'li is a woman in respect of whom I'la has been made. I'la is an oath of a husband to the effect that he will not go unto his wife for four months or more. According to the majority of the companions, the oath will not operate as divorce, but expiation must have to be made before sexual intercourse is resumed. Imams Malek, Shafeyi and Ahmad hold that in case of i'la, there is divorce after completion of the period of 4 months. Imam Abu Hanifa says that if the husband resumes intercourse within 4 months, there will be no divorce ; but if not, it will be a divorce.

Abdullah-b-Abbas: Verily I have divorced my wife one hundred times. What do you consider about me? Ibn Abbas said: She has been given three divorces, and as regards 97 times, you have taken the verses of Allah therewith as a joke. —*Muatta.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ اَنَّهٗ طَلَّقَتِ امْرَاَتِيْ مِائَةَ تَطْلِيْقَةٍ فَمَاذَا تَرٰى عَلَيَّ فَقَالَ ابْنُ عَبَّاسٍ طُلِّقَتْ مِنْكَ بِثَلٰثٍ وَسَبْعٌ وَتِسْعُوْنَ اتَّخَذْتَ بِهَا اٰيٰتِ اللّٰهِ هُزُوًا - (اَلْمُنْتَظَّا)

393w. **Nafe** from master of Safiyyah-bn-Abu Obaidah reported that she took divorce from her husband in exchange of everything belonging to her. Abdullah-b-Omar did not cancel it. —*Malek.*

عَنْ نَافِعٍ عَنْ مَوْلَاةٍ لِصَفِيَّةَ بِنْتِ اَبِيْ عُبَيْدٍ اَنَّهَا اخْتَلَعَتْ مِنْ زَوْجِهَا بِكُلِّ شَيْءٍ لَهَا فَلَمْ يُنْكِرْ ذٰلِكَ عَبْدُ اللّٰهِ بْنُ عُمَرَ - (مَالِكٌ)

394w. **Solaiman-b-Yasar** reported: I saw ten and odd out of the companions of the Messenger of Allah. Everyone of them used to say that a 'Muli' shall wait. —*Sharhi-Sunnat.*

عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ اَدْرَكْتُ بِضْعَةَ عَشَرَ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صلعم كُلُّهُمْ يَقُوْلُوْنَ بِوُقُفِ الْمَوَالِيْ - (شَرْحُ السُّنَّةِ)

SECTION 21

1: 89. Divorce by Li'an

Li'an literally means mutual cursing. Technically it signifies a form of divorce by means of invoking curse. In such a case the husband accuses the wife of adultery but he has got no witness to prove it, and the wife denies it. Both the husband and the wife go, therefore, to a Qazi (judge) and take to mutual cursing. There shall be accusations of adultery for four successive times and the wife must deny the accusation each time it is uttered. At the fifth time, the husband invokes curse upon himself if he is false, and the wife upon herself if she is false in the denial of adultery. After the parties have thus proceeded, they are separated forever by the decree of the Qazi. The Quran says: As for those who accuse their wives and have no

witnesses except themselves, evidence of one of these should be taken four times, bearing Allah to witness that he is of the truthful ones; and the fifth time that the curse of Allah be on him if he is one of the liars. It shall avert the punishment from her if she testifies four times, calling Allah to witness, that he is one of the liars, and at the fifth time that the wrath of Allah be on her if he is one of the truthful—24:6-9Q. This is not applicable in four cases as enumerated in tradition 159.

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155. **Sahl-b-Sa'ad** reported that Owaimer-al-Ajlani asked: O Ms. of Allah, inform me about a man who found a man (committing adultery) with his wife, whether he should kill him and so they (heirs of the killed) should kill him, or how he should act. The Messenger of Allah said: Certainly revelation has come about you and your wife. Go and bring her. Sahl said: Then we both took to mutual cursing within the mosque while I was with the people near the Ms. of Allah. When he was free, Owaimer said: If I retain her, I would be lying against her, O Ms. of Allah. Then he gave her three divorces. The Prophet said: Look; if she gives birth to a child, black of eye-balls, and fat of buttocks and fleshy of hind parts, I will not think of Owaimer but that he has spoken the truth about her. And if she

عَنْ سَهْلِ بْنِ سَعْدِ نِ السَّاعِدِيِّ قَالَ
اَنَّ عُوَيْمِرًا الْعَجْلَانِيْ قَالَ يَا رَسُوْلَ اللّٰهِ
اَرَاَيْتَ رَجُلًا وَجَدَ مَعَ امْرَاَتِهٖ رَجُلًا اَيَقْتُلُهٗ
فَيَقْتُلُوْنَهٗ اَمْ كَيْفَ يَفْعَلُ فَقَالَ رَسُوْلُ
اللّٰهِ صلعم قَدْ اُنْزِلَ فِيْكَ وَفِيْ صَاحِبَتِكَ
فَاذْهَبْ فَاْتِ بِهَا قَالَ سَهْلٌ فَتَلَاعَنَا فِي
الْمَسْجِدِ وَاَنَا مَعَ النَّاسِ عِنْدَ رَسُوْلِ اللّٰهِ
صلعم فَلَمَّا فَرَغَ قَالَ عُوَيْمِرٌ كَذَبْتُ عَلَيْهَا
يَا رَسُوْلَ اللّٰهِ اِنْ اَمْسَكْتُهَا فَطَلَّقَهَا ثَلَاثًا
ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صلعم اُنْظُرُوْا فَاِنْ
جَاءَتْ بِهٖ اَسْحَمَ اَدْعَجَ الْعَيْنَيْنِ عَظِيْمَ
الْاَلْيَتَيْنِ خَدَلَّجَ السَّاقَيْنِ فَلَا اَحْسِبُ عُوَيْمِرًا اِلَّا

gives birth to a child of reddish colour as if it is a white lizard spotted with redness, I will not think of Owaimer but that he has uttered falsehood about her. Afterwards she gave birth to a child of the descriptions which the Prophet of Allah stated in support of the veracity of Owaimer. It was afterwards ascribed to its mother. —*Agreed.*

قَدْ صَدَقَ عَلَيْهَا وَإِنْ جَاءَتْ أُحَيْمِرَ كَأَنَّهُ وَحَرَةٌ فَلَا أَحْسِبُ عُوَيْمِرًا إِلَّا قَدْ كَذَبَ عَلَيْهَا فَجَاءَتْ بِهِ عَلَى النَّعْتِ الَّذِي نَعَتَ رَسُولُ اللهِ صلعم مِنْ تَصْدِيقِ عُوَيْمِرٍ فَكَانَ بَعْدُ يُنْسَبُ إِلَى أُمِّهِ * (مُتَّفَقٌ عَلَيْهِ)

156. **Ibn Omar** reported that the Prophet allowed imprecation between a man and his wife. Thus he separated her from her child and made separation between them both. He handed over the child to the woman. And in a tradition narrated by them: The Prophet admonished him, reminded him and informed him that the chastisement of this world is easier than the chastisement of the hereafter. Then he called her, gave her admonition, reminded her and informed her that the chastisement of this world is easier than the chastisement of the hereafter. [1890] —*Agreed.*

عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صلعم لَاعَنَ بَيْنَ رَجُلٍ وَامْرَأَتِهِ فَانْتَفَى مِنْ وَلَدِهَا فَفَرَّقَ بَيْنَهُمَا وَأَلْحَقَ الْوَلَدَ بِالْمَرْأَةِ وَفِي حَدِيثِهِ لَهُمَا أَنَّ رَسُولَ اللهِ صلعم وَعَظَهُ وَذَكَّرَهُ وَأَخْبَرَهُ أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ ثُمَّ دَعَاهَا فَوَعَظَهَا وَذَكَّرَهَا وَأَخْبَرَهَا أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ * (مُتَّفَقٌ عَلَيْهِ)

157. **Same** reported that the Prophet said to those two who

عَنْهُ أَنَّ النَّبِيَّ صلعم قَالَ لِلْمُتَلَاعِنَيْنِ

1890' As a result of imprecation, marriage tie has been dissolved, and the mother got the child. The ordained punishment in the Quran for a false imprecation or for adultery is better than the punishment in the next world.

took imprecation : Your requital is upon Allah, one of you is a liar. There is no way out of it. He said : O Ms. of Allah, what is for me ? He said : You will get no dower, if you have spoken the truth about her. That is that with which you have made her private parts lawful. And if you have spoken falsehood about it, that is for you far and more far away from her. 1931 —*Agreed.*

حِسَابُكُمَا عَلَى اللهِ اَحَدُكُمَا كَاذِبٌ
لَا سَبِيلَ لَكَ عَلَيْهَا قَالَ يَارَسُولَ اللهِ مَالِي
قَالَ لَا مَالَ لَكَ اِنْ كُنْتَ صَدَقْتَ عَلَيْهَا
فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا وَاِنْ كُنْتَ
كَذَبْتَ عَلَيْهَا فَذَاكَ اَبْعَدُ وَاَبْعَدُ لَكَ
مِنْهَا * (مُتَّفَقٌ عَلَيْهِ)

158. **Ibn Abbas** reported that Hilal-b-Omayyah imputed adultery to his wife with Sharik-b-Sahma'a in presence of the Apostle of Allah. The Prophet said : Proof or ordained sentence on your back (for slander). He said : O Apostle of Allah ! when one of us sees a man over his wife—will he go to seek proof ? The Prophet began to say : Proof or else the prescribed punishment on your back. Hilal said : By One who sent you with truth, I am certainly a truthful man. Let Allah reveal what will prove me not guilty for the ordained sentence. Gabriel then came down and gave him the revelation : As for those who impute unchastity to their wives—(he read till he reached) if you are of the

عَنِ ابْنِ عَبَّاسٍ اَنَّ هِلَالَ بْنَ اُمَيَّةَ
قَذَفَ امْرَاَتَهُ عِنْدَ النَّبِيِّ صلعم بِشَرِيكِ بْنِ
سَحْمَاءَ فَقَالَ النَّبِيُّ صلعم اَلْبَيِّنَةَ اَوْحَدٌّ فِي ظَهْرِكَ
فَقَالَ يَا رَسُولَ اللهِ اِذَا رَاَى اَحَدُنَا عَلَى
امْرَاَتِهِ رَجُلًا يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ فَجَعَلَ
النَّبِيُّ صلعم يَقُولُ الْبَيِّنَةَ وَاِلَّا حَدٌّ فِي
ظَهْرِكَ فَقَالَ هِلَالٌ وَالَّذِي بَعَثَكَ بِالْحَقِّ
اِنِّي لَصَادِقٌ فَلَيُنْزِلَنَّ اللهُ مَا يُبَرِّي
ظَهْرِي مِنَ الْحَدِّ فَنَزَلَ جِبْرَئِيلُ وَاَنْزَلَ
عَلَيْهِ وَالَّذِينَ يَرْمُونَ اَزْوَاجَهُمْ فَقَرَاَ حَتَّى

1931. This means that it is not lawful to live with the woman at any time after the divorce by mutual curse .

truthful ones (24:16Q). Hilal came and deposed. The Holy Prophet was saying: Verily Allah knows that one of you is a liar. Is there one of you to repent? She got up and bore witness. When she came near five times, they prevented her and said that it would make (punishment) obligatory. *Ibn Abbas said*: Then she stopped and delayed till we thought that she would return. Afterwards she said: I shall not dishonour my people for all times. Then she went away. The Holy Prophet said: Look at her; if she gives birth to a child, black of eye balls, perfect of bones and fat of buttocks, it is for Sharik-b-Sahma'a. She then gave birth (one) like that. The Messenger of Allah said: But for what occurred in the Book of Allah, it would have been a serious matter for her and for me. —*Bukhari.*

حَتّٰى بَلَغَ اِنْ كَانَ مِنَ الصّٰدِقِيْنَ فَجَاءَ هِلَالٌ فَشَهِدَ وَ النَّبِيُّ صلعم يَقُوْلُ اِنَّ اللّٰهَ يَعْلَمُ اَنَّ اَحَدَكُمَا كَاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ ثُمَّ قَامَتْ فَشَهِدَتْ فَلَمَّا كَانَتْ عِنْدَ الْخَامِسَةِ وَ قَفُوْهَا وَ قَالُوْا اِنَّهَا مُوْجِبَةٌ قَالَ ابْنُ عَبَّاسٍ فَتَلَكَّاَتْ وَ نَكَصَتْ حَتّٰى ظَنَنَّا اَنَّهَا تَرْجِعُ ثُمَّ قَالَتْ لَا اَفْضَحُ قَوْمِيْ سَائِرَ الْيَوْمِ فَمَضَتْ وَ قَالَ النَّبِيُّ صلعم اَبْصِرُوْهَا فَاِنْ جَاءَتْ بِهٖ اَكْحَلَ الْعَيْنَيْنِ سَابِغَ الْاَلْيَتَيْنِ خَدَلَّجَ السَّاقَيْنِ فَهُوَ لِشَرِيْكِ بْنِ سَحْمَاءَ فَجَاءَتْ بِهٖ كَذٰلِكَ فَقَالَ النَّبِيُّ صلعم لَوْلَا مَا مَضٰى مِنْ كِتَابِ اللّٰهِ لَكَانَ لِيْ وَلَهَا شَاْنٌ * (اَلْبُخَارِيُّ)

159. **Amr-b-Shuaib** from his father from his grand father reported that the Messenger of Allah said: Among women there are four for whom there is no mutual imprecation: a Christian lady under a Muslim, and a Jewess under a Muslim, and a free woman under a slave, and a female slave under a free man.[1892] —*Ibn Majah.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صلعم قَالَ اَرْبَعٌ مِّنَ النِّسَاءِ لَا مُلَاعَنَةَ بَيْنَهُنَّ النَّصْرَانِيَّةُ تَحْتَ الْمُسْلِمِ وَ الْيَهُوْدِيَّةُ تَحْتَ الْمُسْلِمِ وَ الْحُرَّةُ تَحْتَ الْمَمْلُوْكِ وَ الْمَمْلُوْكَةُ تَحْتَ الْحُرِّ * (اِبْنُ مَاجَةَ)

1892. No divorce by mutual imprecation between husband and wife in these four cases can take place. Their divorce my be effected in other ways.

160. **Ibn Abbas** reported that the Holy Prophet ordered a man, at the time when he directed two imprecators to take imprecation, to put his hand at the time of the fifth curse upon his mouth. He said : It is a cause of making (punishment) obligatory. —*Nisai.*

عَنْ اِبْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم اَمَرَ رَجُلًا حِيْنَ اَمَرَ الْمُتَلَاعِنَيْنِ اَنْ يَتَلَاعَنَا اَنْ يَضَعَ يَدَهُ عِنْدَ الْخَامِسَةِ عَلٰى فِيْهِ وَقَالَ اِنَّهَا مُوْجِبَةٌ * (اَلنَّسَائِيُّ)

161. **Abu Hurairah** reported that the Messenger of Allah said : Verily the Almighty Allah has got wrath, and the believers also have got wrath, and the wrath of Allah is that a believer should not commit what Allah has made unlawful. —*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اللّٰهَ تَعَالٰى يَغَارُ وَاِنَّ الْمُؤْمِنَ يَغَارُ وَغَيْرَةُ اللّٰهِ اَنْ يَّاْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللّٰهُ * (مُتَّفَقٌ عَلَيْهِ)

395w. **Sayeed-b-Musayyeb** reported that Fatimah was given for her bad tongue to her husband's relatives.

—*Sharhi Sunnat.*

عَنْ سَعِيْدِ بْنِ الْمُسَيِّبِ قَالَ اِنَّمَا نُقِلَتْ فَاطِمَةُ لِطُوْلِ لِسَانِهَا عَلٰى اَحْمَائِهَا * (شَرْحُ السُّنَّةِ)

SECTION 22

1393. Period of waiting

It has been noted in the article of divorce. Briefly speaking, in case of consummation of marriage, the period of waiting after divorce is three courses. In absence of this incident of menses as in the case of young girls and old women, the iddat is three months after divorce. In case of a pregnant woman, the iddat is up to the time of delivery. If there is no consummation of marriage, there is no iddat. There is a little difference in case of slaves and slave girls. In place of three courses, they have got to wait for two courses, and in absence of menses for one month.

عَنْ اَبِي سَلَمَةَ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ

اَنَّ اَبَا عَمْرِو بْنِ حَفْصٍ طَلَّقَهَا الْبَتَّةَ وَ

هُوَ غَائِبٌ فَاَرْسَلَ اِلَيْهَا وَكِيلُهُ الشَّعِيرَ

فَسَخِطَتْهُ فَقَالَ وَاللّٰهِ مَالَكِ عَلَيْنَا مِنْ شَيْءٍ

فَجَاءَتْ رَسُولَ اللّٰهِ صلعم فَذَكَرَتْ ذٰلِكَ لَهُ

فَقَالَ لَيْسَ لَكِ نَفَقَةٌ فَاَمَرَهَا اَنْ تَعْتَدَّ

فِي بَيْتِ اُمِّ شَرِيكٍ ثُمَّ قَالَ تِلْكِ امْرَاَةٌ

يَغْشَاهَا اَصْحَابِي اِعْتَدِّي عِنْدَ ابْنِ اُمِّ

مَكْتُومٍ فَاِنَّهُ رَجُلٌ اَعْمٰى تَضَعِينَ ثِيَابَكِ

فَاِذَا حَلَلْتِ فَاٰذِنِينِي قَالَتْ فَلَمَّا حَلَلْتُ

ذَكَرْتُ لَهُ اَنَّ مُعَاوِيَةَ بْنَ اَبِي سُفْيَانَ

وَ اَبَا جَهْمٍ خَطَبَانِي فَقَالَ اَمَّا اَبُو الْجَهْمِ

فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ وَ اَمَّا مُعَاوِيَةُ

فَصُعْلُوكٌ لَا مَالَ لَهُ اِنْكِحِي اُسَامَةَ

162. **Abu Salamah** reported from Fatimah-bn-Qais that Abu Amr-b-Hafs gave her irrevocable divorce while he was absent. His agent sent her a measure of barley. This made her enraged. He said: By Allah, you have got nothing against us. She came to the Prophet and mentioned it to him. He said: There is no maintenance for you. 1394 Then he directed her to observe the period of waiting in the house of Omme Sharik. Afterwards he said: She is a woman whom my companions often visit. Complete your period near the son of Umme Maktum as he is a blind man and you will be able to put off your clothes. When you will reach your time, inform me. She said: When I reached my time, I told him that Muwayiah-b-Abu Sufyan and Abu Jaham sought me in marriage. The Holy Prophet said: As for Abu Jaham, he does not put down his staff from his shoulder; and as for Muwayiah, he is a very poor man having no property. Take Osamah-b-Zaid in marriage.

1394. According to this tradition, there are no maintenance and accommodation for a woman divorced irrevocably. Hazrat Omar and Imam Abu Hanifa held that she is entitled on the basis of this verse "Accommodate them where you live. (Q) Imam Ahmad follows this tradition allowing her only accommodation. He is supported by two other Imams. They also base their decision on the above verse which allows only accommodation and not maintenance.

I disliked it. Then he said : Marry Osamah. Accordingly I married him. Allah placed good therein and so I was a subject of envy. *In a narration of her, he said* : As for Abu Jaham, he is a man who used often to assault the wives. *Muslim narrated it. In a narration* : Her husband gave her three divorces, and so she came to the Prophet. He said : There is no maintenance for you unless you are pregnant.

بن زيد فكرهته ثم قال انكحي اسامة فنكحته فجعل الله فيه خيرا و اغتبطت و في رواية عنها قال فاما ابو جهم فرجل ضراب للنساء رواه مسلم و في رواية ان زوجها طلقها ثلاثا فاتت النبي صلعم فقال لا نفقة لك الا ان تكوني حاملا *

163. **Ayesha** reported that Fatimah was in a lonely place and dreaded to live by its side. For this, the Prophet gave her permission, that is for her shifting (to another place). *In a narration* : She asked : What is for Fatimah ? Does she not fear Allah, that is for her words "There's no accommodation and no expense for her ?" [1895]

عن عائشة قالت ان فاطمة كانت في مكان وحش فخيف على ناحيتها فلذلك رخص لها النبي صلعم تعني في النقلة وفي رواية قالت مالفاطمة الا تتقى الله تعني في قولها لا سكنى ولا نفقة *

(البخاري)

—*Bukhari.*

164. **Zainab-bn-Ka'ab** reported that Foraiah-bn-Malek, sister of Abu Sayeed al Khodri, had informed her : She came to the Messenger of Allah to ask him whether she would return to her family among the children of Khodrah because her husband went out in search of some slaves of his

عن زينب بنت كعب ان الفريعة بنت مالك وهي اخت ابي سعيد بن الخدري اخبرتها انها جاءت الى رسول الله صلعم تسأله ان ترجع الى اهلها في بني خدرة فان زوجها

1895. This hadis shows that there are expense and accommodation for a female divorced irrevocably.

who fled and who killed him. She narrated: I asked the Messenger of Allah that I might return to my family, because my husband did not leave for me a house he owns, nor maintenance. 'Yes' replied the Prophet. Then I departed till I was in a chamber or in a mosque. He called me and said: Stay in your house, till the ordinance reaches its fixed time. She said: Then I observed the waiting therein for 4 months and 10 days. —*Malek, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

خَرَجَ فِي طَلَبِ اَعْبُدٍ لَهُ اَبَقُوا فَقَتَلَهُ قَالَتْ فَسَاَلْتُ رَسُوْلَ اللّٰهِ صلعم اَنْ اَرْجِعَ اِلٰى اَهْلِي فَاِنَّ زَوْجِي لَمْ يَتْرُكْنِي فِي مَنْزِلٍ يَمْلُكُهُ وَلَا نَفَقَةٍ قَالَ رَسُوْلُ اللّٰهِ صلعم نَعَمْ فَانْصَرَفْتُ حَتّٰى اِذَا كُنْتُ فِي الْحُجْرَةِ اَوْ فِي الْمَسْجِدِ دَعَانِي فَقَالَ امْكُثِي فِي بَيْتِكِ حَتّٰى يَبْلُغَ الْكِتٰبُ اَجَلَهُ قَالَتْ فَاعْتَدَدْتُ فِيْهِ اَرْبَعَةَ اَشْهُرٍ وَعَشْرًا * (مَالِكٌ وَالتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

396w. **Sayeed-b-al Musayyeb** reported that Omar-b-al-Khattab said: Whoso woman had been divorced and then she had one or two menstrual discharges, and then her menses stopped, she should wait for nine months. If pregnancy is disclosed therein, that is (to complete); and if not, she would wait for three months after nine months and then she is lawful (for others). —*Malek.*

عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ اَيُّمَا امْرَاَةٍ طُلِّقَتْ فَحَاضَتْ حَيْضَةً اَوْ حَيْضَتَيْنِ ثُمَّ رُفِعَتْهَا حَيْضَتُهَا فَاِنَّهَا تَنْتَظِرُ تِسْعَةَ اَشْهُرٍ فَاِنْ بَانَ بِهَا حَمْلٌ فَذٰلِكَ وَاِلَّا اعْتَدَّتْ بَعْدَ التِّسْعَةِ الْاَشْهُرِ ثَلٰثَةَ اَشْهُرٍ ثُمَّ حَلَّتْ * (مَالِكٌ)

397w. **Solaiman-b-Yasar** reported that Al-Ahwas died in Syria, while her wife entered her blood for the third menses after he divorced her. Muwayiah-b-Abi

عَنْ سُلَيْمَانِ بْنِ يَسَارٍ اَنَّ الْاَحْوَصَ هَلَكَ بِالشَّامِ حِيْنَ دَخَلَتْ امْرَاَتُهُ فِي الدَّمِ مِنَ الْحَيْضَةِ الثَّالِثَةِ وَقَدْ كَانَ طَلَّقَهَا

Sufyan wrote to Zaid-b-Sabet asking him about that. Zaid wrote to him : When she entered her blood for her third menses, she is free from him and he from her. He will neither inherit her, nor shall she inherit him. 1396 —*Malek.*

فَكَتَبَ مُعَاوِيَةُ بْنُ اَبِي سُفْيَانَ اِلَى زَيْدِ بْنِ ثَابِتٍ يَسْاَلُهُ عَنْ ذٰلِكَ فَكَتَبَ اِلَيْهِ زَيْدٌ اَنَّهَا اِذَا دَخَلَتْ فِي الدَّمِ مِنَ الْحَيْضَةِ الثَّالِثَةِ فَقَدْ بَرِئَتْ مِنْهُ وَ بَرِئَ مِنْهَا لَايَرِثُهَا وَلَا يَرِثُهُ * (مَالِكٌ)

SECTION 23

1400. Widow marriage.

The nature of man requires another wife in case of the death of the former wife. This is true in the majority of cases. Hence all the great religions of the world allowed remarriage of men. Do we find this natural law in all the religions in the case of helpless women ? Their nature also wants a second husband in case of the death of the first one. Therefore as a matter of course, they should be remarried. It is unnatural to think that a widow of 15 to 20 years would pass her whole life by killing her natural sexual appetite. It is therefore with a sense of justice that the widow remarriage or the divorced woman's marriage has been recognised by Islam. The Quran says : And as for those who die and leave wives behind, they should keep themselves in waiting for four months and ten days, and when they have fully attained their term, there is no harm on you for what they do in a lawful manner, and Allah is aware of what you do (2:240Q). In case of the remarriage of divorced women, the Quran, says : And when you have divorced women, and they have waited their terms of waiting, do not prevent them from taking husbands when they agree among themselves in a lawful manner (2:232Q). The tradition 170 allows also this remarriage. Let us enumerate some of the benefits that we derive

1396. This shows that on the occurrence of the third course, the divorced wife is debarred from inheriting her husband's property.

from this remarriage. (1) Firstly, the natural sexual appetite of the widows and the divorced women is satisfied. (2) secondly, the society is saved from moral corruption. If physical preservation is the primary factor, moral preservation is no less important. If this is not observed, the inevitable result is secret and back-door attempts for satisfaction of sexual lust. Failing this, the widows enter a life of shame and open polution. In this way, if there arise brothel houses in every village and town, the whole atmosphere becomes surcharged with corrupt airs bringing in chaos and disorder in societies. Thus prostitution was abolished by Islam and remarriage introduced. (3) In absence of widow marriage, there is decrease in the population to an alarming extent threatening ultimately to the total extinction of a society which has got a bar to widow remarriage. (4) The widows become generally helpless after losing their dear husbands. They can by themselves provide their own maintenance and comforts with the greatest difficulty. Hence they get guardians by remarriage for their due maintenance and comforts. The new husbands stand as pillars to the protection of their life and honour. [1]

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170. **Meswar-b-Makhramah** reported that Sobaiata al Aslamiyah was subject of blood after child birth for some nights after the death of her husband. She came to the Prophet and sought his permission to get married. He gave her permission and then she was remarried. —*Bukhari.*

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ اِنَّ سُبَيْعَةَ الْاَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ فَجَاءَتِ النَّبِيَّ صلعم فَاسْتَاْذَنَتْهُ اَنْ تَنْكِحَ فَاَذِنَ لَهَا فَنَكَحَتْ * (اَلْبُخَارِيُّ)

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1. See note 1511 for details of a widow's life.

CHAPTER XXVIII

SECTION 1

1401. Acknowledgement and legitimacy

The general principle of legitimacy is that a child is for the bed. In other words, any child born in marriage wed-lock is presumbed to be legitimate until the contrary is proved. The jurists framed rules that conception should begin within marriage and that a child born six months after marriage is presumed to be legitimate, and if less than six months illegitimate.

There is another principle of legitimacy i.e. acknowledgement. A child, legitimate or illegitimate, always inherits a mother, but legitimacy is a condition of inheriting the father. When legitimacy cannot be established, acknowledgement is recognised to confirm a legitimate descent. The father must acknowledge his son and the son must confirm it if major. He must not be known to be the son of another person or an illegitimate issue out of illegal intercourse. This principle applies also to daughters.

A great punishment has been, however, promised to a child who denies his real father and acknowledges a false father and to a man who denies his real son or acknowledges an illegitimate or false son as his real son.

عَنْ عَائِشَةَ قَالَتْ كَانَ عُقْبَةُ بْنُ اَبِي وَقَّاصٍ عَهِدَ اِلَى اَخِيْهِ سَعْدِبْنِ اَبِي وَقَّاصٍ اَنَّ بْنَ وَلِيْدَةِ زَمْعَةَ مِنِّي فَاقْبِضْهُ اِلَيْكَ فَلَمَّا كَانَ عَامُ الْفَتْحِ اَخَذَهُ سعد فَقَالَ اِنَّهُ ابْنُ اَخِي وَقَالَ عبدبن زمعة اَخِي

1. Ayesha reported that Oqbah-b-Abi Waqqas left death-instruction to his brother Sa'ad-b-Abi Waqqas: Jam'ah the son of Walidah belongs to me. Take him to you. When the year of victory came to pass, Sa'ad took him and said: He is the son of my brother. Abd son of, Jam'ah, said: Heis my brother.

فَتَسَارَقَا إِلَى رَسُولِ اللهِ صلعم فَقَالَ سَعْدٌ يَا رَسُولَ اللهِ إِنَّ أَخِي كَانَ عَهِدَ إِلَيَّ فِيهِ وَقَالَ عَبْدُ بْنُ زَمْعَةَ أَخِي وَابْنُ وَلِيدَةِ أَبِي وُلِدَ عَلَى فِرَاشِهِ فَقَالَ رَسُولُ اللهِ صلعم هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ ثُمَّ قَالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ احْتَجِبِي مِنْهُ لِمَا رَأَى مِنْ شَبَهِهِ بِعُتْبَةَ فَمَا رَآهَا حَتَّى لَقِيَ اللهَ وَفِي رِوَايَةٍ قَالَ هُوَ أَخُوكَ يَا عَبْدُ بْنَ زَمْعَةَ مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِرَاشِ أَبِيهِ * (مُتَّفَقٌ عَلَيْهِ)

Both went to the Messenger of Allah. Sa'ad said: O Ms. of Allah! verily my brother left death-instruction to me about him. Abd, son of Jam'a, said: (He is) my brother, and the son of Walidah is my father. He was born in his bed. Then the Messenger of Allah said: He is for you, O Abd, son of Jam'ah. The child is for the bed, and for the fornicator is stoning to death. Afterwards he said to Saudah, daughter of Jam'ah: Conceal him on account of what he sees of his likeness to Utbah. He did not see her till he met Allah. *In a narration,* he said: He is your brother, O Abd, son of Jama'a, because he was born upon the bed of his father. 1402

—*Agreed.*

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَأَبِي بَكْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ * (مُتَّفَقٌ عَلَيْهِ)

2. **Sa'ad-b-Abi Waqqas** and Abu Bakrah reported that the Messenger of Allah said: Whoso acknowledges a father other than his own while he knows, Paradise is unlawful for him. —*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم لَا تَرْغَبُوا عَنْ آبَائِكُمْ فَمَنْ رَغِبَ عَنْ

3. **Abu Hurairah** reported that the Messenger of Allah said: Turn not away from your father. Whoso turns away

1402. Utbah smashed the teeth of the Holy Prophet at the battle of Uhud. Jam'a was father of Hazrat Saudah, wife of the Prophet. Utbah committed fornication with a slave girl of Jam'a and a child was born. He claimed the child and left death instruction to his brother Sa'ad. Sa'ad took the child in the year of Conquest of Mecca. Abd, son of Jam'a, claimed the child as belonging to her brother by the slave-girl of her father.

from his father, he is indeed an infidel. —*Agreed.*

4. **Abu Hurairah** reported that he heard the Prophet say when the verse of mutual imprecation was revealed: Whoso (female) introduces among a people one who does not come form them, she is not near Allah in anything, and Allah will never admit him in His Paradise, and whoso denies his son while he is looking towards him, Allah will screen away from him and will put him to disgrace in presence of principal created beings among the former and latter generations.

—*Abu Daud, Nisai, Darimi.*

5. **Abu Hurairah** reported that a Beduin Arab came to the Messenger of Allah and said: Verily my wife gave birth to a black child, and I denied it. The Messenger of Allah asked him: Have you got a camel? 'Yes' he said. He asked: What are its colours? He said: Red. He asked: Has it got ash colour? He said: Certainly there is ash-colour therein. He asked: Wherefrom is that (ash-coloured) camel which it brought. He said: A vein which he drew out. He said: Perchance this is a vein which he has drawn out. He did not

اَبِيهِ فَقَدْ كَفَرَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ اَبِي هُرَيْرَةَ اَنَّهُ سَمِعَ النَّبِيَّ صلعم

يَقُولُ لَمَّا نَزَلَتْ اٰيَةُ الْمُلَاعَنَةِ اَيُّمَا امْرَاَةٍ

اَدْخَلَتْ عَلٰى قَوْمٍ مَنْ لَيْسَ مِنْهُمْ فَلَيْسَتْ

مِنَ اللّٰهِ فِي شَيْءٍ وَلَنْ يُدْخِلَهَا اللّٰهُ جَنَّتَهُ وَ

اَيُّمَا رَجُلٍ جَحَدَ وَلَدَهُ وَهُوَ يَنْظُرُ اِلَيْهِ احْتَجَبَ

اللّٰهُ مِنْهُ وَفَضَحَهُ عَلٰى رُؤُسِ الْخَلَائِقِ فِي

الْاَوَّلِينَ وَالْاٰخِرِينَ *

اَبُوْدَاوُدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ)

عَنْ اَبِي هُرَيْرَةَ اَنَّ اَعْرَابِيًّا اَتٰى

رَسُولَ اللّٰهِ صلعم فَقَالَ اِنَّ امْرَاَتِي وَلَدَتْ

غُلَامًا اَسْوَدَ وَاِنِّي اَنْكَرْتُهُ فَقَالَ لَهُ رَسُولُ

اللّٰهِ صلعم هَلْ لَكَ مِنْ اِبِلٍ قَالَ نَعَمْ قَالَ فَمَا

اَلْوَانُهَا قَالَ حُمْرٌ قَالَ هَلْ فِيهَا مِنْ اَوْرَقَ

قَالَ اِنَّ فِيهَا لَوُرْقًا قَالَ فَاَنّٰى تُرٰى

ذٰلِكَ جَاءَهَا قَالَ عِرْقٌ نَزَعَهَا قَالَ فَلَعَلَّ

هٰذَا عِرْقٌ نَزَعَهُ وَلَمْ يُرَخِّصْ لَهُ فِي الْانْتِفَاءِ

permit him to deny it (child).

—*Agreed.*

6. **Ayesha** reported: The Messenger of Allah came to me one day while he was in a jocund mood and said: O Ayesha, don't you see that Mujazzej al Mudleziyyah has arrived? When he saw Osamah and Zaid with a sheet on them which covered their heads but left the feet exposed, he said: Verily as for these feet, some of them are from others. 1403

—*Agreed.*

7. **Amr-b-Shuaib** from his father from his grand father reported that a man got up and said: O Ms. of Allah: Verily so and so is my son. I had illicit intercourse with his mother in the Days of Ignorace. Then the Messenger of Allah said: There is no acknowledgement in Islam. The affairs of the Days of Ignorance have gone. The child is for the bed, and for the fornicator there is stoning to death. 1404 — *Abu Daud.*

8. **Amr-b-Shuaib** reported from his father from his grand

منه * (متفق عليه)

عن عائشة قالت دخل علي رسول الله صلعم ذات يوم و هو مسرور فقال اى عائشة ألم تري ان مجززا المدلجي دخل فلما راى اسامة و زيدا و عليهما قطيفة قد غطيا رؤسهما و بدت اقدامهما فقال ان هذه الاقدام بعضها من بعض - (متفق عليه)

عن عمرو بن شعيب عن ابيه عن جده قال قام رجل فقال يارسول الله ان فلانا ابني عاهرت بامه في الجاهلية فقال رسول الله صلعم لا دعوة في الاسلام ذهب امر الجاهلية الولد للفراش و للعاهر الحجر * (ابوداود)

عن عمرو بن شعيب عن ابيه عن

1403. The last sentence means that there is relationship of father and son between the two. Zaid was a freed slave of the Prophet. Osamah was his son. He was very black while his father Zaid was very beautiful. Zaid had a slave-girl who was called Ayman. A hypocrite ascribed that Osamah is son of Ayman by Zaid.

1404. The child is for the bed signifies either that the child in marriage wed-lock is legitimate or that the unclaimed child is for the mother.

father that the Messenger of Allah gave decision about every child that is ascribed to its father after his death and that is claimed for him, and his heirs claim it. He gave decision that he who is born of a slave-girl over which his father had ownership on the day he cohabited with her, is attached to one for whom he is ascribed ; and there is for him nothing from what has been partitioned before him from the heritage. And whatever heritage has devolved on you which has not been partitioned, there is for him its share. And he will have nothing if his father to whom his relationship is ascribed denies him. If he is born of a slave-girl whom he does not possess, or of a free woman with whom he had illicit intercourse, relationship cannot be ascribed, nor can he inherit though relationship is ascribed to him, even if he himself acknowledges him. He is the child of adultery whether by a free woman or by a slave-girl.

جده ان النبي صلعم قضى ان كل مستلحق استلحق بعد ابيه الذي يدعى له ادعاه ورثته فقضى ان من كان من امة يملكها يوم اصابها فقد لحق بمن استلحقه وليس له مما قسم قبله من الميراث شيء وما ادرك من ميراث لم يقسم فله نصيبه ولا يلحق اذا كان ابوه الذي يدعى له انكره فان كان من امة لم يملكها او من حرة عاهر بها فانه لا يلحق ولا يرث وان كان الذي يدعى له هو الذي ادعاه فهو ولد زنية من حرة كان او امة *

(ابوداود)

SECTION 2

1405. Majority

According to the general principles of Islamic law, a boy attains maturity at the first appearance of *Ihtilam* (ejaculation of semen),

and a girl attains puberty at the appearance of the menstrual blood or Ihtilam. If these things do not appear in a boy or a girl, he or she shall be presumbed to have attained majority at the completion of the 15th year. It is generally supposed that *Ihtilam* can not occur below the age of 12 years in case of a boy and 9 years in case of a girl. It appears from the following verse that Islam gives a separate age in some circumstances for management of properties. The Quran says: And test the orphans until they attain puberty. Then if you find in them intellect, make over to them their property—4:6Q. And do not give away your property which Allah has made a support to the weak of understanding—4:5Q. Thus *Bulug* is sufficient for purposes other than for management of properties, while in the latter case, *Rushd* (or dawn of sufficient intellect) is necessary. This principle has been recognised by the British Indian law.

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9. **Ibn Omar** reported: I appeared to the Ms. of Allah in the year of Uhud while I was a boy of 14 years. He turned me back. Afterwards I appeared before the Prophet in the year of the Trench, while I was a boy of 15 years. Then he gave me permission. Omar-b-Abdul Aziz said: This (age) is the distinction between the warriors and the young. —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ عُرِضْتُ عَلَى رَسُولِ اللّٰهِ صلعم عَامَ أُحُدٍ وَ أَنَا ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً فَرَدَّنِي ثُمَّ عُرِضْتُ عَلَيْهِ عَامَ الْخَنْدَقِ وَ أَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً فَأَجَازَنِي فَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ هٰذَا فَرَقَ بَيْنَ الْمُقَاتِلَةِ وَ الذُّرِّيَّةِ * (مُتَّفَقٌ عَلَيْهِ)

SECTION 3

1406. Guardianship of person and property of a minor.

(a) Guardian of the person of a minor. It appears from the verse 6:4 quoted in the article in the previous section that a guardian of a minor's property is necessary till he reaches the age of intellect. It goes without saying that a guardian of the person of a minor is also necessary. According to Islam, there is the following in order of preference for the guardianship of a minor boy up to seven years

of age and of a girl up to puberty :— (1) Mother, (2) mother's mother, how high soever, (3) father's mother, h. h. s., (4) full sister, (5) uterine sister, (6) consanguine sister, (7) full sister's daughter, (8) uterine sister's daughter, (9) consanguine sister's daughter, (10) maternal aunts, (11) paternal aunts, (12) father, (13) father's father h. h. s. (14) full brother, (15) consanguine brother, (16) full brother's son, (17) consanguine brother's son, (18) full paternal uncle, (19) consanguine paternal uncle, (20) full paternal uncle's son, (21) consanguine paternal uncle's son. All females lose the right of custody if they marry a male not related to the child within the prohibited degrees or otherwise wicked. The right of guardianship above the age of seven years in case of a boy and puberty in case of a girl falls in the order enumerated from number (12) above.

(b) **Guardianship of the property of a minor.** The following persons are legal guardians of a minor's property in order of preference :—(1) Father, (2) father's executor or nominee, (3) father's father, (4) father's father's executor or nominee. In default of the above, a guardian is appointed by the court from the persons enumerated from number (14) above.

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10. **Bara'a-b-A'jeb** reported that the Prophet entered into a treaty on the Day of Hudaibiyyah on three conditions—on condition that if anyone of the polytheists came to him, he would return him to them, and if anyone of the Muslims went to them, they would not return him ; on condition that he would enter it in the following year and stay there for three days. When he came to it (Mecca) and the fixed time elapsed, he came out. The daughters of Hamjah followed him proclaiming : O uncle, O

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ صَالَحَ النَّبِيُّ صلعم يَوْمَ الْحُدَيْبِيَةِ عَلَى ثَلٰثَةِ اَشْيَاءَ عَلَى اَنَّ مَنْ اَتَاهُ مِنَ الْمُشْرِكِيْنَ رَدَّهُ اِلَيْهِمْ وَمَنْ اَتَاهُمْ مِنَ الْمُسْلِمِيْنَ لَمْ يَرُدُّوْهُ وَعَلَى اَنْ يَدْخُلَهَا مِنْ قَابِلٍ وَيُقِيْمَ بِهَا ثَلٰثَةَ اَيَّامٍ فَلَمَّا دَخَلَهَا وَمَضَى الْاَجَلُ خَرَجَ فَتَبِعَتْهُ ابْنَةُ حَمْزَةَ تُنَادِيْ يَا عَمِّ يَا عَمِّ

uncle. Ali overtook her and caught her by her hand. Ali, Zaid and Ja'far began to quarrel about her. Ali said: I have taken her as she is the daughter of my uncle. Ja'far said: She is daughter of my uncle and her mother s sister is my wife. Zaid said: She is daughter of my brother. The Prophet handed her over to her mother's sister and said: Mother's sister is in the place of a mother. He then told Ali: You are of me and I am of you. He said to Ja'far: My appearance and character resemble with those of yours. And he said to Zaid: You are our brother and our master. —*Agreed.*

فَتَنَاوَلَهَا عَلِيٌّ فَأَخَذَ بِيَدِهَا فَاخْتَصَمَ فِيهَا عَلِيٌّ وَ زَيْدٌ وَ جَعْفَرٌ فَقَالَ عَلِيٌّ أَنَا أَخَذْتُهَا وَ هِيَ بِنْتُ عَمِّي وَ قَالَ جَعْفَرٌ بِنْتُ عَمِّي وَ خَالَتُهَا تَحْتِي وَ قَالَ زَيْدٌ بِنْتُ أَخِي فَقَضَى بِهَا النَّبِيُّ صلعم لِخَالَتِهَا وَقَالَ الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ وَ قَالَ لِعَلِيٍّ أَنْتَ مِنِّي وَ أَنَا مِنْكَ وَ قَالَ لِجَعْفَرٍ أَشْبَهْتَ خَلْقِي وَ خُلُقِي وَ قَالَ لِزَيْدٍ أَنْتَ أَخُونَا وَ مَوْلَانَا۔ (مُتَّفَقٌ عَلَيْهِ)

11. **Amr-b-Shuaib** reported from his father from his grandfather that a woman asked: O Ms. of Allah, my belly was a resting place of this son of mine, my breast a drinking place for him, and my lap a soothing place for him, but his father divorced me and wishes to snatch him away from me. The Messenger of Allah said: You have got better right to take him till you are not remarried. 1408 —*Ahmad, Abu Daud.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ امْرَأَةً قَالَتْ يَا رَسُولَ اللّٰهِ إِنَّ ابْنِي هٰذَا كَانَ بَطْنِي لَهُ وِعَاءً وَ ثَدْيِي لَهُ سِقَاءً وَحِجْرِي لَهُ حِوَاءً وَ إِنَّ أَبَاهُ طَلَّقَنِي وَ أَرَادَ أَنْ يَنْزِعَهُ مِنِّي فَقَالَ رَسُولُ اللّٰهِ صلعم أَنْتِ أَحَقُّ بِهِ مَالَمْ تَنْكِحِي* (أحمد و ابوداود)

1407. Hazrat Hamzah was uncle and foster brother of the Prophet. Hazrat Ja'far was brother of Ali and Zaid-b-Sabet was a freed slave of the Prophet. Everybody wanted to maintain the daughter of Hamzah She was given to her mother's sister. It appears also from this that the Holy Prophet tried to please everyone by some descriptions or other. It is also seen that the slaves were treated by the Prophet not only as brothers but sometimes as masters.

1408. If a widow is married to a man outside the prohibited degrees, her guardianship

12. **Abu Hurairah** reported that the Ms. of Allah gave option to a boy (to choose) between his father and mother. 1403

—*Tirmizi.*

13. **Same** reported that a woman came to the Prophet and said: Verily my husband intends to go away with my son while he gave me water to drink and gave me benefit. The Prophet said: This is your father and this is your mother. Take the hand of any of them which you like. He took the hand of his mother and so she went away with him.

—*Abu Daud, Nisai, Darimi.*

14. **Hilal-b-Osamah** reported: While I was sitting with Abu Hurairah a Persian lady came to him, with a son while her husband divorced her and both claimed him. She then spoke in Persian to him saying: O Abu Hurairah, my husband intends to go away with my son. Abu Hurairah said: Caste lottery about him. He spoke with her about it. Her husband then came and

عَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم خَيَّرَ غُلَامًا بَيْنَ اَبِيْهِ وَاُمِّهٖ - (اَلتِّرْمِذِيُّ)

عَنْهُ قَالَ جَاءَتْ اِمْرَاَةٌ اِلٰى رَسُوْلِ اللّٰهِ صلعم فَقَالَتْ اِنَّ زَوْجِي يُرِيْدُ اَنْ يَذْهَبَ بِابْنِي وَقَدْ سَقَانِي وَنَفَعَنِي فَقَالَ النَّبِيُّ صلعم هٰذَا اَبُوْكَ وَهٰذِهٖ اُمُّكَ فَخُذْ بِيَدِ اَيِّهِمَا شِئْتَ فَاَخَذَ بِيَدِ اُمِّهٖ فَانْطَلَقَتْ بِهٖ * (اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ)

عَنْ هِلَالِ بْنِ اُسَامَةَ قَالَ بَيْنَمَا اَنَا جَالِسٌ مَعَ اَبِي هُرَيْرَةَ جَاءَتْهُ اِمْرَاَةٌ فَارِسِيَّةٌ مَعَهَا ابْنٌ لَهَا وَقَدْ طَلَّقَهَا زَوْجُهَا فَادَّعَيَاهُ فَرَطَنَتْ لَهٗ تَقُوْلُ يَا اَبَا هُرَيْرَةَ زَوْجِي يُرِيْدُ اَنْ يَذْهَبَ بِابْنِي فَقَالَ اَبُوْ هُرَيْرَةَ اسْتَهِمَا عَلَيْهِ رَطَنَ لَهَا بِذٰلِكَ فَجَاءَ زَوْجُهَا وَقَالَ مَنْ يُحَاقِّنِي فِي ابْنِي

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of her minor issue by her former husband ceases; and if the second husband is within the prohibited degree of the issue, the right of guardianship continues in the widow even after marriage.

1403. This is a boy who attained maturity. He was therefore asked to choose either of the two-father or mother. According to Imams Abu Hanifa and Shafeyi, the child has got no option, but according to others he has got option.

said: Who disputes with me about my son? Abu Hurairah said: O Allah, verily I don't say this, except that I was sitting with the Prophet. Then a woman came to him and said: O Ms. of Allah, verily my husband wishes to go away with my son, while he did me some service, and gave me drink from the well of Abu Enabah. (And according to Nisai: From sweet water). Then the Prophet said: Cast lots about him. Her husband said: Who is here to dispute with me about my son? Then the Ms. of Allah said: This is your father, and this is your mother. Take the hand of either of them whom you like. Afterwards he caught the hand of his mother. —*Abu Daud, Nisai, Darimi.*

فَقَالَ اَبُو هُرَيْرَةَ اَللّٰهُمَّ اِنِّي لَا اَقُوْلُ هٰذَا اِلَّا اَنِّي كُنْتُ قَاعِدًا مَعَ رَسُوْلِ اللّٰهِ صلعم فَاَتَتْهُ امْرَاَةٌ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اِنَّ زَوْجِي يُرِيْدُ اَنْ يَّذْهَبَ بِاِبْنِي وَقَدْ نَفَعَنِي وَسَقَانِي مِنْ بِئْرِ اَبِي عِنَبَةَ وَعِنْدَ النَّسَائِيِّ مِنْ عَذْبِ الْمَاءِ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اَسْتَهِمَا عَلَيْهِ فَقَالَ زَوْجُهَا مَنْ يُّحَاقُّنِي فِي وَلَدِي فَقَالَ رَسُوْلُ اللّٰهِ صلعم هٰذَا اَبُوْكَ وَهٰذِهِ اُمُّكَ فَخُذْ بِيَدِ اَيِّهِمَا شِئْتَ فَاَخَذَ بِيَدِ اُمِّهِ *

(اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ)

CHAPTER XXIX

SECTION 1

1410. This World and the Next World*

(a) **What is the significance of this World?** This world means in this article the life in this world, and the next world means the life in the next world. The life will exist even though the body is separated by death. It will reap the fruits of actions it did in this world, either punishment or reward as it did evil or good in this world's life. In the next world, there will be no place for sin and

evil-doing ; while in this world there are two things—either leading a life of virtue or sin. Therefore this world consists of a portion of the nature of the next world. He who leads a next-wordly life by living in this world is a true man. He who takes the side of this world is doomed to eternal perdition in the next world. It follows therefore that this world can be converted by every man unto the nature of the next world if he remembers the Almighty God always in this world. Such a man cannot be called a wordly man thugh he lives in this world. The great mystic Persian poet gave the best explanation of this world. He says "What is world ? It is to remain forgetful of God. Wealth, wife and children are not world." In other words, if somebody living in the midst of his wives, properties and children does not forget God, but if what he does, he does to please God or in obedience to His order and the order of His Prophet, he cannot be called a wordly man ; on the other hand, if religious acts, such as prayer, pilgrimage, fasting etc., are performed with complete forgetfulness of God and with intent to gain things of this world by capturing the imagination of the people, he may be properly called a truly wordly man. This is the true significance of *Dunya* (world). Such a wordly man does everything with complete forgetfulness of the next world, the ultimate object of men. What are the things of this world which can possibly divert our attention and efforts from the remembrance of Allah ? The Quran gives us a short list : The love of desires of women and sons and hoarded treasures of gold and silver and well-bred horses, cattle and tilth, is adorned for men. These are the commodities of this world, and Allah is He with whom is the good goal of life—3:13Q. In another verse, it has been repeated : Know that this world's life is only sport and play and adornment and boasting among yourselves and a vying in the multiplication of wealth and children—57:20Q. It appears from the above verses that *Dunya* is nothing but to be completely engrossed in these things without remembering the Almighty.

*This subject has been brought here as we are proceeding from the wordly things towards things of another life in the next world. This section has been devoted to transitory nature of this wordly abode and the everlasting life of the hereafter. Then will follow the events before and after death.

(b) **What is this world in comparison with the next world?** The Holy Prophet answered it: Had the world been to Allah equivalent to the value of the wing of a gnat, He would not have given a sip of drink therefrom to a polytheist—2:10. This world's life is very short, say 80 years. An active life is still less. The life of the next world is eternal and everlasting, say 10000000000000000000 years. Therefore the life of this world is nothing in comparison with the eternal life of the next world. If for bad actions of these 80 years, one is to suffer for millions and millions of years, it will be the most unfortunate thing. Take an example. A man was extremely thirsty in a hot climate and took ice to quench his thirst. Just at that moment, another man came there and wanted the ice in lieu of an equal weight of gold. He took the permanent thing gold in place of ice which is of a very short duration. He suffered of thirst, but still preferred what is durable. Thus the real wise man is he who suffers in this world for a short while to have the everlasting rewards of the hereafter. Prophets, innumerable in number, were sent to warn the people of the transitory nature of this world and eternity of the hereafter. But still the people were heedless of these warnings. The majority of them rejected the happiness of the millions and millions of years to the preference of the happiness of 80 years. They have taken earth in place of gold. They have preferred this very short life to the eternal life in the next. What then do we find in the Quran about the nature of these two worlds?

Say: The provision of this life is short, and the hereafter is better for him who fears God—4:77Q. The world, the whole of it, is a commodity—1:39. The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house, and certainly the frailest of the houses is the spider's house. Had they but known!—29:41Q. Are you content with this world's life and not with the hereafter? But the provision of this world's life compared with the hereafter is but insignificant—9:38Q. And the life of this world is nothing but a sport and a play; and as for the next world, that is certainly a life; had they but known it!—29:64Q. The likeness of this world's life is only like water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly therby,

until when the earth puts on its fineries and it becomes adorned and its people think that they have power over it, Our command comes to it by night or by day, render it as reaped seed produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect—10:24Q. Allah therefore calls you to the alode of peace—10:25Q. There is for you in the earth an abode for rest and a provision for a time—7:24Q.

(c) **Love of this world is the root of all sins.** The Holy Prophet declared: The love of the world is the root of all sins (28:409w). As this world is nothing in comparison with the next world, love of this world signifies ignorance and lack of wisdom, while those who sell this world for the next are really learned and wise. To love the world is to love the Hell-fire that destroys or to love a bad woman who can easily turn round and kill the lover. It's no use to practice virtue with a deep attachment for this world. It is just like driving away the sparrows from a tree to avoid noise. If the sparrows are once driven away, they will again come to the tree. Thus the noise will not stop. If the tree is however cut at its root, the sparrows will never come again. Similarly if the tree of love of this world is cut from the soil of mind, virtues may thrive peacefully. Love of this world and love for the next world are inconsistent things. Two cannot live together in one mind just as darkness and light or water and fire cannot live together. It follows therefore that one who wishes to have the next world must renounce love and attachment of this world, and one who wishes to have this world, must renounce the hereafter. Which is then preferable to be given up? Surely it is the short-lived life of this world always full of troubles and agonies. Hear what the Quran says: Whoever desire this worlds life and its fineries, We will pay them in full their deeds therein, and they shall not be made to suffer loss in respect of them. These are they for whom there is nothing but fire in the hereafter, and what they wrought in it shall go for nothing, and vain is what they do—11:15Q. Whoever desires the gain of the hereafter, We will give him more of that gain; and whoever desires the gain of this world, We give him of it, and in the hereafter he has no portion—42:20Q. The Holy Prophet said: Whoso loves his world injures his

hereafter ; and whoso loves his hereafter, injures his world. So prefer what will last for ever to what will perish—29:398w. The natural tendency of common men is to love this world i.e. what he gets in cash. The Quran asserts this fact : Nay, but you love the present life and neglect the hereafter—75:20Q. But there are men who sell the comforts of this short span of life for those of the eternal life. The Quran says : Surely Allah has purchased from the believers their persons and their properties in exchange of Paradise for them ; they will fight in the way of Allah , so they kill and are killed, a promise which is binding on Him in the Torah, the Gospel and the Quran, and who is more faithful to his promise than Allah ? Rejoice therefore with the sale which you have made, and that is the mighty achievement—9: 111Q. God gives happiness in the future abode to those who are not proud, and are humble. The Quran says : As for the future abode, We assign it to those who have no desire to exalt themselves in the earth or to make mischief—28:83Q.

(d) **Some sayings and examples of dedicated lives. Jesus Christ said :** The world and the hereafter are enemies to each other. However much you please the one, you thereby displease the other. The two cannot live together as water and fire cannot. Jesus had no house in the world to live in and did not marry. *Prophet Noah* lived for about 1000 years. Still he said : The world is a hut having two doors ; through one, the people come in and though another they go out. The great saint *Hasan Basri* said : There is none in the world who will not repent for either of these three things at the time of his death : He could not enjoy what he earned, his hopes and aspirations remained unfulfilled, he could not do sufficient virtuous acts for the next world. *Imam Gazzali* said : A true wordly man shall have four things in mind : Everlasting grief, continuous engagements, constant wants and unlimited hopes. The *Prophet* said : My relation with this world is nothing except like that of a rider who wants rest under a tree, then takes rest and leaves it —29:18. The true wise man is he who takes leave of the world before the world takes leave of him. The mad man is he who wishes to find leisure for divine worship after settlement of wordly

affairs. The Prophet said : Die before your death. The Quran gives us a warning by saying : Those who take their religion for an idle sport and a play, this world's life deceives them, so to-day We shall forget them as they forgot the meeting of this day of theirs and as they denied Our communications—7:51Q. The Quran gives us therefore the following instructions : And do not prolong your eyes towards what We have provided of different kinds of them, of the splendour of this world's life that We may thereby try them thereabout, and the provision of your Lord is better and more abiding.—20:131. Here we have been prohibited to prolong our eyes towards the riches and comforts of others in exchange of the next world ? Once the people went to gift a house to Jesus Christ. He gave permission to build a house for him on water. They expressed wonder at this. Then he said : Thus it is impossible to love God with attachment of the world in heart. The saint Fazil said : I don't wonder at him who constructs a building and sometime after dies, but I wonder more at those who do not take lessons from this.

In accordance with the teachings of the Holy Prophet, his followers turned so many saints and hermits and led lives of extremely simple character. Hazrat Omar was the Caliph of Islamic Commonwealth that extended his rule in his time over the Persian, Byzatium and Egyptian Empires in addition to the Peninsula of Arabia. Many a time, he went without food and cloth, because he could not earn them with his own labour owing to his constant engagement in Estate affairs. On being asked by his daughter Hafsa to lead a more comfortable life, he replied : "How shall I be able to reach my two predecessors (Prophet and Abu Bakr) if I do not follow their foolsteps. Prophet John used to wear coarse gunny bags all throughout his life. Once he put on a fine cloth being requested by his mother. At once the revelation came : O John ! hast thou renounced Me and adopted the world ? Whereupon he threw off the cloth and put on the gunny bag. The Tazkiratul Aulia gave a graphic descriptions of many saints that renounced the world and adopted the next world as their goal of life. The life of Wais Qarni is also a fine illustration. He lead a life in this world that is proverbial for its simplicity and attachment for the Prophet.

1. **Mustaored b-Shaddad** reported: I heard the Messenger of Allah say: By Allah, what is this world in comparison with the next world except (like) the parable that some one of you puts his finger in sea, and then let him look what it returns with. 1411

—*Muslim.*

عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ وَ اللّٰهِ مَا الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا مِثْلُ مَا يَجْعَلُ اَحَدُكُمْ اِصْبَعَهُ فِي الْيَمِّ فَلْيَنْظُرْ بِمَا يَرْجِعُ *

(مُسْلِمٌ)

2. **Abu Hurairah** reported that the Messenger of Allah said: Undone is the owner of dinars, the owner of dirhams and the owner of clothes. If he is given, he becomes pleased; and if he is not given, he becomes displeased, sorry and miserable; and when he is pricked with a thorn, it is not taken out. Happy is the man who takes hold of the rein of his horse in the way of Allah; his head is dishevelled, and his feet are dust—laden. If he remains on guard he remains on guard; and if he remains in charge of water, he remains in charge of water. If he seeks permission, he is not given permission; and if he intercedes, his intercession is not accepted. —*Bukhari.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم تَعِسَ عَبْدُ الدِّيْنَارِ وَ عَبْدُ الدِّرْهَمِ وَ عَبْدُ الْخَمِيْصَةِ اِنْ اُعْطِيَ رَضِيَ وَ اِنْ لَمْ يُعْطَ سَخِطَ وَ تَعِسَ وَ انْتَكَسَ وَ اِذَا شِيْكَ فَلَا انْتَقَشَ طُوْبٰى لِعَبْدٍ اٰخِذٍ بِعِنَانِ فَرَسِهٖ فِيْ سَبِيْلِ اللّٰهِ اَشْعَثَ رَاْسُهٗ مُغْبَرَّةٍ قَدَمَاهُ اِنْ كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ وَ اِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ اِنِ اسْتَاْذَنَ لَمْ يُؤْذَنْ وَ اِنْ شَفَعَ لَمْ يُشَفَّعْ *

(اَلْبُخَارِيُّ)

3. **Abu Sayeed al-Khodri** reported that the Messenger of Allah

عَنْ اَبِي سَعِيْدِنِ الْخُدْرِيِّ اَنَّ رَسُولَ

1411. A finger comes with nothing from water. Therefore a man engrossed in this world being forgetful of the next world will find nothing useful for him in the next world. The wordly comforts are transient and short-lived.

said: Of what I fear for you after me, there is that which will be held out to you out of the grandeures of this world and its fineries. A man enquired: O Apostle of Allah, does wealth bring evil? Then he remained silent till we thought that he would receive revelation. He (narrator) said: He cleared off his sweat and said: Where is the questioner?— as if he praised him. He said: Wealth does not bring evil. Whatever the field grows, nothing goes in vain, and it does not draw near but those that eat the greens. They eat till their waists grow fat. They remain in sun-shine, and so they pass urine and stools and then return and eat (grass). Verily this property is green, sweet. Whoso acquires it lawfully and places (spends) it lawfully, how excellent is his labour. And whoso acquires it unlawfully is like one who eats and is not satisfied, and it will be a witness against him on the Resurrection Day. 1412

—*Agreed.*

اللّٰهِ صلعم قَالَ اِنَّ مِمَّا اَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَ زِيْنَتِهَا فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَوَ يَاْتِي الْخَيْرُ بِالشَّرِّ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ يُنْزَلُ عَلَيْهِ قَالَ فَمَسَحَ عَنْهُ الرُّحَضَاءَ وَ قَالَ اَيْنَ السَّائِلُ وَ كَاَنَّهٗ حَمِدَهٗ فَقَالَ اِنَّهٗ لَا يَاْتِي الْخَيْرُ بِالشَّرِّ وَ اِنَّ مِمَّا يُنْبِتُ الرَّبِيْعُ مَا يَقْتُلُ حَبَطًا اَوْ يُلِمُّ اِلَّا اٰكِلَةَ الْخَضِرِ اَكَلَتْ حَتّٰى اِمْتَدَّتْ خَاصِرَتَاهَا اِسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فَثَلَطَتْ وَ بَالَتْ ثُمَّ عَادَتْ فَاَكَلَتْ وَ اِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ فَمَنْ اَخَذَهٗ بِحَقِّهٖ وَ وَضَعَهٗ فِيْ حَقِّهٖ فَنِعْمَ الْمَعُوْنَةُ هُوَ وَ مَنْ اَخَذَهٗ بِغَيْرِ حَقِّهٖ كَانَ كَالَّذِيْ يَاْكُلُ وَلَا يَشْبَعُ وَ يَكُوْنُ شَهِيْدًا عَلَيْهِ يَوْمَ الْقِيٰمَةِ * (مُتَّفَقٌ عَلَيْهِ)

1412. Cattles take grass as they find it without discrimination of right or wrong. So men enjoy properties of men without any discrimination whether they are lawful or unlawful. As cattle eat grass profusely and then catch disorder of bowels, so men enjoy God's gifts of nature without having the least regard for needs and requirments and thus they fall preys to various diseases. As too much food destroys the system, so also too much love for fineries of this world destroys the spiritual progress.

4. **Amr-b-Auf** reported that the Apostle of Allah said: By Allah, it is not poverty that I fear for you, but I fear for you lest this earth should spread for you, as it was spread for those who were before you, so that you should covet for it as they coveted for it, and it will destroy you as it destroyed them. —*Agreed.*

عَنْ عَمْرِو بْنِ عَوْفٍ قَالَ قَالَ رَسُولُ اللهِ صلعم فَوَاللهِ لَا الْفَقْرَ أَخْشَى عَلَيْكُمْ وَلٰكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكُكُمْ كَمَا أَهْلَكَتْهُمْ * (مُتَّفَقٌ عَلَيْهِ)

5. **Abu Hurairah** reported that the Apostle of Allah prayed: O Allah! make the provision of the family of Muhammad a bare meal. (In a narration: just sufficient). *Agreed.*

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صلعم قَالَ اَللّٰهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا وَفِي رِوَايَةٍ كَفَافًا * (مُتَّفَقٌ عَلَيْهِ)

6. **Anas** reported that the Apostle of Allah said: Three things follow the bier. Two of them return and one remains with him (deceased). His family members, his property and his actions follow him. His family members and his property return, and his actions remain for ever. —*Agreed.*

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللهِ صلعم يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ * (مُتَّفَقٌ عَلَيْهِ)

7. **Mutarref** reported from his father who said: I came to the Prophet while he was reading: Abundance destroyed you all (102Q). He said: The son of Adam says: My property, my property. He said: O son of Adam, hast thou got but what thou hast eaten and then it has gone, or what thou hast put on and

عَنْ مُطَرِّفٍ عَنْ أَبِيهِ قَالَ أَتَيْتُ النَّبِيَّ صلعم وَهُوَ يَقْرَأُ أَلْهٰكُمُ التَّكَاثُرُ قَالَ يَقُولُ ابْنُ آدَمَ مَالِي مَالِي قَالَ وَهَلْ لَكَ يَا ابْنَ آدَمَ إِلَّا مَا أَكَلْتَ

then it has grown old, or what thou hast given in charity and then it has vanished? —*Muslim.*

8. **Amr-b-Maimun al-Aodi** reported that the Apostle of Allah said to a man while he was admonishing him: Value five things before five—thy youth before thy old age, thy health before thy illness, thy richness before thy poverty, thy leisure before thy occupation and thy life before thy death. —*Tirmizi* (*Defective*).

9. **Abu Hurairah** reported that the Apostle of Allah said: Nobody among you awaits but for destroying riches, or for forgetful poverty, or for fatal illness, or for decaying old age, or for coming death, or for Dajjal (Dajjal is an absent evil which awaits), or for the Hour, and the Hour is more fearful and bitter.[1413] —*Tirmizi, Nisai.*

10. **Sahl-b-Sa'ad** reported that the Apostle of Allah said:

فَأَفْنَيْتَ أَوْ لَبِسْتَ فَأَبْلَيْتَ أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ * (مُسْلِمٌ)

عَنْ عَمْرِو بْنِ مَيْمُونِ نِ الْأَوْدِيِّ قَالَ قَالَ رَسُولُ اللهِ صلعم لِرَجُلٍ وَهُوَ يَعِظُهُ اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَغِنَاكَ قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ * التِّرْمِذِيُّ (مُرْسَلًا)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ مَا يَنْتَظِرُ أَحَدُكُمْ إِلَّا غِنًى مُطْغِيًا أَوْ فَقْرًا مُنْسِيًا أَوْ مَرَضًا مُفْسِدًا أَوْ هَرَمًا مُفْنِدًا أَوْ مَوْتًا مُجْهِزًا أَوِ الدَّجَّالَ فَالدَّجَّالُ شَرُّ غَائِبٍ يُنْتَظَرُ أَوِ السَّاعَةَ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ - (التِّرْمِذِيُّ وَالنَّسَائِيُّ)

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ

1413. The meaning is that the people do not prize their leisure as the most valuable. They are always discontent with their present conditions. They wait for better things in future. They should however remember that the future may bring greater mishaps and misfortunes. It may bring untold riches which mislead men, or pressing poverty which makes one forgetful of his duties towards God and duties towards men, or illness which may take him to the grave or leave him unfit for work. The slogan of men should therefore be: Work and work in the living present with God overhead and heart within.

Had the world been to Allah equivalent to the value of the wing of a grant, He would not have given a sip of drink therefrom to a polytheist. 14 4

—*Ahmad, Tirmizi, Ibn Majah.*

11. **Ibn Mas'ud** reported that the Apostle of Allah said : Don't acquire perishable things so that you may be greedy for this world. —*Tirmizi.*

12. **Ka'ab-b-Malek** reported from his father who said : No two hungry wolves sent in the midst of a flock are more greedy for them than the greed of a man for property and fame for his piety. 1415

—*Tirmizi, Darimi.*

13. **Anas** reported that the Apostle of Allah said : All expenses are in the way of Allah except for building. There's no good in it. 1416

—*Tirmizi (Rare).*

14. **Anas** reported that the Apostle of Allah came out one day and we were with him. He saw a lofty dome. So he asked : Whose is this ? His companions replied : This is for so

لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللّٰهِ صلعم
جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةً -
(اَحْمَدُ وَ التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللّٰهِ
صلعم لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوا فِي الدُّنْيَا -
(اَلتِّرْمِذِيُّ)

عَنْ كَعْبِ بْنِ مَالِكٍ عَنْ اَبِيهِ
قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَا ذِئْبَانِ
جَائِعَانِ اُرْسِلَا فِي غَنَمٍ بِاَفْسَدَ لَهَا مِنْ
حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ *
(اَلتِّرْمِذِيُّ وَ الدَّارِمِيُّ)

عَنْ اَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم
اَلنَّفَقَةُ كُلُّهَا فِي سَبِيلِ اللّٰهِ اِلَّا الْبِنَاءَ
فَلَا خَيْرَ فِيهِ * اَلتِّرْمِذِيُّ (غَرِيبٌ)

عَنْ اَنَسٍ اَنَّ رَسُولَ اللّٰهِ صلعم خَرَجَ
يَوْمًا وَنَحْنُ مَعَهُ فَرَاٰى قُبَّةً مُشْرِفَةً فَقَالَ
مَا هٰذِهِ قَالَ اَصْحَابُهُ هٰذِهِ لِفُلَانٍ رَجُلٍ مِنَ

1414. This world has got no value in comparision with the next world which will be everlasting. For this reason, Allah gives abundant wealth and health to those who are polytheists and sinners. They will have no share in the eternal world in future.

1415. It means that greed for wealth and greed for fame destroy a man just as two hungry wolves destroy a flock of sheep.

1416. This discourages the construction of big and palatial buildings What is a bare necessity has not been prohibited. See the next tradition.

and so of the Ansars. He remained silent and bore it to himself; till when its owner came and saluted him in the midst of men, he turned away from him several times, till the man perceived his anger there about and his displeasure therein. This appeared too troublesome to his companions. He said: By Allah, I don't certainly disobey the Messenger of Allah. They said: He (Prophet) came out and saw your dome. Then the man returned to his dome and pulled it down till he levelled it down to the ground. One day the Prophet came out and did not find it. He asked: What was done with the dome? They said: It's owner complained to us about your displeasure. We informed him, and so he destroyed it. Then he said: Verily every building will be a cause of punishment to its owner except that, except that, that is except that which is a bare necessity. —*Abu Daud.*

15. **Abu Hashem b-Utbah** reported: The Apostle of Allah gave me admonition. He said: Verily it will suffice you for all properties: A servant and a conveyance in the way of Allah.

—*Ahmad, Tirmizi, Nisai, Ibn Majah.*

الْأَنْصَارِ فَسَكَتَ وَ حَمَلَهَا فِي نَفْسِهِ حَتّٰى
لَمَّا جَاءَ صَاحِبُهَا فَسَلَّمَ عَلَيْهِ فِي النَّاسِ
فَأَعْرَضَ عَنْهُ صَنَعَ ذٰلِكَ مِرَارًا حَتّٰى عَرَفَ
الرَّجُلُ الْغَضَبَ فِيهِ وَالْإِعْرَاضَ عَنْهُ فَشَكَى
ذٰلِكَ إِلٰى أَصْحَابِهِ وَ قَالَ وَاللّٰهِ إِنِّي
لَأُنْكِرُ رَسُولَ اللّٰهِ صلعم قَالُوا خَرَجَ فَرَأٰى
قُبَّتَكَ فَرَجَعَ الرَّجُلُ إِلٰى قُبَّتِهِ فَهَدَمَهَا
حَتّٰى سَوَّاهَا بِالْأَرْضِ فَخَرَجَ رَسُولُ اللّٰهِ صلعم
ذَاتَ يَوْمٍ فَلَمْ يَرَهَا قَالَ مَا فَعَلَتِ الْقُبَّةُ
قَالُوا شَكَى إِلَيْنَا صَاحِبُهَا إِعْرَاضَكَ
فَأَخْبَرْنَاهُ فَهَدَمَهَا فَقَالَ أَمَا إِنَّ كُلَّ بِنَاءٍ
وَبَالٌ عَلٰى صَاحِبِهِ إِلَّا مَا لَا إِلَّا مَا لَا يَعْنِي
إِلَّا مَا لَا بُدَّ مِنْهُ * (أَبُودَاوُدَ)

عَنْ أَبِي هَاشِمِ بْنِ عُتْبَةَ قَالَ عَهِدَ
إِلَيَّ رَسُولُ اللّٰهِ صلعم قَالَ إِنَّمَا يَكْفِيكَ
مِنْ جَمِيعِ الْمَالِ خَادِمٌ وَ مَرْكَبٌ فِي
سَبِيلِ اللّٰهِ * (أَحْمَدُ وَ التِّرْمِذِيُّ
وَ النَّسَائِيُّ وَ ابْنُ مَاجَةَ)

16. **Osman** reported that the Apostle of Allah said: There is no right for the son of Adam except in these things: A house to live in, a cloth to cover therewith his private parts, a slice of bread, and water. —*Tirmizi.*

عَنْ عُثْمَانَ اَنَّ النَّبِيَّ صلعم قَالَ لَيْسَ لِابْنِ اٰدَمَ حَقٌّ فِي سِوٰى هٰذِهِ الْخِصَالِ بَيْتٌ يَسْكُنُهُ وَ ثَوْبٌ يُوَارِي بِهِ عَوْرَتَهُ وَ جِلْفُ الْخُبْزِ وَ الْمَاءِ *

(اَلتِّرْمِذِيُّ)

17. **Sahl-b-Sa'ad** reported that a man came and said: O Apostle of Allah! guide me to an action, so that when I will do it, Allah will love me and the people will alsolove me. He said: Be self-denying in this world, and then Allah will love thee; and be aloof from what is near men, and then the people will love thee. —*Tirmizi, Ibn Majah.*

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ جَاءَ رَجُلٌ فَقَالَ رَسُوْلَ اللّٰهِ دُلَّنِي عَلٰى عَمَلٍ اِذَا اَنَا عَمِلْتُهُ اَحَبَّنِيَ اللّٰهُ وَ اَحَبَّنِيَ النَّاسُ قَالَ ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللّٰهُ وَ ازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ *

(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

18. **Ibn Mas'ud** reported that the Apostle of Allah slept on a mat. He awoke and got impressions on his body. Ibn Mas'ud asked: O Messenger of Allah! would that you order us to spread (a bed) for you and to prepare it! He said: What is my connection with his world? My relation with this world is nothing except like that of a rider who wants rest under a tree and then takes rest and leaves it.

—*Ahmad, Tirmizi, Ibn Majah.*

عَنِ ابْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم نَامَ عَلٰى حَصِيْرٍ فَقَامَ وَ قَدْ اَثَّرَ فِي جِسْدِهِ فَقَالَ ابْنُ مَسْعُوْدٍ يَارَسُوْلَ اللّٰهِ لَوْ اَمَرْتَنَا اَنْ نَبْسُطَ لَكَ وَ نَعْمَلَ فَقَالَ مَالِي وَ لِلدُّنْيَا وَ مَا اَنَا وَ الدُّنْيَا اِلَّا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَ تَرَكَهَا *

(اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

19. **Abu Omamah** reported from the Prophet who said: The most enviable of my friends to me is certanly a believer who

عَنْ اَبِي اُمَامَةَ عَنِ النَّبِيِّ صلعم قَالَ اَغْبَطُ اَوْلِيَائِي عِنْدِي لَمُؤْمِنٌ

possesses small property and is meek in prayer, and who makes good his divine service and obeys Him secretly, and who mixes with men without being pointed out with fingers, and whose provision is barely sufficient, and who is patient over that and then works with his own hand ; (he said) and whose death is hastened, whose weepers are few and whose heritage is scanty.

—*Ahmad, Tirmizi, Ibn Majah.*

20. **Same** reported that the Apostle of Allah said : My Lord asked me to make for me the valley of Mecca full of gold. 'No' replied I, 'but I would like to get a meal for a day and to remain hungry for another, so that when I shall be hungry, I shall be humble to Thee and remember Thee ; and when I shall be satisfied with food, I shall praise Thee the I shall be grateful to Thee. —*Ahmad, Tirmizi.*

21. **Obaidullah-b-Mehsan** reported that the Apostle of Allah said : Whoso of you gets up at dawn, tranquil in his mind and healthy in his physique, and having food for his day, this world is as it were taken to him with all its treasures.

—*Tirmizi* (*Rare*)

22. **Meqdam-b-Ma'adi** Kareba reported : I heard the Apostle

خَفِيفُ الْحَاذِ ذُوحَظٍّ مِنَ الصَّلٰوةِ اَحْسَنَ عِبَادَةَ رَبِّهٖ وَ اَطَاعَهٗ فِي السِّرِّ وَ كَانَ غَامِضًا فِي النَّاسِ لَا يُشَارُ اِلَيْهِ بِالْاَصَابِعِ وَ كَانَ رِزْقُهٗ كَفَافًا فَصَبَرَ عَلٰى ذٰلِكَ ثُمَّ نَقَدَ بِيَدِهٖ فَقَالَ عُجِّلَتْ مَنِيَّتُهٗ قَلَّتْ بَوَاكِيهِ قَلَّ تُرَاثُهٗ -

(اَحْمَدُ وَ التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم عَرَضَ عَلَيَّ رَبِّي لِيَجْعَلَ لِي بَطْحَاءَ مَكَّةَ ذَهَبًا فَقُلْتُ لَا يَا رَبِّ وَلٰكِنْ اَشْبَعُ يَوْمًا وَ اَجُوعُ يَوْمًا فَاِذَا جِعْتُ تَضَرَّعْتُ اِلَيْكَ وَ ذَكَرْتُكَ وَ اِذَا شَبِعْتُ حَمِدْتُكَ وَ شَكَرْتُكَ * (اَحْمَدُ التِّرْمِذِيُّ)

عَنْ عُبَيْدِ اللّٰهِ بْنِ مِحْصَنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ اَصْبَحَ مِنْكُمْ اٰمِنًا فِي سِرْبِهٖ مُعَافًى فِي جَسَدِهٖ عِنْدَهٗ قُوْتُ يَوْمِهٖ فَكَاَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بِحَذَافِيرِهَا * اَلتِّرْمِذِيُّ (غَرِيبٌ)

عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ قَالَ

of Allah say: No man shall fill up his belly with obnoxious deposits. There should be victuals for belly moderate for the son of Adam, which can keep his backbone erect. If it is not possible, then one third (of belly) for food, one third for drink and one third for his breath.

—*Tirmizi, Ibn Majah.*

23. **Ibn Omar** reported that the Apostle of Allah heard a man to be belching. He said. Make your belching short, because the most hungry man on the Ressurrection Day will be one who is among them over-fed in this world. 1417 —*Tirmizi, Sharhi Sunnat.*

24. **Ka'ab-Iyaz** reported: I heard the Apostle of Allah say: Verily there is a calamity for every people, and the clamity for my people is wealth. —*Tirmizi.*

25. **Anas** reported from the Prophet who said: The son of Adam will be brought on the Resurrection Day as if he is a kid. He will be made to wait in presence of Allah and He will address him: I bestowed gifts to thee and conferred wealth to thee and showed favours on thee. What hast thou done?

سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ مَا مَلَأَ
اٰدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ بِحَسْبِ ابْنِ
اٰدَمَ اُكُلَاتٌ يُقِمْنَ صُلْبَهُ فَاِنْ كَانَ لَا مَحَالَةَ
فَثُلُثٌ طَعَامٌ وَ ثُلُثٌ شَرَابٌ وَثُلُثٌ لِنَفَسِهِ
(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنِ ابْنِ عُمَرَ اَنَّ رَسُولَ صلعم سَمِعَ
رَجُلًا يَتَجَشَّاءُ فَقَالَ اَقْصِرْ مِنْ جُشَاءِكَ
فَاِنَّ اَطْوَلَ النَّاسِ جُوعًا يَوْمَ الْقِيٰمَةِ
اَطْوَلُهُمْ شِبَعًا فِي الدُّنْيَا *
(شَرْحُ السُّنَّةِ وَ التِّرْمِذِيُّ)

عَنْ كَعْبِ بْنِ عِيَاضٍ قَالَ سَمِعْتُ
رَسُولَ اللهِ صلعم يَقُولُ اِنَّ لِكُلِّ اُمَّةٍ
فِتْنَةً وَ فِتْنَةُ اُمَّتِي الْمَالُ - (اَلتِّرْمِذِيُّ)

عَنْ اَنَسٍ عَنِ النَّبِيِّ صلعم قَالَ
يُجَاءُ بِابْنِ اٰدَمَ يَوْمَ الْقِيٰمَةِ كَاَنَّهُ بَذَجٌ
فَيُوقَفُ بَيْنَ يَدَيِ اللهِ فَيَقُولُ لَهُ
اَعْطَيْتُكَ وَخَوَّلْتُكَ وَ اَنْعَمْتُ عَلَيْكَ فَمَا

1417. The name of the man is Wahab-b-Abdulla. He was vomitting before the Prophet owing to over-eating. This shows that vomitting is generally the result of over-eating which causes injury to the system.

He will say : O Lord ! I earned it and multiplied it and left it more than what it was ; let me return, that I may take them all to Thee. He will say to him : Show me what thou hast sent in advance ? He will reply. O my Lord ! I earned it, multiplied it, and left it more than what it was. Let me return that I may take them all to Thee. But lo ! he is a man who did not send any thing good in advance. Then he will be taken to the fire. —*Tirmizi (weak)*

صنعت فيقول رب جمعته و ثمرته و تركته اكثر ما كان فارجعني اتك به كله فيقول له ارني ما قدمت فيقول رب جمعته و ثمرته و تركته اكثر ما كان فارجعني اتك به كله فاذا عبد لم يقدم خيرا فيمضى به الى النار * (الترمذي ضعيف)

26. **Abu Hurairah** reported that the Apostle of Allah said : Verily the first of what a servant will be asked on the Resurrection Day will be about (natural) gifts. He will be asked : Did I not give health to thy physique and refreshed thee with cold water ? 1418 —*Tirmizi.*

عن ابي هريرة قال قال رسول الله صلعم ان اول ما يسال العبد يوم القيمة من النعيم ان يقال له الم نصح جسمك و نروك من الماء البارد * (الترمذي)

27. **Ibn Mas'ud** reported from the Prophet who said : The foot of the son of Adam shall not move on the Resurrection Day till he is asked about seven things ; about his life, wherein he spent it ; about his youth, wherein he wasted it, about his weath, wherefrom he acquired it and for what he spent it, and

عن ابن مسعود عن النبي صلعم قال لا تزول قدم ابن ادم يوم القيامة حتى يسئل عن خمس عن عمره فيما افناه و عن شبابه فيما ابلاه و عن ما له من اين اكتسبه و فيما انفقه

1418. Cold water and health are two rare gifts. Islam therefore laid great stress for physical and spiritual health—health of body and health of mined.

about what he did in what he had knowledge.

—*Tirmizi (Rare)*

28. **Muawiah** reported that he went to see his maternal uncle Abu Hashem-b-Utbah in illness. Abu Hashem wept. He asked: O maternal uncle! what makes you weep? Is it pain that troubles you or love for this world? 'Never' replied he, 'but the Holy Prophet left for us an admonition which I have not observed or earned it'. He enquired: What is it? He said: I heard him say: Sufficient for thee for acquisition of wealth are a servant and a conveyance in the way of Allah; and surely I conceive that I have amassed wealth. —*Tirmizi, Nisai, Ibn Majah, Ahmad.*

29. **Sahl-b-Sa'ad** reported that the Apostle of Allah said: These goods are treasures, and there are keys for these treasures. So happy is a servant whom the Almighty Allah has made a key to good and a bolt for evil, and woe to a servant whom Allah has made a key to evil and bolt to good.

—*Ibn Majah.*

30. **Ali** reported: This world is going back and the next world is coming on; and for each of two, there are children.

وَمَاذَا عَمِلَ فِيمَا عَلِمَ * اَلتِّرْمِذِيُّ (غَرِيبٌ)

عَنْ مُعَاوِيَةَ اَنَّهُ دَخَلَ عَلَى خَالِهِ اَبِي هَاشِمِ بْنِ عُتْبَةَ يَعُودُهُ فَبَكَى اَبُوْ هَاشِمٍ فَقَالَ مَا يُبْكِيكَ يَا خَالِ اَوَجَعٌ يُشْزُكَ اَمْ حِرْصٌ عَلَى الدُّنْيَا قَالَ كَلَّا وَلٰكِنَّ رَسُوْلَ اللّٰهِ صلعم عَهِدَ اِلَيْنَا عَهْدًا لَمْ اٰخُذْ بِهِ قَالَ وَمَا ذٰلِكَ قَالَ سَمِعْتُهُ يَقُوْلُ اِنَّمَا يَكْفِيكَ مِنْ جَمْعِ الْمَالِ خَادِمٌ وَمَرْكَبٌ فِي سَبِيْلِ اللّٰهِ وَاِنِّي اَرَانِي قَدْ جَمَعْتُ * (اَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم قَالَ اِنَّ هٰذَا الْخَيْرَ خَزَائِنُ وَلِتِلْكَ الْخَزَائِنِ مَفَاتِيحُ فَطُوْبٰى لِعَبْدٍ جَعَلَهُ اللّٰهُ تَعَالٰى مِفْتَاحًا لِلْخَيْرِ مِغْلَاقًا لِلشَّرِّ وَوَيْلٌ لِعَبْدٍ جَعَلَهُ اللّٰهُ مِفْتَاحًا لِلشَّرِّ وَمِغْلَاقًا لِلْخَيْرِ * (اِبْنُ مَاجَةَ)

عَنْ عَلِيٍّ قَالَ اِرْتَحَلَتِ الدُّنْيَا مُدْبِرَةً وَارْتَحَلَتِ الْاٰخِرَةُ مُقْبِلَةً وَلِكُلٍّ

So be children of the next world, and be not children of this world. Verily there is action to day and no account; but there will be account to morrow and no action. 1419 —*Bukhari.*

وَاحِدَةٌ مِنْهُمَا بَنُونَ فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ وَغَدًا حِسَابٌ وَلَا عَمَلَ * (اَلْبُخَارِيُّ)

31. **Abu Hurairah** reported that the Apostle of Allah said: By One in whose hand there is my life, if you had known what I know, you would have certainly wept much and laughed little. —*Bukhari.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ أَبُو الْقَاسِمِ صلعم وَالَّذِي نَفْسِي بِيَدِهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَضَحِكْتُمْ قَلِيلًا * (اَلْبُخَارِيُّ)

32. **Ummul A'la al Ansariyyah** reported that the Apostle of Allah said: By Allah, I don't know, though I am the Apostle of Allah, what will be done with me and with you. 1420 —*Bukhari.*

عَنْ أُمِّ الْعَلَى الْأَنْصَارِيَّةِ قَالَتْ قَالَ رَسُولُ اللهِ صلعم وَاللهِ لَا أَدْرِي وَأَنَا رَسُولُ اللهِ مَا يُفْعَلُ بِي وَلَا بِكُمْ *(اَلْبُخَارِيُّ)

33. **Ma'ad** reported that the Apostle of Allah said: Verily Allah loves a servant, pure, independent, unostentatious. —*Muslim.*

عَنْ مَعْدٍ قَالَ قَالَ رَسُولُ اللهِ صلعم إِنَّ اللهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ * (مُسْلِمٌ)

34. **Jundub** reported that a Beduin Arab came and untied his conveyance. Afterwards he tied it up and entered the mosque. He prayed behind the Apostle of Allah. When he

عَنْ جُنْدُبٍ قَالَ جَاءَ أَعْرَابِيٌّ فَأَنَاخَ رَاحِلَتَهُ ثُمَّ عَقَلَهَا ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلَّى خَلْفَ رَسُولِ اللهِ صلعم فَلَمَّا سَلَّمَ أَتَى رَاحِلَتَهُ

1419. The age of the world decreases as days go by and the next world comes. So we should not waste a great deal of time for what is going, but should think of what is coming to us day after day.

1420. The Holy Prophet did not claim any supernatural powers and knowledge except what was granted to him as occasion arose. Naturally he did not claim that salvation lay in his hands. He left everything to God and His mercy. This absolute self-surrender to the Supreme Being is never found in the history of religious personalities.

returned greeting, he came to his riding anmial,· untied it and rode. He then proclaimed: O Allah! show mercy on me and Muhammad, and don't share any in the mercy on us. Then the Apostle of Allah said: Do you all say that he or his camel is misguided? Did you not hear what he said? They replied: Yes. —*Abu Daud.*

فَأَطْلَقَهَا ثُمَّ رَكِبَ ثُمَّ نَادَى اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تُشْرِكْ فِي رَحْمَتِنَا أَحَدًا فَقَالَ رَسُولُ اللَّهِ صلعم أَتَقُولُونَ هُوَ أَضَلُّ أَمْ بَعِيرُهُ أَلَمْ تَسْمَعُوا إِلَى مَا قَالَ قَالُوا بَلَى * (أَبُو دَاوُد)

35. **Anas** reported that the Apostle of Allah said: Verily Allah does not destroy a virtue of a believer. He is given (reward) for it in this world and reward for it in the hereafter. As for an unbeliever, he is given food for his virtues which he does for Allah in this world till when he is taken to the hereafter, there remains no virtue for him with which he should be rewarded. 1421 —*Muslim.*

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صلعم إِنَّ اللَّهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً يُعْطَى بِهَا فِي الدُّنْيَا وَيُجْزَى بِهَا فِي الْآخِرَةِ وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا حَتَّى إِذَا أَفْضَى إِلَى الْآخِرَةِ لَمْ تَكُنْ لَهُ حَسَنَةٌ يُجْزَى * (مُسْلِمٌ)

398w. **Abu Musa** reported that the Apostle of Allah said: Whoso loves his world injures his hereafter; and whoso loves his hereafter injures his world. So prefer what will last forever to what will perish. —*Ahmad, Baihaqi.*

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صلعم مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ فَآثِرُوا مَا يَبْقَى عَلَى مَا يَفْنَى (أَحْمَد وَالْبَيْهَقِيّ)

1421. A Muslim is rewarded both in this world and in the next for his virtues, but an unbeliever is rewarded only in this world. It is clear from this that faith in Allah and the Prophethood of Muhammad is necessary in order to be a Muslim and to get double rewards.

399w. **Abu Zarr** reported that the Apostle of Allah said : No servant has been truly devout to Allah in this world, but Allah grew wisdom in his heart, made his tongue eloquent, gave him insight into the defects of this world, its diseases and its cure and takes him out sound towards the Abode of Peace. —*Baihaqi.*

عَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا زَهِدَ عَبْدٌ فِي الدُّنْيَا اِلَّا اَنْبَتَ اللّٰهُ الْحِكْمَةَ فِيْ قَلْبِهٖ وَ اَنْطَقَ بِهَا لِسَانَهٗ وَ بَصَّرَهٗ عَيْبَ الدُّنْيَا وَ دَاءَهَا وَدَوَاءَهَا وَ اَخْرَجَهٗ مِنْهَا سَالِمًا اِلٰى دَارِالسَّلَامِ * (اَلْبَيْهَقِيُّ)

400w. **Same** reported that the Apostle of Allah said : Successful is one whose heart has been made by Allah sincere for faith, whose heart has been made sound, whose tongue truthful, whose soul well-pleased (with Him), whose constitution well-built, whose ears has been made for hearing and whose eyes for seeing. As for the ears they are scrutinizers ; and as for the eyes, they are for confirmation of what heart has guarded. He is indeed successful whose heart has been made a guard.

—*Ahmad, Baihaqi.*

عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ قَدْ اَفْلَحَ مَنْ اَخْلَصَ اللّٰهُ قَلْبَهٗ لِلْاِيْمَانِ وَ جَعَلَ قَلْبَهٗ سَلِيْمًا وَ لِسَانَهٗ صَادِقًا وَ نَفْسَهٗ مُطْمَئِنَّةً وَ خَلِيْقَتَهٗ مُسْتَقِيْمَةً وَ جَعَلَ اُذُنَهٗ مُسْتَمِعَةً وَ عَيْنَهٗ نَاظِرَةً فَاَمَّا الْاُذُنُ فَمِقْمَعٌ وَ اَمَّا الْعَيْنُ فَمُقِرَّةٌ لِمَا يُوْعِى الْقَلْبُ وَقَدْ اَفْلَحَ مَنْ جُعِلَ قَلْبُهٗ وَاعِيًا (اَحْمَدُ وَ الْبَيْهَقِيُّ)

401w. **Abu Omamah** reported that one of the inmates of suffah died and left a dinar. The Prophet said : A scorpoin, then another died and left two dinars. The Holy Prophet said : Two scorpoins. [1432]

—*Ahmad, Baihaqi.*

عَنْ اَبِيْ اُمَامَةَ اَنَّ رَجُلًا مِنْ اَهْلِ الصُّفَّةِ تُوُفِّيَ وَ تَرَكَ دِيْنَارًا فَقَالَ رَسُوْلُ اللّٰهِ صلعم كَيَّةٌ قَالَ ثُمَّ تُوُفِّيَ اٰخَرُ فَتَرَكَ دِيْنَارَيْنِ فَقَالَ رَسُوْلُ اللّٰهِ صلعم كَيَّتَانِ (اَحْمَدُ وَ الْبَيْهَقِيُّ)

1432. The inmates of Suffah were the dwellers in a portion of the Prophet's mosque at

402w. **Omme-Darda'a** reported: I asked Abu Darda'a: What is the matter with you that you do not beg while so and so begs? He said: I heard the Apostle of Allah say: Verily there is in your presence a strong barrier which those with heavy burden cannot overcome. So I like to make myself light for that barrier.

—*Baihaqi.*

عَنْ اُمِّ الدَّرْدَاءِ قَالَتْ قُلْتُ لِاَبِي الدَّرْدَاءِ مَالَكَ لَا تَطْلُبُ كَمَا يَطْلُبُ فُلَانٌ فَقَالَ اِنِّي سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اِنَّ اَمَامَكُمْ عَقَبَةً كَؤُدًا لَا يَجُوْزُهَا الْمُثْقِلُوْنَ فَاُحِبُّ اَنْ اَتَخَفَّفَ لِتِلْكَ الْعَقَبَةِ *

(اَلْبَيْهَقِيُّ)

403w. **Anas** reported that the Apostle of Allah asked: Is there anybody walking on water but his feet has not been drenched? 'No' said they, 'O Ms. of Allah'. He said: Thus the owner of this world is not free from sins.

—*Baihaqi.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم هَلْ مِنْ اَحَدٍ يَّمْشِي عَلَى الْمَاءِ اِلَّا ابْتَلَّتْ قَدَمَاهُ قَالُوْا لَا يَا رَسُوْلَ اللّٰهِ قَالَ كَذٰلِكَ صَاحِبُ الدُّنْيَا لَا يَسْلَمُ مِنَ الذُّنُوْبِ *

(اَلْبَيْهَقِيُّ)

404w. **Huzaifah** reported: I heard the Apostle of Allah say in his sermon: Wine collects all sins, and women are strings of the devil, and love of the world is the root of all sins. He said: I heard him say: Keep women under control where Allah kept them,

—*Razin, Baihaqi.*

عَنْ حُذَيْفَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ فِي خُطْبَتِهِ اَلْخَمْرُ جِمَاعُ الْاِثْمِ وَ النِّسَاءُ حَبَائِلُ الشَّيْطَانِ وَ حُبُّ الدُّنْيَا رَاْسُ كُلِّ خَطِيْئَةٍ قَالَ وَ سَمِعْتُهُ يَقُوْلُ اَخِّرُوا النِّسَاءَ حَيْثُ اَخَّرَهُنَّ اللّٰهُ *

(رَزِيْنٌ وَالْبَيْهَقِيُّ)

405w **Shaddad** reported: I heard the Apostle of Allah say: O people, verily this world is a

عَنْ شَدَّادٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ

Medina who dedicated their lives to whole-time worship of the Almigty Allah. For them, to leave a dinar was the greatest fault and hence they will have sting like scorpions. They had no necessity of hoarding, as their bare necessaries were supplied by the Prophet and his companions.

present commodity from which the pious and the sinners take food. Verily the next world is a true covenant where a just and powerful king will be a judge establishing truth therein and destroying what is void. Be children of the next world and be not children of this world. Verily as for every mother, her son follows her. —*Baihaqi*

صلعم يَقُولُ اَيُّهَا النَّاسُ اِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَاْكُلُ مِنْهَا الْبَرُّ وَ الْفَاجِرُ وَ اِنَّ الْاٰخِرَةَ وَعْدٌ صَادِقٌ يَحْكُمُ فِيْهَا مَلِكٌ عَادِلٌ قَادِرٌ يُحِقُّ فِيْهَا الْحَقَّ وَ يُبْطِلُ الْبَاطِلَ كُوْنُوْا مِنْ اَبْنَاءِ الْاٰخِرَةِ وَلَا تَكُوْنُوْا مِنْ اَبْنَاءِ الدُّنْيَا فَاِنَّ كُلَّ اُمٍّ يَتْبَعُهَا وَلَدُهَا (اَلْبَيْهَقِيُّ)

406w. **Abu Darda'a** reported that the Apostle of Allah said: The sun has never risen but there were two angels on its two sides. They proclaim to the hearing of the creatures except the two beings: [1423] O people, come to thy Lord. What is scanty and sufficient is better than what is enormous and insufficient. —*Abu Nayeem.*

عَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا طَلَعَتِ الشَّمْسُ اِلَّا وَ بِجَنْبَتَيْهَا مَلَكَانِ يُنَادِيَانِ بِمَسْمَعِ الْخَلَائِقِ غَيْرَ الثَّقَلَيْنِ يَا اَيُّهَا النَّاسُ هَلُمُّوْا اِلٰى رَبِّكُمْ مَا قَلَّ وَ كَفٰى خَيْرٌ مِمَّا كَثُرَ وَ اَلْهٰى * (اَبُوْ نُعَيْمٍ)

407w. **Abu Hurairah** reported what reached him. He said: When a man dies, angels ask "What has he sent in advance" but the children of Adam ask, 'What has he left behind?' [1424] —*Baihaqi.*

عَنْ اَبِيْ هُرَيْرَةَ يَبْلُغُ بِهٖ قَالَ اِذَا مَاتَ الْمَيِّتُ قَالَتِ الْمَلٰئِكَةُ مَا قَدَّمَ وَقَالَ بَنُوْ اٰدَمَ مَا خَلَّفَ * (اَلْبَيْهَقِيُّ)

408w. **Mu'az-b-Jabal** reported: When the Prophet was sending him to Yemen, the Holy Prophet came out with him advising him

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ لَمَّا بَعَثَهٗ رَسُوْلُ اللّٰهِ صلعم اِلَى الْيَمَنِ خَرَجَ مَعَهٗ رَسُوْلُ اللّٰهِ

1423. The two beings are man and jinn.

1424. In other words, angels enquire about the virtues of the deceased and the people about his riches, wealth and children.

while Mu'az was on horseback and the Prophet was walking below his conveyance. When he finished, he said: O Mu'az, it may be that you may not meet me after this year of mine [1424a] and you may perhaps pass by this mosque of mine and my grave. Mu'az burst into tears for parting away from the Apostle of Allah. Then the Prophet turned his look and directed his face towards Medina and said: Verily the dearest of men to me are the pious, whosoever they may be and wherever they may live. [1425] —*Ahmad.*

صلعم يُوصِيهِ وَمُعَاذٌ رَاكِبٌ وَرَسُولُ اللهِ صلعم يَمْشِي تَحْتَ رَاحِلَتِهِ فَلَمَّا فَرَغَ قَالَ يَا مُعَاذُ إِنَّكَ عَسَى أَنْ لَا تَلْقَانِي بَعْدَ عَامِي هٰذَا وَلَعَلَّكَ أَنْ تَمُرَّ بِمَسْجِدِي هٰذَا وَقَبْرِي فَبَكَى مُعَاذٌ جَشَعًا لِفِرَاقِ رَسُولِ اللهِ صلعم ثُمَّ الْتَفَتَ فَأَقْبَلَ بِوَجْهِهِ نَحْوَ الْمَدِينَةِ فَقَالَ إِنَّ أَوْلَى النَّاسِ بِي الْمُتَّقُونَ مَنْ كَانُوا أَوْ حَيْثُ كَانُوا * (أحمد)

40Sw. **Abu Ayyub Ansari** repoted that a man came to the Prophet and said: Advise me and be short. He said: When you stand up for your prayer, say prayer of one who is forever taking leave; and don't hold such a talk as you may find excuse out of it to-morrow, and be hopeless of what are in the hands of men. —*Ahmad.*

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلعم فَقَالَ عِظْنِي وَأَوْجِزْ فَقَالَ إِذَا قُمْتَ فِي صَلَاتِكَ فَصَلِّ صَلَاةَ مُوَدِّعٍ وَلَا تَكَلَّمْ بِكَلَامٍ تَعْتَذِرُ مِنْهُ غَدًا وَاجْمِعِ الْإِيَاسَ مِمَّا فِي أَيْدِي النَّاسِ * (أحمد)

410w. **Ayesha** reported: We had a screen wherein there were pictures of birds. The Prophet said: O Ayesha!

عَنْ عَائِشَةَ قَالَتْ كَانَ لَنَا سِتْرٌ فِيهِ تَمَاثِيلُ طَيْرٍ فَقَالَ رَسُولُ اللهِ صلعم يَا عَائِشَةُ

1424a. Here the Prophet gave prophecy of his death in near future. In fact, it occurred while Mu'az was in Yemen as the governor of the province.

1425. Here the Prophet laid the principle of the widest possible democracy of Islam in which the noble are not those that are born with silver spoons in their mouths, nor those who come of a noble lineage but those who are the most pious and dutiful

change it, because when I see it, I am certainly reminded of this world. —*Ahmad.*

411w. **Ibn Mas'ud** reported that he recited: Whomsoever Allah wishes to guide, He expands his breast for Islam. The Holy Prophet said: When light enters the breast, it expands it. It was then questioned: O Prophet of Allah, is there any knowledge for it by which it can be recognised? 'Yes' said he, 'going from the abode of deception, and turning to the abode of eternity' and preparing for death before it comes. —*Baihaqi.*

412w. **Abu Hurairah** and Abu Khallad reported that the Apostle of Allah said: When you see a servant endowed with sincere devotion in this world and little talk, seek nearness to him as he cannot be free from wisdom. —*Baihaqi.*

413w. **Abdullah-b-Shaddad** reported that a host ot three from the Banu Uzrah tribe came to the Prophet and accepted Islam. The Ms. of Allah enquired: Who from them will be sufficient to me? Talhah said: I. They were near him. Then

حَوْلِيْهِ فَاِنِّيْ اِذَا رَاَيْتُهُ ذَكَرْتُ الدُّنْيَا *
(اَحْمَدُ)

عَنِ ابْنِ مَسْعُوْدٍ قَالَ تَلَا رَسُوْلُ اللّٰهِ صلعم فَمَنْ يُّرِدِ اللّٰهُ اَنْ يَّهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْاِسْلَامِ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ النُّوْرَ اِذَا دَخَلَ الصَّدْرَ انْفَسَحَ فَقِيْلَ يَا رَسُوْلَ اللّٰهِ هَلْ لِتِلْكَ مِنْ عَلَمٍ تُعْرَفُ بِهِ قَالَ نَعَمِ التَّجَافِيْ مِنْ دَارِ الْغُرُوْرِ وَالْاِنَابَةُ اِلٰى دَارِ الْخُلُوْدِ وَالْاِسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُوْلِهِ * (اَلْبَيْهَقِيُّ)

عَنْ اَبِيْ هُرَيْرَةَ وَاَبِيْ خَلَّادٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ اِذَا رَاَيْتُمُ الْعَبْدَ يُعْطٰى زُهْدًا فِي الدُّنْيَا وَقِلَّةَ مَنْطِقٍ فَاقْتَرِبُوْا مِنْهُ فَاِنَّهُ يُلَقَّى الْحِكْمَةَ *
(اَلْبَيْهَقِيُّ)

عَنْ عَبْدِ اللّٰهِ بْنِ شَدَّادٍ قَالَ اِنْ نَفَرًا مِّنْ بَنِيْ عُذْرَةَ ثَلٰثَةً اَتَوُا النَّبِيَّ صلعم فَاَسْلَمُوْا قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ يَّكْفِيْهِمْ قَالَ طَلْحَةُ اَنَا فَكَانُوْا عِنْدَهُ فَبَعَثَ النَّبِيُّ

irrespective of the fact that they are Arabs or non-Arabs, black or white, high or low. This bell of complete democracy brings a death knell to the modern political controversies.

the Prophet sent an army. One of them came out in it and was martyred. Then he sent (another) army in which there was another of them. He was also martyred. Afterwards the third died upon his bed. Talhah said : I saw these three in Paradise, and I saw him who died on (his) bed in front of them, and one who was martyred last was following him, and the first of them was following him. He admitted me on account of that and so I narrated it to the Prophet. He said : You cannot deny that. There is none better in the sight of Allah than a believer who is old in Islam for his *tasbih, takbir, and tahlil.* 1825a

—*Ahmad.*

صلعم بعثا فخرج فيه احدهم فاستشهد ثم بعث بعثا فخرج فيه الاخر فاستشهد ثم مات الثالث على فراشه قال طلحة فرايت هؤلاء الثلثة فى الجنة و رايت الميت على فراشه امامهم و الذي استشهد اخرا يليه و اولهم يليه فدخلني من ذلك فذكرت للنبي صلعم ذلك فقال وما انكرت من ذلك ليس احد افضل عند الله من مؤمن يعمر فى الاسلام لتسبيحه و تكبيره و تهليله (احمد)

414w. **Malek** reported that Luqman said to his son : O my darling ! verily what has been promised to the people has been prolonged and they are hastily going towards the Hereafter ; and verily you have been leaving the world behind since you have been born and you have been advancing towards the Hereafter, and verily you are journeying towards an abode which is nearer to you than the abode from which you are going out.

—*Razin*

عن مالك ان لقمان قال لابنه يا بني ان الناس قد تطاول عليه مرا يوعدون و هم الى الاخرة سراعا يذهبون و انك قد استدبرت الدنيا منذ كنت و استقبلت الاخرة و ان دارا تسير اليها اقرب اليك من دار تخرج منها * (رزين)

1825a. See note 2266 for details of these formulas.

415w. **Muhammad-b-Abi Amirah,** and he was one of the companions of the Messenger of Allah, reported : Verily as for a slave, if he prostrates upon his face from the day he is born till he dies extremely old in obedience to Allah, He will consider it on that day as insignificant, and he would certainly like to come back to the world to increase rewards and merits. *Ahmad.*

عَنْ مُحَمَّدِ بْنِ اَبِي عُمَيْرَةَ وَكَانَ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صلعم قَالَ اِنَّ عَبْدًا لَوْخَرَّ عَلٰى وَجْهِهٖ مِنْ يَوْمٍ وُلِدَ اِلٰى اَنْ يَّمُوْتَ هَرِمًا فِيْ طَاعَةِ اللّٰهِ لَحَقَّرَهٗ فِيْ ذٰلِكَ الْيَوْمِ وَلَوَدَّ اَنَّهٗ رُدَّ اِلَى الدُّنْيَا كَيْمَا يَزْدَادَ مِنَ الْاَجْرِ وَالثَّوَابِ *

(اَحْمَدُ)

416w. **Ibn Abbas** reported that the Apostle of Allah said : A proclaimer will proclaim on the Resurrection Day : Where are the children of 60 years ? And that is the age about which the Almighty Allah said : Have We not given thee an age wherein one who wishes to remember (God) should remember and has not the warner come to you ? *—Baihaqi.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يُنَادِيْ مُنَادٍ يَوْمَ الْقِيٰمَةِ اَيْنَ اَبْنَاءُ السِّتِّيْنَ وَهُوَ الْعُمُرُ الَّذِيْ قَالَ اللّٰهُ تَعَالٰى اَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيْرُ * (اَلْبَيْهَقِيُّ)

417w. **Ibn Omar** reported that the Apostle of Allah said : Verily a man must be one of the inmates of prayer, fasting, zakat, pilgrimage and Umrah (till he mentioned all the virtues, the whole of them) but he will be rewarded on the Resurrection Day except to the proportion of his wisdom. [1825b] *—Ahmad.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ الرَّجُلَ لَيَكُوْنُ مِنْ اَهْلِ الصَّلٰوةِ وَالصَّوْمِ وَالزَّكٰوةِ وَالْحَجِّ وَالْعُمْرَةِ حَتّٰى ذَكَرَ سِهَامَ الْخَيْرِ كُلِّهَا وَمَا يُجْزٰى يَوْمَ الْقِيٰمَةِ اِلَّا بِقَدْرِ عَقْلِهٖ * (اَحْمَدُ)

1825b. This shows that the intention in these pious deeds and intelligent reading will bring greater rewards.

418w. **Zaid-b-Aslama** reported that one day Omar wanted for water, and water, mixed with honey was brought. He said: Verily it is delicious, but (I won't drink as) I heard that the Almighty and Glorious Allah mourn for a people for their desires. He said: Take your lawful things in your lives of this world and enjoy them. I fear lest our virtures are hastened for us. So he did not drink it. —*Razin.*

عَنْ زَيْدِ بْنِ اَسْلَمَ قَالَ اسْتَسْقَى يَوْمًا عُمَرُ فَجِيْءَ بِمَاءٍ قَدْ شِيْبَ بِعَسَلٍ فَقَالَ اِنَّهُ لَطَيِّبٌ لٰكِنِّيْ اَسْمَعُ اللّٰهَ عَزَّ وَجَلَّ نَعَى عَلٰى قَوْمٍ شَهَوَاتِهِمْ فَقَالَ اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا وَ اسْتَمْتَعْتُمْ بِهَا فَاَخَافُ اَنْ تَكُوْنَ حَسَنَاتُنَا عُجِّلَتْ لَنَا فَلَمْ يَشْرَبْهُ * (رَزِيْن)

419w. **Ibn Omar** reported that the Prophet said: Guard yourselves against an unlawful thing in building, because it will be a foundation of evil. —*Baihaqi.*

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صلعم قَالَ اتَّقُوا الْحَرَامَ فِى الْبُنْيَانِ فَاِنَّهُ اَسَاسُ الْخَرَابِ * (اَلْبَيْهَقِيُّ)

420w. **Sufyan as-Saori** reported that wealth in bygone ages was disliked. As for now, it is a shield for a believer. He said: But for these dinars, these kings would have certainly given us kerchiefs. He said: Whoso has got in his hand anything of these, let him make good use of it, because it is a time in which, if there is need, he will be the first who will change his religion. He said: A lawful thing does not countenance extravagance. *Sharhi Sunnat.*

عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ كَانَ الْمَالُ فِيْمَا مَضٰى يُكْرَهُ فَاَمَّا الْيَوْمَ فَهُوَ تُرْسُ الْمُؤْمِنِ وَ قَالَ لَوْلَا هٰذِهِ الدَّنَانِيْرُ لَتَمَنْدَلَ بِنَا هٰؤُلَاءِ الْمُلُوْكُ وَ قَالَ مَنْ كَانَ فِيْ يَدِهٖ مِنْ هٰذِهٖ شَيْءٌ فَلْيَصُنْهُ فَاِنَّهُ زَمَانٌ اِنِ احْتَاجَ كَانَ اَوَّلَ مَنْ يُبَدِّلُ دِيْنَهُ وَ قَالَ الْحَلَالُ لَا يَحْتَمِلُ السَّرَفَ * (شَرْحُ السُّنَّةِ)

SECTION 2

1426. Fear and Weeping

From what has been described in the previous article about the transitory nature of the wordly vanities and the warnings and descriptions given about the horrors and punishments of the hereafter, there arises naturally a fear in mind resulting in repentance and weeping for our past misdeeds and the possible future sins into which we have every chance of falling through the machinations of the devil. This is fear what is technically called التقـــوى *Taqwa* (God-fear), and the fearful man is called المتقي (God-fearing man).

(a) **Significance of God-fear.** A tiger is feared because of its possible harms. God, however, is Rahman (Merciful). Therefore hope in His unbounded mercy removes fear of Him from many a mind. Besides what is feared cannot be loved. So how can God be loved if He is feared ? The solution of this question is no doubt difficult but let us try to clear this anomaly a bit. A little boy does not naturally love his father and mother because they threaten him with punishment if he does not read attentively. He loves those who do not threaten him and oppose him in his free movements. When the boy will be mature in understanding and advanced in years, he will begin to love his father and mother more than his old associates because of their sincere desire for his welfare from his boyhood. Thus real love results in the final stage out of fear in the initial stage. Similar is our fear in the initial stage of our religious life in order that love of God may be attained at the end either in this world or in the hereafter. Take another instance. An executioner is feared by a man because he is going to inflict punishment on his person. That is why it cannot be said that he is cruel. He is merely obeying the command of the judge. If he had not committed crime, he would have no cause of fear. Therefore true God-fear means the fear of the punishments that will follow as a matter of course out of the violation of God's laws. It cannot be said that God is feared because

He is cruel. So practically fear of God means fear of the violation of God's laws and their consequent punishments. It is a God's law that fire will burn. God says that anybody doing sinful acts will also be burnt by the fire of Hell. Therefore fear of falling into fire or of other punishments as a result of commissions and ommissions is called God-fear.

(b) **Means of raisings God-fear in mind.** There are principally three means of exciting fear of God in mind.

(1) Firstly, the knowledge of God as the Almighty and All-powerful Being and the knowledge of one's own absolute weakness, helplessness and inability. One must have knowledge of the nature of the thing before fear of that thing is generated in mind. For example, a man fears a tiger or a snake because he knows its real nature of harm from before. A little child will not fear it because of its ignorance in its real nature. At the same time, the man in presence of the tiger must know that he is completely helpless at that moment before the huge ferocious tiger and that he is unable to save himself. Similarly in order to create true fear of God in mind, one must recognise that he is absolutely helpless and that God can do every thing with him whatever He likes. Thus knowledge of God is the first step of fear. The Quran therefore says that only the learned fear Allah : Surely the learned among His servants fear Allah—35:28Q.

(2) Secondly, a man must keep company with the religious and God-fearing men. This is no less useful as association has got a great influence. A child learns to fear a tiger or a snake by seeing others to fear it. So also a child in religion learns to fear God by association with the God-fearing men.

(3) Thirdly, a man must read the lives of God-fearing men. Lives of these saints give a great incentive towards religious frame of mind and ennoble us.

(c) **Results of God-fear:** If fear of God can be generated in mind in a greater degree, the result is wonderful. All attachments from the worldly things vanish away and the mind turns sincerely to the thoughts of the hereafter and the remembrance of Allah. To explain it more fully, it may be said by way of

an example that a man meets a girl in a jungle and wishes to have her sweet company. Suddenly he meets a huge tiger in front of him. Surely it is natural on his part to give up all charming thoughts about the girl and to take to his heels immediately to save his life. Similarly fear of infernal punishment and of wrath of God for misdeeds remove attachment for the world and keep oneself engaged in the constant remembrance of God.

(d) **One must give up fear of men in order to achieve true fear of God.** A true Muttaqi does not fear anything in the world but God. Man-fear and God-fear are two inconsistent things. If there is fear of men, there is no fear of God because he violates God's orders to please men. If however, there is fear of God, he does not fear men as he pleases God even by displeasing men. So the best thing is to have the Creator by one's back instead of His creation. This was clearly illustrated in the life of the Prophet. The Quran repeatedly declares that only the Creator is to be feared and not the created. Therein lies a great wisdom. It says: Don't fear them but fear Me that I may complete My favours on you—2:150Q. This was repeated in verses 5:3Q; 33:37Q; 5:4Q; 9:18Q. Again in another verse: When fighting is prescribed for them, lo! a party of them fear men as they ought to have feared Allah or even with a greater fear—4:77Q. Fear Allah and let everybody look to what he sent in advance for the morrow—54:18Q.

(e) **Merits of fear and weeping.** Fear of God is an excellent attribute in a man. Indeed it has been rightly said by the Prophet that fear of God is the beginning of wisdom. The Quran therefore says: The wise among His servants fear Allah—35:28Q. Fear is like fire which burns the animal passions in us and restrains us from committing sins and evils. Weeping is like rain which washes off all sins. It is a sign of a sincere heart. It is also a sign that the prayer of a man has been accepted by God. As fire and water mixed together in proportionate degree create a wonderful force (called steam), likewise the fire of fear and the water of tears arising out of fear of God create a spiritual force which carries a man onward to the spiritual world. The Quran says: There are mercy and guidance for those who fear for the sake of their Lord—

7:154Q. He (God) is well-pleased with them and they are well-pleased with Him. That is for one who fears his Lord—98:8Q. He accepts only fears—22:37Q. Verily the most honourable of you in the sight of Allah is the one who is the most God-fearing among you —49:13Q. And for him who fears to stand before his Lord, are two gardens—55:46Q. The Holy Prophet said: Do you know what will stand foremost to lead men to Paradise?—Fear of Allah and god conduct—4:91. Nothing is dearer to Allah than two drops—one drop of tears out of fear of Allah, and one drop of blood in the way of Allah—4:117. The fire shall not touch one who weeps out of fear of Allah till milk returns to its udder—4:118. As for one who fears Allah, all in the world fear him; and he who does not fear Allah fears all in the world. Let them laugh little and weep much as a recompense of what they did—9:82Q. A saint said: Do you laugh when your burial cloth has already come out from the palace of God. [1]

(f) **Some examples of ideal fear and weeping.** [2] When Azazil (devil) was driven out of heaven, angels Gabriel and Mickael began to weep for long out of fear. Gabriel told the Prophet: I have never seen the angel Mickael laughing. Since the Hell was created, Mickael is in constant fears and, therefore, he could not laugh. When the Prophet Abraham prayed, his mind was filled up with so much fear that the noise of fear coming out of his heart was heard from a distance of even one mile. The Prophet David wept once for continuous forty days after placing his forehead on the ground and took meal once in every 7 days. His tears flowed down on earth to such an extent that grass began to grow therefrom. His hymns mixed with fear and weeping were attended to by men and even animals. Prophet John from his earliest years kept himself always engaged in divine worship in the mosque of Jerusalem. Once he was thirsty and so went to a fountain and took water to drink. At once he remembered the punishment of the next world and said: O Lord! I am greatly thirsty, but still I won't touch water till I know my condition in the next world. He wept so much out of fear of Allah that a portion of the flesh of his face fell down and it assumed a fearful

1. See note 493 for the sayings on weeping, and note 407 on fear.

2. These examples have been gathered from Imam Gazzali's Ihyaul-Ulum.

look. The Holy Prophet Muhammad (Ayesha reported) wept almost in every night out of fear of Allah, so much so that often Bilal had to call him for morning prayer. Besides the Prophets, the companions and the followers of the Prophet showed also no less fear of God.

Hazrat Abu Bakr said: Would that I were a bird, I could have escaped from the burden of administration. Abu Zarr said Would that I were a tree, I could have avoided the burden of account in the next world! Hazrat Ayesha said: Would that I were not born in the world! Hazrat Omar used to fall often in swoon out of fear of God. Once he was travelling on a camel and Suddenly heard a man reading some verses from the Quran: "Certainly the punishment of the Lord will come to pass—52:7Q," he fell down Suddenly from his camel out of fear and remained motionless for some hours. When Hazrat Ali made ablution, he used to become stupified with fear. Being asked, he replied: You do not know before Whom I am going to stand in prayer. The saint Ma'sur once heard a man reciting the following verses of the Quran: The day on which We will gather those who fear the Merciful in groups, and We will drive the guilty to Hell in thirst—19:85Q., Suddenly he fell down senseless and ultimalety breathed his last. The saint Attab Salma did not laugh or look towards heaven for a continuous period of 40 years. Once his look was raised up to heaven. At once he fell down senseless. The saint Hasan Basri, Wais Qarni, Rabia, Omar-b-Abdul Aziz and innumerable followers of the Prophet led their lives in constant fear of God and of their fate in the next world.

36. **Zainab-bn-Jahsh** reported that the Prophet one day went to her frightfully, saying: There is no god but Allah, and woe to the Arabs for the evils which are near. There has been an opening to-day in the block of Agog and Magog like this. He then joined his fingers round his thumb and

عَنْ زَيْنَبَ بِنْتِ جَحْشٍ اَنَّ رَسُوْلَ
اللّٰهِ صلعم دَخَلَ عَلَيْهَا يَوْمًا فَزِعًا يَقُوْلُ لَا اِلٰهَ
اِلَّا اللّٰهُ وَيْلٌ لِّلْعَرَبِ مِنْ شَرٍّ قَدِاقْتَرَبَ فُتِحَ
الْيَوْمَ مِنْ رَدْمِ يَاجُوْجَ وَمَاجُوْجَ مِثْلَ

هذه و حلق باصبعيه الابهام و التي تليها

قالت زينب قلت يا رسول الله افنهلك و فينا الصالحون قال نعم اذا كثر الخبث

(متفق عليه)

the next finger. Jainab said: I asked: O Messenger of Allah! shall we be destroyed while there will be pious men among us? 'Yes' replied he 'when indecencies will be wide-spread.

—*Agreed.*

عن ابن عمر قال قال رسول الله صلعم اذا انزل الله بقوم عذابا اصاب العذاب من كان فيهم ثم بعثوا على اعمالهم * (متفق عليه)

37. **Ibn Omar** reported that the Apostle of Allah said: When Allah sends punishment to a people, it overtakes everybody that lives among them. Afterwards they will be raised up according to their actions.

—*Agreed.*

عن جابر قال قال رسول الله صلعم يبعث كل عبد على ما مات عليه * (مسلم)

38. **Jaber** reported that the Apostle of Allah said: Every servant will be raised up upon the condition in which he died. 1427

—*Muslim.*

عن ابي هريرة قال قال رسول الله صلعم ما رايت مثل النار نام هاربها ولا مثل الجنة نام طالبها * (الترمذي)

39. **Abu Hurrairah** reported that the Prophet said: I did never see like the fire that one who flees away from it (ever) sleeps, or like Paradise that one who seeks it, (ever) sleeps.

—*Tirmizi.*

عن ابي ذر قال قال النبي صلعم اني ارى ما لا ترون و اسمع ما لا تسمعون اطت السماء و حق لها ان

40. **Abu Zarr** reported that the Apostle of Allah said: Verily I see what you do not see, and I hear what you do not hear. Heaven uproars, and it

1427. This means that a man will receive the state of mind upon which he died. If he died with faith and believing that 'there is no God but Allah and Muhammad is His Apostle,' he will be raised upon the Resurrection Day as a beleiver to get his rewards. This good death is however a condition precedent upon good actions during life.

has right to uproar. By One in whose hand there is my life, there is not a place of four fingers but wherein an angel has spread up his forehead in prostration to Allah. By Allah, if you had known what I know, you would have laughed little and wept much, and you would not have enjoyed women on beds, and you would have certainly come out to the hills seeking refuge to Allah. Abu Zarr said: Would that I would have turned a tree to be sewed!

—*Ahmad, Tirmizi, Ibn Majah.*

تَـاطَّ وَالَّذِي نَفْسِـي بِيَـدِهِ مَا فِيهَـا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلّٰهِ وَاللّٰهِ لَوْ تَعْلَمُـونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيـرًا وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشَاتِ وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُونَ إِلَى اللّٰهِ قَالَ أَبُو ذَرٍّ يَا لَيْتَنِي كُنْتُ شَجَرَةً تُعْضَدُ *

(أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

41. **Abu Hurairah** reported that the Apostle of Allah said: Whoso fears, flies away before dusk; and whoso flies away before dusk, reaches the abode. Behold! verily the goods of Allah are dear. Behold! the goods of Allah are Paradise.

—*Tirmizi.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ خَافَ أَدْلَجَ وَمَنْ أَدْلَجَ بَلَغَ الْمَنْزِلَ أَلَا إِنَّ سِلْعَـةَ اللّٰهِ غَالِيَةٌ أَلَا إِنَّ سِلْعَةَ اللّٰهِ الْجَنَّةُ *

(التِّرْمِذِيُّ)

42. **Anas** reported that the Apostle of Allah said: Allah whose remembrance is exalted will say: Take out of the fire those who remembered Me even for a day or feared Me in any place. [1428] —*Tirmizi.*

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صلعـم قَالَ يَقُولُ اللّٰهُ جَلَّ ذِكْرُهُ أَخْرِجُوا مِنَ النَّارِ مَنْ ذَكَرَنِي يَوْمًا أَوْ خَافَنِي فِي مَقَامٍ *

(التِّرْمِذِيُّ)

43. **Ayesha** reported: I asked the Apostle of Allah about this

عَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُولَ اللّٰهِ

1428. There is a reference to this in the Quran—And as for one who fears the place of his Lord and abnegates himself from passion, then verily Paradise is the place of (his) resort. 'In any place,' means 'in any place wherein there is chance of committing crimes'

verse "And those who will bring what has been granted to them, and whose hearts are fearful"—Are they those who drink wine and commit theft? 'No' said he, 'O daughter of the truthful; but they are those who keep fast, keep up prayer, give alms and fear that this will not be accepted from them. Those are they who hasten towards good deeds. —*Tirmizi, Ibn Majah.*

44. **Obaiy-b-Ka'ab** reported that when two thirds of the night passed away, the Prophet used to get up and say: O ye people! remember Allah, remember Allah. Shaking of earth will soon come to pass followed by attending evils. Death will come with what is therein. Death will come with what is therein. —*Tirmizi.*

45. **Abu Sayeed** reported that the Apostle of Allah came out for prayer and found the people as if in amusement. He addressed: Behold! if thou increaseth the discourse of that which takes away the enjoyments, that which I see (death), it would have kept thee engaged. So increase the remembrance of the Desroyer of pleasures (death), because there will not come over the grave a day but it will speak (therein). It will proclaim: I am a alonely house, I am a house of dust, I am a house of worms.

صلعم عن هذه الاية والذين يؤتون
ما اتوا وقلوبهم وجلة اهم الذين
يشربون الخمر ويسرقون قال لا يا ابنة
الصديق ولكنهم الذين يصومون ويصلون
ويتصدقون وهم يخافون ان لا يقبل
منهم اولئك الذين يسارعون فى
الخيرات * (الترمذي وابن ماجة)

عن ابي بن كعب قال كان النبي
صلعم اذا ذهب ثلثا الليل قام فقال
يايها الناس اذكروا الله اذكروا الله
جاءت الراجفة تتبعها الرادفة جاء الموت
بما فيه جاء الموت بما فيه *
(الترمذي)

عن ابي سعيد قال خرج النبي
صلعم لصلوة فراى الناس كانهم يكتشرون
قال اما انكم لو اكثرتم ذكر هاذم
اللذات لشغلكم عما ارى الموت فاكثروا
ذكر هاذم اللذات الموت فانه لم يات
على القبر يوم الا تكلم فيقول انا بيت
الغربة وانا بيت الوحدة وانا بيت

When a believing man is buried, the grave says to him: Welcome! Be happy! Behold! if I were dear to thee than those who walked over my back, then I will befriend thee to-day when thou hast come to me. Thou wilt soon see my treatment with thee. He said: Then it will extend itself in the twinkling of an eye and a door will be opened for him towards Paradise. When a sinner or an unbeliever is buried, the grave will address him: No welcome! no greeting! Behold! if thou wert more enraged to me than those who walked over my back, I would befriend you to-day when thou hast come to me, and thou wilt soon see my treatment with thee. He said: Then it will compress till his sides will interchange. (He reported that the Prophet said—with his fingers). It will then admit some limbs in the hollow of others. He reported that 70 sepents will he stinging him. If one of them would have given out a breath unto this world, nothing would have grown till the world existed. They will contiune to sting him and scratch him till he will be taken to render account. The Holy Prophet said: Verily

التُّرَابِ وَ اَنَا بَيْتُ الدُّودِ وَ اِذَا دُفِنَ
الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ مَرْحَبًا وَ اَهْلًا
اَمَا اِنْ كُنْتَ لَاَحَبَّ مَنْ يَمْشِي عَلَى
ظَهْرِي اِلَيَّ فَاِذْ وُلِّيتُكَ الْيَوْمَ وَصِرْتَ
اِلَيَّ فَسَتَرَى صَنِيعِي بِكَ قَالَ فَيَتَّسِعُ
لَهُ مَدَّ بَصَرِهِ وَ يُفْتَحُ لَهُ بَابٌ اِلَى الْجَنَّةِ
وَ اِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ اَوِ الْكَافِرُ قَالَ لَهُ
الْقَبْرُ لَا مَرْحَبًا وَلَا اَهْلًا اَمَا اِنْ كُنْتَ
لَاَبْغَضَ مَنْ يَمْشِي عَلَى ظَهْرِي اِلَيَّ
فَاِذَا وُلِّيتُكَ الْيَوْمَ وَصِرْتَ اِلَيَّ فَسَتَرَى
صَنِيعِي بِكَ قَالَ فَيَلْتَئِمُ عَلَيْهِ حَتَّى
تَخْتَلِفَ اَضْلَاعُهُ قَالَ وَ قَالَ رَسُولُ اللّٰهِ صلعم
بِاَصَابِعِهِ فَاَدْخَلَ بَعْضَهَا فِي جَوْفِ بَعْضٍ
قَالَ وَ يُقَيَّضُ لَهُ سَبْعُونَ تِنِّينًا لَوْ اَنَّ
وَاحِدًا مِنْهَا نَفَخَ فِي الْاَرْضِ مَا اَنْبَتَتْ
شَيْئًا مَا بَقِيَتِ الدُّنْيَا فَيَنْهَسْنَهُ وَ يَخْدِشْنَهُ
حَتَّى يُقْضَى بِهِ اِلَى الْحِسَابِ قَالَ

the grave is a garden out of the gardens of Paradise, or a ditch out of the ditches of the fire. 1429 —*Tirmizi.*

46. **Huzaifah** reported that they asked: O Ms. of Allah! you have grown grey-haired. He said: The Hud and her sisters have grown me grey-haired 1480 —*Tirmizi.*

47. **Ibn Abbas** reported that Abu Bakr said: O Ms. of Allah! you have grown gray-haired. He said: The Hud, the Great Event, the Sent forth the Announcement and the Folding up have made me old. —*Tirmizi.*

48. **Anas** reported that he said: You are doing deeds which are more subtle to your eye than a hair. We used to count them at the time of the Prophet as *Mu'beqat*, that is, as destroying ones. —*Bukhari.*

49. **Ayesha** reported that the Apostle of Allah said: O Ayesha, take care of the minor sins, because there is one from Allah who seeks them. —*Ibn Majah.*

رَسُوْلُ اللّٰهِ صلعم اِنَّمَا الْقَبْرُ رَوْضَةٌ مِّنْ رِيَاضِ الْجَنَّةِ اَوْ حُفْرَةٌ مِّنْ حُفَرِ النَّارِ * (اَلتِّرْمِذِيُّ)

عَنْ اَبِيْ جُحَيْفَةَ قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ قَدْ شِبْتَ قَالَ قَدْ شَيَّبَتْنِيْ هُوْدٌ وَاَخَوَاتُهَا * (اَلتِّرْمِذِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ اَبُوْ بَكْرٍ يَا رَسُوْلَ اللّٰهِ قَدْ شِبْتَ قَالَ شَيَّبَتْنِيْ هُوْدٌ وَالْوَاقِعَةُ وَالْمُرْسَلٰتُ وَعَمَّ يَتَسَاءَلُوْنَ وَاِذَا الشَّمْسُ كُوِّرَتْ * (اَلتِّرْمِذِيُّ)

عَنْ اَنَسٍ قَالَ اِنَّكُمْ لَتَعْمَلُوْنَ اَعْمَالًا هِيَ اَدَقُّ فِيْ اَعْيُنِكُمْ مِنَ الشَّعْرِ كُنَّا نَعُدُّهَا عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صلعم مِنَ الْمُوْبِقَاتِ يَعْنِي الْمُهْلِكَاتِ * (اَلْبُخَارِيُّ)

عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ يَا عَائِشَةُ اِيَّاكِ وَمُحَقِّرَاتِ الذُّنُوْبِ فَاِنَّ لَهَا مِنَ اللّٰهِ طَالِبًا * (اِبْنُ مَاجَةَ)

1429. See note 2400 for explanation as to how serpents can bite an unbeliever in the grave. If serpents can be seen biting a man in dream, can it be said that they cannot bite in a dream from which there is no rise?

1480. These are the chapters in the Quran dealing with the threatenings and punishments of the Resurrection Day. The Hud relates to ch. 11, the Great Event to ch. 56, the Sent forth to ch. 77, the Announcement to ch. 78, and the Folding up to ch. 81.
It occurs elsewhere that the Prophet had only twenty grey hairs at the time of his death.

50. **Abu Burdah-b-Abu Musa** reported that Abdullah b Omar asked him: Don't you know what my father told your father? I said: No. He said: My father said to your father: O Abu Musa! would it please you if our Islam with the Prophet, our emigration with him, our fight with him and our every action with him have been established for us? But as for every deed we have done after his death, we have barely escaped from it, it being equal. 1480a Your father said to my father: No, by Allah. We fought after the Prophet, prayed, fasted and did many good deeds, and many people accepted Islam at our hands, and we do certainly wish that (rewards). My father said: By One in whose hand there is the life of Omar, as for me, I would certainly like that it would be pleasing to us and that as for every action we have done after him, we have barely escaped from it, it bebing equal. I said: Verily your father was better than my father. —*Bukhari.*

عَنْ اَبِي بُرْدَةَ بْنِ اَبِي مُوسٰى قَالَ قَالَ لِي عَبْدُ اللّٰهِ ابْنِ عُمَرَ هَلْ تَدْرِي مَا قَالَ اَبِي لِاَبِيكَ قُلْتُ لَا قَالَ فَاِنَّ اَبِي قَالَ لِاَبِيكَ يَا اَبَا مُوسٰى هَلْ يَسُرُّكَ اَنَّ اِسْلَامَنَا مَعَ رَسُولِ اللّٰهِ صلعم وَ هِجْرَتَنَا مَعَهُ وَ جِهَادَنَا مَعَهُ وَ عَمَلَنَا كُلَّهُ مَعَهُ بَرَدَ لَنَا وَ اَنَّ كُلَّ عَمَلٍ عَمِلْنَا بَعْدَهُ نَجَوْنَا مِنْهُ كَفَافًا رَأْسًا بِرَأْسٍ فَقَالَ اَبُوكَ لِاَبِي لَا وَاللّٰهِ قَدْ جَاهَدْنَا بَعْدَ رَسُولِ اللّٰهِ صلعم وَ صَلَّيْنَا وَ صُمْنَا وَ عَمِلْنَا خَيْرًا كَثِيرًا وَ اَسْلَمَ عَلٰى اَيْدِينَا بَشَرٌ كَثِيرٌ وَ اِنَّا لَنَرْجُوا ذٰلِكَ قَالَ اَبِي لٰكِنِّي اَنَا وَالَّذِي نَفْسُ عُمَرَ بِيَدِهِ لَوَدِدْتُ اَنَّ ذٰلِكَ بَرَدَ لَنَا وَ اَنَّ كُلَّ شَيْءٍ عَمِلْنَاهُ بَعْدَهُ نَجَوْنَا مِنْهُ كَفَافًا رَأْسًا بِرَأْسٍ فَقُلْتُ اِنَّ اَبَاكَ وَ اللّٰهِ كَانَ خَيْرًا مِنْ اَبِي * (اَلْبُخَارِيُّ)

422w. **Abu Hurairah** reported that the Apostle of Allah said: My Lord enjoined nine things on me: To fear Allah

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَمَرَنِي رَبِّي بِتِسْعٍ خَشْيَةَ اللّٰهِ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ كَلِمَةَ الْعَدْلِ فِي الْغَضَبِ

1480a. In other words, we have done no such deed after the Prophet which can bring punishment or reward. Reward and punishment are equal in such actions.

وَالرِّضَا وَالْقَصْدِ فِي الْفَقْرِ وَالْغِنَا وَأَنْ
أَصِلَ مَنْ قَطَعَنِي وَأُعْطِيَ مَنْ حَرَمَنِي
وَأَعْفُوَ عَمَّنْ ظَلَمَنِي وَأَنْ يَكُونَ صَمْتِي
فِكْرًا وَنُطْقِي ذِكْرًا وَنَظَرِي عِبْرَةً وَأَمْرِ
بِالْعُرْفِ (وَقِيلَ بِالْمَعْرُوفِ) *
(رَزِينٌ)

openly and in secret, just word in anger, resignation, moderation in poverty and rices, that I should join one who cuts off relationship from me, that I should forgive one who oppresses me, that my silence shall be by way of pondering, that my talk of remembrance (of Allah), my look an admonition (to others), and that I should enjoin good (and it was said: With justice). —*Razin*

SECTION 3

1431. Latter Days and Warning

The Holy Prophet left nothing to mention which will occur up to the Day of Resurrection. These prophecies of the Holy Prophet have been elaborately put down in the beginning of the Fourth Book. Here there are some prophecies which relate to the latter conditions of the Muslims. The substance of the traditions in this section relating to those prophecies is given below: The Muslims will be numerous in numbers in latter days but the numbers of true Muslims will be very few (29:51). Nobody will fear the general Muslims, and weakness and love of world will overtake them subjecting them to the mercy of currents and cross-currents of political games—29:59. The Prophet is the first boatman of the ark of Islam, Mehdi in the middle, and Jesus Christ is in the enn—29:426w. There will be at first rule by prophethood, then by Khilafat, then by kingdoms, then by disorganised rule and at last by Khilafat in the line of Prophethood—29:423w, 425w. The Muslims in latter times will follow the Jews and the Christians at every step—29:52. The Muslims will be masters of the world but bad people will ultimately gain upperhand in all affairs—29:53,54. The latter Muslims will take morning and evening strolls with fine dresses and sticks like tails. They will have luxurious dishes and lofty buildings with fine

screens over the doors—29:56,61. The rulers will be bad, the rich miser, and the females will lead the males—29:58. The few who will be true Muslims will find it extremely difficult to maintain faith—29:57. The latter kings will give utmost trouble and anxieties to the Muslims—29:62. The people will treat with people, openly as friend but secretly as enemies—29:64. There will arise a section of the Muslims who will hold the use of silk, drink of wine and singing with musical instruments as lawful—29:65. They will care thousand times more for their world than for their religion. They will wear soft skin dresses of sheep and goats. Their tongue will be sweeter than honey but their heart cruel. Calamities will then fall on them—29:68. There will be no house of clay but unto which Islam will not enter—1:14w, and their best property will be sheep and cattle—1:78.

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اِنَّمَا النَّاسُ كَالْاِبِلِ الْمِائَةِ لَا تَكَادُ تَجِدُ فِيْهَا رَاحِلَةً * (مُتَّفَقٌ عَلَيْهِ)

51. **Ibn Omar** reported that the Apostle of Allah said : The people are like one hundred camels in the midst of which you will seldom find one fit for riding [1432] —*Agreed.*

عَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم لَتَتَّبِعُنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَ ذِرَاعًا بِذِرَاعٍ حَتّٰى لَوْ دَخَلُوْا حُجْرَ ضَبٍّ تَبِعْتُمُوْهُمْ قِيْلَ يَا رَسُوْلَ اللهِ اَلْيَهُوْدَ وَ النَّصَارٰى قَالَ فَمَنْ * (مُتَّفَقٌ عَلَيْهِ)

52. **Abu Sayeed** reported that the Messenger of Allah said : You must follow the practices of those who were before you, step by step, foot by foot, so much so that if they enter in to the belly of a lizard, you will follow them. He was questioned : O Prophet of Allah, are they the Jews and the Christians ? He said : Whoelse (besides them) ? —*Agreed.*

1432. This is a prophecy that there will be innumerable Muslims in latter times, but there will be found hardly a Muslim whose association will be good to be sought and who will be truly devout and pious. Such is the time we are living in at present.

53. **Ibn Omar** reported that the Messenger of Allah said: When my followers will walk with vanity and the sons of kings, the princes of Persia and Byzantium, will serve them, Allah will give authority to the wicked over the good. [1488]

—*Tirmizi* (*Rare*)

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِذَا مَشَتْ اُمَّتِي الْمُطَيْطَاءَ وَخَدَمَتْهُمْ اَبْنَاءُ الْمُلُوكِ اَبْنَاءُ: فَارِسَ وَ الرُّومِ سَلَّطَ اللّٰهُ شِرَارَهَا عَلٰى خِيَارِهَا - اَلتِّرْمِذِيُّ (غَرِيبٌ)

54. **Huzaifah** reported that the Apostle of Allah said: The Hour shall not occur till you kill your leader and strike one another with your swords, and the worst of you will inherit the world. —*Tirmizi.*

عَنْ حُذَيْفَةَ اَنَّ النَّبِيَّ صلعم قَالَ لَا تَقُومُ السَّاعَةُ حَتّٰى تَقْتُلُوا اِمَامَكُمْ وَ تَجْتَلِدُوا بِاَسْيَافِكُمْ وَ يَرِثُ دُنْيَاكُمْ شِرَارُكُمْ - (اَلتِّرْمِذِيُّ)

55. **Same** reported that the Apostle of Allah said: The Hour shall not occur till the most fortunate of men in the world will be a fool, son of a fool. —*Tirmizi, Baihaqi.*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَا تَقُومُ السَّاعَةُ حَتّٰى يَكُونَ اَسْعَدَ النَّاسِ بِالدُّنْيَا لُكَعُ بْنُ لُكَعَ * (اَلتِّرْمِذِيُّ وَالْبَيْهَقِيُّ)

56. **Muhammad-b-Ka'ab** reported: One who heard Ali-b-Abi Taleb informed me: We were sitting with the Prophet in the mosque when Musaib-b-Omair suddenly appeared before us. There was nothing on him except a long coat raised up by fur. When the Prophet saw it, he wept for one who got abundant blessing and for one

عَنْ مُحَمَّدِ بْنِ كَعْبٍ قَالَ حَدَّثَنِي مَنْ سَمِعَ عَلِيَّ بْنَ اَبِي طَالِبٍ قَالَ اِنَّا لَجُلُوسٌ مَعَ رَسُولِ اللّٰهِ صلعم فِي الْمَسْجِدِ فَاطَّلَعَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ مَا عَلَيْهِ اِلَّا بُرْدَةٌ لَهُ مَرْفُوعَةٌ بِفَرْوٍ فَلَمَّا رَاٰهُ رَسُولُ اللّٰهِ صلعم بَكٰى لِلَّذِي كَانَ فِيهِ مِنَ

1488. Here there is a great prophecy that the Muslims would conquer the vast kingdoms of Persia and Rome. The world is to judge from the historical facts whether this prophecy was literally fulfilled. At the time of Hazrat Omar, the Muslims conquered Persia and Byzantine empires. Had he not been a true Messenger from God, he could not have uttered such a mighty pronouncement.

who enjoyed it that day. Then the Prophet said: How will it be with you when some of you will get up at dawn with fine clothes, and return at dusk with fine clothes, and the cup will be placed before him (for wine), and another (cup) will be raised up; and you will hung up screens in your houses as the Ka'ba is screened. They asked: O Ms. of Allah, we will then be better than what we are at present. We will find leisure for divine service and find sufficient (men) for menial works. He said: No, you are at present better than what you will become at that time. 1434 —*Tirmizi.*

النِّعْمَةِ وَالَّذِي هُوَ فِيهِ الْيَوْمَ ثُمَّ قَالَ رَسُولُ اللهِ صلعم كَيْفَ بِكُمْ إِذَا غَدَا أَحَدُكُمْ فِي حُلَّةٍ وَرَاحَ فِي حُلَّةٍ وَوُضِعَتْ بَيْنَ يَدَيْهِ صَحْفَةٌ وَرُفِعَتْ أُخْرَى وَسَتَرْتُمْ بُيُوتَكُمْ كَمَا تُسْتَرُ الْكَعْبَةُ فَقَالُوا يَا رَسُولَ اللهِ نَحْنُ يَوْمَئِذٍ خَيْرٌ مِنَّا الْيَوْمَ نَتَفَرَّغُ لِلْعِبَادَةِ وَنُكْفَى الْمُؤْنَةَ قَالَ لَا أَنْتُمُ الْيَوْمَ خَيْرٌ مِنْكُمْ يَوْمَئِذٍ * (التِّرْمِذِيُّ)

57. **Anas** reported that the Apostle of Allah said: A time will come over men when the patient of them in his religion will be like one who holds burning coal in his hand. 1435

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللهِ صلعم يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ * التِّرْمِذِيُّ (غَرِيبٌ)

—*Tirmizi* (*Rare*).

58. **Abu Hurairah** reported that the Apostle of Allah said:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم إِذَا كَانَ أُمَرَاءُكُمْ خِيَارَكُمْ وَأَغْنِيَاؤُكُمْ

1434. The people in latter times will be luxurious in matters of dress, food, abode, servants and slaves. There will be varied and fine dresses for morning and evening strolls, vanities of luxurious dishes and the lofty buildings of fancy. At that time, people will be worse in the eye of Allah and various economic problems will arise.

1435. In latter times, there will be very few believing Muslims, and the majority will be transgressors or nominal Muslims. At that time, the transgressors will get upper hand in this world, and so the few pious men will find it extremely difficult in living with faith.

When your rulers will be your best men, and your rich men will be philanthropic among you, and your affairs will be done with consultation among yourselves, then the surface of the world will be better for you than its bottom. And when your rulers will be the worst of you and your rich men will be misers among you, and your affairs will be done with your wives, then the bottom of the world will be better for you than its surface. 1486 —*Tirmizi* (*Rare*)

59. **Saoban** reported that the Prophet said : It is near that the nations will call one another against you just as the eaters call one another at their dishes. Some body enquired : Shall we be few at that time ? He said : No, you will be numerous at that time, but you will be so many rubbishes like the rubbishes of a torrent. Allah will then certainly take away fear of you from the breasts of your enemies and will certainly throw weakness in your hreats. Some body enquired : O Ms. of Allah, what will be (the cause of) weakness ? He replied : Love of this world and dislike for death 1487—*Abu Daud.*

سمحاءكم و امورکم شوری بینکم فظهر
الارض خیر لکم من بطنها و اذا کان
امراءکم شرارکم و اغنیاءکم بخلاءکم
و امورکم الی نساءکم فبطن الارض
خیر لکم من ظهرها - الترمذی (غریب)

عن ثوبان قال قال رسول الله صلعم
یوشك الامم ان تداعی علیکم کما تداعی
الاکلة الی قصعتها فقال قائل و من
قلة نحن یومئذ قال بل انتم یومئذ
کثیر و لکنکم غثاء کغثاء السیل و لینزعن
الله من صدور عدوکم المهابة منکم
و لیقذفن فی قلوبکم الوهن قال
قائل یا رسول الله وما الوهن قال حب
الدنیا و کراهیة الموت * (ابوداود)

1486. This shows that women are weaker in understanding than men. Husbands therefore should not always rely on the soundness of their wives' instructions.

1487. The Muslims are now nearly ⅓rd of the people of the globe, yet they are weak,

60. **Iyaz-b-Hemar** al Mujashiy reported that the Apostle of Allah one day said in his sermon : Behold ! certainly my Lord ordered me to teach you what you donot know out of what He has taught me this day : Every property which I have given to a servant is lawful, and I have made all of My servants devout ; [1483] but the devils came to them and led them astray from their religion, and made for them unlawful what I made for them lawful. They directed them to set up partners with Me so long I did not send an authority over them. Allah looked to the people of the world (and found them all in error) and so kept them, their Arabs and their non-Arabs, under his wrath excepting the remaining men out of the followers of the Book. He said : Verily I have sent you to try you and to try through you and sent you a Book which water shall not wash away whether you read it asleep and awake. Verily Allah ordered me to crush the Quraish, but I said : Then they will pierce through my

عَنْ عِيَاضِ بْنِ حِمَارٍ الْمُجَاشِعِيِّ
أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ ذَاتَ يَوْمٍ فِي
خُطْبَتِهِ أَلَا إِنَّ رَبِّي أَمَرَنِي أَنْ أُعَلِّمَكُمْ
مَا جَهِلْتُمْ مِمَّا عَلَّمَنِي يَوْمِي هٰذَا كُلُّ مَالٍ
نَحَلْتُهُ عَبْدًا حَلَالٌ وَإِنِّي خَلَقْتُ عِبَادِي
حُنَفَاءَ كُلَّهُمْ وَإِنَّهُمْ أَتَتْهُمُ الشَّيَاطِينُ
فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ
مَا أَحْلَلْتُ لَهُمْ وَأَمَرَتْهُمْ أَنْ يُشْرِكُوا بِي
مَا لَمْ أُنْزِلْ بِهِ سُلْطَانًا وَإِنَّ اللّٰهَ نَظَرَ
إِلَى أَهْلِ الْأَرْضِ فَمَقَتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ
إِلَّا بَقَايَا مِنْ أَهْلِ الْكِتَابِ وَقَالَ إِنَّمَا
بَعَثْتُكَ لِأَبْتَلِيَكَ وَأَبْتَلِيَ بِكَ وَأَنْزَلْتُ
عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ تَقْرَؤُهُ نَائِمًا
وَيَقْظَانَ وَإِنَّ اللّٰهَ أَمَرَنِي أَنْ أُحَرِّقَ

bereft of power and strenth. They are now like foams in currents. In other words, they will be so weak that they will be at the mercy of currents and cross-currents. They will follow other religions and their customs and dresses.

1483. 'I have created my servants devoted to Allah' signifies that every man is born sinless and in the religion of Islam. It is by his actions when major that he goes to heaven or hell.

head and crush it like bread. He said: Drive them out as they have driven you out, and fight with them and We shall supply you arms; spend and We shall soon give you wealth; and send an army, We shall then send (a number) five times like it; and fight with those who obey you against those who disobey you. —*Muslim.*

قُرَيْشًا فَقَالَتْ إِذًا يَثْلَغُوا رَأْسِي فَيَدَعُوهُ خُبْزَةً قَالَ أَسْتَخْرِجُهُمْ كَمَا أَخْرَجُوكَ وَأَغْزُهُمْ نُغْزِكَ وَأَنْفِقْ فَسَنُنْفِقُ عَلَيْكَ وَابْعَثْ جَيْشًا نَبْعَثْ خَمْسَةً مِثْلَهُ وَقَاتِلْ بِمَنْ أَطَاعَكَ مَنْ عَصَاكَ * (مُسْلِمٌ)

61. **Abu Hurairah** reported that the Apostle of Allah said: It is likely that, if time prolongs to you, you will see a people in whose hands there will be (sticks) like the tails of cows, walking at morn in the wrath of Allah and returning at dusk in the displeasure of Allah. In a narration: coming at dusk in the curse of Allah. —*Muslim.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم يُوشِكُ إِنْ طَالَتْ بِكَ مُدَّةٌ أَنْ تَرَى قَوْمًا فِي أَيْدِيهِمْ مِثْلَ أَذْنَابِ الْبَقَرِ يَغْدُونَ فِي غَضَبِ اللهِ وَيَرُوحُونَ فِي سَخَطِ اللهِ وَفِي رِوَايَةٍ يَرُوحُونَ فِي لَعْنَةِ اللهِ * (مُسْلِمٌ)

62. **Omar-al Khattab** reported that the Apostle of Allah said: Troubles will afflict my people in latter days from their kings. None will escape therefrom except a person who recognises Allah's religion and then fights for it with his tongue, hand and heart; that is one for whom rewards have preceded before; and (except) a person who recognises Allah's religion and establishes its truth and except a man who recognises the religion of Allah and re-

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللهِ صلعم إِنَّهُ تُصِيبُ أُمَّتِي فِي آخِرِ الزَّمَانِ مِنْ سُلْطَانِهِمْ شَدَائِدُ لَا يَنْجُو مِنْهُ إِلَّا رَجُلٌ عَرَفَ دِينَ اللهِ فَجَاهَدَ عَلَيْهِ بِلِسَانِهِ وَيَدِهِ وَقَلْبِهِ فَذَلِكَ الَّذِي سَبَقَتْ لَهُ السَّوَابِقُ وَرَجُلٌ عَرَفَ دِينَ اللهِ فَصَدَّقَ بِهِ وَرَجُلٌ عَرَفَ دِينَ اللهِ فَسَكَتَ عَلَيْهِ فَإِنْ رَأَى مَنْ يَعْمَلُ الْخَيْرَ أَحَبَّهُ عَلَيْهِ

mains silent over it. If he sees one who does good he loves him and if he sees one who does unlawful things, he expreses anger at it ; he will get salvation for his secretly keeping everything.

—*Baihaqi.*

63. **Abu Musa** reported that the Apostle of Allah said : This people of mine is a blessed people. There will be no punishment for them in the hereafter. Their punishment is in this world—calamities, disturbances and murders. —*Abu Daud.*

64. **Mu'az-b-Jabal** reported that the Prophet said : There will appear peoples at latter times who will be friends publicly but enemies in secrect. He was questioned : O Ms. of Allah ! how will that come to pass ? He replied : That is due to liking of some towards others and disliking of some towards others.

65. **Abu Amer and Abu Malek al-Ash'ari** reported : I heard the Apostle of Allah say : There will certainly arise some people among my followers who will consider the use of 'Khaj', silk, wine, and musical instruments as lawful ; and there shall certainly appear some people at the side of a mountain to whom a flock of sheep would come out in the morning. A man will come

وَإِنْ رَأَى مَنْ يَعْمَلُ بِبَاطِلٍ أَبْغَضَهُ عَلَيْهِ فَذَلِكَ يَنْجُو عَلَى بِطَلَانِهِ كُلِّهِ *

(اَلْبَيْهَقِيُّ)

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللهِ صلعم أُمَّتِي هَذِهِ أُمَّةٌ مَرْحُومَةٌ لَيْسَ عَلَيْهَا عَذَابٌ فِي الْآخِرَةِ عَذَابُهَا فِي الدُّنْيَا الْفِتَنُ وَالزَّلَازِلُ وَالْقَتْلُ * (أَبُوْدَاوُد)

عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ النَّبِيَّ صلعم قَالَ يَكُونُ فِي آخِرِ الزَّمَانِ أَقْوَامٌ إِخْوَانُ الْعَلَانِيَةِ أَعْدَاءُ السَّرِيرَةِ فَقِيلَ يَا رَسُولَ اللهِ وَكَيْفَ يَكُونُ ذَلِكَ قَالَ ذَلِكَ بِرَغْبَةِ بَعْضِهِمْ إِلَى بَعْضٍ وَرَهْبَةِ بَعْضِهِمْ مِنْ بَعْضٍ

عَنْ أَبِي عَامِرٍ أَوْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْخَزَّ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ وَلَيَنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عَلَمٍ يَرُوحُ

out to them with a (prayer of) want. They will say: Come to us tomorrow. Allah will then pass over them the night while he will turn over the hill and He will (begin to) metamorphose the rest into apes and swines up to the Resurrection Day.[1489]

—*Bukhari.*

عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ بَاتَتْ عَلَيْهِمْ رَجُلٌ اِحَاجَةٍ
فَيَقُولُونَ ارْجِعْ اِلَيْنَا غَدًا فَيُبَيِّتُهُمُ اللّٰهُ
وَيَضَعُ الْعَلَمَ وَيَمْسَخُ اٰخَرِيْنَ قِرَدَةً وَخَنَازِيْرَ
اِلٰى يَوْمِ الْقِيٰمَةِ * (اَلْبُخَارِيُّ)

66. **Ibn Abbas** reported that when it was revealed: 'Warn your near relation,' the Holy Prophet ascended the mount Safa and began to proclaim: O Banu Fihr! O Banu Ady of Quraish tribe—till they all mustered strong. He addressed: Inform me that if I give you information that a cavalry is waiting behind that valley to attack you—will you believe me as true? 'Yes' they replied 'we have not found you after experience but a truthful man.' He said: Surely then, I am a pre-warner to you in advent of a great chastisement. Abu Lahab exclaimed: Fie on thee the whole day! Have you called us together for this? Then it was revealed: The hands of Abu Lahab be destroyed and may he perish(112Q).—*Agreed*

عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ
وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ صَعِدَ النَّبِيُّ
صلعم الصَّفَا فَجَعَلَ يُنَادِيْ يَا بَنِيْ فِهْرٍ
يَا بَنِيْ عَدِيٍّ لِبُطُوْنِ قُرَيْشٍ حَتّٰى اجْتَمَعُوْا
قَالَ اَرَاَيْتَكُمْ لَوْ اَخْبَرْتُكُمْ اَنَّ خَيْلًا
بِالْوَادِيْ تُرِيْدُ اَنْ تُغِيْرَ عَلَيْكُمْ اَكُنْتُمْ
مُصَدِّقِيَّ قَالُوْا نَعَمْ مَا جَرَّبْنَا عَلَيْكَ اِلَّا
صِدْقًا قَالَ فَاِنِّيْ نَذِيْرٌ لَكُمْ بَيْنَ يَدَيْ
عَذَابٍ شَدِيْدٍ فَقَالَ اَبُوْ لَهَبٍ تَبًّا لَّكَ
سَائِرَ الْيَوْمِ اَلِهٰذَا جَمَعْتَنَا فَنَزَلَتْ تَبَّتْ
يَدَا اَبِيْ لَهَبٍ وَّتَبَّ * (مُتَّفَقٌ عَلَيْهِ)

1489. Khaj is a kind of cloth made entirely of silk. It is therefore unlawful. Ma'ajef are musical instruments such as drums, harmoniums etc. with rythmical sounds. In latter times, the learned will use silk dresses and play on musical instruments in such a way that others will think that these things are lawful, while in

وَفِي رِوَايَةٍ وَ نَادَى يَا بَنِي عَبْدِ
مَنَافٍ إِنَّمَا مَثَلِي وَ مَثَلُكُمْ كَمَثَلِ رَجُلٍ رَأَى
الْعَدُوَّ فَانْطَلَقَ يَرْبَأُ أَهْلَهُ فَخَشِيَ أَنْ
يَسْبِقُوهُ فَجَعَلَ يَهْتِفُ يَا صَبَاحَاهُ *

عَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا نَزَلَتْ وَ أَنْذِرْ
عَشِيرَتَكَ الْأَقْرَبِينَ دَعَا النَّبِيُّ صلعم
قُرَيْشًا فَاجْتَمَعُوا فَعَمَّ وَ خَصَّ فَقَالَ يَا بَنِي
كَعْبِ بْنِ لُؤَيٍّ أَنْقِذُوا أَنْفُسَكُمْ مِنَ
النَّارِ يَا بَنِي مُرَّةَ بْنِ كَعْبٍ أَنْقِذُوا
أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي عَبْدِ شَمْسٍ
أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي عَبْدِ
مَنَافٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي
هَاشِمٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي
عَبْدِ الْمُطَّلِبِ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ
وَ يَا فَاطِمَةُ أَنْقِذِي نَفْسَكِ مِنَ النَّارِ
فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا غَيْرَ

In a narration: He proclaimed: O children of Abd Manaf, verily the parable of myself and the parable of you is like the parable of a man who saw the enemies and went to precaution his family. He feared that they might go before him. Then he began to shout: Alas! my companions!

67. **Abu Hurairah** reported that when it was revealed: 'Warn your near relation', the Holy Prophet called the Quraish and so they assembled, all and sundry. He addressed: O Banu Ka'ab-b-Lubai, save yourselves from the fire; O Banu Murrah -b-Ka'ab, save yourselves from the fire; O Banu Abd Shams, save yourselves from the fire; O Banu Abd Manaf, save yourselves from the fire; O Banu Hashem, save yourselves from fire; O Banu Abdul Muttaleb, save yourslaves from the fire; O Fatimah, save yourself from the fire, and verily I don't hold control of anything from Allah, except that there is your blood-conection (with me) which I shall

fact they are unlawful. At that time, God's punishment will come on a wide scale. This is the time of the prophecy we live in. 'A people will appear on the side of a mountain' means that some people will live in towns or lofty buildings, like mountains It any needy people will go to them, he will hardly find opportunity to meet him. At that time, earthquackes will be frequent.

soon moisten with its moisture. [1740] —*Muslim.*

In a narration agreed upon— O assembly of the Quraish, purchase for yourselves (Paradise), I don't control anything from Allah for you. O Banu Abd Manaf! I don't control anything from Allah for you. O Abbas, son of Abdul Muttaleb, I don't control anything from Allah for you. O Safiyyah, aunt of the Ms. of Allah, I don't control anything from Allah for you. O Fatimah, daughter of Muhammad, ask me as much as you like from my property, I don't control anything from Allah for you.

أَنَّ لَكُمْ رَحِمًا سَأَبُلُّهَا بِبِلَالِهَا ۔ (مُسْلِمٌ)

وَفِي الْمُتَّفَقِ عَلَيْهِ يَا مَعْشَرَ قُرَيْشٍ اشْتَرُوا أَنْفُسَكُمْ لَا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئًا يَا بَنِي عَبْدِ مَنَافٍ لَا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئًا يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَّلِبِ لَا أُغْنِي عَنْكَ مِنَ اللهِ شَيْئًا وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللهِ لَا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئًا وَيَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ سَلِينِي مَا شِئْتِ مِنْ مَالِي لَا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئًا

68. **Same** reported that the Apostle of Allah said: There will appear in latter times a people who will adorn this world in preference to the religion. They will put on for people dress of sheep skins of soft nature. Their tongues will be sweeter than sugar and their hearts will be the hearts of wolves. Allah will say: Do you deceive Me, or aganist Me do you dare? I take promise by Me:

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم يَخْرُجُ فِي آخِرِ الزَّمَانِ رِجَالٌ يَخْتِلُونَ الدُّنْيَا بِالدِّينِ يَلْبَسُونَ لِلنَّاسِ جُلُودَ الضَّأْنِ مِنَ اللِّينِ أَلْسِنَتُهُمْ أَحْلَى مِنَ السُّكَّرِ وَقُلُوبُهُمْ قُلُوبُ الذِّئَابِ يَقُولُ اللهُ أَبِي يَغْتَرُّونَ أَمْ عَلَيَّ يَجْتَرِئُونَ فَبِي حَلَفْتُ لَأَبْعَثَنَّ

1440. The Quran refers to this: Say, who will control anything for you if Allah intends bad for you or intends good for you. "Say—I don't control anything good for myself or bad except what Allah wishes. 'I shall soon moisten' etc. means that I shall try to keep good relation with my relatives and friends.

I must send upon those men from among themselves calamity which will leave the judge perplexed. —*Tirmizi.*

423w. **Abu Obaidah and Muaz -b-Jabal** reported from the Prophet who said: Verily this affair (Islam) began with Prophethood and mercy; afterwards there will be Khilafat and mercy, and then disintegrated kingdoms, and then there will appear imperialism, rebellion and dissension in the world. They will take silk, private parts, and wines as lawful. They will be provided upon that and they will be helped till they meet Allah. —*Baihaqi*

424w. **Ayesha** reported: I heard the Aposlte of Allah say: Verily the first of what will be turned down (Zaid-b-Yahya, the narrator, said; meaning Islam) will be what a pot drops down meaning wine. It was questioned: How, O Ms. of Allah, while Allah has made clear thereabout what He has made clear? He said: They will give it a name other than its name, and thus they will take it as lawful. —*Darimi.*

425w. **Nu'man-b-Bashir** reported from Huzaifah that the Ms. of Allah said: Prophethood will last among you till Allah

عَلٰى اُولٰئِكَ مِنْهُمْ فِتْنَةً تَدَعُ الْحَكِيْمَ فِيْهِمْ حَيْرَانَ * (اَلتِّرْمِذِيُّ)

عَنْ اَبِيْ عُبَيْدَةَ وَ مُعَاذِ بْنِ جَبَلٍ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ اِنَّ هٰذَا الْاَمْرَ بَدْءُ نُبُوَّةٍ وَ رَحْمَةٌ ثُمَّ يَكُوْنُ خِلَافَةٌ وَ رَحْمَةٌ ثُمَّ مُلْكًا عَضُوْضًا ثُمَّ كَائِنٌ جَبْرِيَّةً وَ عُتُوًّا وَ فَسَادًا فِي الْاَرْضِ يَسْتَحِلُّوْنَ الْحَرِيْرَ وَ الْفُرُوْجَ وَالْخُمُوْرَ يُرْزَقُوْنَ عَلٰى ذٰلِكَ وَ يُنْصَرُوْنَ حَتّٰى يَلْقَوُا اللّٰهَ * (اَلْبَيْهَقِيُّ)

عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اِنَّ اَوَّلَ مَا تُكْفَاُ وَ قَالَ زَيْدُ بْنُ يَحْيَى الرَّاوِيْ يَعْنِى الْاِسْلَامَ كَمَا تُكْفَاُ الْاِنَاءُ يَعْنِى الْخَمْرَ فَبَلَ فَكَيْفَ يَا رَسُوْلَ اللّٰهِ وَ قَدْ بَيَّنَ اللّٰهُ لَنَا مَا بَيَّنَ قَالَ يُسَمُّوْنَهَا بِغَيْرِ اسْمِهَا فَيَسْتَحِلُّوْنَهَا ـ (اَلدَّارِمِيُّ)

عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم تَكُوْنُ النُّبُوَّةُ

wishes it to last, 1441 and then the Almighty Allah will raise it up. Afterwards there will be Khilafat according to the ways of Prophethood so long as Allah wishes it to last, and then the Almighty Allah will raise it up. Afterwards there will be oppressive kingdom and it will last so long as the Almighty Allah wishes it to last, and then the Almighty Allah will raise it up. Afterwards there will be imperialistic kingdom, and it will last so long as the Almighty Allah wishes it to last, and then the Almighty Allah will raise it up. Afterwards there will be Khilafat according to the ways of Prophethood, and then he remained silent. —*Ahmad.*

فِيكُمْ مَا شَاءَ اللّٰهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مِنْهَاجِ النُّبُوَّةِ مَا شَاءَ اللّٰهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالَى ثُمَّ تَكُونُ مُلْكًا عَاضًّا فَيَكُونُ مَا شَاءَ اللّٰهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالَى ثُمَّ يَكُونُ مُلْكًا جَبْرِيَّةً فَيَكُونُ مَا شَاءَ اللّٰهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مِنْهَاجِ نُبُوَّةٍ ثُمَّ سَكَتَ * (أحمد)

426w. **Ja'far** reported from his father who from his grandfather who said that the Apostle of Allah had said : Give good news, give good news ; verily the parable of my people is the parable of a shower of rain. It is not known whether its end is better or its beginning ; or like a garden wherefrom a general host of

عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم أَبْشِرُوا وَأَبْشِرُوا إِنَّمَا مَثَلُ أُمَّتِي مَثَلُ الْغَيْثِ لَا يُدْرَى آخِرُهُ خَيْرٌ أَمْ أَوَّلُهُ أَوْ كَحَدِيقَةٍ أُطْعِمَ مِنْهَا فَوْجٌ عَامًّا ثُمَّ

1441. Khilafat continued during the time of the four rightly-guided Caliphs—Hazrats Abu Bakr, Omar, Osman and Ali. They were the true viceroys of the Holy Prophet. They administered both temporal and spiritual matters of the subjects. After that, there became kings who ruled only temporal side and not spiritual. Thus religion was for ever separated. This was at the time of Muwayiah and latter Caliphs Thus separation of the two sides of a man brought ultimate ruin of the Muslim empires.

men are fed, and thereafter another general host of men are fed, and it is likely that the last of them will be a host of men who will be as numerous (in number) as this (garden), and as deep as this and as beautiful as this. How will the people be destroyed when I am in their beginning, Mehdi in their middle and Jesus in their last. But in the intervening period, there will be a misguided host who are not of me and I am not of them. —*Razin.*

اُطْعِمَ فَوْجٌ عَامًّا ثُمَّ اٰخِرُهَا فَوْجًا اَنْ يَكُوْنَ اَعْرَضُهَا

عَرْضًا وَ اَعْمَقُهَا عُمْقًا وَ اَحْسَنُهَا حُسْنًا كَذٰلِكَ

تَهْلَكُ اُمَّةٌ اَنَا اَوَّلُهَا وَ الْمَهْدِيُّ وَسَطُهَا

وَ الْمَسِيْحُ اٰخِرُهَا وَ لٰكِنْ بَيْنَ ذٰلِكَ فَيْجٌ

اَعْوَجُ لَيْسُوْا مِنِّيْ وَلَا اَنَا مِنْهُمْ *

(رَزِيْنٌ)

THE END.

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BOOK III

* بسم الله الرحمن الرحيم *

نحمده و نصلی علی رسوله الکریم -

Chapter XXX

SECTION I

1142. Death and Soul.

"The boast of heraldry, the pomp of power,
And all that beauty, and all that wealth ev'r gave,
Awaits alike the inevitable Hour,
The paths of glory lead but to the grave."

(a) **Death is inevitable.** There's no escape from it. It makes no distinction between high and low, rich and poor. It lays its icy hand on the highest and the lowest. Sceptre and crown must stumble down before its inevitable onslaught. The greatest personalities of the world, past and present, were subject to this fate. Adam, Noah, Moses, Krishna, Akbar, Napolean, Alexander, and even Muhammad had to die. The highest intelligent man of the globe or the greatest scientist could not invent a plan of avoiding it. It snatches away an affectionate son from the clutches of his parents, a beloved husband from the consoling bosom of his wife, a worldly man from his enormous riches, and a powerful king from his vast kingdom. What is then this great calamity which every mortal is subject to? This is nothing but God's law that everything having breath must die. The Quran declares: Everything shall taste of death—":18-Q. Wherever you are, death will overtake you, though you remain in lofty towers—4:78Q.

(b) **What does death mean?** [illegible]
death, we must have a clear [illegible]
objects and function. [illegible]
Life is called Jibatma in [illegible]
Life infuses vigour into the [illegible]
energy into the instrument [illegible]
or lamps have got no life of [illegible]. When [illegible]
there is no electric current, [illegible]
idle. Similarly body [illegible]
The limbs freely move [illegible]. When [illegible]
limbs of the body cease to [illegible]
"death" of the body. [illegible]
current in the body. [illegible]
That current is life. [illegible]
than life. When there [illegible]
soul remains and will remain [illegible]
after death in great [illegible]. [illegible]
soul is of the spiritual world. When [illegible]
man is transferred from [illegible]
is nothing but the human [illegible]
in a man. [illegible] soul [illegible]
Quran says: O [illegible] [illegible] [illegible]

(c) **Evolution of man.** Death is the first stage of eternal journey to heaven—31:42, as birth is the first stage of this world's journey. Before birth, there was another journey of man. His creation began from a small life-germ. Then stage by stage, it grew into a dead figure. Unto that figure, current of life was infused and it began to move. After sometime, it is ushered into this world. The Holy Quran says : Have you considered the small life-germ ? Is it that you created it or are We the creators ? We have ordained death among you, and none can prevent Us that We may change your attributes and make you grow into what you know not—56:58Q. O people ! if you are in doubt about the Resurrection, then (remember) surely We created you from a small life-germ, then from a clot of blood, then from a lump of flesh, complete in make and incomplete, that We may make clear to you, and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity, and of you is he who is caused to die and of you is he who is brought to extreme old age—22:5Q. And certainly We created man of an extract of clay. Then We made him a small life-germ in a firm resting place. Then We made the life-germ a clot, then We made the clot a lump of flesh, then We made the lump of flesh bones, then We clothed the bones with flesh ; then We caused it to grow into another creation ; so blessed is Allah, the best of the creators. Then after that, you will certainly die. Then on the day of Resurrection, you will surely be raised—23:12,16Q. Attention has been drawn, therefore, of the various stages in the law of evolution of man. By evolution, the identity of the man remains though forms change. A child of two years is the same man when it grows old. A small life-germ of one month in womb is the same man as the child of two years. Similarly this man will continue after death to have taste of another life after shaking off this material physique. A child did not know any thing in the womb as there was covering of womb. He sees clearly everything when he is brought to this world. Similarly a man does not see and know clearly everything under the cover of this material body and material world. When it will be taken off by death, the hidden secrets of nature will be perfectly brought to light before him. It is worderful to look at a man from a small life-germ to a powerful king in the world.

Similarly it will be strange to look at a man advancing to the spiritual world stage by stage.

(d) **Is Death to be hoped for ?** To hope for death is unlawful. The reason is twofold. Firstly, hoping for death or committing suicide means acting contrary to the wishes of Allah. Death should be left entirely in the hand of Allah at His sweet will. Secondly, by death a man is deprived of deeds which would have done benefit to himself and to the world at large, or if he is bad, he should not have hastened to receive punishment of the grave but wished for expiation of sins by living longer. Is everlasting life then desirable ? The answer also must be in the negative, as perpetual lease of life will frustrate the very object of creation of man. Horse is necessary for reaching a goal. If the goal is reached, there is no necessity of it. Similarly the object of soul is to attain the love of Allah. If the object is reached, the body is not needed in this world. If it goes astray, the earlier the body goes, the better for a man.

(e) **Constant Thought of Death is Profitable.** (i) As death is inevitable, man must think of it and what will occur after it. One who does not think of it lives in a fool's Paradise. About this man, the Almighty Allah said : Say, verily death from which you all flee away will surely overtake you. Then you will be taken in a world of futurity and attestation, and you will then be informed of what you did—62:8Q. Death is a great admonisher. Constant remembrance of death protects a man from sins and saves him from the transitory vanities of this world. He tries to adorn himself with all the virtues that will take him to Paradise and to avoid the sins that will take him to Hell. It gives a thought in one's mind that he is a sojourner, and as such he should have light commodities in the world. The Holy Prophet said : If you could have seen what I see, you would have wept much and laughed little—30:7. When David remembered death, he used to weep (Yahyaul Ulum). (ii) **Four kinds of men in death thinking.** (I) For a worldly man. Death is generally displeasing to him, as it would deprive him of his wordly riches and vanities. Therefore he gives up thought of death. By this, he removes himself further away from Allah. (2) For a man who is repentant of his past sins. He does not hate death ; but he dislikes that it should soon come to

him because he is engaged in repentance for his past sins. (3) For a good man. He is glad to meet death, as it will take him soon to Allah. (4) For a truly religious man. He does not feel pleased or displeased with the advent of death as he has completely resigned himself to the will of Allah. (iii) **Method of Death Thinking.** Think of death at least one hour every day in a lonely place. Remove all thoughts of the world, and think of your condition and the condition of your family when you are dead. Remember the death of those who were once devoted to you. Think how they spent their life, how they were forgetful of death, the condition of their eyes, noses, teeth, hairs, and how they are now objects of food for worms. Think about the disputes and litigations that have cropped up regarding their properties after their death. Think about their wives who are now betrothed to other persons. If you have passed 40 years of your life, you have passed nearly ¼th. of it unless you die earlier. Your life's evening is then near at hand, as day's evening is near when ¾th of the day has passed away. Therefore be prepared for immedite death. Utilise every minute that passes by. The Holy Prophet said : Value five things before five : your youth before your old age, your health before your illness, your riches before your poverty, your leisure before your occupation, and your life before your death—29:8.

1443. What is Soul and Its Functions ?

(a) Soul is something accomodated only in a man. It has not been given to any created thing other than man. A cow cannot think but a man can. This is because of soul. The Almighty says : And they ask you about soul. Say : Soul is from order of Allah—17:85Q. Verily I created man from clay. So when I fashioned him and instilled in him from My Spirit—32:9Q. So soul is a special divine thing and may be compared to a borrowed light from Allah. As the original light is not reduced by the lending of lights, God is not also reduced by the innumerable lights of souls. Because of this soul, man is honoured as the lord of creation. Even Allah termed Adam as His Khalifa (Vicar). What are the functions of soul and why has it been created ? The ob-

REFERENCES ABOUT DEATH—Death is fixed 8:144Q ; man mortal—8:184Q ; the dead can not speak with the living—35:22Q ; 30:82Q ; the dead receive spiritual benefit—22:22 ; actions stop at death—28:25 ; 89:1 ; cause of sudden death—30:18 ; necessity takes to place of death—82:86 ; life in this world 21:95Q; nation's death is after a fixed term—7:34 ; life and death for trial 47:2Q; high reward for one who dies in a strange land 30:5 ; be in this world like a traveller—30:7 ; believer dies with sweat on forehead—30:10 ; none should flee from epidemics—30:43.

ject of soul is to attain its own original source i. e. Allah. Everything returns to its origin. Body is of earth and therefore it will return to earth, but earth cannot consume soul which will return to its origin i. e. Allah. The object of the creation of eyes is to see things of this world, of legs to walk upon, and of ears to hear. Similarly the object of creation of soul is to strive to attain Allah and to have His love. This is the natural attribute of soul. If there is defect in sight, there is disease in eye. Similarly if the heart does not move towards Allah or to obey His words, there is disease in soul. When it finds taste in striving towards Allah, it is sound and remains in natural state towards the path of progress. About this soul, the Quran says : The day on which property will not avail, nor sons, except him who comes to Allah with a sound soul - 26:88, 89Q. As we cannot conceive of Allah but in relation to His attributes, so also we cannot conceive of soul but in relation to its attributes. There is therefore good and bad soul. Soul remains normal in the beginning of life. It is afterwards by actions that it is made bad or good. The Quran says : He will indeed be successful who purifies it, and he will indeed fail who corrupts it- 91:9Q. Soul therefore takes three names in the process of evolution. *In the first stage, it is called "Nafse Ammara."* i. e. soul prone to disobedience and evil. The Quran says about this : Verily this soul is prone to evils 13:43Q. Then in the second stage, it develops into a moral soul called "*Napse Lawwamah*" i. e. self-accusing soul. It is then engaged in distinguishing right from wrong and accuses itself for every wrong done. The Quran says : Nay, I swear by the self-accusing soul—75:2Q. Then in the third stage, the moral soul develops into a spiritual soul called "*Nafe-Mutmainnah*" i. e. a soul pleased (with God). The Quran says about it : O soul that is at rest—89:28Q. Then after death, soul will continue to develop in the spiritual worlds.

As soul is a divine thing, divine attributes are imprinted in it. The Prophet therefore said : Imbue thyself with divine attributes. Development of these attributes or faculties of man will lead him to Paradise and bad use of these will lead him to Hell. This is good and bad use of souls. There is a great effect of physical health upon the development of mental state of a man. The latter again greatly affects the moral development which again helps the spiritual progress. Thus there is continuation of progress of a soul till it attains its object. The

chief function of soul is therefore to love Allah. Whenever a rust falls on it, it should be removed from it. There is a polish for every thing and the polish of soul is the remembrance of Allah.

(b) **Power of Soul.** Soul has got wonderful force when properly used. It is like a small dynamite placed in a big factory or a small engine which carries millions of tons of loads. A high and cultured soul may carry millions of the people with him as the Prophets of Christianity and Islam did and are still doing. Of this magnificent power of soul, the Quran speaks : Surely We offered the trust to the heavens and the earth and the mountains ; but they refused to carry it and feared from it, and man carried it. Surely he is unjust, ignorant —33:72Q. Owing to this soul, man is the lord of creations, because the greatest power is placed in him. That power of soul is great is also seen from hypnotism and mesmerism. Majority of men are, however, idle and have got no power. What is the reason for it ? The reason is nothing but lack of knowledge in the use of soul and actual user of it. Because of our ignorance in setting up a machine, it cannot be said that the engine has lost its force. When properly used, it will take its normal force. When not used, it will remain just like a dead figure. So is the case with soul. How can then the power of soul be created ? Force or steam in an engine is generated by a fixed degree of heat and water. Out of proportion of things, electric energy is generated. In like manner, out of proportionate use of attributes imprinted on soul, there arises a power unprecedented in force. If however there is no mixture of things in proportionate degree, soul remains like water in a tank or fire in a furnace. Therefore all men should acquire soul-power after cultivation of all the virtues in a proportionate degree.

(c) **Can Soul of Dead Men Correspond with us ?** It is said that the soul of a dead man can inform us about its condition in the spiritual world. How is it possible ? The following will give some light into this proposition. The soul of a living man can not have knowledge of the soul of the dead, as the soul is covered by outer screens in the form of passions and wants of physical organs and of the physique itself. By death, these screens are completely removed, and hence the events of spiritual world appear vividly to souls of dead men. During life-time, it is not so possible. But a good soul

may get a faint idea of the events of the spiritual world. Prophets were exceptions to this rule. They lived as dead in this world and therefore they had perfect vision. Ordinary men have got correct dreams. The Prophet therefore said : Correct dream is 46th part of prophethood 9:90. How can this take place ? The following is the explanation. Everything from the beginning to end is preserved in the Guarded Tablet (85:22Q). Things of the spiritual as well as of this world are in continuation of being reproduced from this Tablet. Souls of dead men are brought here. They can know their mutual conditions. The great Tablet is a great mirror. Our soul also is like a mirror. As a mirror can see pictures of another mirror, so one soul can see pictures of the Guarded Tablet which consists of the souls of dead men. If however there is screen over the mirror, nothing can be seen. In dream, soul sometimes becomes free from engagement of this world and physical needs ; therefore it can grasp something of the events of the spiritual world. There are however the screens of passions. Therefore, there cannot be any clear vision. The greater is the degree of purity of soul, the greater is the power of vision. The Quran says-Nay, rust has fallen upon their souls—83:14Q. If there are cloud and fog in the sky, the rays of the sun cannot reach us to give a view of all things. If there is screen of the world over the sun, it becomes night and nothing is then visible which was visible in day-time even in clouds ; likewise great sins are great screens which prevent clear vision. The Quran therefore says : Verily you were unmindful of this and then We removed your screen from you—50:22 Q.

I. Abu Hurairah reported that the Messenger of Allah said : None of you shall wish for death, whether a righteous man who perchance may add to (his) good works, or a sinner who perchance may be repentant. —*Bukhari.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ لَا يَتَمَنَّى اَحَدُكُمُ الْمَوْتَ اِمَّا مُحْسِنًا فَلَعَلَّهُ اَنْ يَّزْدَادَ خَيْرًا وَّ اِمَّا مُسِيْئًا فَلَعَلَّهُ اَنْ يَّسْتَعْتِبَ * (اَلْبُخَارِيُّ)

2. Same reported that the Ms. of Allah said : None of you shall wish for death, nor shall he call for it before it comes to him; because when he dies, his hope is cut off, and certainly the age of a believer does not add but good. —*Muslim.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَتَمَنَّى اَحَدُكُمُ الْمَوْتَ وَلَا يَدْعُ بِهٖ مِنْ قَبْلِ اَنْ يَّاْتِيَهٗ اِنَّهٗ اِذَا مَاتَ انْقَطَعَ عَمَلُهٗ وَ اِنَّهٗ لَا يَزِيْدُ الْمُؤْمِنَ عُمُرُهٗ اِلَّا خَيْرًا * (مُسْلِمٌ)

3. **Anas** reported that the Messenger of Allah said : None of you shall wish for death on account of an injury which afflicted him. If there is no alternative action, let him pray : O Allah ! give me life so long as the life will be good for me, and take away my life when death will be good for me. —*Agreed.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم

لَا يَتَمَنَّى اَحَدُكُمُ الْمَوْتَ مِنْ ضُرٍّ اَصَابَهُ

فَاِنْ كَانَ لَا بُدَّ فَاعِلًا فَلْيَقُلِ اللّٰهُمَّ اَحْيِنِي

مَا كَانَتِ الْحَيٰوةُ خَيْرًا لِّي وَتَوَفَّنِي اِذَا

كَانَتِ الْوَفَاةُ خَيْرًا لِّي (مُتَّفَقٌ عَلَيْهِ)

4. **Obadah-b-Swamet** reported that the Messenger of Allah said : Whoso likes to meet Allah, Allah also likes to meet him, and whoso does not like to meet Allah, Allah also does not like to meet him. Ayesha or some of his wives said : Certainly we dislike death. He replied : That is not so ; but when death comes to a believer, he is given good news of the pleasure of Allah and His gifts. There is then nothing dearer to him than what is before him. So he likes to meet Allah and Allah also likes to meet him. And an unbeliever-when death comes to him, he is given good news of the punishment of Allah and of His chastisement. And there is nothing more detestable to him than what lies in front of him. So he dislikes to meet Allah, and Allah also dislikes to meet him. [1444] —*Agreed.*

عَنْ عُبَادَةَ ابْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ

صلعم مَنْ اَحَبَّ لِقَاءَ اللّٰهِ اَحَبَّ اللّٰهُ لِقَاءَهُ

وَمَنْ كَرِهَ لِقَاءَ اللّٰهِ كَرِهَ اللّٰهُ لِقَاءَهُ فَقَالَتْ

عَائِشَةُ اَوْ بَعْضُ اَزْوَاجِهِ اِنَّا لَنَكْرَهُ الْمَوْتَ

قَالَ لَيْسَ ذٰلِكَ وَلٰكِنَّ الْمُؤْمِنَ اِذَا

حُضِرَ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللّٰهِ وَكَرَامَتِهِ

فَلَيْسَ شَيْءٌ اَحَبَّ اِلَيْهِ مِمَّا اَمَامَهُ فَاَحَبَّ

لِقَاءَ اللّٰهِ وَاَحَبَّ اللّٰهُ لِقَاءَهُ وَاِنَّ الْكَافِرَ اِذَا

حُضِرَ الْمَوْتُ بُشِّرَ بِعَذَابِ اللّٰهِ وَعُقُوْبَتِهِ

فَلَيْسَ شَيْءٌ اَكْرَهَ اِلَيْهِ مِمَّا اَمَامَهُ فَكَرِهَ

لِقَاءَ اللّٰهِ وَكَرِهَ اللّٰهُ لِقَاءَهُ (مُتَّفَقٌ عَلَيْهِ)

1444. Meeting with Allah signifies death in the general sense of the term but its real meaning is not death but change of man from one stage to another, change of man from worldly temptations to spiritual benefits of the next world. Whoso takes the world with all its enjoyments dislikes to meet Allah and whoso takes it as a seed-ground for the future likes to meet Allah. This is not in opposition to hadis no I which says that none shall hope for death.

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ تُوُفِّيَ رَجُلٌ بِالْمَدِيْنَةِ مِمَّنْ وُلِدَ بِهَا صَلّٰى عَلَيْهِ النَّبِيُّ صلعم فَقَالَ يَالَيْتَهٗ مَاتَ بِغَيْرِ مَوْلِدِهٖ قَالُوْا وَلِمَ ذٰلِكَ يَارَسُوْلَ اللّٰهِ قَالَ اِنَّ الرَّجُلَ اِذَا مَاتَ بِغَيْرِ مَوْلِدِهٖ قِيْسَ لَهٗ مِنْ مَوْلِدِهٖ اِلٰى مُنْقَطَعِ اَثَرِهٖ فِى الْجَنَّةِ *

(اَلنَّسَائِيُّ وَابْنُ مَاجَةَ)

5. **Abdullah-b-Amr** reported that a man out of those who were born at Medina died there. The Holy Prophet said his funeral prayer and said : Would that he should have died other than in his place of birth ! They asked : And why is that, O Messenger of Allah ? He said : Verily a man-when he dies other than in his place of birth, there is measured for him in Paradise from his place of birth upto the end of his foot-prints. 1445

—*Nisai, Ibn Majah.*

عَنْ اَبِيْ قَتَادَةَ اَنَّهٗ كَانَ يُحَدِّثُ اَنَّ رَسُوْلَ اللّٰهِ صلعم مَرَّ عَلَيْهِ بِجَنَازَةٍ فَقَالَ مُسْتَرِيْحٍ اَوْمُسْتَرَاحٍ مِنْهُ فَقَالُوْا يَارَسُوْلَ اللّٰهِ مَا الْمُسْتَرِيْحُ وَالْمُسْتَرَاحُ مِنْهُ فَقَالَ الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيْحُ مِنْ نَصَبِ الدُّنْيَا وَاَذَاهَا اِلٰى رَحْمَةِ اللّٰهِ وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيْحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُّ *

(مُتَّفَقٌ عَلَيْهِ)

6. **Abu Qatadah** reported that he was narrating a tradition : The Messenger of Allah passed by a dead body and said : Either a relieved man or one from whom relief is sought. They asked : O Ms. of Allah ! what is "a relieved man or one from whom relief is sought ?" He said : A faithful servant takes relief from the turmoils of the world and its troubles to the mercy of Allah ; and as for a sinful servant, men, cities, trees and beasts are relieved of him.

—*Agreed.*

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ اَخَذَ رَسُوْلُ اللّٰهِ صلعم بِمَنْكِبِيْ فَقَالَ كُنْ فِى

7. **Abdullah-b-Omar** reported : The Messenger of Allah caught hold of my shoulder and said : Live in

1445. He who dies abroad gets greater reward than that of one who dies at home. To give an idea of reward in Paradise, it has been said that the former will get a space in Paradise as spacious as the distance from his home to the place of death. This gives a great stimulus to take journey abroad for propagation of Allah's faith, or for zihad, or for actions in the way of Allah.

this world as if you are a foreigner or a sojourner. 1446 *Ibn Omar used to say: When you enter into evening, don't expect (to live upto) morning, and take from your health for your disease, and from your life for your health.*

—*Bukhari.*

الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَكَانَ
ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ
الصَّبَاحَ وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ
وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ
حَيَاتِكَ لِمَوْتِكَ * (اَلْبُخَارِيُّ)

8. **Jaber** reported: I heard the Apostle of Allah say three days before his death: None of you must die unless he has a good thought about Allah. 1744

—*Muslim.*

عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم
قَبْلَ مَوْتِهِ ثَلَاثَةَ أَيَّامٍ يَقُولُ لَا يَمُوتَنَّ
أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللهِ *
(مُسْلِمٌ)

9. **Abu Hurairah** reported that the Messenger of Allah said: Increase the remembrance of the Destroyer of all pleasures-death.

—*Tirmizi, Nisai, Ibn Majah.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ
صلعم أَكْثِرُوا ذِكْرَ هَاذِمِ اللَّذَّاتِ الْمَوْتِ
(اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

1446. See also 3:110. A foreigner or a traveller on a way has the following characteristics; he must not erect a permanent structure in his place of rest; he must take for his use things which are essentially necessary; he does not forget his journey's end and therefore he takes care to reach it as early as possible; he does not make permanent love with men around as he has to leave them very shortly; and in short, he does not do such things as are not becoming for a traveller on the way. So also a man should think and act in this temporary world of ours. Health and life are the best treasures of man. So he should make utmost use of them without spending a single minute uselessly. Diseases and death are coming nearer and nearer.

1447. Good thinking about Allah means expecting forgiveness from Allah after death and thinking Him with all the divine attributes in order to follow them. This thought about Allah arises however at death if a servant is devout and pious. Piety and duty are condition precedent to such thought.

10. **Boraidah** reported that the Ms. of Allah said : A believer dies with sweet on forehead. 1448

—*Tirmizi, Nisai, Ibn Majah.*

عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم
اَلْمُؤْمِنُ يَمُوْتُ بِعَرَقِ الْجَبِيْنِ *
(اَلتِّرْمِذِيُّ وَ النَّسَائِيُّ وَ ابْنُ مَاجَةَ)

11. **Anas** reported that the Holy Prophet visited a youth while he was at point of death. He asked : How do you find yourself ? He replied : O Ms. of Allah ! I hope for Allah and I fear my sins. Then the Ms. of Allah said : These two (things) do not unite in a heart of a servant like this at a time except that Allah grants him what he hopes for, and gives him security from what he fears from. 1449

—*Ibn Majah, Tirmizi (Rare)*

عَنْ اَنَسٍ قَالَ دَخَلَ النَّبِيُّ صلعم
عَلٰى شَابٍّ وَ هُوَ فِى الْمَوْتِ فَقَالَ كَيْفَ
تَجِدُكَ قَالَ اَرْجُو اللّٰهَ يَا رَسُوْلَ اللّٰهِ وَ اِنِّي
اَخَافُ ذُنُوْبِيْ فَقَالَ رَسُوْلُ اللّٰهِ صلعم
لَا يَجْتَمِعَانِ فِيْ قَلْبِ عَبْدٍ فِيْ مِثْلِ هٰذَا
الْمَوْطِنِ اِلَّا اَعْطَاهُ اللّٰهُ مَا يَرْجُوْ وَ اٰمَنَهُ مِمَّا
يَخَافُ * اِبْنُ مَاجَةَ وَ التِّرْمِذِيُّ (غَرِيْبٌ)

12. **Haresah-b-Mudarreb** reported : I went to Khabbab, while he was cauterized in seven places. He said : Had I not heard the Ms. of Allah say "None of you must hope for death," I would have hoped for it. Indeed I saw myself with the Ms. of Allah while I owned no dirham ; and verily now by the side of my house, there are 40,000 dirhams. He

عَنْ حَارِثَةَ بْنِ الْمُضَرِّبِ قَالَ دَخَلْتُ
عَلٰى خَبَّابٍ وَ قَدِ اكْتَوٰى سَبْعًا فَقَالَ لَوْلَا اَنِّيْ
سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ لَا يَتَمَنّٰى
اَحَدُكُمُ الْمَوْتَ لَتَمَنَّيْتُهُ وَ لَقَدْ رَاَيْتُنِيْ مَعَ
رَسُوْلِ اللّٰهِ صلعم مَا اَمْلِكُ دِرْهَمًا وَ اِنَّ
فِيْ جَانِبِ بَيْتِيْ الْاٰنَ لَاَرْبَعِيْنَ اَلْفَ دِرْهَمٍ

1448. This has been interpreted in several ways. The most acceptable interpretation is that a believer is one who is not idle but acts and strives hard in this world up to his death. He is always active and energetic. To this effect, the Holy Quran says : We have created death and life to try who amongst them is best in actions— 47:2Q. Another author interprets it by saying that at the time of a believer's death, sweat will be found on forehead.

1449. If hope of Allah's mercy and fear of sins and punishment unite in a dying man's heart, Allah eliminates fear and keeps hope. In other words, He forgives him of his sins and grants him happinesss.

narrated: Then his coffin was brought. When he saw it, he wept and said: But no coffin was found for Hamzah except a white gown with black cloths. When it was put upon his head, it became bare from his feet, and when it was put upon his feet, it became bare from his head, till it was spread upon his head and "Azkhar" grass was placed upon his feet. 14.0

—*Ahmad, Tirmizi.*

13. **Obaidullah-b-Khalid** reported that the Messenger of Allah said: Sudden death is (for) overtaking of grief. 14.1

—*Abu Daud.*

427w. **Mu'az-b-Jabal** reported that the Messenger of Allah said: If you desire, I shall inform you what Allah will first ask the believers on the Resurrection Day and what the believers will reply to Him. We said: Yes, O Ms. of Allah. He said: Verily Allah will ask the believers: Do you like to meet Me? They will reply: Yes, O our Lord. He will ask: Why? They will reply: We hoped for Thy pardon and Thy forgiveness. He will say: My forgiveness has become sure for you.

—*Sharhi-Sunnat and Abu Nayeem*

قَالَ ثُمَّ اُتِيَ بِكَفَنِهِ فَلَمَّا رَاٰهُ بَكَى وَ قَالَ وَ لٰكِنَّ حَمْزَةَ لَمْ يُوجَدْ لَهُ كَفَنٌ اِلَّا بُرْدَةٌ مُلْجَاءُ اِذَا جُعِلَتْ عَلَى رَاْسِهِ قَلَصَتْ عَنْ قَدَمَيْهِ وَ اِذَا جُعِلَتْ عَلَى قَدَمَيْهِ قَلَصَتْ عَنْ رَاْسِهِ حَتّٰى مُدَّتْ عَلَى رَاْسِهِ وَ جُعِلَ عَلَى قَدَمَيْهِ الْاِذْخِرُ * (اَحْمَدُ وَ التِّرْمِذِيُّ)

عَنْ عُبَيْدِ اللّٰهِ بْنِ خَالِدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَوْتُ الْفُجَاءَةِ اَخْذَةُ الْاَسَفِ * (اَبُوْدَاوُدَ)

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنْ شِئْتُمْ اَنْبَاْتُكُمْ مَا اَوَّلُ مَا يَقُوْلُ اللّٰهُ لِلْمُؤْمِنِيْنَ يَوْمَ الْقِيٰمَةِ وَ مَا اَوَّلُ مَا يَقُوْلُوْنَ لَهُ قُلْنَا نَعَمْ يَا رَسُوْلَ اللّٰهِ قَالَ اِنَّ اللّٰهَ يَقُوْلُ لِلْمُؤْمِنِيْنَ هَلْ اَحْبَبْتُمْ لِقَائِيْ فَيَقُوْلُوْنَ نَعَمْ يَا رَبَّنَا فَيَقُوْلُ لِمَ فَيَقُوْلُوْنَ رَجَوْنَا عَفْوَكَ وَ مَغْفِرَتَكَ فَيَقُوْلُ قَدْ وَجَبَتْ لَكُمْ مَغْفِرَتِيْ * (شَرْحُ السُّنَّةِ وَ اَبُوْنُعَيْمٍ)

1450. The Arabs practised cauterization or touching of wounds and bruises with fire-burnt irons. In this case, Khabbab was wounded and sick so much so that but for Prophet's hadis, he would have sought for death. Tirmizi did not narrate from "Then his coffin was brought" up to the end.

14 1. This means that griefs and sorrows become so overwhelming that heart collapses and then death occurs. Baihaqi and Razin added: Overtaking of grief is for an infidel and mercy for a believer.

428w. **Abdullah-b-Amr** reported that the Messenger of Allah said : The gift of a believer is death. 1452

—*Baihaqi.*

429w. **Ja'ber** reported that the Messenger of Allah said : Don't hope for death, and verily the dread of a lofty place is great, and verily it is fortunate that the age of a servent is prolonged, and the Almighty and Glorious Allah gives him provision of turn (to obedience). —*Ahmad.*

430w. **Abu Omamah** reported : We sat facing the Messenger of Allah. He reminded us (of death) and softened our hearts. Then Sa'ad-b-Abi Waqqas wept and began to weep much. He said : Woe to me ! would that I died ! Then the Ms. of Allah said : O Sa'ad ! do you hope for death near me ? He repeated it thrice and then said : O Sa'ad ! if you have been created for Paradise, then what prolongs your life and makes your action good is better for you.

—*Ahmad.*

431w. **Ja'ber** reported that the Messenger of Allah said : He who flees away from epidemics is like one who flees away from the holy war ; one who is patient therein shall have for him the reward of a martyr. 1453 —*Ahmad.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم تُحْفَةُ الْمُؤْمِنِ الْمَوْتُ * (اَلْبَيْهَقِيُّ)

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تَمَنَّوُا الْمَوْتَ فَلَئِنْ هَوْلُ الْمُطَّلَعِ شَدِيْدٌ وَ اِنَّ مِنَ السَّعَادَةِ اَنْ يَطُوْلَ عُمْرُ الْعَبْدِ وَ يَرْزُقَهُ اللّٰهُ عَزَّ وَ جَلَّ الْاِنَابَةَ * (اَحْمَدُ)

عَنْ اَبِيْ اُمَامَةَ قَالَ جَلَسْنَا اِلٰى رَسُوْلِ اللّٰهِ صلعم فَذَكَّرَنَا وَ رَقَّقَنَا فَبَكٰى سَعْدُ بْنُ اَبِيْ وَقَّاصٍ فَاَكْثَرَ الْبُكَاءَ فَقَالَ يَلَيْتَنِيْ مُتُّ فَقَالَ رَسُوْلُ اللّٰهِ صلعم يَا سَعْدُ اَعِنْدِيْ تَتَمَنّٰى الْمَوْتَ فَرَدَّدَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ يَا سَعْدُ اِنْ كُنْتَ خُلِقْتَ لِلْجَنَّةِ فَمَا طَالَ عُمُرُكَ وَحَسُنَ مِنْ عَمَلِكَ فَهُوَ خَيْرٌ لَّكَ * (اَحْمَدُ)

عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ اَلْفَارُّ مِنَ الطَّاعُوْنِ كَالْفَارِّ مِنَ الزَّحْفِ وَ الصَّابِرُ فِيْهِ لَهُ اَجْرُ شَهِيْدٍ * (اَحْمَدُ)

1452. Death is a reward for a believer because this world is a prison house for him owing to his living within temptations of passions, sins and worldly vanities. Death takes him out from these troubles. Hence it is a gift and a boon to a believer.

1453. In places affected by epidemics, no outsider should go there and none from the affected areas should go outside.

SECTION 2

1445. Time & Remembrance of death.

(a) **Pangs of Death.** Pangs of death are great, as death is the greatest event in a man's life. These pangs can be described in full by nobody except one who has tested them. Those who have got no experience thereof can know them either from the prophets or by guess. The Holy Prophet said at the time of death : O Allah ! help me in the pangs of death or intoxications of death—3:115. Jesus Christ prayed : O assembly of disciples ! call to Allah to make these pangs easy for me (Yahya). Hazrat Ayesha said : I saw nobody on whom pain was more severe than on the Ms. of Allah—3:105. If then the pangs of death were so severe on the greatest soul of the world, our miseries know no bounds. At death, every nerve, vein, limb and even life extinguish. Imagine what a great strain falls on the body. If a limb is burnt by fire, the whole body suffers with pain and sleeplessness. In case of death all the limbs of the body and all the component parts of each limb together with life and soul will be taken out. There is in addition the ghastly appearance of the Angel of death. To a sinner, he comes with a huge body as big as the distance between heaven and earth ; but to a virtuous man, he comes with form not the least fearful. It is stated by Imam Gazzali that the angel of death receives from Allah on the 15th date of Sha'ban a list of persons who will die in the course of the following year. A dying man sees also the two angels who have recorded his sins and virtues. These angels will address a virtuous man "There's good reward for you," a sinner "There's no good reward for you". The dying man begins also to see his abode in Hell or Paradise according he is a sinner or a virtuous man—39:4,25. All these things become gradually vivid to a dying man, just as everything in the world becomes gradually visible to a child just coming to the world from the dark womb or to a man in sun-light out of deep darkness of night.

(b) **Fear of I'man at death bed.** Death is a Qiyamat (Doomsday) of the body. At this time, it will be extremely difficult to keep I'man unless a man was habituated to virtues. Pious men, therefore, always think of *Khatema Bil-Khair* (end with good). The Prophet said : Verily actions will be judged by the ultimate results—32:5. Help and be near to one another, because the inmates of Paradise will be sealed with an action of the inmates of Paradise inspite of whatever action he might have done, and verily the inmates of the Fire will be sealed with an action of the inmates of the Fire inspite of whatever actions he might have done. Two causes generally operate to bring disbelief at death-bed—introduction of innovations (Bid'at) in religious matters not approved by the Quran and Hadis, and inordinate love for the world and its fineries to the utter neglect of the Hereafter. For this reason, martyr's death is easy as he cuts off all earthly connections before his death when he enters the battle-field.

(c) **Death of a believer and Kafir.** Death of a believer will be easy by divine wisdom, and that of an unbeliever extremely painful. A vivid description has been given in tradition no. 30. 432w. In case of death of a believer, angel of merey will remain present. Soul of such a man will be taken to heaven while it will continue to diffuse fragance and sweet scent and will be felicitated everywhere it will pass by angels. In case of an unbeliever or Ka'ir, angels of punishment will remain present at death time. It will then be taken to heaven while it would continue to diffuse offensive odour and will be condemned and rejected. Then it will be hurled down to his grave—30:25.

(d) **Duties of those present at death-bed.** Every body present at death should dictate to the dying man—There is no God but Allah, and Muhammad is His Messenger and His servant—30:14. Such an atmosphere should be created with the remembrance of Allah that the dying man may have good and happy thoughts about Allah. In other words, he should have tendency towards mercy and forgiveness from Allah. A man uttering sincerely the formula of faith will enter Paradise—30:19. The chapter 'Ya'sin' should also be recited in his presence—30:20. Those present should continually speak of the good deeds of the dying man and the angels will then say "Ameen"

corroborating the opinions of the people—30:15. The signs of a virtuous man are generally the following-sweat on forehead—30:10, shedding of tears and dry effect on lips.

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14. **Abu Sayeed and Abu Hurairah** reported that the Messenger of Allah said : Dictate to your dying man "There is no god but Allah". —*Muslim.*

عَنْ اَبِي سَعِيْدٍ وَّاَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَقِّنُوْا مَوْتَاكُمْ لَا اِلٰهَ اِلَّا اللّٰهُ * (مُسْلِمٌ)

15. **Omme Salamah** reported that the Messenger of Allah said : When you are present before a sick or a dying man, say good things, because the angels corrborate what you say. —*Muslim.*

عَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا حَضَرْتُمُ الْمَرِيْضَ اَوِ الْمَيِّتَ فَقُوْلُوْا خَيْرًا فَاِنَّ الْمَلٰئِكَةَ يُؤَمِّنُوْنَ عَلٰى مَا تَقُوْلُوْنَ * (مُسْلِمٌ)

16. **Same** reported that the Messenger of Allah said : There is no Muslim whom calamity affects and then who utters what Allah has commanded him "Verily we are for Allah and to Him shall we return. O Allah ! give me refuge in my calamity and leave therefrom good for me", except that Allah will leave therefrom good for him. When Abu Salamah died, I enquired : Who among the Muslims is better than Abu Salamah, the first man with family who emigrated to the Messenger of Allah. Afterwards I uttered it. Then Allah left for me the Ms. of Allah. 1455 —*Muslim.*

عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا مِنْ مُسْلِمٍ تُصِيْبُهٗ مُصِيْبَةٌ فَيَقُوْلُ مَا اَمَرَهُ اللّٰهُ بِهٖ اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ * اَللّٰهُمَّ اْجُرْنِيْ فِيْ مُصِيْبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِّنْهَا اِلَّا اَخْلَفَ اللّٰهُ لَهٗ خَيْرًا مِّنْهَا فَلَمَّا مَاتَ اَبُوْ سَلَمَةَ قُلْتُ اَيُّ الْمُسْلِمِيْنَ خَيْرٌ مِّنْ اَبِيْ سَلَمَةَ اَوَّلُ بَيْتٍ هَاجَرَ اِلٰى رَسُوْلِ اللّٰهِ صلعم ثُمَّ اِنِّيْ قُلْتُهَا فَاَخْلَفَ اللّٰهُ لِيْ رَسُوْلَ اللّٰهِ صلعم * (مُسْلِمٌ)

17. **Same** reported that the Messenger of Allah went to Abu Salamah while his eye-sight was gone and it went into the sockets. Afterwards he said : Verily (as for) a soul, when it is taken out, eye-sight follows it. Whereupon the people of his house began to weep. He said : Don't utter over yourselves but good, because the angles give approval of what you utter. Afterwards he prayed : O Allah ! forgive Abu Salamah and raise his rank among the rightly-guided ones, and leave behind his successor from his descendants among those who remain behind, and grant us pardon and him, O Lord of the universe, and give ample space for him in his grave and give light therein for him.

—*Muslim.*

عَنْهَا قَالَتْ دَخَلَ رَسُوْلُ اللّٰهِ صلعم عَلٰى اَبِيْ سَلَمَةَ وَقَدْ شَقَّ بَصَرُهٗ فَاَغْمَضَهٗ ثُمَّ قَالَ اِنَّ الرُّوْحَ اِذَا قُبِضَ تَبِعَهُ الْبَصَرُ فَضَجَّ نَاسٌ مِنْ اَهْلِهٖ فَقَالَ لَا تَدْعُوْا عَلٰى اَنْفُسِكُمْ اِلَّا بِخَيْرٍ فَاِنَّ الْمَلٰٓئِكَةَ يُؤَمِّنُوْنَ عَلٰى مَا تَقُوْلُوْنَ ثُمَّ قَالَ اَللّٰهُمَّ اغْفِرْ لِاَبِيْ سَلَمَةَ وَارْفَعْ دَرَجَتَهٗ فِى الْمَهْدِيِّيْنَ وَاخْلُفْهٗ فِيْ عَقِبِهٖ فِى الْغَابِرِيْنَ وَاغْفِرْ لَنَا وَلَهٗ يَا رَبَّ الْعَالَمِيْنَ وَافْسَحْ لَهٗ فِيْ قَبْرِهٖ وَنَوِّرْ لَهٗ فِيْهِ * (مُسْلِمٌ)

1455. Omme-Salamah was afterwards married to the Holy Prophet on account of the promise that Allah leaves better things for a man or woman if he or she speaks well of a dead husband or wife.

18. **Ayesha** reported that when the Messenger of Allah expired, he was covered with a striped garment. —*Agreed*

عَنْ عَائِشَةَ قَالَتْ اِنَّ رَسُوْلَ اللّٰهِ صلعم حِيْنَ تُوُفِّيَ سُجِّيَ بِبُرْدٍ حِبَرَةٍ ـ (مُتَّفَقٌ عَلَيْهِ)

19. **Mu'az-b-Jabal** reported that the Messenger of Allah said : Whoso's last word is "There is no deity but Allah", he will enter Paradise. 1456 —*Abu Daud.*

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ كَانَ اٰخِرُ كَلَامِهٖ لَا اِلٰهَ اِلَّا اللّٰهُ دَخَلَ الْجَنَّةَ * (اَبُوْدَاوٗدَ)

1456. This may either be uttered by the tongue or by the mind, but it is better to utter it both by mind and tongue. Such a man will enter Paradise but after suffering for the sins he might have committed in the world.

20. **Ma'qal-b-Yasar** reported that the Messenger of Allah said : Read the chapter "Yasin" over your dying man. 1457

—*Ahmad, Abu Daud, Ibn Majah.*

عَنْ مَعْقَلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِقْرَءُوْا سُوْرَةَ يٰسٓ عَلٰى مَوْتَاكُمْ (اَحْمَدُ وَ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

21. **Ayesha** reported that the Ms. of Allah kissed Osman-b-Mazun while he was dead. He was weeping till the tears of the Prophet flowed down upon the face of Osman. 1458

—*Tirmizi, Abu Daud, Ibn Majah.*

عَنْ عَائِشَةَ قَالَتْ اِنَّ رَسُوْلَ اللّٰهِ صلعم قَبَّلَ عُثْمَانَ بْنَ مَظْعُوْنٍ وَهُوَ مَيِّتٌ وَهُوَ يَبْكِيْ حَتّٰى سَالَ دُمُوْعُ النَّبِيِّ صلعم عَلٰى وَجْهِ عُثْمَانَ * (اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

22. **Same** reported that Abu Bakr kissed the Prophet while he was dead.

—*Tirmizi, Ibn Majah.*

عَنْهَا قَالَتْ اِنَّ اَبَا بَكْرٍ قَبَّلَ النَّبِيَّ صلعم وَهُوَ مَيِّتٌ * (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

23. **Hussain-b-Wahwah** reported that Talha-b-Bara'a fell ill. So the Prophet came to see him and said : Verily I don't see Talha but death has just now fallen upon him. So order me about him, 1459 and make haste and verily it is not proper that the corpse of a Muslim should be kept waiting among the backs of his family members.

—*Abu Daud.*

عَنْ حُصَيْنِ بْنِ وَحْوَحٍ اِنَّ طَلْحَةَ بْنَ الْبَرَاءِ مَرِضَ فَاَتَاهُ النَّبِيُّ صلعم يَعُوْدُهٗ فَقَالَ اِنِّيْ لَا اُرٰى طَلْحَةَ اِلَّا قَدْ حَدَثَ بِهِ الْمَوْتُ فَاٰذِنُوْنِيْ بِهٖ وَعَجِّلُوْا فَاِنَّهٗ لَا يَنْبَغِيْ لِجِيْفَةِ مُسْلِمٍ تُحْبَسُ بَيْنَ ظَهْرَانَيْ اَهْلِهٖ (اَبُوْدَاوٗدَ)

1457. It is chapter 36 of the Holy Quran. Muhammadan doctors laid a great emphasis to the reciting and pondering over this chapter. This chapter should be read before and after death.

1458. Osman was the first among the Refugees who died at Medina, and was buried at Zannatul Baqi. It is deduced from this that it is lawful to weep over a deadman and to kiss him before burial.

1459. Order me about him means order me to say funeral prayer over him and to bury him in the grave. It is better (Mustahab) to bury a dead body earlier, because there is every chance of the dead body being decomposed and disfigured and thereby producing disgust in the minds of the people present.

24. **Abdullah-b-J'afar** reported that the Messenger of Allah said : Dictate to your dying man "There is no deity but Allah, the Wise, the Generous ; glory be to Allah, the Lord of the Mighty Throne ; all praise is for Allah, the Lord of the whole universe. They asked : O Messenger of Allah ! how is it for the living ? He said : Better and better. —*Ibn Majah*

عَنْ عَبْدِ اللّٰهِ بْنِ جَعْفَرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَقِّنُوْا مَوْتَاكُمْ لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ قَالُوْا يَا رَسُوْلَ اللّٰهِ كَيْفَ لِلْاَحْيَاءِ قَالَ اَجْوَدُ وَ اَجْوَدُ * (اِبْنُ مَاجَةَ)

25. **Abu Hurairah** reported that the Messenger of Allah said : (As for) a dying man, the angels come to him. If the man is pious, they say : Come out, O pure soul lodged in pure body. Come out being praised, and receive good news with pleasure and fragrance and the Lord without being angry. They continue to utter it for it till it comes out. Then it is taken to heaven and an opening is given to it. It is then asked : Whose is this ? They will say : So and so's. Then it will be said : Welcome to the pious soul lodged in a pious body. Enter being praised and take good news with pleasure and fragrance and Lord without being angry. That will continue to be uttered for it till it will come to the end of the heaven wherein there is Allah. When a man is impious, they will say : Come out, O impure soul lodged in impure

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْمَيِّتُ تَحْضُرُهُ الْمَلٰئِكَةُ فَاِذَا كَانَ الرَّجُلُ صَالِحًا قَالُوْا اخْرُجِيْ اَيَّتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِى الْجَسَدِ الطَّيِّبِ اُخْرُجِيْ حَمِيْدَةً وَ اَبْشِرِيْ بِرَوْحٍ وَ رَيْحَانٍ وَ رَبٍّ غَيْرِ غَضْبَانَ فَلَا تَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتّٰى تَخْرُجَ ثُمَّ يُعْرَجُ بِهَا اِلَى السَّمَاءِ فَيُفْتَحُ لَهَا فَيُقَالُ مَنْ هٰذَا فَيَقُوْلُوْنَ فُلَانٌ فَيُقَالُ مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ كَانَتْ فِى الْجَسَدِ الطَّيِّبِ اُدْخُلِيْ حَمِيْدَةً وَ اَبْشِرِيْ بِرَوْحٍ وَ رَيْحَانٍ وَ رَبٍّ غَيْرِ غَضْبَانَ فَلَا تَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتّٰى تَنْتَهِيْ اِلَى السَّمَاءِ الَّتِيْ فِيْهَا اللّٰهُ فَاِذَا كَانَ الرَّجُلُ السَّوْءَ قَالَ اخْرُجِيْ اَيَّتُهَا النَّفْسُ الْخَبِيْثَةُ كَانَتْ فِى الْجَسَدِ الْخَبِيْثِ

body. Come out being despised, and take good news with hot water and squeezings of impurities and various punishments of their kind. That will continue to be uttered for it till it comes out. Then it will be taken towards heaven and an opening will be granted to it. It will then be asked : Whose is this ? It will be said : So and so's. It will then be accosted : "No welcome to impure soul lodged in impure body. Return being despised and verily the doors of heaven will not be opened for you. Then it will be hurled down from heaven and it will find shelter in the grave. —*Ibn Majah.*

26. **Same** reported that the Messenger of Allah said : When the soul of a believer comes out, two angels meet it to take it up. (Hammad narrated : Then he mentioned about the fragrance of its air, and he mentioned about musk). He (Prophet) said : The inmates of heaven will say : Pure soul has come from the side of the earth. Blessing of Allah on you and on the body which you have haunted. Then it will be taken to its Lord. He will say : Roam with it till the end of the world. He said : As for an infidel, when his soul comes out, (Hammad said that he mentioned about its stench and mentioned about curse) the inmates of heaven will say : An impure soul has come from the side of the

اُخْرُجِي ذَمِيمَةً وَابْشِرِي بِحَمِيمٍ وَغَسَّاقٍ
وَاٰخَرَ مِنْ شَكْلِهِ اَزْوَاجٍ فَمَا تَزَالُ يُقَالُ
لَهَا ذٰلِكَ حَتّٰى تَخْرُجَ ثُمَّ يُعْرَجُ بِهَا اِلَى
السَّمَاءِ فَيُفْتَحُ لَهَا فَيُقَالُ مَنْ هٰذَا فَيُقَالُ
فُلَانٌ فَيُقَالُ لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيثَةِ كَانَتْ
فِي الْجَسَدِ الْخَبِيثِ اِرْجِعِي ذَمِيمَةً فَاِنَّهَا
لَا تُفْتَحُ لَكِ اَبْوَابُ السَّمَاءِ فَتُرْسَلُ مِنَ
السَّمَاءِ ثُمَّ تَصِيرُ اِلَى الْقَبْرِ * (اِبْنُ مَاجَةَ)

عَنْهُ اَنَّ رَسُولَ اللّٰهِ صلعم قَالَ اِذَا
خَرَجَتْ رُوحُ الْمُؤْمِنِ تَلَقَّاهَا مَلَكَانِ
يُصْعِدَانِهَا قَالَ حَمَّادٌ فَذَكَرَ مِنْ طِيبِ
رِيحِهَا وَذَكَرَ الْمِسْكَ قَالَ وَيَقُولُ اَهْلُ
السَّمَاءِ رُوحٌ طَيِّبَةٌ جَاءَتْ مِنْ قِبَلِ الْاَرْضِ
صَلَّى اللّٰهُ عَلَيْكِ وَعَلٰى جَسَدٍ كُنْتِ
تَعْمُرِينَهُ فَيُنْطَلَقُ بِهِ اِلٰى رَبِّهِ ثُمَّ يَقُولُ
اِنْطَلِقُوا بِهِ اِلٰى اٰخِرِ الْاَجَلِ قَالَ وَاِنَّ
الْكَافِرَ اِذَا خَرَجَتْ رُوحُهُ قَالَ حَمَّادٌ وَذَكَرَ
مِنْ نَتْنِهَا وَذَكَرَ لَعْنًا وَيَقُولُ اَهْلُ
السَّمَاءِ رُوحٌ خَبِيثَةٌ جَاءَتْ مِنْ قِبَلِ

earth. It will be said : Roam with it till the end of the world. Abu Hurairah said : Then the Messenger of Allah turned his cloth which was upon him over his nose in this way (owing to stench).
—*Muslim.*

27. **Same** reported that the Messenger of Allah said : When death comes to a believer, the angels of mercy come with white silk and say : Come out well-pleased (with Him) and well-pleasing you to the pleasure of Allah and to fragrance and to Lord without being angry. Then it will come out like the most fragrant air of musk till some of them will hand it over to others, till they will come with it to the doors of heaven. They will then say : How excellent is this fragrance which has come to you from the earth. Then they will take therewith the soul of the believers. For them, there will be a greater delight on account of it than (that of) someone of you for his absent man (when he arrives). They will ask it : What has so and so done ? What has so and so done ? They will say : Leave it, and verily it was in the anxieties of the world. He will say : It has died. Has it not come to you ? They will say : It has been taken to its mother Habiyah.

الْأَرْضِ فَيَقُولُ انْطَلِقُوا بِهِ إِلَى آخِرِ الْأَجَلِ

قَالَ أَبُو هُرَيْرَةَ فَرَدَّ رَسُولُ اللَّهِ صلعم رِيطَتَهُ

كَانَتْ عَلَيْهِ عَلَى أَنْفِهِ هَكَذَا * (مُسْلِمٌ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صلعم إِذَا حُضِرَ

الْمُؤْمِنُ أَتَتْهُ مَلَائِكَةُ الرَّحْمَةِ بِحَرِيرَةٍ

بَيْضَاءَ فَيَقُولُونَ اخْرُجِي رَاضِيَةً مَرْضِيًّا

عَنْكِ إِلَى رَوْحِ اللَّهِ وَرَيْحَانٍ وَرَبٍّ غَيْرِ

غَضْبَانَ فَتَخْرُجُ كَأَطْيَبِ رِيحِ الْمِسْكِ

حَتَّى إِنَّهُ لَيُنَاوَلُ بَعْضُهُمْ بَعْضًا حَتَّى يَأْتُوا

بِهِ أَبْوَابَ السَّمَاءِ فَيَقُولُونَ مَا أَطْيَبَ

هَذِهِ الرِّيحَ الَّتِي جَاءَتْكُمْ مِنَ الْأَرْضِ

فَيَأْتُونَ بِهِ أَرْوَاحَ الْمُؤْمِنِينَ فَلَهُمْ أَشَدُّ

فَرَحًا بِهِ مِنْ أَحَدِكُمْ بِغَائِبِهِ يَقْدَمُ عَلَيْهِ

فَيَسْأَلُونَهُ مَاذَا فَعَلَ فُلَانٌ مَاذَا فَعَلَ فُلَانٌ

فَيَقُولُونَ دَعُوهُ فَإِنَّهُ كَانَ فِي غَمِّ الدُّنْيَا

فَيَقُولُ قَدْ مَاتَ أَمَا أَتَاكُمْ فَيَقُولُونَ

فَذُهِبَ بِهِ إِلَى أُمِّهِ الْهَاوِيَةِ *

1460. Habiyah is the name of the worst and the lowest hell and therefore it signifies the greatest degradation that a man can be subjected to.

As for an infidel, when death comes to him, the angels of punishment come to him with rod. They then say : Come out being displeased (with Him) and He displeasing you towards the punishment of Allah, the Almighty and Glorious. And then it will come out like the most stenchy air of a corpse, till they will come down with it to the door of the earth. They will then say : What a great stenchy smell of this air till they will bring with it the souls of the infidels. —*Ahmad, Nisai.*

وَاِنَّ الْكَافِرَ اِذَا حُتُضِرَ اَتَتْهُ
مَلَائِكَةُ الْعَذَابِ بِمِسْحٍ فَيَقُولُونَ
اُخْرُجِي سَاخِطَةً مَسْخُوطًا عَلَيْكِ اِلَى
عَذَابِ اللّٰهِ عَزَّ وَجَلَّ فَتَخْرُجُ كَاَنْتَنِ رِيحٍ
جِيفَةٍ حَتّٰى يَاْتُونَ بِهٖ اِلٰى بَابِ الْاَرْضِ
فَيَقُولُونَ مَا اَنْتَنَ هٰذِهِ الرِّيحَ حَتّٰى
يَاْتُونَ بِهٖ اَرْوَاحَ الْكُفَّارِ - (اَحْمَدُ وَالنَّسَائِيُّ)

28. **Abdur-Rahman-b-ka'ab** reported from his father who said : When death came to Ka'ab, Omme Bishr came to him and said: O Abu Abdur Rahman ! if you meet so and so, convey my greetings to him. He said : May Allah forgive you, O Omme Bishr, we are not free (to think) of that. He said O Abu Abdur Rahman ! have you not heard the Messenger of Allah say: verily the souls of the believers are in a green bird which hangs down with a tree of Paradise ? ' Yes' said he. She said : It is that. —*Ibn Majah.*

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبٍ عَنْ
اَبِيْهِ قَالَ لَمَّا حَضَرَتْ كَعْبَانِ الْوَفَاةُ
اَتَتْهُ اُمُّ بِشْرٍ فَقَالَتْ يَا اَبَا عَبْدِ الرَّحْمٰنِ
اِنْ لَقِيْتَ فُلَانًا فَاقْرَأْ عَلَيْهِ مِنِّى السَّلَامَ
فَقَالَ غَفَرَ اللّٰهُ لَكِ يَا اُمَّ بِشْرٍ نَحْنُ اَشْغَلُ
مِنْ ذٰلِكَ فَقَالَتْ يَا اَبَا عَبْدِ الرَّحْمٰنِ اَمَا
سَمِعْتَ رَسُولَ اللّٰهِ صلعم يَقُولُ اِنَّ اَرْوَاحَ
الْمُؤْمِنِيْنَ فِى طَيْرٍ خُضْرٍ تَعَلَّقُ بِشَجَرِ
الْجَنَّةِ قَالَ بَلٰى قَالَتْ فَهُوَ ذَاكَ (اِبْنُ مَاجَةَ)

29. **Same** reprted from his father who used to say that the Ms. of Allah said : Verily the soul of a believer is (in) a bird which hangs in a tree of Paradise till Allah will return it to its body on the day He will raise him up.

—*Malek, Nisai, Baihaqi.*

عَنْهُ عَنْ اَبِيْهِ اَنَّهُ كَانَ يُحَدِّثُ اَنَّ رَسُولَ
اللّٰهِ صلعم قَالَ اِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَيْرٌ
تَعَلَّقُ فِى شَجَرَةِ الْجَنَّةِ حَتّٰى يَرْجِعَهُ اللّٰهُ
اِلٰى جَسَدِهٖ يَوْمَ يَبْعَثُهُ -
(مَالِكٌ وَالنَّسَائِيُّ وَالْبَيْهَقِيُّ)

30. **Muhammad-b-Munkader** reported : I visited Ja'ber-b-Abdullah. While he was dying, I said : Send greetings to the Ms. of Allah.
—*Ibn Majah.*

عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ دَخَلْتُ
عَلَى جَابِرِ بْنِ عَبْدِ اللّٰهِ وَهُوَ يَمُوتُ فَقُلْتُ
اِقْرَأْ عَلَى رَسُولِ اللّٰهِ صلعم السَّلَامَ (اِبْنُ مَاجَةَ)

437w. **Bara'a-b-A'jeb** reported : We came out with the Messenger of Allah for funeral prayer of one of the Helpers and came near the grave while it was being dug. The Ms. of Allah sat down and we also sat down around him, as if there was a bird over our heads, and in his hand was wood which bends therewith towards the earth. He raised up his head and said twice or thrice : Seek refuge with Allah from the punishment of the grave Then he said : Verily when a believing servant is about to part away from the world and approach towards the hereafter, the angels, white of faces, as if their faces are sun, descend upon him from heaven. With them there is coffin out of the coffins of Paradise and perfumes from the perfumes of paradise till they take seat near him to the distance of eye-sight. Afterwards the angel of death comes (peace be on him) till he sits near his head and says : O pure soul ! come out towards forgiveness and pleasure of Allah. He said: Then it comes out flowing like the flowing of a drop of water from a cup. Then he takes it when

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ خَرَجْنَا مَعَ
النَّبِيِّ صلعم فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ
فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدْ فَجَلَسَ
رَسُولُ اللّٰهِ صلعم وَجَلَسْنَا حَوْلَهُ كَأَنَّ عَلَى
رُءُوسِنَا الطَّيْرَ وَفِي يَدِهِ عُودٌ يَنْكُتُ بِهِ
فِي الْأَرْضِ فَرَفَعَ رَأْسَهُ فَقَالَ اسْتَعِيذُوا بِاللّٰهِ
مِنْ عَذَابِ الْقَبْرِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ قَالَ
إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ
مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ نَزَلَ
إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيضُ الْوُجُوهِ
كَأَنَّ وُجُوهَهُمُ الشَّمْسُ مَعَهُمْ كَفَنٌ مِنْ
أَكْفَانِ الْجَنَّةِ وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ
حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ
مَلَكُ الْمَوْتِ عَلَيْهِ السَّلَامُ حَتَّى يَجْلِسَ عِنْدَ
رَأْسِهِ فَيَقُولُ أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ اخْرُجِي
إِلَى مَغْفِرَةٍ مِنَ اللّٰهِ وَرِضْوَانٍ قَالَ فَتَخْرُجُ
تَسِيلُ كَمَا تَسِيلُ الْقَطْرَةُ مِنَ السِّقَاءِ

he takes it up, he does not leave it in his hand for the twinkling of an eye till they take it up, and place it in that coffin and in that shroud ; it then comes out of it like the most excelent fragrance of musk that is available on the surface of the earth. He said : Then they ascend therewith and they do not pass (that is with it) by any group of angels who do not but ask 'whose is this pure soul'. They reply "So and so's, son of so and so" with the best names with which they named him in the world, till they come with it to the nearest heaven and seek an opening for it. There is then an opening for them. Then those who are near it out of every heaven transfer it to a heaven that follows it, till it is taken to the seventh heaven. The Almighty and Glorious Allah says : Write down the scroll of My servant on the highest heaven and send him back to the earth, becauae I created them therefrom, and I shall take them back therein and I shall again take them out therefrom. He said : Then his soul is returned to his body. Afterwards two angles come to him, make him sit and ask him : Who is your Lord ? He says : My Lord is Allah. They ask him : What is your religion ? He says : My religion is Islam. They ask him : Who is this man that was

فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ
طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا
فِي ذٰلِكَ الْكَفَنِ وَفِي ذٰلِكَ الْحَنُوطِ
وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةِ مِسْكٍ
وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ - قَالَ
فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ يَعْنِي بِهَا
عَلَى مَلَإٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هٰذَا
الرُّوحُ الطَّيِّبُ فَيَقُولُونَ فُلَانُ بْنُ فُلَانٍ
بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي
الدُّنْيَا حَتَّى يَنْتَهُوا بِهَا إِلَى السَّمَاءِ الدُّنْيَا
فَيَسْتَفْتِحُونَ لَهُ فَيُفْتَحُ لَهُمْ فَيُشَيِّعُهُ مِنْ كُلِّ
سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا
حَتَّى يُنْتَهَى بِهِ إِلَى السَّمَاءِ السَّابِعَةِ فَيَقُولُ
اللّٰهُ عَزَّ وَجَلَّ اُكْتُبُوا كِتَابَ عَبْدِي فِي
عِلِّيِّينَ وَأَعِيدُوهُ إِلَى الْأَرْضِ فَإِنِّي مِنْهَا
خَلَقْتُهُمْ وَفِيهَا أُعِيدُهُمْ وَمِنْهَا أُخْرِجُهُمْ
تَارَةً أُخْرَى قَالَ فَتُعَادُ رُوحُهُ فِي جَسَدِهِ
فَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ
فَيَقُولُ رَبِّيَ اللّٰهُ فَيَقُولَانِ لَهُ مَا دِينُكَ
فَيَقُولُ دِينِيَ الْإِسْلَامُ فَيَقُولَانِ لَهُ مَا هٰذَا

sent amongst you ? He replies : He is the Messenger of Allah. They ask him : What is your (source of) knowledge ? He says : I read the Book of Allah, I believed it and took it to be true. Then a proclaimer proclaims from heaven : My servant has spoken the truth. So spread out a bed for him of Paradise and give him a dress of Paradise and open out a door for him towards Paradise. He said : Then its air and fragrance come to him, and in his grave it is spread out to the distance of eye sight. He said : A man, beautiful of face good of dress, fragrant of air, comes to him and says : Give good news with that which gives you pleasure. This is your day of which you were warned. He will ask him. Who are you ? Your face is the face which brings good. He will say : I am your good actions. Then he says "O Lord ! bring the hour, O Lord ! bring the hour", till I return to my family and property.

He said : As for the infidel servant when he is about to depart away from the world and advances towards the hereafter, angels, ugly of faces, come down upon him from heaven with a cloth with them. They sit near him to the distance of eye-sight and then the angel of death comes ; afterwards he sits near his head and says : O impure soul ! come out

الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ هُوَ رَسُولُ
اللّٰهِ صلعم فَيَقُولَانِ لَهُ وَمَا عِلْمُكَ فَيَقُولُ
قَرَأْتُ كِتَابَ اللّٰهِ فَآمَنْتُ بِهِ وَصَدَّقْتُ
فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ صَدَقَ عَبْدِي
فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَأَلْبِسُوهُ مِنَ الْجَنَّةِ
وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ قَالَ فَيَأْتِيهِ مِنْ
رَوْحِهَا وَطِيبِهَا فَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ
قَالَ وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ حَسَنُ الثِّيَابِ
طَيِّبُ الرِّيحِ فَيَقُولُ أَبْشِرْ بِالَّذِي يَسُرُّكَ
هٰذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ فَيَقُولُ لَهُ
مَنْ أَنْتَ فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالْخَيْرِ
فَيَقُولُ أَنَا عَمَلُكَ الصَّالِحُ فَيَقُولُ رَبِّ
أَقِمِ السَّاعَةَ رَبِّ أَقِمِ السَّاعَةَ حَتَّى أَرْجِعَ
إِلَى أَهْلِي وَمَالِي - قَالَ وَإِنَّ الْعَبْدَ
الْكَافِرَ إِذَا كَانَ فِي إِنْقِطَاعٍ مِنَ الدُّنْيَا
وَإِقْبَالٍ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مِنَ
السَّمَاءِ مَلَائِكَةٌ سُودُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ
فَيَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ
مَلَكُ الْمَوْتِ ثُمَّ يَجْلِسُ عِنْدَ رَأْسِهِ
فَيَقُولُ أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ اخْرُجِي

إلى سخط من الله قال فتفرق في جسده فينتزعها كما ينزع السفود من الصوف المبلول فيأخذها فإذا أخذها لم يدعوها في يده طرفة عين حتى يجعلوها في تلك المسوح وتخرج منها كأنتن ريح جيفة وجدت على وجه الأرض فيصعدون بها فلا يمرون بها على ملأ من الملائكة إلا قالوا ما هذا الروح الخبيث فيقولون فلان ابن فلان بأقبح أسمائه التي كان يسمى بها في الدنيا حتى ينتهي به إلى السماء الدنيا فيستفتح له فلا يفتح له ثم قرأ رسول الله صلعم لا تفتح لهم أبواب السماء ولا يدخلون الجنة حتى يلج الجمل في سم الخياط فيقول الله عز وجل اكتبوا كتابه في سجين في الأرض السفلى فتطرح روحه طرحا ثم قرأ ومن يشرك بالله فكأنما خر من السماء فتخطفه الطير أو تهوي به الريح في

towards wrath of Allah. He said: Then it comes out from its body, and he snatches it off as iron-pits are snatched off from wet wool and then he takes it. So when he takes it he does not leave it in his hand for the twinkling of an eye, till they put it in that cloth, and there comes out therefrom (something) like the most stenchy smell of a corpse that is found on the surface of the earth. They then ascend therewith. They do not pass therewith by any party of angels but who say: Whose is this impure soul? They reply: So and so's, son of so and so—with the worst of his names with which he was named in this world, till it is taken to the nearest heaven and an opening is sought for it, but there is no opening for it. Then the Ms. of Allah recited: The doors of heaven will not be opened for them, nor will they enter Paradise till a camel can enter the hole of a needle. [1461] The Glorious and Almighty Allah says: Write his scroll in the lowest hell in the lowest earth. His soul is then hurled down. Afterwards he recited 'And he who sets up a partner with Allah, he falls down as it were from heaven, the birds pick him up or the wind carries

1461. This is a Quranic verse recorded in 7:40Q. It means that the unbelievers will never enter Paradise as they do not believe in the unity of Allah for the divine service.

him off to a distant place (22:31Q.) Then his soul is returned to his body. Two angels then come to him and make him sit and ask him: Who is your Lord ? He says : Ah ! Ah ! I don't know. They ask him : What is your religion ? He says Ah ! Ah ! I don't know. They ask him : Who is this man who was sent among you ? He says : Ah ! Ah ! I don't know. Then a proclaimer proclaims from heaven "He has spoken falshood. So spread out for him a bed from fire, and open for him a gate towards the fire. Then its heat and heated air come to him, and his grave is narrowed down for him till his side-bones are exchanged in him.

A man, ugly of face, impure of cloth, stenchy of air, comes to him and says : Give good news of that which will give you trouble. This is your day of which you have been warned. He asks : Who are you ? Your face is the face which brings evil. He says : I am your evil deed. Then he says : O Lord ! don't make the Resurrection occur. In a narration like it, he added thereto : When his soul comes out, every angel between heaven and earth and every angel in heaven send blessings to him, the doors of heaven are opened up for him and

مَكَانٍ سَحِيقٍ * فَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَ
يَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ مَنْ
رَبُّكَ فَيَقُولُ هَاهْ هَاهْ لَا أَدْرِي فَيَقُولَانِ لَهُ
مَا دِينُكَ فَيَقُولُ هَاهْ هَاهْ لَا أَدْرِي فَيَقُولَانِ
لَهُ مَا هٰذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ
فَيَقُولُ هَاهْ هَاهْ لَا أَدْرِي فَيُنَادِي مُنَادٍ
مِنَ السَّمَاءِ أَنْ كَذَبَ فَأَفْرِشُوهُ مِنَ
النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ فَيَأْتِيهِ
مِنْ حَرِّهَا وَسَمُومِهَا وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ
حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ -
وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ قَبِيحُ الثِّيَابِ
مُنْتِنُ الرِّيحِ فَيَقُولُ أَبْشِرْ بِالَّذِي
يَسُوءُكَ هٰذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ
فَيَقُولُ مَنْ أَنْتَ فَوَجْهُكَ الْوَجْهُ يَجِيءُ
بِالشَّرِّ فَيَقُولُ أَنَا عَمَلُكَ الْخَبِيثُ فَيَقُولُ
رَبِّ لَا تُقِمِ السَّاعَةَ وَفِي رِوَايَةٍ نَحْوِهِ وَزَادَ
فِيهِ إِذَا خَرَجَ رُوحُهُ صَلَّى عَلَيْهِ كُلُّ مَلَكٍ
بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكُلُّ مَلَكٍ فِي
السَّمَاءِ وَفُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ لَيْسَ

there are no guards of door who do not but pray to Allah that his soul may be taken by their fronts. His soul (meaning infidel's) is then taken with the veins, and then every angel between heaven and earth and every angel in heaven curse him. The doors of heaven are shut up against him. There are no guards of door who do not but pray to Allah, so that his soul may not be taken by their front. —*Ahmad.*

مِنْ اَهْلِ بَابٍ اِلَّا وَهُمْ يَدْعُوْنَ اللّٰهَ اَنْ
يُعْرَجَ بِرُوْحِهٖ مِنْ قِبَلِهِمْ وَتُنْزَعُ نَفْسُهٗ
يَعْنِى الْكَافِرَ مَعَ الْعُرُوْقِ فَيَلْعَنُهٗ كُلُّ مَلَكٍ
بَيْنَ السَّمَاءِ وَالْاَرْضِ وَكُلُّ مَلَكٍ فِى
السَّمَاءِ وَتُغْلَقُ اَبْوَابُ السَّمَاءِ لَيْسَ مِنْ
اَهْلِ بَابٍ اِلَّا وَهُمْ يَدْعُوْنَ اللّٰهَ اَنْ لَّا يُعْرَجَ
بِرُوْحِهٖ مِنْ قِبَلِهِمْ *

(اَحْمَد)

SECTION 3

1462. Washing & Coffin.

Unlike many religions, Islam formulated positive rules for washing the deceased and covering it with coffin cloth. They go to show that due reverence and respect shall be shown to a dead body irrespective of its actions in the world while alive and irrespective of its fate in the grave. A dead body shall be placed on a piece of wood and washed in such a way as is sufficient to cleanse it from external impurities. At least three washes have been prescribed preferably with soaps which stand for lot-tree leaves in days of yore. In the act of washing, the places of ablution according to order shall be taken first, and beginning should be made from the right hand side. After it is washed and cleansed, it shall be placed in a coffin-cloth or a shroud consisting generally of three white pieces—30:35. Then sweet scent and camphor shall be applied to important places of the boody and over the shroud. This will remove a sense of abhorrence for a dead-body from the minds of the public who are ready for its funeral prayer. Afterwards, it shall be placed on a bier specially made for the purpose and taken to an open space for funeral prayer. Martyrs and the killed in warfields may be coffined with their wearing cloths and their bloods as no bath in their case is necessary—30:39. According to Imam Shafeyi, there is no necessity of funeral prayer and bath in case of a martyr in the battle-field—30:62 ; but Imam Abu Hanifah holds that prayer is necessary though not bath—30:40. A pilgrim may be coffined with his Ihram clothes and with his head uncovered—30:34. A wife can lawfully wash the dead-body of her husband but the husband cannot (Behesti Jewar).

31. **Omme Atiyyah** reported : The Messenger of Allah came to us while we were washing his daughter. [1463] He said : Wash her thrice, five times or more than that if you think it proper, with water and lot-tree leaves, and apply camphor or something of camphor at the joints. When you finish it, call me. So when we finished, we called him. He gave his waist-wrapper to us and said : Cover her with it. In a narration : Wash her in odd numbers, three, or five, or seven, and begin from her right hand side and her places of ablution. She said : We washed her hairs three times and then we placed her on her back.

—*Agreed.*

عَنْ أُمِّ عَطِيَّةَ قَالَتْ دَخَلَ عَلَيْنَا رَسُولُ اللّٰهِ صلعم نَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ اغْسِلْنَهَا ثَلٰثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْأٰخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَلْقٰى إِلَيْنَا حِقْوَهُ فَقَالَ أَشْعِرْنَهَا إِيَّاهُ وَفِي رِوَايَةٍ اغْسِلْنَهَا وِتْرًا ثَلٰثًا أَوْ خَمْسًا أَوْ سَبْعًا وَابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوْءِ مِنْهَا وَقَالَتْ فَضَفَرْنَا شَعَرَهَا ثَلٰثَةَ قُرُونٍ فَأَلْقَيْنَاهَا خَلْفَهَا ۔ (مُتَّفَقٌ عَلَيْهِ)

32. **Ayesha** reported that the Messenger of Allah was coffined with three cloths, Yemani, white, with cotton made in Sohul wherein there was no gown, and no turban. [1464]

—*Agreed.*

عَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللّٰهِ صلعم كُفِّنَ فِي ثَلٰثَةِ أَثْوَابٍ يَمَانِيَةٍ بِيْضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ * (مُتَّفَقٌ عَلَيْهِ)

33. **Jaber** reported that the Messenger of Allah said : When someone of you shrouds his brother, let him make his shroud good.

—*Muslim.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفَنَهُ * (مُسْلِمٌ)

1463. She was Jainab, daughter of the Prophet by his first wife Khadijah.

1464. This does not mean that coffin cloth should be rich and luxurious. It is sufficient if it is white, simple and sufficient so as to cover all the limbs of the body. 'Sohul' is a town in Yemen where clothes are prepared.

34. **Abdullah-b- Abbas** reported that a man was with the Holy Prophet. His camel trampled him while he was a pilgrim [1465] and so he died. Then the Messenger of Allah said: Wash him with water and lot-tree leaves, and coffin him in his two clothes, apply no perfume to him and don't cover his head, and verily he will be raised up on the Resurrection Day while he will be reciting "Labbaik"

—*Agreed*

عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ قَالَ اِنَّ رَجُلًا كَانَ مَعَ النَّبِيِّ صلعم فَوَقَصَتْهُ نَاقَتُهُ وَهُوَ مُحْرِمٌ فَمَاتَ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اغْسِلُوْهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوْهُ فِيْ ثَوْبَيْهِ وَلَا تُمِسُّوْهُ بِطِيْبٍ وَلَا تُخَمِّرُوْا رَأْسَهُ فَاِنَّهُ يُبْعَثُ يَوْمَ الْقِيٰمَةِ مُلَبِّيًا * (مُتَّفَقٌ عَلَيْهِ)

35. **Ibn Abbas** reported that the Ms. of Allah said : Put on your white dress, because it is the best of your dresses, and coffin your dead bodies therewith. Antimony is the best of your eye-paints, because it grows hairs and increases eyesight.

—*Abu Daud, Tirmizi, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِلْبَسُوْا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَاِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفِّنُوْا فِيْهَا مَوْتَاكُمْ وَاِنَّ مِنْ خَيْرِ اَكْحَالِكُمُ الْاِثْمِدَ فَاِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ * (اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

36. **Ali** reported that the Messenger of Allah said: Don't spend much in funeral cloth, and verily it will be destroyed a hasty destroying. [1466] —*Abu Daud.*

عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تُغَالُوْا فِي الْكَفَنِ فَاِنَّهُ يُسْلَبُ سَلْبًا سَرِيْعًا * (اَبُوْدَاوُدَ)

1465. Muhrim means a man who is observing the rituals of pilgrimage or of a visit to the Holy Ka'ba. Labbaik means 'Present to God'. The Ihram clothes are two unsewn pieces—one wrapped up round the waist and another on the body. It appears from the hadis that in case a man dies in Ihram, he should be buried with his Ihram cloth as coffin and that no perfume should be applied to him. This is the mazhab of Imams Shafeyi and Ahmad, Imams Abu Haniiah and Malek hold, however, that there shall he no distinction between a pilgrim or a Muhrim in this respect.

1466. The funeral cloth will not last long. It will soon be wasted in the grave, Hence costly garment should not be used as coffin.

37. **Abu Sayeed al-khodri** reported that when death came to him, he called for new cloths and put them on. Then he said : I heard the Messenger of Allah say : A dead man shall be raised up in his cloths wherein he dies.

—*Abu Daud.*

عَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ اَنَّهٗ لَمَّا حَضَرَهُ الْمَوْتُ دَعَا بِثِيَابٍ جُدُدٍ فَلَبِسَهَا ثُمَّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ الْمَيِّتُ يُبْعَثُ فِيْ ثِيَابِهِ الَّتِيْ يَمُوْتُ فِيْهَا *

(اَبُوْدَاوٗد)

38. **Obadah-b-Swa'met** reported from the Messenger of Allah who said : The best of coffins is a gown, and the best of sacrificing animals is a horned ram.

—*Abu Daud, Tirmizi and Ibn Majah from Abu Omamah.*

عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ خَيْرُ الْكَفَنِ الْحُلَّةُ وَ خَيْرُ الْاُضْحِيَةِ الْكَبْشُ الْاَقْرَنُ * (اَبُوْدَاوٗدَ وَ التِّرْمِذِيِّ وَابْنُ مَاجَةَ عَنْ اَبِيْ اُمَامَةَ)

39. **Ibn Abbas** reported that the Messenger of Allah passed order in respect of the dead of the Uhud in order that their coats of iron and skin might be taken from them and that they might be buried with their bloods and their clothes. 1437

—*Abu Daud, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ قَالَ اَمَرَ رَسُوْلُ اللّٰهِ صلعم بِقَتْلٰى اُحُدٍ اَنْ يُنْزَعَ عَنْهُمُ الْحَدِيْدُ وَ الْجُلُوْدُ وَاَنْ يُدْفَنُوْا بِدِمَائِهِمْ وَ ثِيَابِهِمْ

(اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ)

40. **Sa'ad Ibrahim** reported from his father that some food was brought before Abdur Rahaman-b-Auf while he was fasting. 1438 He said : Mus'ab-b-Omair was martyred, and he was better than me. He was buried in a sheet which, if his head was covered, kept his legs open, and if his legs

عَنْ سَعْدِ بْنِ اِبْرَاهِيْمَ عَنْ اَبِيْهِ قَالَ اَنَّ عَبْدَ الرَّحْمٰنِ ابْنَ عَوْفٍ اُتِيَ بِطَعَامٍ وَ كَانَ صَائِمًا فَقَالَ قُتِلَ مُصْعَبُ بْنُ عُمَيْرٍ وَ هُوَ خَيْرٌ مِنِّيْ كُفِّنَ فِيْ بُرْدَةٍ اِنْ غُطِّيَ رَاْسُهٗ

1437. According to Imam Shafeyi, no bath and funeral prayer for a martyr in the battle field are necessary, but Imam Abu Hanifa holds that funeral prayer is necessary, and not bath.

1438. Abdur Rhaman was one of the few companions who received good news of Paradise during their life-time. This hadis refers to a verse of the Holy Quran : Whoso intends this temporary world, We have given for him therein what We wish for one We like and then We have prepared for him hell in which he will enter debased and dejected. He thought that he was unfortunate as he received rewards in this world.

were covered, kept his head open. And I consider that he said: Hamzah was martyred and he was better than me. Afterwards what was spread for us from the world was spread (or he said: We have been given from this world what we have been given), and we feared lest our virtues hastened (rewards) for us. Then he began to weep till he left the food. —*Bukhari.*

ابدت رجلاه وان غطي رجلاه بدا راسه و
اراه قال وقتل حمزة وهو خير مني ثم
بسط لنا من الدنيا ما بسط او قال اعطينا
من الدنيا ما اعطينا و لقد خشينا ان
تكون حسناتنا عجلت لنا ثم جعل يبكي
حتى ترك الطعام * (البخاري)

41. **Ja'ber** reported that the Messenger of Allah came to Abdullah -b-Obai after he was placed in his grave. He passed order about him and he was taken out. Then he placed him on his two knees ana cast his saliva on him and shrouded him with his gown. He said that he coffined Abbas with a gown. [1469] —*Agreed.*

عن جابر قال اتى رسول الله
صلعم عبد الله بن ابي بعد ما ادخل
حفرته فامر به فاخرج فوضعه على
ركبتيه فنفث فيه من ريقه و البسه
قميصه قال و كان كسا عباسا قميصا *
(متفق عليه)

SECTION 4

1470. Funeral prayer and procession

(a) Funeral prayer called Janaja prayer is usually necessary in case of all Muslims, male or female, that have breathed in the world, or of infants who lived only for a few seconds—30:80. Taking part in this service is Farze Kefayah. If some of the Muslims would perform it, the remaining Muslims will not be held up for sin. It is however a duty of every member of the Muslim Common-wealth to attend the

1469. Abdullah-b-Ubay was the chief of the hypocrites at Medina. He was a constant danger to the little Islamic Common-wealth then existing. They were still Muslims. Inspite of their deep-rooted enmity to Islam, they received treatment from the Prophet unparalleled in the history of the world. After the death of Abdullah, Prophet gave his gown to be used as a shroud for the chief of the hypocrites and he himself led his funeral prayer. That he was a mercy for the world is seen from this example.

funeral and burial service of the deceased. Those who take part in the prayer must perform ablution. The bier shall be placed in front in an open place. When, however, it is not possible for rain or other reason, it may be held within the mosque. It can be held also for an absent deceased—30:49. The Imam shall stand generally in the middle of the dead-body facing it, and the people present will form themselves generally in to three lines—30:78, facing the Qibla. The Imam will open the prayer by reciting 'Takbir' in a loud voice and hands will be raised up to the ears and then placed as in prayer. Then the following shall be read.

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ *

"Glory to Thee, O Allah, and Thine is the praise, and Blessed is Thy name, and Exalted is Thy Majesty and there is none to be served besides Thee". After this, the Opening chapter of the Book should be read in silence by the Imam and the people—30:51. After then, the Imam shall recite the second takbir in a loud voice without the hands being raised up and then the following shall be read.

"O Allah, exalt Muhammad and the true followers of Muhammad as Thou didst exalt Abraham and the true followers of Abraham; surely Thou art the Praised, Mighty. O Allah! bless Muhammad and the true followers of Muhammad as Thou didst bless Abraham and the true followers of Abraham. Surely Thou art the Praised, Mighty.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ * اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ *

Afterwards the Imam shall read the third Takbir in a loud voice. It will be followed by a prayer for forgiveness of the deceased in silence in the form as recorded in traditions 30, 52, 71, 72 and 79. Then the fourth Takbir shall be recited in a loud voice by the Imam followed

by Taslim which runs thus - السلام عليكم و رحمة الله (Peace be on thee, and mercy of Allah). The prayer will be thus finished with supplication.

(b) The dead-body shall then be put on the shoulders of men to be carried to its permanent resting place in a procession as a mark of respect. All present must join in this funeral procession—30:44, and march on preferably on foot—30:68. Riding has been condemned—30:68. A great reward has been promised for him who joins this procession—30:48. Whenever the dead-body passes, all must stand up to show respect to it—30:46. In this procession or afterwards, care must be taken to avoid speaking evils of the deceased and all must engage themselves in extolling its virtues.

42. **Abu Hurairah** reported that the Ms. of Allah said : Hasten with the dead-body. If it was pious, you will be taking good in advance to it (piety) ; and if it was other than that, you will be putting off evil from your shoulders —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَسْرِعُوْا بِالْجَنَازَةِ فَاِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُوْنَهَا اِلَيْهِ وَاِنْ تَكُ سِوٰى ذٰلِكَ فَشَرٌّ تَضَعُوْنَهُ عَنْ رِقَابِكُمْ - (مُتَّفَقٌ عَلَيْهِ)

43. **Abu Sayeed** reported that the Ms. of Allah said : When a dead-body is placed and the people carry it over their necks, it says if it was pious "Take me in haste," and if it was other than pious, it says to its family-members "Woe to it ! where do you go with it ?" Everything except man hears its voice. Had a human being heard, he would have surely fallen in swoon. —*Bukhari.*

عَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا وُضِعَتِ الْجَنَازَةُ فَاحْتَمَلَهَا الرِّجَالُ عَلٰى اَعْنَاقِهِمْ فَاِنْ كَانَتْ صَالِحَةً قَالَتْ قَدِّمُوْنِي وَاِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ لِاَهْلِهَا يَا وَيْلَهَا اَيْنَ تَذْهَبُوْنَ بِهَا يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ اِلَّا الْاِنْسَانُ وَلَوْ سَمِعَ الْاِنْسَانُ لَصَعِقَ * (اَلْبُخَارِيُّ)

44. **Same** reported that the Ms. of Allah said : When you see a deadbody, stand up. Whoso follows it, let him not sit down till it is put down. —*Agreed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا رَاَيْتُمُ الْجَنَازَةَ فَقُوْمُوْا فَمَنْ تَبِعَهَا فَلَا يَقْعُدْ حَتّٰى تُوْضَعَ * (مُتَّفَقٌ عَلَيْهِ)

45. **Ali** reported that the Ms. of Allah said : For a Muslim over a Muslim, there are six (duties) in a just manner. He will greet him when he meets him, he will respond to his praise of Allah when he sneezes, he will visit him when he falls ill, he will follow his bier when he is dead, and he will love for him what he loves for himself.

—*Tirmizi.*

عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ بِالْمَعْرُوْفِ يُسَلِّمُ عَلَيْهِ اِذَا لَقِيَهُ وَيُجِيْبُهُ اِذَا دَعَاهُ وَيُشَمِّتُهُ اِذَا عَطَسَ وَيَعُوْدُهُ اِذَا مَرِضَ وَيَتْبَعُ جَنَازَتَهُ اِذَا مَاتَ وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ * (اَلتِّرْمِذِيُّ)

46. **Jaber** reported that a bier was passing. The Ms. of Allah got up for it, and we also stood along with him. We asked : O Ms. of Allah ! verily she is a jewess. He said : Verily death is a terror. So whenever you see a bier, stand up. 1471

—*Agreed.*

عَنْ جَابِرٍ مَرَّتْ جَنَازَةٌ فَقَامَ لَهَا رَسُوْلُ اللّٰهِ صلعم وَقُمْنَا مَعَهُ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ اِنَّهَا يَهُوْدِيَّةٌ فَقَالَ اِنَّ الْمَوْتَ فَزَعٌ فَاِذَا رَاَيْتُمُ الْجَنَازَةَ فَقُوْمُوْا * (مُتَّفَقٌ عَلَيْهِ)

47. **Ali** reported : We saw the Ms. of Allah standing up and so we stood up, and sitting and so we sat-that is about a bier. 1472

—*Muslim.*

عَنْ عَلِيٍّ قَالَ رَاَيْنَا رَسُوْلَ اللّٰهِ صلعم قَامَ فَقُمْنَا وَقَعَدَ فَقَعَدْنَا يَعْنِيْ فِى الْجَنَازَةِ * (مُسْلِمٌ)

1471. This shows how broad and catholic was the view of the Prophet. He did not hesitate to show respect to the dead-body of a Jewess. This proves that all dead-bodies should be honoured and respected, regard being had that they are dead-bodies belonging to no caste and creed.

1472. In a narration of Malek and Abu Daud : He stood up for a dead-body and he sat down afterwards. Without this addition, the former meant that one should remain standing till the bier passes away from sight. The latter version of Abu Daud meant otherwise.

48. **Abu Hurairah** reported that the Ms. of Allah said : Whoso follows the bier of a Muslim out of faith and hope of reward and remains with it till he says funeral prayer over it, and then finishes its burial, certainly he will return with reward of two Qirats, every Qirat is like Uhud ; and whoso says his prayer over it and returns before it is buried, he will certainly return with one Qirat. [1473]

—*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ اِيْمَانًا وَ اِحْتِسَابًا وَ كَانَ مَعَهٗ حَتّٰى يُصَلّٰى عَلَيْهَا وَ يَفْرُغَ مِنْ دَفْنِهَا فَاِنَّهٗ يَرْجِعُ مِنَ الْاَجْرِ بِقِيْرَاطَيْنِ كُلُّ قِيْرَاطٍ مِثْلُ اُحُدٍ وَ مَنْ صَلّٰى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ اَنْ تُدْفَنَ فَاِنَّهٗ يَرْجِعُ بِقِيْرَاطٍ * (مُتَّفَقٌ عَلَيْهِ)

49. **Same** reported that the Holy Prophet gave death-news of Negus to the people on the day he died, and he came out with them to the praying place, formed ranks with them and recited four takbirs. [1474]

—*Agreed.*

عَنْهُ اَنَّ النَّبِيَّ صلعم نَعَى لِلنَّاسِ النَّجَاشِيَّ الْيَوْمَ الَّذِيْ مَاتَ فِيْهِ وَ خَرَجَ بِهِمْ اِلَى الْمُصَلّٰى فَصَفَّ بِهِمْ وَ كَبَّرَ اَرْبَعَ تَكْبِيْرَاتٍ * (مُتَّفَقٌ عَلَيْهِ)

1473. Uhud is a mountain near Medina where the battle of Uhud took place. Qirat ordinarily means one-twelfth portion of a dinar (about Re 1/-), but here it means a great reward.

1474. Takbir is recitation ef "Allaho-Akbar" i.e., Allah is greatest. Negus is the official title of the Abyssinian kings. The particular king here was Ashamah اصحمہ He was at first a Christian and then a Muslim. He took special care of Prophet's companions who migrated to Abyssinia for the first time in the 5th year of the Call to avoid persecutions of the Quraish. The Holy Prophet learnt from revelation that Negus had died. The companions did not first believe, but when they heard of his death on the exact date which the Holy Prophet mentioned, they were astonished and became more attached to the Prophet. This shows that no funeral prayer as a rule can be held within the mosques. Funeral prayer can be made for an absent dead-body according to Imam Shafeyi but not according to Imam Abu Hanifah.

55. **Ibn Abbas** reported that the Ms. of Allah passed by a grave buried at night. He asked : When has it been buried ? They replied : Last night. He asked : Why have you not informed me ? They said : We buried it during darkness of the night. So we disliked to awake you from sleep. He then stood and we formed ranks behind him and then he prayed over it. 1480

—*Agreed.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم مَرَّ بِقَبْرٍ دُفِنَ لَيْلًا فَقَالَ مَتٰى دُفِنَ هٰذَا قَالُوْا الْبَارِحَةَ قَالَ اَفَلَا اٰذَنْتُمُوْنِيْ قَالُوْا دَفَنَّاهُ فِيْ ظُلْمَةِ اللَّيْلِ فَكَرِهْنَا اَنْ نُوْقِظَكَ فَقَامَ فَصَفَفْنَا خَلْفَهٗ فَصَلّٰى عَلَيْهِ *(مُتَّفَقٌ عَلَيْهِ)

56. **Abu Hurairah** reported that a black woman (or a youth) used to live in the mosque. The Ms. of Allah missed her and enquired about her (or him). They said : He died. He said : Why have you not called me ? He replied that they had thought her (or his) affair as it were insignificant. He said : Guide me to his grave. So they guided him. Then he said prayer over her and said : Verily these graves are full of darkness over their dwellers and verily Allah will lighten them for them owing to my prayer over them. 1481

—*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ اَنَّ امْرَاَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ اَوْ شَابًّ فَفَقَدَهَا رَسُوْلُ اللّٰهِ صلعم فَسَاَلَ عَنْهَا اَوْ عَنْهُ فَقَالُوْا مَاتَ قَالَ اَفَلَا كُنْتُمْ اٰذَنْتُمُوْنِيْ قَالَ فَكَاَنَّهُمْ صَغَّرُوْا اَمْرَهَا اَوْ اَمْرَهٗ فَقَالَ دُلُّوْنِيْ عَلٰى قَبْرِهٖ فَدَلُّوْهُ فَصَلّٰى عَلَيْهَا ثُمَّ قَالَ اِنَّ هٰذِهِ الْقُبُوْرَ مَمْلُوَّةٌ ظُلْمَةً عَلٰى اَهْلِهَا وَاِنَّ اللّٰهَ يُنَوِّرُهَا لَهُمْ بِصَلٰوتِيْ عَلَيْهِمْ - (مُتَّفَقٌ عَلَيْهِ)

1480. The name of this man was Talha-b-Bara'a-Omair. This also corroborates that funeral prayer over a dead man after burial is lawful.

1481. The narrator was not exact in narrating whether the dead-body belonged to a woman or to a youth. Therefore 'his' or 'her' has been used.

57. **Koraib,** a freedman of Ibn Abbas reported from Abdullah-b-Abbas that a son of his died at Qadid or at Usfan. He said : O Koraib ! see how many persons gather for him. He said : Then I came out when lo ! people gathered for him. I informed him and so he said : You say that they are forty. 'Yes' said he. He said : Take him out because I heard the Ms. of Allah say : There is no Muslim who dies and then 40 men who do not set up anything with Allah stand for his funeral prayer but Allah accepts their pleading for him. [1482]

—*Muslim*

عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ اَنَّهٗ مَاتَ لَهٗ بْنٌ بِقُدَيْدٍ اَوْ بِعُسْفَانَ فَقَالَ يَا كُرَيْبُ انْظُرْ مَا اجْتَمَعَ لَهٗ مِنَ النَّاسِ قَالَ فَخَرَجْتُ فَاِذَا نَاسٌ قَدِ اجْتَمَعُوا لَهٗ فَاَخْبَرْتُهٗ فَقَالَ تَقُوْلُ هُمْ اَرْبَعُوْنَ قَالَ نَعَمْ قَالَ اَخْرِجُوْهُ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوْتُ فَيَقُوْمُ عَلٰى جَنَازَتِهٖ اَرْبَعُوْنَ رَجُلًا لَا يُشْرِكُوْنَ بِاللّٰهِ شَيْئًا اِلَّا شَفَّعَهُمُ اللّٰهُ فِيْهِ - (مُسْلِمٌ)

58. **Ayesha** reported from the Ms. of Allah who said : There is no dead man for whom a party of the Muslims numbering one hundred intercede but Allah accepts their intercession for him. *Muslim*

عَنْ عَائِشَةَ عَنِ النَّبِيِّ صلعم قَالَ مَا مِنْ مَيِّتٍ تُصَلِّيْ عَلَيْهِ اُمَّةٌ مِّنَ الْمُسْلِمِيْنَ يَبْلُغُوْنَ مِائَةً كُلُّهُمْ يَشْفَعُوْنَ لَهٗ اِلَّا شُفِّعُوْا فِيْهِ - (مُسْلِمٌ)

59. **Anas** reported that they passed by a dead-body and praised it with good. Then the Prophet said : It has become certain. Then they passed by another and spoke ill of it. He said : It has become certain. Omar asked : What has become certain ? He replied : You have praised it with good, and so paradise became certain for it ;

عَنْ اَنَسٍ قَالَ مَرُّوْا بِجَنَازَةٍ فَاَثْنَوْا عَلَيْهَا خَيْرًا فَقَالَ النَّبِيُّ صلعم وَجَبَتْ ثُمَّ مَرُّوْا بِاُخْرٰى فَاَثْنَوْا عَلَيْهَا شَرًّا فَقَالَ وَجَبَتْ فَقَالَ عُمَرُ مَا وَجَبَتْ فَقَالَ هٰذَا اَثْنَيْتُمْ عَلَيْهِ خَيْرًا فَوَجَبَتْ لَهُ الْجَنَّةُ وَ

1482. These 40 men must be pious and must not set up anything with Allah. In other words, their actions in this world are guided only by the motive of seeking pleasure of Allah. There is no other consideration for which they act.

and you have spoken ill of it, and so the fire became certain for it; you are the witnesses of Allah in this world. 1483 *Agreed upon it. And in a narration*: The believers are the witnesses of Allah in this world.

هٰذَا اَثْنَيْتُمْ عَلَيْهِ شَرًّا فَوَجَبَتْ لَهُ النَّارُ اَنْتُمْ شُهَدَاءُ اللّٰهِ فِى الْاَرْضِ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ اَلْمُؤْمِنُوْنَ شُهَدَاءُ اللّٰهِ فِى الْاَرْضِ۔

60. **Omar** reported that the Ms. of Allah said: Whoso Muslim is witnessed by four men as good, Allah will admit him in Paradise. We enquired: And three? He said: And three. We asked. And two? He replied: And two. Then we did not ask him about one.

—*Bukhari*

عَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَيُّمَا مُسْلِمٍ شَهِدَ لَهُ اَرْبَعَةٌ بِخَيْرٍ اَدْخَلَهُ اللّٰهُ الْجَنَّةَ قُلْنَا وَثَلٰثَةٌ قَالَ وَثَلٰثَةٌ قُلْنَا وَاثْنَانِ قَالَ وَاثْنَانِ ثُمَّ لَمْ نَسْاَلْهُ عَنِ الْوَاحِدِ۔ (اَلْبُخَارِيُّ)

61. **Ayesha** reported that the Ms. Allah said: Don't backbite the dead, as they have reached what they sent in advance.

—*Bukhari*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تَسُبُّوا الْاَمْوَاتَ فَاِنَّهُمْ قَدْ اَفْضَوْا اِلٰى مَا قَدَّمُوْا۔ (اَلْبُخَارِيُّ)

62. **Jaber** reported that the Ms. of Allah was uniting every two persons out of the martyrs of Uhud under one shroud and then saying: Who among them was more attached to the Quran? When one of the two was hinted at, he put him first in the grave and said: I shall be a witness of these men on the Resurrection Day. He then passed order for their burial with their blood. He did not say funeral prayer over them, nor were they washed. 1484

—*Bukhari*

عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلٰى اُحُدٍ فِيْ ثَوْبٍ وَاحِدٍ ثُمَّ يَقُوْلُ اَيُّهُمْ اَكْثَرُ اَخْذًا لِلْقُرْاٰنِ فَاِذَا اُشِيْرَ لَهُ اِلٰى اَحَدِهِمَا قَدَّمَهُ فِى اللَّحْدِ وَقَالَ اَنَا شَهِيْدٌ عَلٰى هٰؤُلَاءِ يَوْمَ الْقِيٰمَةِ وَاَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسَّلُوْا۔ (اَلْبُخَارِيُّ)

1483. The attestation itself does not make one lucky of Paradise and unlucky of Hell, but this is a sign that the man would be an inmate of Paradise or Hell.

1484. Imam Shafeyi follows this hadis, while Imam Abu Hanifa follows hadis no. 38.

63. **Ja'ber-b-Samorah** reported that a horse without rein was brought to the Prophet. He rode upon it when he departed from the funeral prayer of Ibn Dahdah, and we were walking around him.

—*Muslim.*

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ أُتِيَ النَّبِيَّ صلعم بِفَرَسٍ مَعْرُورٍ فَرَكِبَهُ حِيْنَ انْصَرَفَ مِنْ جَنَازَةِ ابْنِ الدَّحْدَاحِ وَنَحْنُ نَمْشِي حَوْلَهُ * (مُسْلِمٌ)

64. **Mugirah-b-Shu'bah** reported that the Holy Prophet said : The rider shall march behind the dead body, and the footman shall walk behind its back and by its front and by its right and by its left-sides very near to it. (As for) a child, funeral prayer shall be said over it, and for its parents there shall be prayer for forgiveness and mercy. [1485] —*Abu Daud.*

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ اَنَّ النَّبِيَّ صلعم قَالَ الرَّاكِبُ يَسِيْرُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي يَمْشِي خَلْفَهَا وَاَمَامَهَا وَعَنْ يَمِيْنِهَا وَعَنْ يَسَارِهَا قَرِيْبًا مِنْهَا وَالسِّقْطُ يُصَلَّى عَلَيْهِ وَيُدْعَى لِوَالِدَيْهِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ * (اَبُوْ دَاوُدَ)

65. **Juhri** reported from Sa'lem from his father who said : I saw the Ms. of Allah, Abu Bakr and Omar walking in front of a dead-body. [1486]

—*Abu Daud, Tirmizi, Nisai.*

عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ اَبِيْهِ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صلعم وَاَبَا بَكْرٍ وَعُمَرَ يَمْشُوْنَ اَمَامَ الْجَنَازَةِ * (اَبُوْ دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ)

66. **Abdullah-b-Mas'ud** reported that the Ms. of Allah said : A bier shall be followed, and he who

عَنْ عَبْدِ اللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْجَنَازَةُ مَتْبُوْعَةٌ وَلَا تَتْبَعُ

1485. In a narration of Ahmad, Tirmizi, Nisai and Ibn majah, the Holy Prophet is reported to have said : A riding man shall be behind a dead body and a footman shall be near it wherever he wishes, and a child shall be prayed for. The reporter in Masabih is Mughirah-b-Ziyad. According to Imam Ahmad, when a child is 4 months and 10 days old in the womb, funeral prayer for it shall be said if it is born dead. Imam Abu Hanifa and others hold that the child must be born alive in order to acquire a right of funeral prayer.

1486. Tirmizi says that the traditionists hold it as "Mursal." This tradition is followed by Imams Shafeyi and Ahmad. Imam Abu Hanifa holds, however, that walking behind the bier is better as it imparts admonition and shows respect to the dead-body.

was not with it shall not follow him who is in front of it. 1487
—*Tirmizi, Abu Daud, Ibn Majah.*

لَيْسَ مَعَهَا مَنْ تَقَدَّمَهَا *

(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ)

67. **Abu Hurairah** reported that the Ms. of Allah said : Whoso follows a bier and carries it three times, he has indeed fulfilled what was due from him about its right. 1488
—*Tirmizi.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ تَبِعَ جَنَازَةً وَ حَمَلَهَا ثَلٰثَ مَرَارٍ فَقَدْ قَضٰى مَا عَلَيْهِ مِنْ حَقِّهَا (اَلتِّرْمِذِيُّ)

68. **Saoban** reported : We came out with the Holy Prophet in the matter of a bier. He saw some men riding. So he said : Are you not ashamed that the angels of Allah are upon their feet, while you are upon the backs of animals ? 1489

—*Tirmizi, Ibn Majah, Abu Daud.*

عَنْ ثَوْبَانَ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلعم فِيْ جَنَازَةٍ فَرَاٰى نَاسًا رُكْبَانًا فَقَالَ اَلَا تَسْتَحْيُوْنَ اَنَّ مَلَائِكَةَ اللّٰهِ عَلٰى اَقْدَامِهِمْ وَ اَنْتُمْ عَلٰى ظُهُوْرِ الدَّوَابِّ *

(اَلتِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَابُوْدَاوٗدَ)

69. **Ibn Abbas** reported that the Prophet read the "Opening of the Book" in a funeral prayer.

—*Tirmizi, Abu Daud, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم قَرَاَ عَلَى الْجَنَازَةِ بِفَاتِحَةِ الْكِتَابِ *

(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ)

70. **Abu Hurairah** reported that the Ms. of Allah said : When you pray over a dead man, make your prayer sincere for him.

—*Abu Daud, Ibn Majah.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَاَخْلِصُوْا لَهُ الدُّعَاءَ * (اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ)

1487. This hadis supports Imam Abu Hanifa's view that the bier should be followed. Tirmizi said that a narrator of this tradition Abu Ma'jed is not known

1488. It is mentioned in Sharhi-sunnat that the Prophet carried Sa'ad-b-Mu'az when he was dead between two woods.

1489. Abu Daud's narration is slightly differently worded. Tirmizi said that it was narrated as Maoquf tradition. Hadis 30:68 shows that riding is lawful behind the bier. It has been said that the rider in the former case could not walk. The jurists however agreed that there should be no riding in front of a bier.

71. **Same** reported that when the Apostle of Allah prayed over a dead body, he used to say : O Allah ! forgive our dead and our living, our present and our absent, our young and our old, our male and our female. O Allah ! whomsoever of us Thou keepest alive, give him life in Islam, and whomsoever of us Thou causest to die, cause his death upon faith. O Allah ! deprive us not of his reward, nor try us after him. 1490

—*Ahmad, Abu Daud, Tirmizi, Ibn Majah.*

عَنْهُ قَالَ كَانَ رَسُوْلُ اللهِ صلعم اِذَا صَلّٰى عَلَى الْجَنَازَةِ قَالَ اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهٗ وَلَا تَفْتِنَّا بَعْدَهٗ *

(اَحْمَدُ وَاَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

72. **Waselah-b-Asqa'a** reported : The Apostle of Allah said funeral prayer over a man among the Muslims. I heard him say : O Allah ! so and so, son of so and so, is in Thy protection and in the rope of Thy neighbourhood. 1491 So save him from the trials of the grave and punishment of the fire. Thou art the Owner of grant and truth. O Allah ! pardon him and show him kindness. Verily Thou art the Forgiving, the Merciful.

—*Abu Daud, Tirmizi.*

عَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ صَلّٰى بِنَا رَسُوْلُ اللهِ صلعم عَلٰى رَجُلٍ مِّنَ الْمُسْلِمِيْنَ فَسَمِعْتُهٗ يَقُوْلُ اَللّٰهُمَّ اِنَّ فُلَانَ بْنَ فُلَانٍ فِيْ ذِمَّتِكَ وَحَبْلِ جَوَارِكَ فَقِهٖ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَاَنْتَ اَهْلُ الْوَفَاءِ وَالْحَقِّ اَللّٰهُمَّ اغْفِرْ لَهٗ وَارْحَمْهُ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ * (اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ)

1490. Nisai narrated the tradition from Ibrahim Ash'hali who reported it from his father. His narration ended up to the Prophet's saying of "Our female." In a narration of Abu Daud, he said : Give its life upon faith, and cause it to die upon Islam. It was ended with "And don't misguide us after it".

1491. The rope here means the Holy Quran. It says : And hold fast by the rope of Allah (3:102Q). Neighbourhood signifies security or peace. The meaning of "in the rope of Thy neighbourhood" is that he be in peace owing to his long attachment with the Holy Quran.

73. **Ibn Omar** reported that the Messenger of Allah said : Remember the virtues of your dead and withhold from their sins. 1492

—*Abu Daud, Tirmizi.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اُذْكُرُوْا مَحَاسِنَ مَوْتَاكُمْ وَكُفُّوْا عَنْ مَسَاوِيْهِمْ * (اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ)

74. **Na'fe-Abi-Galeb** reported : I said prayer with Anas-b-Ma'lek over a dead body of a man. He stood in front of its head. Then they brought the dead-body of a woman of the Quraish. They asked : O Abu Hamjah ! pray over her. Then he stood in front of the middle of the bier. Ala-b-Ziyad said to him: Thus I have seen the Apostle of Allah standing for funeral prayer (over the woman) as you are standing by her, and over the man as you are standing by him. He said: Yes. 1493

—*Tirmizi, Ibn Majah.*

عَنْ نَافِعٍ اَبِىْ غَالِبٍ قَالَ صَلَّيْتُ مَعَ اَنَسِ بْنِ مَالِكٍ عَلٰى جَنَازَةِ رَجُلٍ فَقَامَ حِيَالَ رَأْسِهٖ ثُمَّ جَاؤُا بِجَنَازَةِ امْرَاَةٍ مِّنْ قُرَيْشٍ فَقَالُوْا يَا اَبَا حَمْزَةَ صَلِّ عَلَيْهَا فَقَامَ حِيَالَ وَسْطِ السَّرِيْرِ فَقَالَ لَهُ الْعَلَاءُ بْنُ زِيَادٍ هٰكَذَا رَاَيْتَ رَسُوْلَ اللّٰهِ صلعم قَامَ عَلَى الْجَنَازَةِ مَقَامَكَ مِنْهَا وَمِنَ الرَّجُلِ مَقَامَكَ مِنْهُ قَالَ نَعَمْ *

(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

75. **Abdur Rahman-b-Abi Laila** reported that Sahl-b-Hunaif and Qais-b-Sa'ad were seated at Qadesia, 1494 and then a dead-body was passing by them. They

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِيْ لَيْلٰى قَالَ كَانَ سَهْلُ بْنُ حُنَيْفٍ وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ فَمُرَّ عَلَيْهِمَا بِجَنَازَةٍ

1492. This hadis teaches the world that the virtuous acts of the dead past should be always spoken of irrespective of their castle and creed, and the evil deeds should not at all be mentioned while the dead are talked of. This catholicity of Islam is without any parallel in the history of religions. It has been said that speaking ill of the dead is a greater back-biting than that of those who are alive, because pardon may be obtained from those who are alive for the sin thus committed but it is not so in the other case.

1493. In a narration of Abu Daud, there is similar report with an addition which runs thus : And he stood by the buttock of a female.

1494. Qudesia is a place nearly thirty miles off from Kufa. It is well-known because the famous battle of Qadesia took place here at the time of the Caliph Omar. Zimmis were those non-muslim subjects who were under protection of the Muslim by virtue of conquest or treaty.

فَقَامَ فَقِيلَ لَهُمَا إِنَّهَا مِنْ أَهْلِ الْأَرْضِ أَيْ مِنْ أَهْلِ الذِّمَّةِ فَقَالَ لَا إِنْ رَسُولَ اللهِ صلعم مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ فَقِيلَ لَهُ إِنَّهَا جَنَازَةُ يَهُودِيٍّ فَقَالَ أَلَيْسَتْ نَفْسًا *

(مُتَّفَقٌ عَلَيْهِ)

got up. It was said to them both that it was of the inmates of this world, that is, of the protected non-Muslims. They both said that a dead body had passed by the Apostle of Allah and he stood. He was told: Verily it is a dead-body of a Jew. Then he said: Was it not a soul ? 1495

—*Agreed.*

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ كَانَ رَسُولُ اللهِ صلعم إِذَا تَبِعَ جَنَازَةً لَمْ يَقْعُدْ حَتَّى تُوضَعَ فِي اللَّحْدِ فَعَرَضَ لَهُ حَبْرٌ مِنَ الْيَهُودِ فَقَالَ لَهُ إِنَّا هٰكَذَا نَصْنَعُ يَا مُحَمَّدُ قَالَ فَجَلَسَ رَسُولُ اللهِ صلعم وَقَالَ خَالِفُوهُمْ (أَبُو دَاوُدَ وَابْنُ مَاجَةَ وَالتِّرْمِذِيُّ غَرِيبٌ)

76. **Oba'dah-b-Swamet** reported that whenever the Ms. of Allah followed a bier, he used not to sit down till it was put down in the grave. A learned man of the Jews submitted to him and said to him: Thus we do, O Muhammad. He said : Then the Ms. of Allah sat down and said : Act in opposition to them. 1496

—*Abu Daud, Ibn Majah, Tirmizi, (Rare).*

عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ إِنَّ جَنَازَةً مُرَّتْ بِالْحَسَنِ بْنِ عَلِيٍّ وَابْنِ عَبَّاسٍ فَقَامَ الْحَسَنُ وَلَمْ يَقُمِ ابْنُ عَبَّاسٍ فَقَالَ الْحَسَنُ أَلَيْسَ قَدْ قَامَ رَسُولُ اللهِ صلعم لِجَنَازَةِ يَهُودِيٍّ قَالَ نَعَمْ ثُمَّ جَلَسَ * (النَّسَائِيُّ)

77. **Muhamad-b-Sirin** reported that a dead-body passed by Hasan -b-Ali and Ibn Abbas. Then Hasan stood up, but Ibn Abbas did not stand. Then Hasan asked: Did not the Apostle of Allah stand up for the dead-body of a Jew? 'Yes' said he, "afterwards he sat down."

—*Nisai.*

1495. The Prophet took his stand to show respect to the dead-body of a Jew simply because it was a man possessing soul. This teaches us that as soon as a man is dead, hostility should cease and honour should be shown to the deceased soul. How fine is the teaching : How catholic i s the treatment towards foes !

1496. Tirmizi said that the narrator Bishr-b-Rafe was not so confirmed.

78. **Malek-b-Hubairah** reported: I heard the Apostle of Allah say : There is no Muslim who dies and is then prayed for by three ranks of the Muslims but he makes (Paradise) obligatory. 1497

—*Abu Daud.*

عَنْ مَالِكِ بْنِ هُبَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَامِنْ مُسْلِمٍ يَمُوْتُ فَيُصَلِّي عَلَيْهِ ثَلٰثَةُ صُفُوْفٍ مِّنَ الْمُسْلِمِيْنَ اِلَّا اَوْجَبَ * (اَبُوْ دَاوٗدَ)

79. **Abu Hurairah** reported from the Holy Prophet about prayer over a dead-body : O Allah ! Thou art its Lord, and Thou hast created it, and Thou hast guided it towards Islam, Thou hast taken out its soul and Thou knowest best about its secrect and its open. We have come as intercessors. So forgive him.

—*Abu Daud.*

عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صلعم فِي الصَّلٰوةِ عَلَى الْجَنَازَةِ اَللّٰهُمَّ اَنْتَ رَبُّهَا وَ اَنْتَ خَلَقْتَهَا وَ اَنْتَ هَدَيْتَهَا اِلَى الْاِسْلَامِ وَ اَنْتَ قَبَضْتَ رُوْحَهَا وَ اَنْتَ اَعْلَمُ بِسِرِّهَا وَ عَلَانِيَتِهَا جِئْنَا شُفَعَاءَ فَاغْفِرْ لَهٗ * (اَبُوْ دَاوٗدَ)

80. **Jaber** reported that the Prophet said : No child shall it be prayed over, nor shall it enherit, nor shall be inherited till it takes breath.

—*Tirmizi, Ibn Majah.*

عَنْ جَابِرٍ اَنَّ النَّبِيَّ صلعم قَالَ اَلطِّفْلُ لَا يُصَلّٰى عَلَيْهِ وَلَا يَرِثُ وَلَا يُوْرَثُ حَتّٰى يَسْتَهِلَّ * (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

433w. **Ali** reported that the Ms. of Allah ordered us to stand up in presnce of a dead-body. Then he sat down after that, and he ordered us to sit down.

—*Ahmad.*

عَنْ عَلِيٍّ اَنَّ رَسُوْلَ اللّٰهِ صلعم اَمَرَنَا بِالْقِيَامِ فِي الْجَنَازَةِ ثُمَّ جَلَسَ بَعْدَ ذٰلِكَ وَ اَمَرَنَا بِالْجُلُوْسِ * (اَحْمَدُ)

1497. The narrator said : Whenever there were no sufficient men for funeral prayer, Malik used to divide those present into three lines owing to this tradition. In a narration of Tirmizi, he said : Whenever Malek-b-Hubairah used to say funeral prayer and the people present were few, he used to divide them into three lines. Then he used to say that the Apostle of Allah said : Whoso divides over it into three lines, it (Paradise) becomes obligatory. Ibn Majah narrated similar to this tradition.

434w. **Abu Mas'ud-al-Ansari** reported that the Apostle of Allah prohibited an Imam from standing over anything while the people are behind him, that is, lower than him. 1498

—*Darqutni.*

عَنْ اَبِيْ مَسْعُوْدِ نِ الْاَنْصَارِيِّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم اَنْ يَّقُوْمَ الْاِمَامُ فَوْقَ شَيْءٍ وَ النَّاسُ خَلْفَهٗ يَعْنِيْ اَسْفَلَ مِنْهُ (اَلدَّارَقُطْنِيُّ)

SECTION 5

1499. BURIAL

(a) **Burial is a natural and responsable system.** A decent burial and not burning of the dead-body has been recommended by almost all the religions of the world. As dead-bodies must be respected, the system of burial was introduced as far back as the time of Adam. It is for the earth either to consume the dead-body or not to consume. The earth has, however, no power to consume the dead-bodies of the prophets. Body is made of earth and it is nourished by fruits and crops grown from the earth. Then it will again return to earth. This is the natural state of things, because "everything returns to its origin—كل شيء يرجع الى اصله" Soul is not from earth but from God's essence, and hence it will return to its origin. Therefore reason dictates that the best method for disposing of the dead-body is by burial.

(b) **Procedure of Burial.** The grave must be excavated deep in order to keep the dead-body at a safe depth from sanitary point of view. The dead-body shall then be placed upon the ground of the grave with its face turned towards the direction of the Holy Ka'ba. An invocation as recorded in tradition 30:92 shall then be read. Near the head, three stones or pieces of earth shall be placed either with the recitation of the first and the last portion of the Chapter Cow of the Holy Quran, or with the following—منها خلقنكم و فيها نعيدكم و منها نخرجكم تارة اخرى —From it We have created thee, and unto it We shall send thee back, and from it We shall raise you a second time—20:55 Q. Then bamboos or woods

1498. People gathered there. He divided them into three lines and then the Ms. of Allah said : Whosoever is prayed over by three lines, it (Paradise) becomes obligatory Ibn Majah narrated like it.

This is applicable in all prayers. The Imam must stand on the same level with his followers upon the ground.

would be placed in a horizontal or oblong manner at a little distance above the dead-body to prevent earth from falling down, and spreading of earth will begin from the side of head—30:43 Q. When everything is complete, the earth shall be made high in the centre like the back of a camel—30:83 and water shall be spread over it 30:99. Then after invocations for the good of the deceased and forgiveness for his sins, all will depart from the place.

(c) **Abominable things.** The Holy Prophet greatly disliked high constructions over the graves and condemned even plastering of graves—30:85. Inscriptions of any kind over the grave in commemoration of the deceased have been banned—30:93. Sometimes he ordered to demolish high domes over the graves—30:84. He discouraged even prayer over the graves—30:86.

REFERENCES. You cannot make those hear who are in the graves—30:220; grave is the first stage of external journey—31:8; graves not to be treated as mosques—34:147, 148, 150; grave's condition—38:620w; Prophet was buried at his place of death—44:176; Friday's death ominous—34:664.

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81. **A'mer-b-Sa'ad** reported that Sa'ad-b-Ali Waqqas said in his illness of which he died: Dig an oblong grave for me and fix sticks upon me as was done with the Ms. of Allah.

—*Muslim.*

عَنْ عَامِرِ بْنِ سَعْدٍ اَنَّ سَعْدَبْنَ اَبِيْ وَقَّاصٍ قَالَ فِيْ مَرَضِهِ الَّذِيْ هَلَكَ فِيْهِ الْحَدُوْا لِيْ لَحْدًا وَ انْصِبُوْا عَلَيَّ اللَّبِنَ نَصْبًا كَمَا صُنِعَ بِرَسُوْلِ اللّٰهِ صلعم * (مُسْلِمٌ)

82. **Ibn Abbas** reported that a red velvet was placed on the grave of the Apostle of Allah.[1500]

—*Muslim.*

عَنِ ابْنِ عَبَّاسٍ قَالَ جُعِلَ فِيْ قَبْرِ رَسُوْلِ اللّٰهِ صلعم قَطِيْفَةٌ حَمْرَاءُ * (مُسْلِمٌ)

83. **Sufyan-at-Tammar** reported that he saw the grave of the Messenger of Allah as the back of a camel.

—*Bukhari.*

عَنْ سُفْيَانَ التَّمَّارِ اَنَّهُ رَاٰى قَبْرَ النَّبِيِّ صلعم مُسَنَّمًا * (اَلْبُخَارِيُّ)

84. **Abul Hayyaz-al-Asadi** reported: Ali told me: Shall I not send you for what the Messenger of Allah sent me?—that you

عَنْ اَبِي الْهَيَّاجِ الْاَسَدِيِّ قَالَ قَالَ لِيْ عَلِيٌّ اَلَا اَبْعَثُكَ عَلٰى مَا بَعَثَنِيْ عَلَيْهِ

1500. Qatifa means velvet. It was spread in the grave of the Holy prophet over the ground.

shall not leave any picture except that you have destroyed it, and any high sepulchre except that you have levelled it down. 1501

—*Muslim.*

رَسُوْلُ اللّٰهِ صلعم اَنْ لَّا تَدَعَ تِمْثَالًا اِلَّا طَمَسْتَهٗ وَلَا قَبْرًا مُشْرِفًا اِلَّا سَوَّيْتَهٗ * (مُسْلِمٌ)

85. **Jaber** reported that the Messenger of Allah prohibited from plastering a grave or constructing a building over it, or sitting over it. —*Muslim.*

عَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم اَنْ يُّجَصَّصَ الْقَبْرُ وَاَنْ يُّبْنٰى عَلَيْهِ وَاَنْ يُّقْعَدَ عَلَيْهِ * (مُسْلِمٌ)

86. **Abu Marsad-al-Ganawi** reported that the Messenger of Allah said: Don't sit upon the graves, nor pray towards them. —*Muslim.*

عَنْ اَبِيْ مَرْثَدٍ الْغَنَوِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تَجْلِسُوْا عَلَى الْقُبُوْرِ وَلَا تُصَلُّوْا اِلَيْهَا * (مُسْلِمٌ)

87. **Abu Hurairah** reported that the Messenger of Allah said: That someone among you should sit upon a burning coal and then burn his clothes and thereby take heat to his skin is better for him than that he should sit on a grave. —*Muslim.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَاَنْ يَّجْلِسَ اَحَدُكُمْ عَلٰى جَمْرَةٍ فَتُحْرِقَ ثِيَابَهٗ فَتَخْلُصَ اِلٰى جِلْدِهٖ خَيْرٌ لَّهٗ مِنْ اَنْ يَّجْلِسَ عَلٰى قَبْرٍ * (مُسْلِمٌ)

88. **Ibn Abbas** reported that the Messenger of Allah said: Oblong grave is for us and straight grave is for others. 1502

—*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَللَّحْدُ لَنَا وَالشَّقُّ لِغَيْرِنَا * (اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

1501. Some men take refuge to the graves of saintly men and sometimes take their permanent residence there. This is prohibited according to Islam. The construction of buildings or flower gardens in the grave-yard is prohibited. It appears also from this that reading the Quran sitting by or over the grave is also disallowed. The jurists say that up to a height of one cubit or half a cubit, pucca fencing can be raised and that pictures shall be hung up nowhere in the grave. By this act, the last remnant of idolatry has been killed.

1502. Ahmad also narrated it from Jarir-b-Abdullah. 'Lahd' is a grave which covers the dead body from superficial view from above without any artificial covering, and 'Shaq' is a grave which is straight and which exposes the dead body fully to the view before burial.

89. **Hesham-b-A'mer** reported that the Prophet said on the day of Uhud : Dig, make specious, make deep, make good and bury two or three in one grave and face most of them according to the Quran. 1503

—*Ahmad, Tirmizi, Abu Daud and Nisai.*

عَنْ هِشَامِ ابْنِ عَامِرٍ اَنَّ النَّبِيَّ صلعم قَالَ يَوْمَ اُحُدٍ احْفِرُوا وَ اَوْسِعُوا وَ اَعْمِقُوا وَ اَحْسِنُوا وَادْفِنُوا الْاِثْنَيْنِ وَ الثَّلٰثَةَ فِي قَبْرٍ وَاحِدٍ وَ قَدِّمُوا اَكْثَرَهُمْ قُرْاٰنًا * (اَحْمَدُ وَ التِّرْمِذِيُّ وَ اَبُوْ دَاوٗدَ وَ النَّسَائِيُّ)

90. **Jaber** reported that when there came the Day of Uhud, my aunt came with my father to bury him in a grave-yard. Then a proclaimer of the Messenger of Allah proclaimed : Send back the martyrs to their beds. 1504

—*Ahmad, Tirmizi, Abu Daud, Nisai.*

عَنْ جَابِرٍ قَالَ لَمَّا كَانَ يَوْمُ اُحُدٍ جَاءَتْ عَمَّتِي بِاَبِي لِتَدْفِنَهٗ فِي مَقَابِرِنَا فَنَادٰى مُنَادِيْ رَسُوْلِ اللّٰهِ صلعم رُدُّوا الْقَتْلٰى اِلٰى مَضَاجِعِهِمْ * (اَحْمَدُ وَ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ النَّسَائِيُّ)

91. **Ibn Abbas** reported that the Holy Prophet entered a grave-yard at night. Then a light was brought for him. He began from the side of Qiblah and said : May Allah bless you if you were God-fearing and the reader of the Quran. 1505

—*Tirmizi.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم دَخَلَ قَبْرًا لَيْلًا فَاُسْرِجَ لَهٗ بِسِرَاجٍ فَاَخَذَ مِنْ قِبَلِ الْقِبْلَةِ وَ قَالَ رَحِمَكَ اللّٰهُ اِنْ كُنْتَ لَاَوَّاهًا تَلَّاءً لِلْقُرْاٰنِ * (اَلتِّرْمِذِيُّ)

1503. In other words, faces of dead men must be turned towards the Holy Ka'ba which is the Qibla of the Muslims for all affairs as directed by the Quran. It also appears that in case of neccesity, two or more dead bodies can be buried in one grave. Ibn Majah narrated it up to "make good".

1504. In other words, the dead-bodies should be taken back to the field of Uhud to be buried there. From this, it is deduced that martyrs should be buried in the battle-field and not in ordinary grave-yards. This is also commendable (Mustahab) in case of other people.

1505. It is said in Sharhi-Sunnat that its chain of narration is weak. Tirmizi says that this tradition is fair and correct.

92. **Ibn Omar** reported that whenever the Apostle admitted a dead-body in a grave, he used to utter : In the name of Allah, and with the help of Allah, and upon the religion of the Apostle of Allah. (And in a narration : Upon the way of the Apostle of Allah).

—*Ahmad, Tirmizi, Ibn Majah.*

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صلعم كَانَ اِذَا اَدْخَلَ الْمَيِّتَ الْقَبْرَ قَالَ بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ وَفِى رِوَايَةٍ عَلٰى سُنَّةِ رَسُوْلِ اللّٰهِ *

(اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

93. **Jaber** reported that the Ms. of Allah forbade plastering of graves making inscription thereon and treading. 1503

—*Tirmizi.*

عَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم اَنْ يُّجَصَّصَ الْقُبُوْرُ وَاَنْ يُّكْتَبَ عَلَيْهَا وَاَنْ تُوْطَاَ * (اَلتِّرْمِذِيُّ)

94. **Qasem-b-Muhammad** reported : I went to Ayesha and said : O mother ! open for me the grave of the Apostle of Allah and his two companions. So she opened for me the three graves which were neither high, nor joined to ground-level, cemented with new stones of the plain.

—*Abu Daud.*

عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ دَخَلْتُ عَلٰى عَائِشَةَ فَقُلْتُ يَا اُمَّاهُ اكْشِفِىْ لِىْ عَنْ قَبْرِ رَسُوْلِ اللّٰهِ صلعم وَصَاحِبَيْهِ فَكَشَفَتْ لِىْ عَنْ ثَلٰثَةِ قُبُوْرٍ لَا مُشْرِفَةٍ وَلَا لَاطِئَةٍ مَبْطُوْحَةٍ بِبَطْحَاءِ الْعَرْصَةِ الْحَمْرَاءِ * (اَبُوْدَاوٗدَ)

95. **Bara'a-b-A'jeb** reported : We came out with the Messenger of Allah for funeral prayer of a man among the Ansars. We reached the grave-yard while the grave was yet being dug. Then

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صلعم مِنَ الْاَنْصَارِ فَانْتَهَيْنَا اِلَى الْقَبْرِ وَلَمَّا يُلْحَدْ بَعْدُ فَجَلَسَ النَّبِيُّ صلعم

1506. This hadis distinctly gives instructions that no inscriptions either in wood, stones or anything is allowed on graves by way of commemorations. This shows that no writing either of the Quranic verses or sayings of the Prophet over a grave is legal. Some doctors of Hanifi mazhab held it as only Makruh but lawful.

مُسْتَقْبِلَ الْقِبْلَةِ وَجَلَسْنَا مَعَهُ *

(اَبُوْدَاوُدَ وَالنَّسَائِيُّ وَ ابْنُ مَاجَةَ)

the Ms. of Allah sat facing the Ka'ba and we (also) sat with him.

—*Abu Daud, Nisai, Ibn Majah*

عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ كَسْرُ عَظْمِ الْمَيِّتِ كَكَسْرِهٖ حَيًّا *

(مَالِكٌ وَاَبُوْدَاوُدَ وَ ابْنُ مَاجَةَ)

96. **Ayesha** reported that the Messenger of Allah said : To break a bone of a dead-man is like breaking it during life time.

—*Malek, Abu Daud, Ibn Majah*

عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ لِابْنِهٖ وَهُوَ فِيْ سِيَاقِ الْمَوْتِ اِذَا اَنَامُتُّ فَلَا تَصْحَبْنِيْ نَائِحَةٌ وَلَا نَارٌ فَاِذَا دَفَنْتُمُوْنِيْ فَشُنُّوْا عَلَيَّ التُّرَابَ شَنًّا ثُمَّ اَقِيْمُوْا حَوْلَ قَبْرِيْ قَدْرَ مَا يُنْحَرُ جَزُوْرٌ وَيُقْسَمُ لَحْمُهَا حَتّٰى اَسْتَاْنِسَ بِكُمْ وَاَعْلَمَ مَاذَا اُرَاجِعُ بِهٖ رُسُلَ رَبِّيْ * (مُسْلِمٌ)

97. **Amr-b-al A's** reported that he said to his son while he was on the point of death : When I shall be dead, no mourner and no fire shall accompany me. Then when you will bury me, spread earth over me with ease and then keep standing around my grave as long as a she-camel is slaughtered and its meat divided, till I take comfort on your account and know with what I shall reply to the messengers of my Lord. 1507 —*Muslim*

عَنِ ابْنِ اَبِيْ مُلَيْكَةَ قَالَ لَمَّا تُوُفِّيَ عَبْدُ الرَّحْمٰنِ بْنُ اَبِيْ بَكْرٍ بِالْحُبْشِيِّ وَهُوَ مَوْضِعٌ فَحُمِلَ اِلٰى مَكَّةَ فَدُفِنَ بِهَا فَلَمَّا قَدِمَتْ عَائِشَةُ اَتَتْ قَبْرَ عَبْدِ الرَّحْمٰنِ بْنِ اَبِيْ بَكْرٍ ثُمَّ قَالَتْ وَاللّٰهِ لَوْ حَضَرْتُكَ

98. **Ibn Abi Mulaikah** reported that when Abdur Rahman, son of Abu Bakr, died at Hubushi (it is a place), he was carried to Mecca and buried there. When Ayesha arrived, she came to the grave of Abdur Rahman, son of Abu Bakr, and then said : By Allah, had I been present to you, you would not have been

d1507. This is not a hadis as it appears from the context. Still it has got its value as i was the action of a companion. After burial, people should stand a while for peace of the eparted soul.

buried except where you died. Had I had seen you, I would not have visited you.[1503] —*Tirmizi.*

مَا دُفِنْتَ اِلَّا حَيْثُ مُتَّ وَلَوْ شَهِدْتُكَ مَا زُرْتُكَ * (اَلتِّرْمِذِيُّ)

99. **Abu Rafe'** reported that the Messenger of Allah placed Sa'ad and spread out water upon his grave.

—*Ibn Majah.*

عَنْ اَبِي رَافِعٍ قَالَ سَلَّ رَسُوْلُ اللّٰهِ صلعم سَعْدًا وَرَشَّ عَلٰى قَبْرِهٖ مَاءً * (اِبْنُ مَاجَةَ)

100. **Abu Hurairah** reported that the Apostle of Allah prayed over a dead-body and then came to the grave and put down three (stones) from the side of its head.

—*Ibn Majah.*

عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم صَلّٰى عَلٰى جَنَازَةٍ ثُمَّ اَتَى الْقَبْرَ فَحَثٰى عَلَيْهِ مِنْ قِبَلِ رَأْسِهٖ ثَلَاثًا * (اِبْنُ مَاجَةَ)

435w. **Urwah-b-Zubair** reported that there were two men at Medina. One of them used to prepare oblong grave and another the contrary. They said: Whoso among the two comes first to do his deed, (they would follow him). Then one who used to dig oblong grave came and so he prepared (such) grave for the Prophet.

—*Sharhi-Sunnat.*

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ كَانَ بِالْمَدِيْنَةِ رَجُلَانِ اَحَدُهُمَا يَلْحَدُ وَالْاٰخَرُ لَا يَلْحَدُ فَقَالُوْا اَيُّهُمَا جَاءَ اَوَّلًا عَمِلَ عَمَلَهٗ فَجَاءَ الَّذِيْ يَلْحَدُ فَلَحَدَ لِرَسُوْلِ اللّٰهِ صلعم * (شَرْحُ السُّنَّةِ)

436w. **Ibn Abbas** reported that the grave of the Apostle of Allah was filled up from the side of his head. —*Shafeyi.*

عَنِ ابْنِ عَبَّاسٍ قَالَ سُلَّ رَسُوْلُ اللّٰهِ صلعم مِنْ قِبَلِ رَأْسِهٖ * (اَلشَّافِعِيُّ)

437w. **Ja'far-b-Muhammad** reported a defective tradition from

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ اَبِيْهِ مُرْسَلًا

1503. Abdur Rahman was brother of Hazrat Ayesha. He died at Hubshi near Mecca. Hazrat Ayesha was so much overwhelmed with grief at the death of her brother that she came all the way from Medina to Mecca and recited some verses in front of the grave of her brother. This shows that a dead-body should be buried in the place where it dies. The verses occur in the original book.

his father that the Ms. of Allah threw three pebbles at a time over the dead body with his hands and that he spread (water) over the grave of his son Ibrahim and put pebbles on him. 150.

—*Sharhi-Sunnat.*

أَنَّ النَّبِيَّ صلعم حَثَى عَلَى الْمَيِّتِ ثَلٰثَ حَثَيَاتٍ بِيَدَيْهِ جَمِيعًا وَنَضَحَ عَلٰى قَبْرِ ابْنِهِ اِبْرٰهِيْمَ وَوَضَعَ عَلَيْهِ حَصْبَاءَ * (شرح السنة)

438w. **Jaber** reported that the grave of the Holy Prophet was watered, and he who spread water over his grave was Bilal b Rabah. He began from the direction of his head till he reached his feet.

—*Baihaqi.*

عَنْ جَابِرٍ قَالَ رُشَّ عَلٰى قَبْرِ النَّبِيِّ صلعم وَكَانَ الَّذِيْ رَشَّ عَلَيْهِ بِلَالُ بْنُ رَبَاحٍ بَدَأَ مِنْ قِبَلِ رَأْسِهِ حَتّٰى انْتَهٰى اِلٰى رِجْلَيْهِ * (البيهقي)

439w. **Abdullah-b-Omar** reported: I heard the Apostle of Allah say: When someone of you dies, don't keep him confined and take him hastily to his grave, and let "the opening of the Cow" 1510 be read near his head, and "the end of the Cow" near his feet.

—*Baihaqi.*

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صلعم يَقُوْلُ اِذَا مَاتَ اَحَدُكُمْ فَلَا تَحْبِسُوْهُ وَاَسْرِعُوْا بِهِ اِلٰى قَبْرِهِ وَلْيُقْرَأْ عِنْدَ رَأْسِهِ بِفَاتِحَةِ الْبَقَرَةِ وَعِنْدَ رِجْلَيْهِ بِخَاتِمَةِ الْبَقَرَةِ * (البيهقي)

440w. **Amr-b-Hajm** reported that the Apostle of Allah saw me reclining over a grave. Then he said: Let us not give trouble to the inmate of this grave, (or don't give trouble to him).

—*Ahmad*

عَنْ عَمْرِو بْنِ حَزْمٍ قَالَ رَاٰنِيَ النَّبِيُّ صلعم مُتَّكِئًا عَلٰى قَبْرٍ فَقَالَ لَا تُؤْذِ صَاحِبَ هٰذَا الْقَبْرِ اَوْ لَا تُؤْذِهِ * (احمد)

1509. Shafeyi narrated it up to "spread water." At the time of the placing of the first stone, Prophet used to recite—منها خلقناكم (therefrom We have created you), at the time of second stone—فيها نعيدكم (therein We shall send you back), and at the time of the third stone—و منها نخرجكم تارة اخرى (And therefrom We shall take you out another time).

1510. This is the second chapter of the Holy Quran.

CHAPTER XXXI

SECTION

1511. MOURNING.

(a) **Natural mourning lawful.** Mourning on the death of dear ones comes out naturally in mind and is not therefore illegal. On such an event, there arise a great grief in mind and a great commotion in the whole system which produce tears in eyes and melancholy look in appearances. That grief which arises sincerely in heart as a matter of course cannot be prevented and as such not prohibited. The Holy Prophet himself wept at the death of his son Ibrahim and some of his beloved companions—31:1. Simple weeping is therefore not bad and brings no sin either on the deceased or on the weeping man or woman—31:20. But loud wailing followed by strikings of breasts, hands and feet, and tearing of clothes have been held to be abominable (31:3). Artificial mourning along with the wearing of black badges has not been recommended, so also the system of hired mourners (31:7) as such mourning is opposed to nature. There is however difference of opinion as to whether a dead-body is punished owing to the loud bewailings of the inmates of the house. Hazrat Omar, Ibn Abbas and Ibn Omar used to hold in accordance with the traditions recorded in 31:2, 14 and 15 that it is punished. But Hazrat Ayesha held that a deceased is not punished on the principle that "nobody will bear the burden of others 29:12Q. The view of Hazrat Ayesha seems to be more correct on the ground as stated by her and also on the ground that no sin attaches to a dead man after he is dead—4:29. She explained away the traditions of the opposite view by saying that there were the wailings over the unbelievers in those cases.

(b) **Condolence.** It is, however, a duty on every member of the Islamic Common-wealth to have condolence on the death of his brother-Muslim and to convey words of sympathy and consolation to the relatives of the deceased. The best words of condolence according to the Holy Prophet are ان لله ما اخذ وله ما اعطى و كل شيء عنده باجل مسمى (Verily what Allah has taken away is for Him, and what He has given is for Him, and everything near Him is up

to a fixed time), and انا لله و انا اليه راجعون (Verily we are for Allah, and to Him we shall return). The neighbouring Muslims should supply provision to the inmates of the deceased's family at least for three days—31:13. This is the practical sign of condolence so far as the general Muslims are concerned. In case of relatives, the pain of separation is more acute, and therefore mourning for at least three days is lawful.

(c) **Mourning of a widow.** In case of a consummated widow, the mourning for four months and ten days from the time of her husband's death has been allowed. She is not allowed to take a second husband during this period. After it is over, there is no bar on her to take a second husband. During the period of mourning, a widow shall observe the simplest mode of life and shall indulge in no fineries of this world. She must put off her ornaments and wear simple unstriped garments. In pre-Islamic times, it was the practice among the Arabs that after the husband's death, the widow had to closet herself in a small dungeon and put on rugged and unclean clothes, had to keep the hairs small and sometimes even preferred death. At times, an animal was brought to her. She used to sacrifice it and besmear her private parts with its blood. These things were abolished by the Holy Prophet. The widow should not shift from her husband's house in this period and she shall not use perfumed oil. The cruel rigours of life that are put on a widow in some societies have been strongly condemned by the Holy Quran and Hadis.

(d) **Patience and forbearance.** The reward of patience and forbearance on the death of son, wife, father, mother and other dear relatives is very great. It has been fully discussed in note 365. Three children or even one child of parents who died ahead of parents will carry them to Paradise—31:5,23. Even patience at their death brings good rewards—31:10. It must be remembered however that the best time of patience is at the first news of mishap. There is no good in bewailings and lamentings as in that way the dear deceased cannot be regained but on the contrary they open the gate of ill health and indifference. Such a bewailing man should remember that too much grief is a cause of sudden death (hadis).

1. **Osamah-b-Zaid** reported that the daughter of the Prophet sent for him (informing) : Verily a son of mine has died, so come to us. He sent conveying greetings and saying : Verily what Allah has taken is for Him and what He has given is for Him, and to Him everything is for a fixed time. So be patient, and hope for reward. Then she sent for him giving him oath to come to her without fail. So he got up and there were with him Sa'ad-b-Obadah, Mu'az-b-Jabal, Obai-b-Ka'ab, Zaid-b-Sabet and some men. The boy was raised up before the Apostle of Allah, while his mind was bursting into grief. His two eyes became full of tears. Sa'ad said : O Ms. of Allah! what is this? He said : This is tenderness which Allah placed in the hearts of His servants, and certainly Allah shows kindness to the kind among His servants.

—*Agreed.*

عَنْ اُسَامَةَ بْنِ زَيْدٍ قَالَ اَرْسَلَتْ
اِبْنَةُ النَّبِيِّ صلعم اِلَيْهِ اَنَّ اِبْنًا لِيْ قُبِضَ
فَاْتَنَا فَاَرْسَلَ يُقْرِئُ السَّلَامَ وَيَقُوْلُ
اِنَّ لِلّٰهِ مَا اَخَذَ وَلَهُ مَا اَعْطٰى وَكُلٌّ
عِنْدَهٗ بِاَجَلٍ مُسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ
فَاَرْسَلَتْ اِلَيْهِ تُقْسِمُ عَلَيْهِ لَيَاْتِيَنَّهَا
فَقَامَ وَمَعَهٗ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ
جَبَلٍ وَاُبَيُّ بْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ
وَرِجَالٌ فَرُفِعَ اِلٰى رَسُوْلِ اللّٰهِ صلعم
الصَّبِيُّ وَنَفْسُهٗ تَتَقَعْقَعُ فَفَاضَتْ عَيْنَاهُ
فَقَالَ سَعْدٌ يَا رَسُوْلَ اللّٰهِ مَا هٰذَا فَقَالَ
هٰذِهٖ رَحْمَةٌ جَعَلَهَا اللّٰهُ فِيْ قُلُوْبِ عِبَادِهٖ
وَاِنَّمَا يَرْحَمُ اللّٰهُ مِنْ عِبَادِهِ الرُّحَمَاءَ *
(مُتَّفَقٌ عَلَيْهِ)

2. **Abdullah-b-Omar** reported that Sa'ad-b-Oba'dah complained of his illness. So the Prophet came to him to see him with Abdur Rahman-b-Auf, Sa'ad-b-Abiwaqqas and Abdullah-b-Mas'ud. When he went to him, he found him in swoon. Then he said : He has just expired. They said : No, O Ms. of Allah.

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ اشْتَكٰى
سَعْدَ بْنَ عُبَادَةَ شَكْوٰى لَهٗ فَاَتَاهُ النَّبِيُّ
صلعم يَعُوْدُهٗ مَعَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ
وَسَعْدِ بْنِ اَبِيْ وَقَّاصٍ وَعَبْدِ اللّٰهِ بْنِ
مَسْعُوْدٍ فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهٗ فِيْ
غَاشِيَةٍ فَقَالَ قَدْ قُضِيَ قَالُوْا لَا يَا

رَسُوْلَ اللهِ فَبَكَى النَّبِيُّ صلعم فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ النَّبِيِّ صلعم بَكَوْا فَقَالَ أَلَا تَسْمَعُوْنَ إِنَّ اللهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا بِحُزْنِ الْقَلْبِ وَلٰكِنْ يُعَذِّبُ بِهٰذَا وَ أَشَارَ إِلَى لِسَانِهِ أَوْ يَرْحَمُ وَإِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ * (مُتَّفَقٌ عَلَيْهِ)

Then the Prophet burst into tears. When the people saw weeping of the Prophet, they also wept. He said : Do you not hear that verily Allah will not punish for tears of eyes, nor for grief of heart, but He will punish for this, (and he pointed out to his tongue), or He will show kindness ? And verily a dead man will be punished on account of the weeping of his family for him. —*Agreed.*

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُوْدَ وَشَقَّ الْجُيُوْبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ * (مُتَّفَقٌ عَلَيْهِ)

3. **Abdullah-b-Mas'ud** reported that the Ms. of Allah said : There is none among us who beats faces and tears out shirts and cries aloud like the crying of the Days of Ignorance. —*Agreed.*

عَنْ أَبِي بُرْدَةَ قَالَ أُغْمِيَ عَلَى أَبِي مُوْسَى فَأَقْبَلَتْ امْرَأَتُهُ أُمُّ عَبْدِ اللهِ تَصِيْحُ بِرَنَّةٍ ثُمَّ أَفَاقَ فَقَالَ أَلَمْ تَعْلَمِي وَكَانَ يُحَدِّثُهَا أَنَّ رَسُوْلَ اللهِ صلعم قَالَ أَنَا بَرِيْءٌ مِمَّنْ حَلَقَ وَصَلَقَ وَخَرَقَ * (مُتَّفَقٌ عَلَيْهِ)

4. **Abu Burdah** reported that Abu Musa fell senseless. His wife, mother of Abdullah, came to him crying aloud. Afterwards he regained sense and said : while he was talking with her : Do you not know that the Ms. of Allah said : I am displeased with one who shaves (hairs), cries aloud and tears" ? —*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم لَا يَمُوْتُ لِمُسْلِمٍ ثَلَاثَةٌ مِّنَ الْوَلَدِ فَيَلِجُ النَّارَ إِلَّا تَحِلَّةَ الْقَسَمِ * (مُتَّفَقٌ عَلَيْهِ)

5. **Abu Hurairah** reported that the Apostle of Allah said : There is no Muslim for whom three of the issues die and who then enters the fire except that He unlooses the Oath. [1512] —*Agreed.*

1512. This means that one whose three minor children died will enter Paradise. The unloosening of the oath means that if such a man enters the fire, it will be nothing but that Allah will break His oath to the effect that such man will never enter the fire.

6. **Same** reported that the Apostle of Allah said: Allah will say: There is for a faithful servant of Mine no reward near Me except Paradise when I cause to die his dear one out of the inmates of the world and then he seeks it (reward). —*Bukhari.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَقُوْلُ اللّٰهُ مَا لِعَبْدِيَ الْمُؤْمِنِ عِنْدِيْ جَزَاءٌ اِذَا قَبَضْتُ صَفِيَّهُ مِنْ اَهْلِ الدُّنْيَا ثُمَّ احْتَسَبَهُ اِلَّا الْجَنَّةُ * (اَلْبُخَارِيُّ)

7. **Abu Sayeed-al-Khodri** reported that the Apostle of Allah cursed a female mourner and a female hearer of mourning. [1513] —*Abu Daud.*

عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صلعم اَلنَّائِحَةَ وَ الْمُسْتَمِعَةَ * (اَبُوْ دَاوُدَ)

8. **Anas** reported that the Ms. of Allah said: There is no believer but for whom there are two doors—one door through which his actions rise up and another through which his provision comes down. When he dies, they weep over him, and that is His saying: The heaven and earth donot weep for them. [1514] —*Tirmizi.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَامِنْ مُؤْمِنٍ اِلَّا وَلَهُ بَابَانِ بَابٌ يَصْعَدُ مِنْهُ عَمَلُهُ وَ بَابٌ يَنْزِلُ مِنْهُ رِزْقُهُ فَاِذَا مَاتَ بَكَيَا عَلَيْهِ فَذٰلِكَ قَوْلُهُ تَعَالٰى فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْاَرْضُ* (اَلتِّرْمِذِيُّ)

9. **Ibn Abbas** reported that the Apostle of Allah said: Whoso has got his two minor issues [1515] among my followers dead, Allah will admit him with them

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ كَانَ لَهُ فَرَطَانِ مِنْ اُمَّتِيْ

1513. Here mourner means one who makes نوحہ - Naohah means to waep with various descriptions of the dead or to cry aloud. This was prohibited.

1514. "The heaven and earth do not weep for the unbelievers" say the Quran. It appears therefore that on the death of a believer, heaven and earth weep.

1515. FART is called preceding. It means alsoa man who goes ahead of a caravan and keeps water, storage and everything neceasary at the next station for caravan. Here it means minor child who dies before parents. The child is as it were gone to another world ahead of his parents to prepare for their enjoyments in Paradise.

in Paradise. Ayesha asked: He who has got one minor son dead from your fellowers? He said: O darling! and even he who has got one minor son dead. She asked: He who has got no minor issue from your followers? He replied: Then I am one who will precede my followers who will never be troubled like me.

—*Tirmizi (Rare).*

10. **Abu Musa al-Ash'ari** reported that the Messenger of Allah said: When a child of a servant dies, the Almighty Allah says to His angles: Have you taken out the life of My servant's child? 'Yes' they reply. He say: You have taken the life of the fruit of his heart. They say: 'Yes'. He says: What has My servant said? They say: He has praised Thee and recited Istirja'a.[1516] Allah then says: Build a house for My servant in Paradise and name it the House of Praise. —*Ahmad, Tirmizi.*

11. **Abdullah-b-Mas'ud** reported that the Apostle of Allah said: Whoso gives consolation to one who has got mishap, there is

اَدْخَلَهُ اللّٰهُ بِهِمَا الْجَنَّةَ فَقَالَتْ عَائِشَةُ فَمَنْ كَانَ لَهُ فَرَطٌ مِّنْ اُمَّتِكَ قَالَ وَمَنْ كَانَ لَهُ فَرَطًا يَا مُوَفَّقَةُ فَقَالَتْ فَمَنْ لَّمْ يَكُنْ لَّهُ فَرَطٌ مِّنْ اُمَّتِكَ قَالَ فَاَنَا فَرَطُ اُمَّتِي لَنْ يُّصَابُوْا بِمِثْلِي * (اَلتِّرْمِذِيُّ غَرِيْبٌ)

عَنْ اَبِي مُوْسَى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللّٰهُ تَعَالٰى لِمَلٰئِكَتِهٖ قَبَضْتُمْ وَلَدَ عَبْدِيْ فَيَقُوْلُوْنَ نَعَمْ فَيَقُوْلُ قَبَضْتُمْ ثَمَرَةَ فُؤَادِهٖ فَيَقُوْلُوْنَ نَعَمْ فَيَقُوْلُ مَاذَا قَالَ عَبْدِيْ فَيَقُوْلُوْنَ حَمِدَكَ وَاسْتَرْجَعَ فَيَقُوْلُ اللّٰهُ اِبْنُوْا لِعَبْدِيْ بَيْتًا فِي الْجَنَّةِ وَسَمُّوْهُ بَيْتَ الْحَمْدِ * (اَحْمَدُ وَالتِّرْمِذِيُّ)

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ عَزّٰى مُصَابًا فَلَهٗ

1516. Istirja'a means to recite "Verily we are for Allah and to Him we shall return". This reward is for those believers whose children die in their presence and who utter Istirja'a, thereby keeping patience and resigning to Allah.

مثل اجره * (الترمذي و ابن ماجة)

عن ابي برزة قال قال رسول الله

صلعم من عزى ثكلى كسي بردا في

الجنة * (الترمذي غريب)

عن عبد الله بن جعفر قال لما

جاء نعي جعفر قال النبي صلعم اصنعوا

لال جعفر طعاما فقد اتاهم ما يشغلهم *

(الترمذي و ابو داود و ابن ماجة)

عن المغيرة بن شعبة قال سمعت

رسول الله صلعم من نيح عليه فانه يعذب

بما نيح عليه يوم القيمة * (متفق عليه)

عن عمرة بنت عبد الرحمن انها

قالت سمعت عائشة و ذكر لها ان عبد

الله بن عمر يقول ان الميت ليعذب

ببكاء الحي عليه تقول يغفر الله لابي

for him the like of his reward. 1517 —*Tirmizi, Ibn Majah.*

12. **Abu Barjah** reported that the Apostle of Allah said : Whoso consoles a bereaved woman will be dressed in Paradise with gown. —*Tirmizi (Rare).*

13. **Abullah-b-Ja'far** reported that when the death-news of Ja'far reached, the Holy Prophet said : Prepare food for the family of Ja'far, and there has indeed come to them what has kept them engaged. 1518 —*Tirmizi, Abu Daud, Ibn Majah.*

14. **Mugirah-b-Shu'bah** reported : I heard the Ms. of Allah say : Whoso is loudly bewailed upon will be punished on the Resurrection Day with what he was bewailed upon. —*Agreed.*

15. **Amrah-b-Abdur Rahman** reported : I heard Ayesha (and it was mentioned to her that Abdullah-b-Omar used to say : Verily a dead-man will certainly be punished on account of the cry of the living over him)

1517. Fellow-feeling, mutual sympathy and co-operation are the keynote of Islam and form the principles of Islamic brothernhood. There is a hadis "Wos : guides towards good, there is for him like the reward of one who acts up to it—4:66. Therefore the rewards of fellow-feeling are no less than those awarded to the afflicted.

1518. This indicates that friends and relatives of the family of the deceased shall feed them, until they become so framed in mind that they can cook food with their hands. This is Mustahab (laudable). Some say that food of three days should be supplied as the period of mourning legally extends to three days.

عَبْدِ الرَّحْمٰنِ اَمَا اِنَّهُ لَمْ يَكْذِبْ
وَلٰكِنَّهُ نَسِيَ اَوْ اَخْطَأَ اِنَّمَا مَرَّ رَسُوْلُ اللّٰهِ
صلعم عَلٰى يَهُوْدِيَّةٍ يُبْكٰى عَلَيْهَا فَقَالَ
اِنَّهُمْ لَيَبْكُوْنَ عَلَيْهَا وَاِنَّهَا لَتُعَذَّبُ فِيْ
فِيْ قَبْرِهَا * (مُتَّفَقٌ عَلَيْهِ)

say: May Allah forgive Abu Abdur Rahman. Behold! verily he did not speak falsehood, but he either forgot or committed mistake. Verily the Apostle of Allah passed by a Jewess who was cried upon. He said: Verily they are crying over her, while she is certainly punished in her grave. —*Agreed.*

عَنْ عَبْدِ اللّٰهِ بْنِ اَبِيْ مُلَيْكَةَ قَالَ
تُوُفِّيَتْ بِنْتُ عُثْمَانَ بْنِ عَفَّانَ بِمَكَّةَ فَجِئْنَا
لِنَشْهَدَهَا وَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ
فَاِنِّيْ لَجَالِسٌ بَيْنَهُمَا فَقَالَ عَبْدُ اللّٰهِ بْنُ
عُمَرَ لِعَمْرِو بْنِ عُثْمَانَ وَهُوَ مُوَاجِهُهُ اَلَا
تَنْهٰى عَنِ الْبُكَاءِ فَاِنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ
اِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ اَهْلِهِ عَلَيْهِ فَقَالَ
ابْنُ عَبَّاسٍ قَدْ كَانَ عُمَرُ يَقُوْلُ بَعْضَ ذٰلِكَ
ثُمَّ حَدَّثَ فَقَالَ صَدَرْتُ مَعَ عُمَرَ مِنْ مَكَّةَ حَتّٰى
اِذَا كُنَّا بِالْبَيْدَاءِ فَاِذَا هُوَ بِرَكْبٍ تَحْتَ
ظِلِّ سَمُرَةٍ فَقَالَ اذْهَبْ فَانْظُرْ مَنْ هٰؤُلَاءِ
الرَّكْبُ فَنَظَرْتُ فَاِذَا هُوَ صُهَيْبٌ فَاَخْبَرْتُهُ
فَقَالَ ادْعُهُ فَرَجَعْتُ اِلٰى صُهَيْبٍ فَقُلْتُ

16. **Abdullah-b-Abi Mulaikah** reported that a daughter of Osman-b-Affan died at Mecca and we came to attend her (funeral prayer). Ibn Omar and Ibn Abbas also attended her. While I was sitting in the midst of the two, Abdullah-b-Omar said to Amr-b-Osman who was facing him: Do you not prohibit crying? Verily the Apostle of Allah said: A dead-man is certainly punished for cry of his family-members over him. Ibn Abbas said: Omar also used to say something of that. Then he narrated and said: I came out from Mecca with Omar till we were at Baidwa'a when lo! he was by the side of some riding men under the shade of samorah tree. He said: Go and see—who are these riding men? Then I looked when lo! he was Suhaib. I informed him (Omar) and so he said: Call him. Then I went

to Shuaib and said: Go and meet Omar, the Commander of the Faithful. When Omar was wounded, Shuaib went to him weeping and saying: Alas brother! Alas friend! Omar said: O Shuaib! do you bewail over me while the Prophet said: Verily a deadman will certainly be punished for wail of his family members over him? Ibn Abbas said: When Omar died, I mentioned it to Ayesha. She said: May Allah be kind to Omar. No, by Allah, the Ms. of Allah did not say: Verily the dead-man will certainly be punished for wail of his family members over him, but Allah increases punishment of a polytheist for wail of his familymembers over him. Ayesha said: Sufficient for you is the Quran—"And no one will bear the burden of another". Ibn Abbas said at that time: Allah makes you laugh and weep. Ibn Abi Mulaika said: Then Ibn Omar said nothing. 1519

—*Agreed.*

17. **Ayesha** reported that when the murder of Ibn Hares, Ja'far and Ibn Rawahah reached

أَرْ تَحِلْ فَالْحَقْ أَمِيرَ الْمُؤْمِنِينَ عُمَرَ فَلَمَّا
أَنْ أُصِيبَ عُمَرُ (رض) دَخَلَ صُهَيْبٌ يَبْكِي
يَقُولُ وَا أَخَاهُ وَا صَاحِبَاهُ فَقَالَ عُمَرُ يَا
صُهَيْبُ أَتَبْكِي عَلَيَّ وَ قَدْ قَالَ رَسُولُ اللّٰهِ
صلعم إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَاءِ
أَهْلِهِ عَلَيْهِ فَقَالَ ابْنُ عَبَّاسٍ فَلَمَّا مَاتَ عُمَرُ
ذَكَرْتُ ذٰلِكَ لِعَائِشَةَ فَقَالَتْ يَرْحَمُ اللّٰهُ عُمَرَ
لَا وَاللّٰهِ مَا حَدَّثَ رَسُولُ اللّٰهِ صلعم إِنَّ
الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ وَ لٰكِنْ إِنَّ
اللّٰهَ يَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ
وَ قَالَتْ عَائِشَةُ حَسْبُكُمُ الْقُرْآنُ وَلَا تَزِرُ
وَازِرَةٌ وِزْرَ أُخْرٰى قَالَ ابْنُ عَبَّاسٍ عِنْدَ
ذٰلِكَ وَاللّٰهُ أَضْحَكَ وَ أَبْكٰى قَالَ ابْنُ
أَبِي مُلَيْكَةَ فَمَا قَالَ ابْنُ عُمَرَ شَيْئًا *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ لَمَّا جَاءَ النَّبِيَّ
صلعم قَتْلُ ابْنِ حَارِثَةَ وَ جَعْفَرٍ وَ ابْنِ رَوَاحَةَ

1519. The controversy was with regard to wailing. Hazrat Omar, Ibn Abbas and Ibn Omar held that it is prohibited both for a believer and an infidel, while Hazrat Ayesha held it lawful in the case of an infidel only. He created individual responsibility for sins. In other words, the dead-man cannot be punished for wailings of others. Ibn Abbas said that it is only Allah who makes man laugh and weep and therefore a dead man is responsible. The former version accords with reason.

the Apostle of Allah, he sat down while grief could be recognised on him. I was then looking from an opening of a door, that is, a hole of a door. A man came to him and said about wives of Ja'far and mentioned about their wail. He then passed order to refrain them. He departed and came to him for the second time, (and said) that they did not obey him. He said: Prohibit them. Then he came to him for the third time and said: By Allah, O Ms. of Allah, they overcame us. She conjectured that he said: Throw dust over their faces. I said: May Allah mutilate your nose! You did not do what the Ms. of Allah ordered you (to do) and you did not spare the Ms. of Allah from mourning. [1520] —*Agreed.*

18. **Numan-b-Bashir** reported: Abdullah-b-Rawahah fell senseless and her sister Amrah began to wail: O Jabalah (mighty), and O such and such; (she was repeating it). When he recovered, he said: Don't say anything but what has already been said for me: you are such and such. He added in a narration: When he dies, don't weep over him. —*Bukhari*

جَالِسٌ يُعْرَفُ فِيهِ الْحُزْنُ وَأَنَا أَنْظُرُ مِنْ
عَبْرِ الْبَابِ تَعْنِي شَقَّ الْبَابِ فَأَتَاهُ رَجُلٌ
فَقَالَ إِنَّ نِسَاءَ جَعْفَرٍ وَذَكَرَ بُكَاءَهُنَّ فَأَمَرَهُ
أَنْ يَنْهَاهُنَّ فَذَهَبَ ثُمَّ أَتَاهُ الثَّانِيَةَ لَمْ
يَطِعْنَهُ فَقَالَ انْهَهُنَّ فَأَتَاهُ الثَّالِثَةَ قَالَ
وَاللَّهِ غَلَبْنَنَا يَا رَسُولَ اللَّهِ فَزَعَمَتْ أَنَّهُ
قَالَ فَاحْثُ فِي أَفْوَاهِهِنَّ التُّرَابَ
فَقُلْتُ أَرْغَمَ اللَّهُ أَنْفَكَ لَمْ تَفْعَلْ مَا
أَمَرَكَ رَسُولُ اللَّهِ صلعم وَلَمْ تَتْرُكْ رَسُولَ
اللَّهِ صلعم مِنَ الْعَنَاءِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ نُعْمَانِ ابْنِ بَشِيرٍ قَالَ أُغْمِيَ عَلَى
عَبْدِ اللَّهِ بْنِ رَوَاحَةَ فَجَعَلَتْ أُخْتُهُ عَمْرَةُ
تَبْكِي وَاجَبَلَاهُ وَاكَذَا وَاكَذَا تُعَدِّدُ عَلَيْهِ
فَقَالَ حِينَ أَفَاقَ مَا قُلْتِ شَيْئًا إِلَّا قِيلَ
لِي أَنْتَ كَذَلِكَ زَادَ فِي رِوَايَةٍ فَلَمَّا
مَاتَ فَلَمْ تَبْكِ عَلَيْهِ * (الْبُخَارِيُّ)

1520. These persons died at the battle of Muta in Syria. The Holy Prophet was overwhelmed with grief at their death and condoled with the family-members of the martyred persons.

19. **Abu Musa** reported : I heard the Messenger of Allah say : There is no dead man who is dying and whose bewailers stand up and say : O mighty one ! O master ! and similar to that, but Allah entrusts two angles to him who give blow to him and ask : Were you such ?

—*Tirmizi* (*Approved, Rare*).

عَنْ اَبِي مُوسٰى قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَا مِنْ مَيِّتٍ يَمُوْتُ فَيَقُوْمُ بَاكِيْهِمْ فَيَقُوْلُ وَاجَبَلَاهُ وَاسَيِّدَاهُ وَنَحْوَ ذٰلِكَ اِلَّا وَكَّلَ اللّٰهُ بِهٖ مَلَكَيْنِ يَلْهَزَانِهٖ وَيَقُوْلَانِ هٰذَا كُنْتَ * اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

20. **Abu Hurairah** reported : A certain man was dying from the family of the Prophet. So the women gathered together to weep over him. Omar stood prohibiting them and driving them away. Then the Messenger of Allah said : O Omar, leave them ; verily eye is shedding tears, heart has been pierced and promise is near.

—*Ahmad, Nisai.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ مَاتَ مَيِّتٌ مِّنْ اٰلِ رَسُوْلِ اللّٰهِ صلعم فَاجْتَمَعَ النِّسَاءُ يَبْكِيْنَ عَلَيْهِ فَقَامَ عُمَرُ يَنْهٰهُنَّ وَيَطْرُدُهُنَّ فَقَالَ رَسُوْلُ اللّٰهِ صلعم دَعْهُنَّ يَا عُمَرُ فَاِنَّ الْعَيْنَ دَامِعَةٌ وَالْقَلْبَ مُصَابٌ وَالْعَهْدَ قَرِيْبٌ * (اَحْمَدُ وَالنَّسَائِيُّ)

21. **Imran-b-Husain and Abu Berzah** reported : We came out with the Messenger of Allah for funeral prayer. He saw a people throwing off their clothes and walking only in one shirt. Then the Messenger of Allah said : Do you take recourse to the deeds of the Days of Ignorance, or do you imitate the practices of the Days of Ignorance ? Indeed, I desired that I should pray against you, so that you may turn back

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَاَبِيْ بَرْزَةَ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صلعم فِيْ جَنَازَةٍ فَرَاٰى قَوْمًا قَدْ طَرَحُوْا اَرْدِيَتَهُمْ يَمْشُوْنَ فِيْ قُمُصٍ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اَبِفِعْلِ الْجَاهِلِيَّةِ تَاْخُذُوْنَ اَوْ بِصَنِيْعِ الْجَاهِلِيَّةِ تَشَبَّهُوْنَ لَقَدْ هَمَمْتُ اَنْ اَدْعُوَ عَلَيْكُمْ دَعْوَةً

with figures other than yours. Then they took their clothes and did it no more. —*Ibn Majah.*

تَرْجِعْنَ فِي غَيْرِ صُوَرِكُنَّ فَأَخَذُوا ثِيَابَهُمْ وَلَمْ يَعُودُوا لِذَلِكَ * (ابْنُ مَاجَةَ)

22. **Ibn Omar** reported that the Messenger of Allah forbade a dead body to be followed with wail. —*Ahmad, Ibn Majah.*

عَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللهِ صلعم أَنْ تُتْبَعَ جَنَازَةٌ مَعَهَا رَانَّةٌ * (أَحْمَدُ وَابْنُ مَاجَةَ)

23. **Abdullah-b-Mas'ud** reported that the Messenger of Allah said : Whoso sends in advance three of his sons who have not attained maturity, they will become for him a strong vanguard against the fire. Abu Zarr said : I sent two in advance. He said : And two. Obai-b-Ka'ab, father of Munzir and chief of the Quran-readers, said : I sent one in advance. He said : And one.

—*Tirmizi, Ibn Majah (Rare)*

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ قَدَّمَ ثَلَاثَةً مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ كَانُوا لَهُ حِصْنًا حَصِينًا مِنَ النَّارِ فَقَالَ أَبُوذَرٍّ قَدَّمْتُ اثْنَيْنِ قَالَ وَاثْنَيْنِ قَالَ أُبَيُّ بْنُ كَعْبٍ أَبُو الْمُنْذِرِ سَيِّدُ الْقُرَّاءِ قَدَّمْتُ وَاحِدًا قَالَ وَوَاحِدًا * (التِّرْمِذِيُّ وَابْنُ مَاجَةَ غَرِيبٌ)

24. **Abu Omamah** reported from the Prophet who said : The Almighty and Glorious Allah will say : O son of Adam ! if you had kept patience and cherished hope of reward at the time of first shock, I could not have been pleased to reward you with less than Paradise. —*Ibn Majah.*

عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صلعم قَالَ يَقُولُ اللهُ تَبَارَكَ وَتَعَالَى ابْنَ آدَمَ إِنْ صَبَرْتَ وَاحْتَسَبْتَ عِنْدَ الصَّدْمَةِ الْأُولَى لَمْ أَرْضَ لَكَ ثَوَابًا دُونَ الْجَنَّةِ * (ابْنُ مَاجَةَ)

25. **Bukhari** reported a suspended tradition. He said : When Hasan-b-Hasan-b-Ali died, his wife erected a dome over his grave for one year. Afterwards

عَنِ الْبُخَارِيِّ تَعْلِيقًا قَالَ لَمَّا مَاتَ الْحَسَنُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ ضَرَبَتِ امْرَأَتُهُ الْقُبَّةَ عَلَى قَبْرِهِ سَنَةً ثُمَّ رُفِعَتْ

she demolished it, and then she heard a crier saying : Listen ! have they found what they lost ? Another replied to him : Nay, they became despaired and so they returned. —*Bukhari.*

فَسَمِعَتْ صَائِحًا يَقُولُ اَلَا هَلْ وَجَدُوا مَا فَقَدُوا فَاَجَابَهُ اٰخَرُ بَلْ يَئِسُوا فَانْقَلَبُوا *

(اَلْبُخَارِيُّ)

26. **Omme Salamah** reported : When Abu Salamah died, I said : A strange man and in a strange land ! I must weep a weeping for him which will be talked about. I was then preparing to weep over him when lo ! a woman came intending to help me. Then the Messenger of Allah approached her and said twice : Do you wish to admit the devil in a house wherefrom Allah drove him out ? So I refrained from weeping and did not weep.

—*Muslim.*

عَنْ اُمِّ سَلَمَةَ قَالَتْ لَمَّا مَاتَ اَبُوْ سَلَمَةَ قُلْتُ غَرِيْبٌ وَفِىْ اَرْضِ غُرْبَةٍ لَاَبْكِيَنَّهُ بُكَاءً يَتَحَدَّثُ عَنْهُ فَكُنْتُ قَدْ تَهَيَّاْتُ لِلْبُكَاءِ عَلَيْهِ اِذْ اَقْبَلَتْ اِمْرَأَةٌ تُرِيْدُ اَنْ تُسْعِدَنِىْ فَاسْتَقْبَلَهَا رَسُوْلُ اللّٰهِ صلعم فَقَالَ اَتُرِيْدِيْنَ اَنْ تُدْخِلِىْ الشَّيْطَانَ بَيْتًا اَخْرَجَهُ اللّٰهُ مِنْهُ مَرَّتَيْنِ وَكَفَفْتُ عَنِ الْبُكَاءِ فَلَمْ اَبْكِ - (مُسْلِمٌ)

26. (a) **Omme Salamah** reported that a woman came to the Holy Prophet and said : O Messenger of Allah ! verily my daughter's husband is dead, and she complains of her eye. Shall we apply eye-paint on her ? The Messenger of Allah said twice or thrice "No". Every time he was saying 'No'. Afterwards he said : Verily there are four months and ten days. Surely one of you used to *throw dungs* in the Days of

عَنْ اُمِّ سَلَمَةَ قَالَتْ جَاءَتْ اِمْرَاَةٌ اِلَى النَّبِيِّ صلعم فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اِنَّ ابْنَتِىْ تُوُفِّىَ عَنْهَا زَوْجُهَا وَقَدِ اشْتَكَتْ عَيْنُهَا اَفَنَكْحُلُهَا فَقَالَ رَسُوْلُ اللّٰهِ صلعم لَا مَرَّتَيْنِ اَوْ ثَلَاثًا كُلُّ ذٰلِكَ يَقُوْلُ لَا ثُمَّ قَالَ اِنَّمَا هِىَ اَرْبَعَةُ اَشْهُرٍ وَعَشْرٌ وَقَدْ كَانَتْ اِحْدٰكُنَّ فِى الْجَاهِلِيَّةِ تَرْمِىْ

Ignorance at the beginning of a year. 1521 —*Agreed.*

بِالْمَعْرَةِ عَلَى رَأْسِ الْحَوْلِ - (مُتَّفَقٌ عَلَيْهِ)

26. (b) **Omme Habibah** and Jainab-bn-Jahash reported from the Messenger of Allah who said : It is not lawful for a woman who believes in Allah and the Latter Day to mourn over a dead-man for more than three nights except for four months and ten days for husband. 1522 —*Agreed.*

عَنْ أُمِّ حَبِيبَةَ وَزَيْنَبَ بِنْتِ جَحْشٍ عَنْ رَسُولِ اللّٰهِ صلعم قَالَ لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا * (مُتَّفَقٌ عَلَيْهِ)

26. (c) **Omme Salamah** reported that the Messenger of Allah said : No woman whose husband is dead shall wear sky-coloured robes, or dyed clothes, or ornaments, or dye her hairs, or apply eye-paint. —*Abu Daud, Nisai.*

عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ صلعم قَالَ الْمُتَوَفَّى عَنْهَا زَوْجُهَا لَا تَلْبَسُ الْمُعَصْفَرَ مِنَ الثِّيَابِ وَلَا الْمُمَشَّقَةَ وَلَا الْحُلِيَّ وَلَا تَخْتَضِبُ وَلَا تَكْتَحِلُ - (اَبُوْدَاوٗد وَالنَّسَائِيُّ)

26. (d) **Omme Salamah** reported : The Messenger of Allah came to me when Abu Salamah died. I have just then applied ointment over me. So he said : What is this, O Omme Salamah ? I replied : That is ointment wherein there is no fragrance. He said : Certainly it makes you look young. So don't use it except at

عَنْ أُمِّ سَلَمَةَ قَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللّٰهِ صلعم حِيْنَ تُوُفِّيَ اَبُوْ سَلَمَةَ وَقَدْ جَعَلْتُ عَلَيَّ صَبِرًا فَقَالَ مَا هٰذَا يَا أُمَّ سَلَمَةَ قُلْتُ إِنَّمَا هُوَ صَبِرٌ لَيْسَ فِيْهِ طِيْبٌ فَقَالَ إِنَّهُ يَشُبُّ الْوَجْهَ فَلَا تَجْعَلِيْهِ إِلَّا بِاللَّيْلِ وَتَنْزِعِيْهِ

1521. In Pre-Islamic days, a widow had to sacrifice an animal and had to besmear her private parts with the blood and dungs of this animal. This aboriginal custom was abolished by the Prophet.

1522. A period of four months and ten days is to be observed. The majority of jurists say that the time begins from the date of death, while Hazrat Ali holds that it begins from the date when the widow comes to know of the death of her husband.

night and put it off at day time, and don't comb with fragrant oil, nor with henna, as it is a dye. I asked: O Messenger of Allah! with what thing shall I then comb my hairs? He replied: With date leaves with which you will cover your head. 1523

—*Abu Daud, Nisai*

بِالنَّهَارِ وَلَا تَمْتَشِطِي بِالطِّيبِ وَلَا بِالْحِنَّاءِ فَإِنَّهُ خِضَابٌ قُلْتُ بِأَيِّ شَيْءٍ أَمْتَشِطُ يَا رَسُولَ اللهِ قَالَ بِالسِّدْرِ تُغَلِّفِينَ بِهِ رَأْسَكِ* (أَبُوْدَاوُد وَالنَّسَائِيُّ)

26. (e) **Omme Atiyyah** reported that the Messenger of Allah said: No woman shall mourn over a dead man beyond three days except over a husband for four months and 10 days. She shall neither put on coloured robes except simple dress, nor shall she paint eyes, nor shall she touch perfumes except a piece of costus or incenses when she becomes free from menses. —*Agreed.*

عَنْ أُمِّ عَطِيَّةَ أَنَّ رَسُولَ اللهِ صلعم قَالَ لَا تُحِدُّ امْرَأَةٌ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا وَلَا تَلْبَسُ ثَوْبًا مَصْبُوغًا إِلَّا ثَوْبَ عَصْبٍ وَلَا تَكْتَحِلُ وَلَا تَمَسُّ طِيبًا إِلَّا إِذَا طَهُرَتْ نُبْذَةً مِنْ قُسْطٍ أَوْ أَظْفَارٍ* (مُتَّفَقٌ عَلَيْهِ)

441w. **Hussain-b-Ali** reported that the Holy Prophet said: There is no Muslim male or a Muslim female who is afflicted with a mishap and then remembers it though its period is long and renews for that Istirja'a but the Almighty and Glorious Allah will renew for him (reward) at that time, and will give him like the

عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ النَّبِيِّ صلعم قَالَ مَا مِنْ مُسْلِمٍ وَلَا مُسْلِمَةٍ يُصَابُ بِمُصِيبَةٍ فَيَذْكُرُهَا وَإِنْ طَالَ عَهْدُهَا فَيُحْدِثُ لِذَلِكَ اسْتِرْجَاعًا إِلَّا جَدَّدَ اللهُ

1523. After her divorce, the woman was observing the period of waiting. She entered into her third and final menstrual discharge. In the mean-time, her husband died. The question was whether she would observe 'Iddat' for 4 months and 10 days after the date of death. It was said that she need not observe Iddat of death as iddat of divorce was in the final stage.

reward of it on the day on which he was afflicted therewith.

—*Ahmad, Baihaqi.*

442w. **Abu Hurairah** reported that the Messenger of Allah said: When the thong of any of you is cut off, let him recite Istirja'a, because it is from the mishaps.

—*Baihaqi.*

443w. **Omme Darda'a** reported: I heard Abu Darda'a say: I heard Abul Qasem say: Verily the Almighty and Glorious Allah said: O Jesus, verily I shall send after you a people who, when they will get what they will desire, will praise Allah, and when they will be afflicted with what they will not desire, will cherish hope of reward and will be patient while there will not remain forbearance and wisdom. He said: O Lord, how shall it come to pass over them without having forbearance and wisdom? He said: I shall give them from My forbearance and knowledge

—*Baihaqi.*

444w. **Sa'ad-b-Abi Waqqqs** reported that the Prophet said: It is all good for a believer. If anything good, befalls on him, he praises Allah and is grateful, and if a disaster befalls on him. he praises Allah and keeps patience. A believer is, therefore,

تَبَارَكَ وَ تَعَالَى لَهُ عِنْدَ ذٰلِكَ فَاَعْطَاهُ مِثْلَ
اَجْرِهَا يَوْمَ اُصِيْبَ بِهَا * (اَحْمَدُ وَالْبَيْهَقِيُّ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم اِذَا انْقَطَعَ شِسْعُ اَحَدِكُمْ فَلْيَسْتَرْجِعْ
فَاِنَّهُ مِنَ الْمَصَائِبِ * (اَلْبَيْهَقِيُّ)

عَنْ اُمِّ الدَّرْدَاءِ قَالَتْ سَمِعْتُ اَبَا الدَّرْدَاءِ
يَقُوْلُ سَمِعْتُ اَبَا الْقَاسِمِ صلعم يَقُوْلُ اِنَّ اللّٰهَ
تَبَارَكَ وَ تَعَالَى قَالَ يَا عِيْسٰى اِنِّيْ
بَاعِثٌ مِّنْ بَعْدِكَ اُمَّةً اِذَا اَصَابَهُمْ
مَا يُحِبُّوْنَ حَمِدُوا اللّٰهَ وَ اِنْ اَصَابَهُمْ مَا
يَكْرَهُوْنَ احْتَسَبُوْا وَ صَبَرُوْا وَلَا حِلْمَ وَلَا
عَقْلَ فَقَالَ يَا رَبِّ كَيْفَ يَكُوْنُ هٰذَا لَهُمْ وَلَا
حِلْمَ وَلَا عَقْلَ قَالَ اُعْطِيْهِمْ مِنْ حِلْمِيْ وَ
عِلْمِيْ * (اَلْبَيْهَقِيُّ)

عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ قَالَ
رَسُوْلُ اللّٰهِ صلعم عَجَبًا لِلْمُؤْمِنِ اِنَّ اَصَابَهُ
خَيْرٌ حَمِدَ اللّٰهَ وَ شَكَرَ وَ اِنْ اَصَابَتْهُ مُصِيْبَةٌ
حَمِدَ اللّٰهَ وَصَبَرَ فَالْمُؤْمِنُ يُؤْجَرُ فِيْ كُلِّ

1524. See note 1516 for the meaning of Istirja'a.

rewarded in his every affair, till in a morsel of food he lifts up to the mouth of his wife.

—*Baihaqi.*

445w. **Ibn Abbas** reported that Jainab, daughter of the Messenger or Allah, died. The women began to weep, and Omar began to beat them with his stick. The Apostle of Allah stopped him with his hand and said: Tarry, O Omar. Afterwards he said: Beware (O women) from the noise of the devil. Then he said: Whenever it occurs from the eye and from the heart, it is verily from the Almighty and Glorious Allah and from mercy; and what comes to pass from the hand and from the tongue is from the devil.

—*Ahmad.*

أَمْرِهِ حَتَّى اللُّقْمَةَ يَرْفَعُهَا إِلَى امْرَأَتِهِ *
(اَلْبَيْهَقِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ مَاتَتْ زَيْنَبُ
بِنْتُ رَسُوْلِ اللّٰهِ صلعم فَبَكَتِ النِّسَاءُ
فَجَعَلَ عُمَرُ يَضْرِبُهُنَّ بِسَوْطِهِ فَأَخَذَهُ رَسُوْلُ
اللّٰهِ صلعم بِيَدِهِ وَقَالَ مَهْلًا يَا عُمَرُ ثُمَّ
قَالَ إِيَّاكُنَّ وَنَعِيقَ الشَّيْطَانِ ثُمَّ قَالَ
إِنَّهُ مَهْمَا كَانَ مِنَ الْعَيْنِ وَمِنَ الْقَلْبِ
فَمِنَ اللّٰهِ عَزَّ وَجَلَّ وَمِنَ الرَّحْمَةِ وَمَا كَانَ
مِنَ الْيَدِ وَمِنَ اللِّسَانِ فَمِنَ الشَّيْطَانِ *
(أَحْمَدُ)

SECTION 2

1525. VISITING GRAVES (زيارة القبر)

(a) **Visiting graves is lawful if object is lawful.** Graves and cremation-grounds are true admonishers of mankind. They remind us of the inevitable hour of death, and of the transitory nature of this world and its vanities. They thereby make our hearts soft and fit for culture of all virtues. If a visit to the graves and cemetries are taken with this object in view, it is Sunnat and commendable (Mustahab). The Holy Prophet used to visit the grave of his mother and weep—31:28. He used often to slip away quietly from Ayesha's

bed in the grim silence of night to the famous grave-yard "Jannatul Baqiy" where lie entombed the early martyrs of Islam. Thus a visit to the graves supplies us spritual food and incites us to do good and avoid evils. If, however, the visit is undertaken with the object of worshipping graves, or seeking favour from the inmates of graves, it is unlawful (Haram), because the object is illegal and any act in furtherance of an illegal act is unlawful. Some other objects also may lawfully be entertained in mind, such as seeking forgiveness for the deceased and blessing from the shrines of the prophets, saints and pious divines, and to keep afresh the duties towards dead relations and friends. In every week, parents' graves should be visited if possible. The Prophet said that he who visited his grave, he should be an intercessor for him and a witness (36:573w). He said : Whoso makes pilgrimage and then visits my shrine after my death, becomes like one who visits me in my life-time(36:574w).

(b) **Rules.** In visiting graves, the following rules should be observed. The visitor shall stand facing the graves and keeping his back towards the Holy Ka'ba and shall greet the inmates of the graves by reciting the most commonly accepted formula السلام عليكم اهل الديار من المؤمنين والمسلمين وانا ان شاء الله بكم للاحقون نسئل الله لنا ولكم العافية Peace be on you, O inmates of the graves from the believers and the Muslims and certainly we shall reach you if Allah wishes. We pray to Allah for succour for us and for you—31:29. He shall bear in mind that the graves should not be touched and kissed or the dust lying over them should not be besmeared over faces and heads. Then he shall read if he likes the chapters first and "**Ikhlas (112Q)**" of the Quran 3 or 7 times and bestow its merits on the souls of the deceased. He may then seek forgiveness for them. A number of innovations have cropped up in different forms in different countries which have not been corroborated by any tradition of authenticity. Some of these are the following :—distribution of charity over the graves, making gift of the Quran, reciting the Holy Quran, feeding on the 3rd or 10th or 40th day after death, and wearing black colours and badges. Muslims are, however, advised to bestow charity on the poor and the distressed on occasion of the death of a man.

(c) **Women visitors.** Visit of the graves by women were

generally not approved—31:34, as they are very weak in heart. They are, however not strictly prohibited to visit graves, and specially the grave of the Holy Prophet at Medina.

27. **Boraidah** reported that the Messenger of Allah said: I forbade you from visiting graves, but visit them. And I forbade you from meat of sacrificial animals beyond three days, but keep so long it pleases you; and I forbade you from 'Nabiz' drink except in skin-reservoir, but take drink in all skin-reservoirs, but don't drink inotxicants. 1526

—*Muslim.*

عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم
نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُوْرِ فَزُوْرُوْهَا وَ
نَهَيْتُكُمْ عَنْ لُحُوْمِ الْاَضَاحِيِّ فَوْقَ ثَلٰثٍ
فَامْسِكُوْا مَا بَدَا لَكُمْ وَنَهَيْتُكُمْ عَنِ النَّبِيْذِ
اِلَّا فِيْ سِقَاءٍ فَاشْرَبُوْا فِي الْاَسْقِيَةِ كُلِّهَا وَلَا
تَشْرَبُوْا مُسْكِرًا * (مُسْلِمٌ)

28. **Abu Hurairah** reported that the Holy Prophet visited the grave of his mother 1527 and wept and made those around him weep. He said: I sought permission of my Lord to seek forgiveness for her but He did not give me permission; and I sought His permission to visit her grave, and He gave me permission. So visit the graves, and verily they remind death.

—*Muslim.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ زَارَ النَّبِيُّ صلعم
قَبْرَ اُمِّهٖ فَبَكٰى وَاَبْكٰى مَنْ حَوْلَهٗ فَقَالَ
اسْتَاْذَنْتُ رَبِّيْ فِيْ اَنْ اَسْتَغْفِرَ لَهَا فَلَمْ
يُؤْذَنْ لِيْ وَاسْتَاْذَنْتُهٗ فِيْ اَنْ اَزُوْرَ قَبْرَهَا
فَاُذِنَ لِيْ فَزُوْرُوا الْقُبُوْرَ فَاِنَّهَا تُذَكِّرُ
الْمَوْتَ * (مُسْلِمٌ)

1526. In the beginning of Islam, these three things were prohibited. The graves were objects of worship of Pre-Islamic Arabs antagonistic to the doctrine of unity. The Pre-Islamic Arabs held the custom of not eating the meat of sacrificial animals out of veneration. The Holy Prophet abolished it and permitted 3 days' use of such meat and the remainder was to be distributed among the needy. It was altogether abolished in latter days of Islam when it had no want. Liquor is disallowed but Nabeez is allowed. Nabeez is prepared from a mixture of grapes and dates which is boiled until ⅔rd of it evaporates.

1527. Prophet's mother's name was Amina. When Prophet was six years old, he was taken by his mother to her father's place. When she was returnig to Mecca, she died at Abwa where she was buried.

29. **Boraidah** reported that the Apostle of Allah used to teach them (companions) whenever he came out to the grave-yards (saying) : Peace be on you, O inmates of the abodes out of the believers and the Muslims, and verily we shall certainly reach you if Allah pleases. We pray for succour for us and for you to Allah. 1528 —*Muslim.*

عَنْ بُرَيْدَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يُعَلِّمُهُمْ إِذَا خَرَجُوْا إِلَى الْمَقَابِرِ: اَلسَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَ الْمُسْلِمِيْنَ وَ إِنَّا إِنْ شَاءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ نَسْئَلُ اللّٰهَ لَنَا وَ لَكُمُ الْعَافِيَةَ * (مُسْلِمٌ)

30. **Ibn Abbas** reported that the Holy Prophet passed by graves at Medina. He turned his face towards them 1529 and said : Peace be on you, O inmates of graves. May Allah forgive us and you ! You have preceded us, and we are following.

—*Tirmizi* (*Approved, Rare*).

عَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ بِقُبُوْرٍ بِالْمَدِيْنَةِ فَاَقْبَلَ عَلَيْهِمْ بِوَجْهِهٖ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفُنَا وَ نَحْنُ بِالْاَثَرِ * (اَلتِّرْمِذِيُّ حَسَنٌ غَرِيْبٌ)

31. **Ayesha** reported that whenever she had her night from the Holy Prophet, he used to come out to Baqiy 1530 at the latter part of night and say : Peace be on you, O abode of the believing people. What you have been promised with has come to you. You are tarried till to-morrow 1531 and certainly we

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُوْلِ اللّٰهِ صلعم يَخْرُجُ مِنْ اٰخِرِ اللَّيْلِ اِلَى الْبَقِيْعِ فَيَقُوْلُ اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِيْنَ وَاَتَاكُمْ مَا تُوْعَدُوْنَ غَدًا مُؤَجَّلُوْنَ وَ اِنَّا اِنْ

1528. This should be the prayer of all Muslims whenever they pass by or visit graves.

1529. It is clear from this hadis that in visiting graves, faces must be turned towards them. Ibn Hujr, however, differed from this view saying that faces must be turned towards the Ka'ba. The hadis must prevail. In visiting graves, Mazhare-Hoq says that the opening Chapter of the Quran should first be read and then the Chapter—Ikhlas (112 Q) three times and then prayer for the deceased souls.

1530. Baqiy is Jannatul Baqiy, the famous grave-yard of Medina where lie entombed all the brave sons of Islam. It was full of plants called 'Garqad'. See how the Holy Prophet used to depart away from his young wife to remember the Almighty.

1531. Tomorrow means the Resurrection Day.

shall reach you if Allah wills. O Allah! forgive the inmates of the Baqiy of Garqad.

—*Muslim.*

شَاءَ اللّٰهُ بِكُمْ لَلَاحِقُونَ اَللّٰهُمَّ اغْفِرْ لِاَهْلِ بَقِيعِ الْغَرْقَدِ * (مُسْلِمٌ)

32. **Same** reported that she asked : O Apostle of Allah, how shall I recite (meaning) at the visiting of graves ? He said : Say : Peace be on the inmates of abodes out of the believers and Muslims, and may Allah show mercy to those who predeceased us and who will succeed us, and verily we shall certainly reach you, if Allah wills.

—*Muslim.*

عَنْهَا قَالَتْ كَيْفَ اَقُولُ يَارَسُولَ اللّٰهِ تَعْنِي فِي زِيَارَةِ الْقُبُورِ قَالَ قُولِي اَلسَّلَامُ عَلَى اَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللّٰهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَاخِرِينَ وَاِنَّا اِنْ شَاءَ اللّٰهُ بِكُمْ لَلَاحِقُونَ * (مُسْلِمٌ)

33. **Ibn Mas'ud** reported that the Ms. of Allah said : Verily I prohibited you from visiting graves but visit them, because they teach us renunciation in the world and remind the hereafter.

—*Ibn Majah.*

عَنِ ابْنِ مَسْعُودٍ اَنَّ رَسُولَ اللّٰهِ صلعم قَالَ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا فَاِنَّهَا تُزَهِّدُ فِي الدُّنْيَا وَتُذَكِّرُ الْاٰخِرَةَ * (اِبْنُ مَاجَةَ)

34. **Abu Hurairah** reported that the Ms. of Allah cursed those females who are accustomed to visit graves. 1581a

—*Ahmad, Tirmizi, Ibn Majah (Approved, Correct).*

عَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُولَ اللّٰهِ صلعم لَعَنَ زَوَّارَاتِ الْقُبُورِ * (اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ حَسَنٌ صَحِيحٌ)

446w. **Muhammad-b-Nu'man** raised this tradition upto the

عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ يَرْفَعُ

1581a. This was said before the visit of graves was allowed, Some however say that visit of grave by women is prohibited. This hadis does not prove that the women are debarred from visiting graves. Those women who are always accustomed to visit graves have been meant here.

الْحَدِيْثَ اِلَى النَّبِيِّ صلعم قَالَ مَنْ زَارَ
قَبْرَ اَبَوَيْهِ اَوْ اَحَدِهِمَا فِيْ كُلِّ جُمُعَةٍ غُفِرَ لَهُ
وَكُتِبَ بَرًّا * (اَلْبَيْهَقِيُّ)

Holy Prophet who said : Whoso visits the grave of his parents or of one of them in every week is forgiven (of sins) and enrolled as obedient.

—*Baihaqi.*

عَنْ عَائِشَةَ قَالَتْ كُنْتُ اَدْخُلُ
بَيْتِيَ الَّذِيْ فِيْهِ رَسُوْلُ اللّٰهِ صلعم وَاَبِيْ
وَاَضَعُ ثَوْبِيْ وَاَقُوْلُ اِنَّمَا هُوَ زَوْجِيْ وَاَبِيْ
فَلَمَّا دُفِنَ عُمَرُ مَعَهُمْ وَاللّٰهِ مَا دَخَلْتُهُ اِلَّا
وَاَنَا مَشْدُوْدَةٌ عَلَيَّ ثِيَابِيْ حَيَاءً مِنْ عُمَرَ
(اَحْمَدُ)

447w. **Ayesha** reported : I used to enter my house wherein there is the Apostle of Allah (buried), and I used to put off my clothes and say : Verily he is my husband, and he is my father. When Omar was buried with them, I did not enter it by Allah, except that I kept my clothes tied up on me out of shame of Omar.

—*Ahmad.*

SECTION 3

1532. PUNISHMENT OF GRAVE.

(a) **What does grave mean ?** Grave means the period from the time of death up to the Resurrection Day when judgment will take place. It is immaterial therefore to consider that the grave means only a place prepared underneath the ground. It may be a land grave, or a watery grave or any kind of grave in which a deadbody is disposed of. The Holy Quran speaks of this period as grave. It says : Then He causes him to die, then assigns to him a grave, then when He pleases, He will raise him to life again—80:21Q. This is Barzakh which literally means a period that intervenes between two things. The Holy Quran says : Until the death overtakes

one of them, he says: Send me back, my Lord, send me back, haply I may do good in that which I have left. By no means! it is a word that he speaks, and before them is Barzakh (barrier) until the day when they are raised up—23:100Q. Thus grave is Barzakh meaning a period as above stated.

(b) **Punishment and Enjoyment in grave.** Punishment in the grave is a truth according to the Holy Quran and Hadis—31:38. Consequently pleasure in the grave is also a fact. Life in the grave is the beginning of another life just like the beginning of a man in the mother's womb. A dead man feels pain of separation from the world, while another deadman feels pleasure as he avoided the life of struggles and misfortunes. This proves that a life of torture and happiness begins in the grave as a child feels in its mother's womb heat and cold. It shows that a consciousness of a higher life has sprung up in him immediately after death. Therefore punishment in the grave means a condition of the quilty people in Barzakh. It will take its full and perfect shape on the Resurrection Day as a child takes full and perfect feelings of sufferings and enjoyments as soon as it is ushered into this world. A virtuous man will live in a semi-conscious state of happiness in his grave as if he is in dream in the midst of the sweet company of a beautiful girl. When he will be awake, he will exclaim: O woe to us! who has raised us from our sleeping place?—36:51Q. The sinner will also live likewise in the midst of huge snakes, tigers and lions as if he is in dream. He will continue to have such punishment in proportion to his evil deeds in this world just as a husbandman gathers crops from his field in proportion to his labour in cultivation. In case of an unbeliever, the punishment will be the most severe as he is disloyal to the Almighty King just as a rebel disloyal to a king meets with extreme penalty of law. The Holy Prophet gives us an idea of this severity by saying that 99 serpents of huge dimension will be continuing to bite him—31:448w. In addition, there will be the pressure of grave from all sides so much so that the bones and veins of one side of the body will be turned to another side. Even a man like Sa'ad-b-Mu'az for whom 70,000 angels joined in funeral service was subject to a pressure of the grave—31:449w. Other forms of

punishment have been described in the traditions recorded in this section.

(c) **Further explanations of these punishments and enjoyments.** (i) Firstly, these descriptions of punishments though sometimes unintelligible to us are really truths. There is no other alternative but to believe in things which we do not see, perceive and conceive. Man has been given nothing but a little of sight, feeling and knowledge. How can he then comprehend all the secrets of nature? Do we see everything around us? Do we see what a powerful microscope sees in water and lands? Did the companions see Gabriel when the latter came before the Prophet in their midst? Besides, eye-sight depends on external light which is also insufficient to give a sight of all things. Can we comprehend radio, wireless telegraphy and other scientific inventions? If not, should we disbelieve them and hold that these are not truths? Here without belief in the divine pronouncements and inspired sayings of His Messenger, there is no other alternative. (ii) Secondly, a man has got a peculiar language of his own just as a bird or a beast has got. He can well comprehend a matter, or nature of punishment or enjoyment if it is conveyed to him in his own language, and if he is placed within physical agencies of punishment and enjoyment that are moving within his sight and knowledge. Therefore snakes and tigers as destroying agencies, and beautiful damsels and girls as pleasure-giving agencies have been described. Had the punishments and enjoyments would have been described without these things, they would have been too dry and abstract and not within clear comprehension of a man. (iii) Thirdly, these punishments and pleasures may be tried to be understood from events in dreams. Death is nothing but a continuing sleep, and events in sleep may be compared with events after death. A man sees in a dream that a huge tiger or lion is chasing him with furious speed and the man is also hastily running for fear of his life. The tiger or lion has been joined by huge serpents of gigantic figure in order to chase the man. These things continue for hours together till the man gets up from sleep. Are not these things sufficient punishments? If they continue for centuries after centuries, will they not be sufficient punishments? Similar are the punishments and pleasures

in the grave. A friend of the man sees nothing but a motionless figure sleeping by his side. He does not see his runnings, shoutings, pangs and fears. Similarly we do not see and hear the punishments and happiness of the graves. Again the sleeping man sees snakes and tigers with bodies though they are not within the view of his friend reading by his side. Similarly it is not impossible to have punishments and enjoyments in the graves with bodies. (iv) Fourthly, snakes are feared not because of their bodies as such, but because of the dangerous effect of poison that is in them. Take the poison of the snake and leave aside the snake itself. Cannot a man be sufficiently punished with this poison and not with a body in which there is poison ? If it is possible, punishment and pleasure may be given spiritually without forms or agencies. (v) Fifthly, poison is an effect of the biting of an snake. Therefore it is the effect of an action that gives punishment or reward. If the action is good, the effect is reward ; if the action is bad, the effect is punishment. The snake is feared because of its poison. Similarly bad action should be feared because of its punishment at the end. Again poison brings death of body, while bad action damnation of soul. Soul is greater than body. Therefore soul-burning is greater than the burning of a limb. This will begin in the grave with the end of this physical frame. (vi) Sixthly, there is another cause of punishment and pleasure. Everything we possess in this world is an object of our attachment and love. What we love cannot be parted away from us without some sort of grief and agony. The degree of grief depends on the degree of love. The greatest object of attachment gives the greatest amount of pangs on separation. It is therefore reasonable that what we shall leave behind after death in this world will be a cause of intense heart-burning in the grave. The greater the number of commodities and goods and the greater the attachment for them, the more intense will be the agony after permanent separation by death. Therefore increase your properties or decrease. The martyrs had no attachment for the world before they joined warfare. Hence there will be no punishment for them in the grave. (Allah knows best).

REFERENCES : Punishment of grave : 80:492w ; 84:313, 314, 315 ; greed for wealth a cause—29:12 ; invocation formulas from being saved from punishment—38:195,200,

عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ صلعم قَالَ الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ فَذٰلِكَ قَوْلُهُ تَعَالٰى يُثَبِّتُ اللّٰهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْآخِرَةِ وَفِي رِوَايَةٍ عَنِ النَّبِيِّ صلعم قَالَ يُثَبِّتُ اللّٰهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ نَزَلَتْ فِي عَذَابِ الْقَبْرِ يُقَالُ لَهُ مَنْ رَبُّكَ فَيَقُولُ رَبِّيَ اللّٰهُ وَنَبِيِّي مُحَمَّدٌ صلعم * (مُتَّفَقٌ عَلَيْهِ)

35. **Bara'a-b-A'jeb** reported from the Prophet who said : A Muslim, when asked in his grave, shall bear witness that there is no god but Allah and that Muhammad is the Apostle of Allah. This is because of the verse of the Almightly : Allah makes those firm (in faith) who believed in the confirmed word [1533] in this world's life and in the hereafter. And in a narration from the Prophet, he said : Allah makes those firm who believed in the confirmed word which was revealed about punishment of the grave. He will be questioned. Who is your Lord ? He will reply : Allah is my Lord and Muhammad is my Prophet.

—*Agreed.*

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلّٰى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ أَتَاهُ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولَانِ مَا كُنْتَ تَقُولُ فِي هٰذَا الرَّجُلِ لِمُحَمَّدٍ صلعم فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللّٰهِ وَرَسُولُهُ فَيُقَالُ

36. **Anas** reported that the Apostle of Allah said : Verily a servant, when he is placed in his grave and his companions depart away from him, hears the knocking of their shoes. Two angels will come to him, make him sit and ask : What did you use to say about this man 'Muhammad'. As for a believer, he will answer : I bear witness that he is the servant of Allah and His Messenger. It will be

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1533. The confirmed word is the formula of belief : I bear witness that there is no god but Allah and that Muhammad is His servant and Messenger.

said to him : Look to your place in Hell which Allah exchanged for a place for you in Paradise. Then he will see both together. As for a hypocrite and an infidel, he will be questioned : What did you use to say about this man ? He will reply : I don't know ; I used to say what the people said. It will be said to him : You have neither known, nor have read. He will then be given blow with an iron rod, and so he will make an uproar which will be heard by everybody who has followed him except the two classes 1584

—*Agreed.*

لَهُ انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ فَيَرَاهُمَا جَمِيعًا وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيُقَالُ لَهُ مَا كُنْتَ تَقُولُ فِي هٰذَا الرَّجُلِ فَيَقُولُ لَا أَدْرِي كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ فَيُقَالُ لَهُ لَا دَرَيْتَ وَلَا تَلَيْتَ وَيُضْرَبُ بِمَطَارِقَ مِنْ حَدِيدٍ ضَرْبَةً فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ *

(مُتَّفَقٌ عَلَيْهِ)

37. **Abdullah-b-Omar** reported that the Messenger of Allah said : Verily when someone of you dies, his abode is placed before him at morn and at night. If he is one of the inmates of Paradise, it is of the inmates of Paradise ; and if he is one of the inmates of the fire, it is one of the inmates of the fire. He will be said : This is your place, till Allah will raise you up towards it on the Resurrection Day. —*Agreed.*

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللهِ صلعم إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ فَيُقَالُ هٰذَا مَقْعَدُكَ حَتّٰى يَبْعَثَكَ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ *

(مُتَّفَقٌ عَلَيْهِ)

1584. Two classes are man and Jinn. They are accountable for actions and they will not hear anything of the happenings of the grave. Beasts, birds and other creatures will hear these things. If men could have heard such punishment in the grave, they would not have buried their deadmen any further.

38. **Ayesha** reported that a Jewess went to her and narrated the punishment of the grave. She said to her: May Allah give you protection from the punishment of the grave. Ayesha asked the Apostle of Allah about the punishment of the grave. "Yes" he said, "the punishment of the grave is a fact." Ayesha said: I did never see the Prophet say a prayer afterwards except that he sought refuge to Allah from the punishment of the grave.

—*Agreed.*

عَنْ عَائِشَةَ أَنَّ يَهُودِيَّةً دَخَلَتْ عَلَيْهَا فَذَكَرَتْ عَذَابَ الْقَبْرِ فَقَالَتْ لَهَا أَعَاذَكِ اللّٰهُ مِنْ عَذَابِ الْقَبْرِ فَسَأَلَتْ عَائِشَةُ رَسُولَ اللّٰهِ صلعم عَنْ عَذَابِ الْقَبْرِ فَقَالَ نَعَمْ عَذَابُ الْقَبْرِ حَقٌّ قَالَتْ عَائِشَةُ فَمَا رَأَيْتُ رَسُولَ اللّٰهِ صلعم بَعْدُ صَلّٰى صَلٰوةً إِلَّا تَعَوَّذَ بِاللّٰهِ مِنْ عَذَابِ الْقَبْرِ* (مُتَّفَقٌ عَلَيْهِ)

39. **Zaid-b-Sa'bet** reported that while the Prophet was passing by the garden of Banu Nazir riding on a donkey belonging to him, and we were along with him, lo! it suddenly got frightened and was about to throw him off, and lo! there were five or six graves. He asked: Who is aware about the inmates of these graves? A man replied: I. He asked: In what condition did they die? He replied: In infidelity. He said: Verily these people are suffering punishment in their graves. But for the fact that you would not bury (the dead), I would have prayed to Allah to make you hear the punishment of the grave which

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ بَيْنَا رَسُولُ اللّٰهِ صلعم فِي حَائِطٍ لِبَنِي النَّجَّارِ عَلٰى بَغْلَةٍ لَهُ وَنَحْنُ مَعَهُ إِذْ حَادَتْ بِهِ فَكَادَتْ تُلْقِيهِ وَإِذَا أَقْبُرٌ سِتَّةٌ أَوْ خَمْسَةٌ فَقَالَ مَنْ يَعْرِفُ أَصْحَابَ هٰذِهِ الْأَقْبُرِ قَالَ رَجُلٌ أَنَا قَالَ فَمَتٰى مَاتُوا قَالَ فِي الشِّرْكِ فَقَالَ إِنَّ هٰذِهِ الْأُمَّةَ تُبْتَلٰى فِي قُبُورِهَا فَلَوْلَا أَنْ لَا تَدَافَنُوا لَدَعَوْتُ اللّٰهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ ثُمَّ

I hear.[1535] Then he turned his face towards us and said: Seek refuge to Allah from the punishment of the fire. They said: We seek refuge to Allah from the punishment of the fire. He said: Seek refuge to Allah from the puishment of the grave. They said: We seek refuge to Allah from the punishment of the grave. He said: Seek refuge to Allah from the calamities—what is therefrom manifest and what is hidden. They said: We seek refuge to Allah from the calamities—what is manifest therefrom and what is hidden. He said: Seek refuge to Allah from the trial of Dajjal. They said: We seek refuge to Allah from the trial of Dajjal.

—*Muslim.*

40. **Abu Hurairah** reported that the Messenger of Allah said: When a deadman is buried, two black and blue-coloured angels will come to him. One of them is called Mankir and another Nakir. They will ask: What did you use to say about this man? If he was a believer, he will reply: He is the servant of Allah and His Messenger. I bear witness that there is no god but Allah and that Muhammad is His servant and Messenger.

اَقْبَلَ عَلَيْنَا بِوَجْهِهٖ فَقَالَ تَعَوَّذُوْا بِاللّٰهِ
مِنْ عَذَابِ النَّارِ قَالُوْا نَعُوْذُ بِاللّٰهِ مِنْ
عَذَابِ النَّارِ قَالَ تَعَوَّذُوْا بِاللّٰهِ مِنْ عَذَابِ
الْقَبْرِ قَالُوْا نَعُوْذُ بِاللّٰهِ مِنْ عَذَابِ الْقَبْرِ
قَالَ تَعَوَّذُوْا بِاللّٰهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا
وَمَا بَطَنَ قَالُوْا نَعُوْذُ بِاللّٰهِ مِنَ الْفِتَنِ مَا
ظَهَرَ مِنْهَا وَمَا بَطَنَ قَالَ تَعَوَّذُوْا بِاللّٰهِ مِنْ
فِتْنَةِ الدَّجَّالِ قَالُوْا نَعُوْذُ بِاللّٰهِ مِنْ فِتْنَةِ
الدَّجَّالِ * (مُسْلِمٌ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم اِذَا قُبِرَ الْمَيِّتُ اَتَاهُ مَلَكَانِ اَسْوَدَانِ
ازْرَقَانِ يُقَالُ لِاَحَدِهِمَا الْمُنْكَرُ وَلِلْاٰخَرِ
النَّكِيْرُ فَيَقُوْلَانِ مَا كُنْتَ تَقُوْلُ فِيْ هٰذَا
الرَّجُلِ فَاِنْ كَانَ مُؤْمِنًا فَيَقُوْلُ هُوَ عَبْدُ اللّٰهِ
وَرَسُوْلُهٗ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ
مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ فَيَقُوْلَانِ قَدْ كُنَّا

1535. The Holy Prophet was endowed with some special secrets of prophethood with which ordinary mortal is not blessed. Therefore he could tell plain truths about punishment of the grave.

نَعلَمُ اَنَّكَ تَقُولُ هذا ثُمَّ يفسح لَهُ فِى قَبرِهِ

سبعونَ ذِرَاعًا فِى سَبعِينَ ثُمَّ يُنَوَّرُ لَهُ فِيهِ ثُمَّ

يُقَالُ لَهُ نَمْ فَيَقُولُ اَرجِعُ اِلَى اَهلِى

فَاُخبِرُهُم فَيَقُولاَنِ نَمْ كَنَومَةِ العَرُوسِ

الَّذِي لاَ يُوقِظُهُ اِلاَّ اَحَبُّ اَهلِهِ اِلَيهِ حَتَّى

يَبعَثَهُ اللهُ مِن مَضجَعِهِ ذٰلِكَ وَاِن كَانَ

مُنَافِقًا قَالَ سَمِعتُ النَّاسَ يَقُولُونَ قَولاً

فَقُلتُ مِثلَهُ لاَ اَدرِى فَيَقُولاَنِ قَد كُنَّا نَعلَمُ

اَنَّكَ تَقُولُ ذٰلِكَ فَيُقَالُ لِلاَرضِ اِلتَئِمِى

عَلَيهِ فَتَلتَئِمُ عَلَيهِ فَتَختَلِفُ اَضلاَعُهُ فَلاَ يَزَالُ

فِيهَا مُعَذَّبًا حَتَّى يَبعَثَهُ اللهُ مِن مَضجَعِهِ

ذٰلِكَ * (اَلتِّرمِذِيُّ)

They will then say: We knew that you would reply thus. Afterwards, his grave will be made spacious up to seventy cubits in (every) seventy, and then there will be light for him therein and it will be said to him "Sleep". He will say: I shall return to my family and inform them. They will say: Sleep like the sleep of a bridegroom whom nobody can make awake except the dear ones of the family, till Allah will raise him up from that bed of his. If he was a hypocrite, he will say: I heard men saying a word the like of which I say: I don't know (him). They will say: We knew that you would say so. Then it will be said to the earth: Come constrained over him. It will then come too much straitened for him and his two sides will be exchanged. He will not cease to receive punishment therein, till Allah will raise him up from that bed of his.

—*Tirmizi.*

عَنِ البَرَاءِ بنِ عَازِبٍ عَن رَسُولِ اللهِ

صلعم قَالَ يَاتِيهِ مَلَكَانِ فَيُجلِسَانِهِ فَيَقُولاَنِ

لَهُ مَن رَبُّكَ فَيَقُولُ رَبِّيَ اللهُ فَيَقُولاَنِ

41. **Bara'a-b-A'jeb** reported from the Apostle of Allah who said: Two angles will come to him, will make him sit and ask him: Who is your Lord? He will say: Allah is my Lord. They will then ask him: What

له ما دينك فيقول ديني الاسلام فيقولان

ما هذا الرجل الذي بعث فيكم فيقول

هو رسول الله صلعم فيقولان له وما يدريك

فيقول قرأت كتاب الله فآمنت به و

صدقت فذلك قوله يثبت الله الذين

امنوا بالقول الثابت الاية قال فينادي

مناد من السماء ان صدق عبدي فافرشوه

من الجنة و البسوه من الجنة و افتحوا له

بابا الى الجنة ففتح قال فيأتيه من

روحها وطيبها ويفسح له فيها مد بصره و اما

الكافر فذكر موته وقال ويعاد روحه في جسده

ويأتيه ملكان فيجلسانه فيقولان من ربك

فيقول هاه هاه لا ادري فيقولان ما دينك

فيقول هاه هاه لا ادري فيقولان ما هذا

الرجل الذي بعث فيكم فيقول هاه

هاه لا ادري فينادي مناد من السماء

is you religion ? He will say : My religion is Islam. They will then ask : Who is this man who was raised among you ? He will reply : He was the Apostle of Allah. They will ask him : What has informed you ? He will say : I had read the Book of Allah and brought faith therein and testified. There is therefore His saying : Allah confirms those who believe in the surest word·the verse (14:27Q). He said : A proclaimer will proclaim from heaven : Verily My. servant has spoken the truth. Spread for him a place in Paradise and dress him with the dress of Paradise, and open for him a door towards Paradise. Then it will be opened. He said : Then its air and fragrance will come to him and it will be extended for him therein to the distance of his sight. As for an unbeliever, he mentioned his death and said : His soul will be returned to his body and two angles will come to him, will make him sit andask : Who is your Lord ? He will say : Oh ! Oh ! I don't know ! They will then ask : What is your religion ? He will say : Oh ! Oh ! I don't know ! They will then ask : Who is this man who was raised among you. He will say : Oh ! Oh ! I don't know ! Then a proclaimer will

proclaim from heaven : Verily he has spoken falsehood. So spread for him a bed of the fire, and dress him with the dress of the fire and open for him a door towards the fire. He said : Then its heat and hot wind will come to him, and his grave will become too narrow for him till his two sides are exchanged. Then he will be entrusted to a blind and deaf angel with an iron rod with him. If a mountain would have been beaten therewith, it would have turned into dust. He will beat him therewith such a beating that what is between east and west will hear it except the two classes. He will be turned into dust and again the soul will be returned to him.

—*Ahmad, Abu Daud.*

إِنْ كَذَبَ فَافْرِشُوْهُ مِنَ النَّارِ وَ أَلْبِسُوْهُ مِنَ
النَّارِ وَافْتَحُوْا لَهُ بَابًا إِلَى النَّارِ قَالَ فَيَأْتِيْهِ
مِنْ حَرِّهَا وَ سَمُوْمِهَا وَ يُضَيَّقُ عَلَيْهِ
قَبْرُهُ حَتَّى تَخْتَلِفَ فِيْهِ أَضْلَاعُهُ ثُمَّ
يُقَيَّضُ لَهُ أَعْمَى أَصَمُّ مَعَهُ مِرْزَبَةٌ
مِنْ حَدِيْدٍ لَوْ ضُرِبَ بِهَا جَبَلٌ لَصَارَ تُرَابًا
فَيَضْرِبُهُ بِهَا ضَرْبَةً يَسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ إِلَّا الثَّقَلَيْنِ فَيَصِيْرُ تُرَابًا ثُمَّ يُعَادُ
فِيْهِ الرُّوْحُ * (أَحْمَدُ وَأَبُوْ دَاوُدَ)

42. **Osman** reported that whenever he came to a grave, he used to weep till it wetted his beard. It was questioned to him : Do you remember Paradise and Hell ? Don't weep. And you are weeping for this ! He said that the Ms. of Allah had said : *Verily the grave is the first stage out of the stages of the Next World.* If he escapes it, then what will be after it will be easier than this, and if he does not escape it, then what will come after it will be more severe.

عَنْ عُثْمَانَ أَنَّهُ كَانَ إِذَا وَقَفَ عَلَى
قَبْرٍ بَكَى حَتَّى يَبُلَّ لِحْيَتَهُ فَقِيْلَ لَهُ
أَتَذْكُرُ الْجَنَّةَ وَ النَّارَ فَلَا تَبْكِيْ وَ تَبْكِيْ
مِنْ هٰذَا فَقَالَ إِنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ
إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِّنْ مَنَازِلِ الْآخِرَةِ
فَإِنْ نَجَى مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ وَإِنْ
لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ قَالَ وَمَا

He reported that the Prophet said : I have never seen a terrible place but that the grave is more terrible than it.

—*Ibn Majah, Tirmizi (Rare)*

قَالَ رَسُوْلُ اللّٰهِ صلعم مَا رَأَيْتُ مَنْظَرًا قَطُّ اِلَّا وَ الْقَبْرُ افْظَعُ مِنْهُ *

(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ غَرِيْبٌ)

43. **Same** reported that the Apostle af Allah, when finished burying a dead man, used to stay there and say : Seek forgiveness for your brother and pray for him for firmness (in faith) because he will be asked just now. 1536

—*Abu Daud.*

عَنْهُ قَالَ كَانَ النَّبِيُّ صلعم اِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ رَقَفَ عَلَيْهِ فَقَالَ اسْتَغْفِرُوْا لِاَخِيْكُمْ ثُمَّ سَلُوْا لَهُ بِالتَّثْبِيْتِ فَاِنَّهُ الْاٰنَ يُسْاَلُ * (اَبُوْدَاوُدَ)

44. **Ibn Omar** reported that the Messenger of Allah said : This is the man 1537 for whom the Throne shaked and the doors of heaven were opened, and 70,000 angles were present (in funeral prayer) for him. Still it (in grave) became narrow for him and then it was made spacious.

—*Nisai.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم هٰذَا الَّذِيْ تَحَرَّكَ لَهُ الْعَرْشُ وَ فُتِحَتْ لَهُ اَبْوَابُ السَّمَاءِ وَ شَهِدَهُ سَبْعُوْنَ اَلْفًا مِّنَ الْمَلٰئِكَةِ لَقَدْ ضُمَّ ضَمَّةً ثُمَّ فُرِّجَ عَنْهُ * (اَلنَّسَائِيُّ)

45. **Asma'a-bn-Abi Bakr** reported that the Messenger of Allah stood up to deliver sermon and then narrated about the trial of the grave wherein a man will be tried. When he narrated it, the Muslims gave out a loud shriek. *Bukhari narrated it*

عَنْ اَسْمَاءَ بِنْتِ اَبِيْ بَكْرٍ قَالَتْ قَامَ رَسُوْلُ اللّٰهِ صلعم خَطِيْبًا فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِيْ يُفْتَنُ فِيْهَا الْمَرْءُ فَلَمَّا ذَكَرَ ذٰلِكَ ضَجَّ الْمُسْلِمُوْنَ ضَجَّةً رَوَاهُ الْبُخَارِيُّ

1536. This hadis is an argument for those who say that the dead can receive blessings and forgiveness of sins through the actions of the living. However, it is accepted by all that prayer for the dead is allowed at any time and under all circumstances.

1537. This is Sa'ad-b-Mu'az of whom reference has been made in 31:449w.

هٰكَذَا وَزَادَ النَّسَائِيُّ حَالَتْ بَيْنِي وَبَيْنَ
اَنْ اَفْهَمَ كَلَامَ رَسُولِ اللّٰهِ صلعم فَلَمَّا سَكَتَتْ
صَبَّتْهُمْ قُلْتُ لِرَجُلٍ قَرِيبٍ مِنِّي اَيْ
بَارَكَ اللّٰهُ فِيكَ مَاذَا قَالَ رَسُولُ اللّٰهِ
صلعم فِي اٰخِرِ قَوْلِهٖ قَالَ قَدْ اُوْحِيَ
اِلَيَّ اَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيبًا مِنْ
فِتْنَةِ الدَّجَّالِ *

thus and Nisai added : It (shriek) interfered between me and my understanding the words of the Apostle of Allah. When their shriek became quiet, I asked a man near me: Oh ! may Allah bless thee ! What has the Ms. of Allah said in the last part of his sermon ? He reported that he had said : It hasbeen revealed to me that you shall be tried in the graves nearly similar to the trials of Dajlal.

عَنْ جَابِرٍ عَنِ النَّبِيِّ صلعم قَالَ اِذَا اُدْخِلَ
الْمَيِّتُ الْقَبْرَ مُثِّلَتْ لَهُ الشَّمْسُ عِنْدَ غُرُوبِهَا
فَيَجْلِسُ يَمْسَحُ عَيْنَيْهِ وَيَقُولُ دَعُونِي
اُصَلِّي * (اِبْنُ مَاجَةَ)

46. **Jaber** reported from the Holy Prophet who said : When a deadman is admitted in a grave, he remembers as it were the sun at the time of its going down. Then he sits, rubs his eyes and says : Leave me to pray. 1588

—*Ibn Majah.*

عَنْ اَبِي هُرَيْرَةَ (رض) عَنِ النَّبِيِّ
صلعم قَالَ اِنَّ الْمَيِّتَ يُصْبَرُ اِلَى الْقَبْرِ
فَيَجْلِسُ الرَّجُلُ فِي قَبْرِهٖ غَيْرَ فَزِعٍ وَلَا
مَشْغُوبٍ ثُمَّ يُقَالُ لَهٗ فِيمَ كُنْتَ فَيَقُولُ
كُنْتُ فِي الْاِسْلَامِ فَيُقَالُ مَا هٰذَا الرَّجُلُ
فَيَقُولُ مُحَمَّدٌ رَسُولُ اللّٰهِ جَاءَنَا بِالْبَيِّنٰتِ مِنْ

47. **Abu Hurairah** reported from the Apostle of Allah who said : Verily a deadman is taken to the grave, and then the man sits in his grave without fear and perturbation. Afterwards it is said to him : Wherein were you ? He will reply : I was in Islam. He will then be asked : Who is this man ? He will reply : Muhammad, the Messenger of Allah. He came to us with clear

1588. He remembers that he shall have to pray the sun-set prayer because there is darkness in the grave. Accordingly he tells the angles Mankir and Nakir to wait with their question till he finishes his prayer. This can be done only by a man who used to pray in the world.

عند الله فصدقناه فيقال له هل رايت الله

فيقول ما ينبغي لاحد ان يرى الله

فيفرج له فرجة قبل النار فينظر اليها

يحطم بعضها بعضا فيقال له انظر الى

ما رزقك الله ثم يفرج له فرجة قبل الجنة

فينظر الى زهرتها وما فيها فيقال له

هذا مقعدك على اليقين كنت وعليه

مت وعليه تبعث ان شاء الله تعالى

ويجلس الرجل السوء في قبره فزعا

مشغوبا فيقال له فيم كنت فيقول

لا ادري فيقال له ما هذا الرجل يقول

سمعت الناس يقولون قولا فقلته فيفرج

له فرجة قبل الجنة فينظر الى زهرتها

وما فيها فيقال له انظر الى ما صرف

الله عنك ثم يفرج له فرجة الى النار

فينظر اليها يحطم بعضها بعضا فيقال له

proofs from Allah and so we did believe in him. It will be questioned to him: Have you seen Allah? He will reply: It is not in power of anybody to see Allah. Then an opening will be made out for him towards the fire, and he will see towards it, some hurling down others. It will be said to him: Look what Allah has saved you from. Then an opening for him will be made towards Paradise and he will cast his glance towards it and what is therein. It will be said to him: This is your place; upon the sure (belief) you lived and on it you died and on it you will be raised up if the Almighty Allah so wills. An impious man will sit in his grave fearful and perturbed. It will be questioned to him: Wherein were you? He will say: I don't know. It will then be asked to him: Who is this man? He will reply: I heard the people say a word which I say. Then an opening will be made for him towards Paradise and then he will look to its fineries and what is therein. He will be asked: Look to what Allah has deprived you from. Then an opening will be made for him towards the fire. He will look at it that some of them were hurling others down. It will be

said to him: This is your place, upon doubt you lived, upon it you died, and upon it you will be raised up again if the Almighty Allah so wills. 1539 —*Ibn Majah.*

هٰذَا مَقْعَدُكَ عَلَى الشَّكِّ كُنْتَ وَعَلَيْهِ مُتَّ وَعَلَيْهِ تُبْعَثُ اِنْ شَاءَ اللّٰهُ تَعَالٰى *

(اِبْنُ مَاجَةَ)

448w. **Abu Sayeed** reported that the Apostle of Allah said: 99 serpents will bite an unbeliever in his grave. They will bite him and sting him till the Hour comes to pass. If any serpent among them gives out a breath into this world, it will never yield vegetables. 1540 —*Darimi.*

عَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَيُسَلَّطُ عَلَى الْكَافِرِ فِي قَبْرِهٖ تِسْعَةٌ وَتِسْعُوْنَ تِنِّيْنًا تَنْهَسُهٗ وَتَلْدَغُهٗ حَتّٰى تَقُوْمَ السَّاعَةُ لَوْ اَنَّ تِنِّيْنًا مِنْهَا نَفَخَ فِي الْاَرْضِ مَا اَنْبَتَتْ خَضِرًا *

(اَلدَّارِمِيُّ)

449w. **Ja'ber** reported: We came out with the Prophet to Sa'ad b-Mu'az when he expired. When the Prophet performed his funeral prayer, and he was buried in his grave and earth was levelled upon him, the Apostle of Allah read 'Tasbih' 1541 and we also recited tasbih for a long time. Then he recited 'takbir' and so we did. It was questioned: O Ms. of Allah, why have you recited tasbih and then takbir? He said: The grave became too narrow for this pious man till Allah made it spacious on its account. —*Ahmad.*

عَنْ جَابِرٍ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صلعم اِلٰى سَعْدِ بْنِ مُعَاذٍ حِيْنَ تُوُفِّيَ فَلَمَّا صَلّٰى عَلَيْهِ رَسُوْلُ اللّٰهِ صلعم وَوُضِعَ فِي قَبْرِهٖ سُوِّيَ عَلَيْهِ سَبَّحَ رَسُوْلُ اللّٰهِ صلعم فَسَبَّحْنَا طَوِيْلًا ثُمَّ كَبَّرَ فَكَبَّرْنَا فَقِيْلَ يَا رَسُوْلَ اللّٰهِ لِمَ سَبَّحْتَ ثُمَّ كَبَّرْتَ قَالَ لَقَدْ تَضَايَقَ عَلٰى هٰذَا الْعَبْدِ الصَّالِحِ قَبْرُهٗ حَتّٰى فَرَّجَهُ اللّٰهُ عَنْهُ *

(اَحْمَدُ)

1539. It appears from this tradition that the habits of the virtuous man in this world's life will be reproduced in the grave and the habits of the sinner will also be reproduced in like manner. So the virtuous man will have no difficulty in the trials of the grave while a sinner will have difficulty at every step.

1540. Tirmizi narrated exactly like it with a slight change in wording. He reported 70 serpents instead of ninety-nine. How snakes may give trouble may be seen from the article itself.

1541. Tashbih means "Sobhan-Allah" (Glory be to Allah). Takbir means 'Allaho-Akbar'—(Allah is greatest).

CHAPTER XXXII

1542. Pre-destination (التقدير)

(a) Meaning of Taqdir. Taqdir means in the popular sense pre-destination, fate or destiny. It means literally *to make manifest of the measure of a thing or simply to determine a measure.* Another word which comes in this connection is *Qaza* meaning pre-decree or pre-decision. Taqdir is to determine a measure, while Qaza is the decree of bringing this measure into action. The former is the law and the latter is to put the law into execution. In other words, Taqdir signifies the creation of things subject to certain immutable laws, while Qaza is the ordering of a thing to come to pass. In case of the Almighty Allah, these laws were pre-determined long long before the creation of heaven and earth and may be called the *natural laws.* Those laws not only operate in the material world but also in the spiritual world. This is a Taqdir that a fixed quantity of water and fire will create steam or force. Likewise it is also Taqdir that out of a mixture of certain amount of good works, a spiritual force will be created. It is also a Taqdir that fire destroys a thing. Its destroying nature has been made an immutable law. Similarly "that internal fire of mind will destroy the soul" is a Taqdir or natural law. It can therefore be said that the natural laws of creation and of destruction have been pre-determined. In other words, Taqdir of everything has been pre-decreed. The Quran says therefore about Taqdir : The sun runs to an appointed course, that is the Taqdir (law) of the Almighty—36:38Q. We ordained death among you, and We are not to be overcome—56:60Q. Taqdir means also *pre-measurement.* The Quran says : Surely We have created everything to a measure—54:49Q. We created everything, then ordained for it a Taqdir (measure)—25:2Q.

(b) Different views about Taqdir. Much intellectual blood has been spent over the question of pre-destination. Many religions like Judaism and Christianity were greatly agigated over this

problem, and the strong Muslim solidarity which the Prophet had once so laboriously cemented has been greatly weakened on account of bitter controversies over this question. This is because there are apparent conflicting views on the subject in the Quran and Hadis. On the one hand, the scriptures uphold the doctrine of freedom of will and the consequent responsibility for actions, and on the other they emphasise that it is only God who guides and misguides as He pleases and that the fate of men and everything was pre-determined before their creation. Among the former Muslims, there were two extreme schools of thought—the *Zabariyas* and the *Qadriyas*. The former school holds that God is the Creator of man's deeds whether good or bad and that man is entirely powerless and without responsibility in the matter. They contend that man has got no power to go beyond his destiny or decree of God before his creation. They cite the following Quranic verses in their support. And whomsoever Allah guides, there is none that can misguide him—39:36Q. And if Allah shall afflict you with harm, then there is none to remove it but He, and if He intends good to you, there is none to repel His grace—10:107Q. And with Him are the treasures of the unseen—none knows them but He, and He knows what is in the land and in the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green or dry but it is all in a clear book—6:59Q. No evil befalls on the earth, nor on your own souls but it is in a book before We bring into existence—57:22Q. The Holy Prophet said : Nothing repels a pre-decree except supplication—38:11, and vow cannot repel pre-destination—24:21.

The *Qadriyas* and later on the *Mutazilas* hold that man has got absolute freedom of will and the consequent responsibility for actions, and that if the former view is accepted, the rewards for virtuous acts and punishments for sins cannot at all be explained. They cite the following verses in support of their case. "And whatever affliction befalls on you, it is on account of what your hands have wrought"—42:32Q. "No bearer of burden shall bear the burden of another, and man shall have nothing but what he strives for—53:38Q.

(c) **Attempted Solution of Taqdir.** The two views as above noted are diametrically opposite to each other, and none could find

out a satisfactory solution of the problem. We have therefore no other alternative but to believe in *predestination* as well as in *freedom of will* with consequence of actions. Let us, however, try to harmonise the apparant conflict to some extent leaving the rest to God. We deliberately surrender to Divine Words in this respect because we all know that we cannot have everything what we wish for inspite of our earnest and sincere attempts therefor, and that we—different individuals—have been born with different degrees of wisdom, vision and genius. What a highly gifted man can do with a very little effort cannot be done by an ordinary man with untiring zeal and constant efforts. This complexity of human character leads us to absolute faith both in *predestination* and human *freedom of will.* The next point is that the *right view* according to the majority of the Muslim jurists and to our opinion is the mean between the two extreme views. In other words, *man is neither absolutely compelled, nor absolutely free.* Man has got relative and very limited freedom of thoughts and actions for use and misuse of which he will be held rssponsible on the Day of Resurrection. Man is confined within limitations of space and time and within certain conditions and circumstances. He knows not his past and future. He has been created with a little degree of knowledge, and his power of conception and perception is limited as they are invariably supplied by external organs. If an ant thinks that it has got absolute freedom uncontrolled by anything in the world, it would be wrong on its part. If a clock says that it has got freedom because of its regular movements, it would be improper for it. A clock moves within a fixed space and within a fixed time. It is predestined to move so. It cannot go beyond its space, and it cannot move approximately beyond its time, but still it moves for the time being uncontrolled by human hand. Similarly, man has got freedom of movement. As he has got *will* unlike clock, he has also got freedom of will. Thus action and will are not absolute, nor are they absolutely controlled by external agency, say God. It cannot be said that a clock moves a second as soon as it receives the order of its maker. Similarly it is not proper to say that a man takes his step because his Maker directs him to do so at every moment. On the whole, a clock is regulated by a human expert though it moves mostly independant of its maker. It can therefore be said that its fate has been pre-determined. Similar is the pre-determination or fate of

human beings. It can also be said that the clock moves at the direction of its maker. Similarly it can be said that nothing is done but by permission of Allah as He is the ultimate cause of all things. Man makes everything of a clock according to Qadr or measure, and he can know its possible action and approximate duration and gives therefore an approximate guarantee. In other words, the actions of a clock and its duration have been determined before its creation. Similarly the duration and actions of man were pre-written before he is created. The Prophet therefore said that Allah wrote 50,000 years before creation the fate of things—32:2.

The question is how this fate was pre-determined, whether arbitrarily or with consummate wisdom. In other words, the question is whether man acts according to the dictation of his fate or he shapes his own fate and fortune by himself. Islam dictates that man makes his own fate within his given freedom and genius. An ant cannot make a headway like that of a man however earnest it is as its desting was pre-determined very much lower than that of a man. There is also difference in human beings regarding wisdom, power and capability. Some are born genius, some are gifted with other talents, some are born dull. So far as the question of talents and capabilities are concerned, it must be admitted that it is the work of fate written beforehand independant of any efforts either of themselves or of their parents. Man has got no control over that, just as a clock has got no control over its size, duration and perfection. Thus within given talent, a man can create his own fate, and each will be responsible in proportion to his gifts received from the Most High. The question is whether God interferes in this limited freedom of man over which he has got control and not of those things over which the hand of destiny is paramount. Allah says : Whomsoever Allah guides, there is none to misguide him—39:36Q. Again He says : Whatever disaster befalls on you, it is on account of what your hands have wrought—42:30Q. The latter verse surely means that we have got limited responsibility in proportion to our gifts given by God. The former verse means that Allah guides and misguides (1) mediately and not directly, and (2) that He guides and misguides according to His Laws and not arbitrarily and that His pleasure or discretion is exercised in a manner conformable to His promulgated laws, though He has got power to do things arbitrarily. With regard

to indirect interference, something has been said above with the example of a clock. It will be more clear from the following example. A man writes with a pen. One man says that it is the pen that writes ; another says that it is the hand that writes as it moves the pen ; another says that it is the invisible mind that writes because the hand has got no power unless mind moves it. Each has got limited freedom though it is admitted that ultimately it is the invisible mind that writes because if there is no mind, there is no action. Another intelligent man says that it is the Absolute Mind (i.e. God) that writes, and not the mind of a man as the human mind is dictated by the former. Thus mediately God is the primary cause of our actions though immediately we are held responsible for them. We shall suffer only to the extent of our responsibility, and God will release us from Hell ultimately as He is the ultimate cause of actions. The Quran says : And know that Allah intervenes between man and his heart—8:24Q. Now with regard to the second point, namely Allah's using His pleasure according to His laws, it is seen that Allah in giving limited freedom of will to man from His Absolute Freedom of will dictated His laws to use that will according to the Absolute Will. *The Absolute will of God is not capricious and arbitrary.* So the limited will of man should not be capricious and arbitrary. The former follows the natural laws created by Him, the latter also should follow His laws first and then the laws created by His messengers. Those who follow the divine laws must enjoy, and those who transgress them must suffer. It is a divine law that man should keep away from the fire. If he obeys that, he will enjoy the bright sun-shine, if he breaks the law by falling into it, he will be destroyed. Similarly God instructed us to be away from the fire of Hell by following His Laws. If we obey that, we shall be in bliss ; if not, we shall suffer Hell-fire. This is the natural law both in the material and spiritual world. As for those who follow the laws, Allah leads them to guidance just as Allah grows crops for those who cultivate and sow. As for those who do not follow the laws, Allah misguides them just as Allah does not grow crops for those who do not cultivate and sow. Allah is not at all arbitrary. The Quran supports the above theory. It distinctly says : As for those who do not believe in Allah's verses (laws), Allah will not guide them and they shall have a painful chastisement—Q. It is not attributable to Allah that

He should lead a people astray after He has guided them, till He makes clear to them what they should guard against— 9:115Q. This verse shows the necessity of divine laws and Prophets in order to justify punishment. The Quran again says : He does not misguide by it except the transgressors— 2:26Q. Allah causes the unjust to go astray —14:27Q. It appears therefore that the virtuous and the innocent are not led astray, but those that transgress His laws are made so. This is just like this saying : Allah does not give light to one who himself closes all the doors and windows of a room upon himself, but gives light to one who opens up the doors and windows. That is Allah's guidance and misguidance. In other words, the natural laws of God must operate and give rewards and punishment. There is no changing of such law. It is called Allah's guidance and misguidance. Look at a tiny seed. If it is placed under certain laws, it will grow into a big tree and yield fruits. That is its goal. If it is not placed under sun, water and earth, it will be destroyed. That is the transgression of its laws and the consequent punishment. Man also has got a certain amount of freedom to place himself under certain laws and grow into a useful citizen. In the spiritual world also, man is free to follow the divine laws. If these laws are obeyed, man will reach his goal, be it paradise or companionship with God ; but if not, he will destroy himself and will be going far away from his goal which he will reach after suffering a great deal for his falling back. Hear what the Quran says : So whoso follows the right way, it is for his own soul ; whoso errs, he errs against his own soul— 39:41Q. *Hence Allah's guidance and misguidance mean the workings of natural laws.* These laws are uniform and not at all capricious. Had they been capricious, no scientific invention would have been possible. The Quran says : There is no changing in Allah's creation (laws)—30:30Q. Hence taqdir means natural laws or ordinances, and as such it is not inconsistent with freedom of will. On the contrary, it helps it. It is a Taqdir that out of the union of male and female an issue will be born under certain circumstances and that seed of one kind cannot produce another kind. He who follows the above laws can create a child. God's direct interference is not at all necessary. The natural law must operate. "That an animal can move" has been pre-written. Hence the

movements of men have been pre-written. This machine of the universe with its beings and things is going on thus according to certain immutable laws or Taqdir. These natural laws with consequent actions of individuals that will be done according to their choice in future were pre-written, and this is called "fate."

Allah's Knowledge. Allah is not bound by space and time. He knows the secrets of everything and its open, its past and future, every man's choice to guide himself or to misguide himself, his life and his death, his fortunes and his misfortunes, his abode in Hell or in Paradise. So it may be said that the actions of everyman and his consequent fate were pre-written in a book. It is not at all impossible as it is within the all-comprehensive knowledge of Allah long before the creation of man and his deeds. This pre-knowledge is called "the Book of Destiny." It is not true that actions follow according to the fate but man shapes his own destiny within his given power. In this sense it is said that what is lotted cannot be blotted. This is a mere foreknowledge of God and not God's doings. It does not mean that Allah actually chooses a wrong course for one man and right course for another, hell for one and heaven for another regardless of actions. Mere knowledge of a thing does not interfere with the choice of an agent.

Allah's power. It is true that Allah has got absolute power, and no power of anything can overthrow it. Allah remind men of His powers occasionally through phenomena of nature, namely earth-quakes, sinking down of lands, floods and thousand other *vismajors*. Man's power is very very limited and consequently his will is also very very limited. Allah has therefore power to guide and misguide by turning the wheel of human will, but that is regulated generally by His own laws. Sometimes in extreme cases of oppression, these laws are broken as in case of Abraham who was sitting safe in the fire.

ALLAH'S KNOWLEDGE : Quran—He knows the treasures of the unseen—6:59 ; conception, birth and duration of life written in a book—35:11 ; Allah encompasses all things in His knowledge—35:12 ; He knows your open and secret—6:3.

ALLAH'S POWER : Quranic references—6:17 ; all good and evil controlled by Allah—10:107 ; His is command and creation—7:54. Allah guides according to actions—4:111 ; Creator of everything—2:29 ; Sustainer of everything—11:6.

(d) **Belief in Taqdir.** What does it mean ? Belief is emphasised in a thing which is not within conception of man. When belief in pre-destination has been enjoined, it must be understood that without belief, arguments will not be sufficient and highly satisfactory to convince a man of this question. Therefore we must believe in Taqdir. It implies a belief that man is neither possessed of absolute power, absolute knowledge and absolute will, but his powder, knowledge and will are controlled by the hand of God according to certain laws and not arbitrarily. It is a belief that man has got no control over many things like birth, death, talents and gifts, but he has got a very limited control over his doings—either to follow the right course so as to bring reward or to follow the wrong course so as to bring punishment. It is a belief that everything is subject to Taqdir i.e. divine laws, popularly called natural laws of the universe. It is a belief that we must go on working and thereby shape our own destinies.

BELIEF IN TAQDIR : necessary—1:36 ; note 44 ; vow cannot alter Pre-measurement—24:21 ; Prophet feared lack of faith of his followers in pre-measurement—26:368w ; nothing repels a pre-decree except supplication—88:11.

NATURAL LAWS ARE TAQDIRS : Quran—alteration of night and day, fall of rain, changing of winds—2:164 ; 3:189 ; various kinds of fruits out of fall of rain—6:100, 42 ; sun bright and moon light—10:5 ; spread mountains and rivers, fruits are of two kinds—13:4 ; night and day two signs—17:12 ; all orbs travel in horizon—21:33 ; every beast has been created from water—24:45 ; night a covering and sleep a rest—25:47 ; difference in tongues and colour among men—30:23 ; Allah created pairs of all things—51:48 ; 36:36 ; sun runs to an appointed course, that is the Taqdir (ordinance) of the Mighty, Knowing ; moon has got stages (orbits) -36:39 ; everything runs to a fixed term—39:5 ; He creates you in the wombs of your mothers a creation after creation, a triple darkness—39:6 ; Allah revealed in every heaven itsa ffair—41:11 ; We made Taqdir of death among you and We are not to be overcome, in order that We may bring in your place the likes of you and make you grow into what you know not—56:60 ; a seed contains potentialities of mighty development if placed under laws—56:68 ; seven heavens and seven earths—65:12.

1. **Ibn Omar** reported that the Messenger of Allah said : Everything is according to a measure, even weakness and intelligence.

—*Muslim*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم كُلُّ شَيْءٍ بِقَدَرٍ حَتّٰى الْعَجْزُ وَ الْكَيْسُ * (مُسْلِمٌ)

2. Abdullah-b-Amr reported that the Ms. of Allah said : Allah had written down the measures of creations 50,000 years before He created the heavens and earths. He said that His Throne was (then) upon water.

—*Muslim.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم كَتَبَ اللّٰهُ مَقَادِيْرَ الْخَلَائِقِ قَبْلَ اَنْ يَّخْلُقَ السَّمٰوٰتِ وَ الْاَرْضَ بِخَمْسِيْنَ اَلْفَ سَنَةٍ قَالَ وَ كَانَ عَرْشُهٗ عَلَى الْمَاءِ ـ (مُسْلِمٌ)

3. Abu Hurairah reported that the Apostle of Allah said : Adam and Moses quarrelled before their Lord.[143] Adam got the better of Moses. Moses said : You are Adam whom Allah created with His hand, and He breathed unto you from His inspiration and made His angels prostrate before you and lodged you in His Paradise. Then you sent down men to the earth for your fault. Adam said : You are Moses, Allah selected you with His message and His word, and He gave you the tablets wherein there was clear exposition of everything and He took you quite close for secret talks. What period have you found that Allah wrote the Torah before I was created ? Moses said :

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِحْتَجَّ اٰدَمُ وَ مُوْسٰى عِنْدَ رَبِّهِمَا فَحَجَّ اٰدَمُ مُوْسٰى قَالَ مُوْسٰى اَنْتَ اٰدَمُ الَّذِيْ خَلَقَ اللّٰهُ بِيَدِهٖ وَ نَفَخَ فِيْكَ مِنْ رُّوْحِهٖ وَ اَسْجَدَ لَكَ مَلٰئِكَتَهٗ وَ اَسْكَنَكَ فِيْ جَنَّتِهٖ ثُمَّ اَهْبَطْتَ النَّاسَ بِخَطِيْئَتِكَ اِلَى الْاَرْضِ قَالَ اٰدَمُ اَنْتَ مُوْسَى الَّذِى اصْطَفَاكَ اللّٰهُ بِرِسَالَتِهٖ وَ بِكَلَامِهٖ وَ اَعْطَاكَ الْاَلْوَاحَ فِيْهَا تِبْيَانُ كُلِّ شَيْءٍ وَ قَرَّبَكَ نَجِيًّا فَبِكَمْ وَجَدْتَّ اللّٰهَ كَتَبَ التَّوْرٰةَ قَبْلَ

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143. This took place in the spiritual world according to the Holy Prophet and he came to know it by revelation.

40 years. Adam said : Have you found therein : And Adam disobeyed his Lord and then went astray ? Yes said he. He said : Will you blame me for an action which I did, which Allah had written down against me that I would do it, 40 years before He created me ? The Apostle of Allah said : Adam then got upper hand over Moses. —*Muslim.*

أَنْ أُخْلَقَ قَالَ مُوسَى بِأَرْبَعِينَ عَامًا قَالَ
آدَمُ فَهَلْ وَجَدْتَ فِيهَا وَعَصَى آدَمُ رَبَّهُ
فَغَوَى قَالَ نَعَمْ قَالَ أَفَتَلُومُنِي عَلَى أَنْ
عَمِلْتُ عَمَلًا كَتَبَهُ اللّٰهُ عَلَيَّ أَنْ أَعْمَلَهُ قَبْلَ
أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً قَالَ رَسُولُ
اللّٰهِ صلعم فَحَجَّ آدَمُ مُوسَى * (مُسْلِمٌ)

4. Ibn Mas'ud reported that the Ms. of Allah informed us (and he was truthful, trustworthy) : The creation of one of you is gathered in semen in the uterus of his mother for forty days, then it becomes clot of blood in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel to him with four words and then he writes down his actions, his term, his provision and whether unfortunate or fortunate. Afterwards soul is breathed unto him. By One besides whom there is none to be worshipped, verily anyone among you would perform the actions of the inmates of Paradise till (when) it would remain between him and it (Paradise) but only a cubit, the ordinance would come to prevail over him. Then he would perform the actions of the inmates of the fire till he would enter it. And verily there would be someone of you who would do the

عَنِ ابْنِ مَسْعُودٍ قَالَ حَدَّثَنَا رَسُولُ
اللّٰهِ صلعم وَهُوَ الصَّادِقُ الْمَصْدُوقُ إِنَّ خَلْقَ
أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ
يَوْمًا نُطْفَةً ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذٰلِكَ
ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذٰلِكَ ثُمَّ
يَبْعَثُ اللّٰهُ إِلَيْهِ مَلَكًا بِأَرْبَعِ كَلِمَاتٍ
فَيَكْتُبُ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَشَقِيٌّ
أَوْ سَعِيدٌ ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ فَوَالَّذِي
لَا إِلٰهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ
الْجَنَّةِ حَتّٰى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا
ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ
بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ

actions of the inmates of the fire till (when) there would remain not but a cubit between him and it (Hell), the ordinance would come to prevail over him. Then he would perform the duties of the inmates of Paradise and enter it.

—*Agreed.*

لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتّٰى مَا يَكُونَ بَيْنَهُ وَ بَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا * (مُتَّفَقٌ عَلَيْهِ)

5. Sahl-b-Sa'ad reported that the Ms. of Allah said : Verily a servant would do the actions of the inmates of the fire while he would be one of the inmates of Paradise, and he would do the actions of the inmates of Paradise while he would be one of the inmates of the fire. Verily actions will be judged by the ultimate results. 1514

—*Agreed.*

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِنَّ الْعَبْدَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ وَ إِنَّهُ مِنْ أَهْلِ الْجَنَّةِ وَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ وَ إِنَّهُ مِنْ أَهْلِ النَّارِ وَ إِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ * (مُتَّفَقٌ عَلَيْهِ)

6. Abu Hurairah reported that the Apostle of Allah said : Verily Allah pre-ordained for the son of Adam his share of fornication. That will overtake him without doubt. Fornication of eye is (bad) look, fornication of tongue is argument, and mind entertains hopes and passions, and anxiety makes it true or false. *Agreed upon it. And in a narration of Muslim,* he said : There has been ordained for the son of Adam his share of fornication.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِنَّ اللّٰهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَا أَدْرَكَ ذٰلِكَ لَا مُحَالَةَ فَزِنَا الْعَيْنِ النَّظَرُ وَ زِنَا اللِّسَانِ الْمَنْطِقُ وَ النَّفْسُ تَمَنّٰى وَ تَشْتَهِي وَ الْفَرْجُ يُصَدِّقُ ذٰلِكَ وَ يُكَذِّبُهُ مُتَّفَقٌ عَلَيْهِ وَ فِي رِوَايَةٍ لِمُسْلِمٍ قَالَ كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ

1514. Here Khawatim is plural of Khatimah meaning either death or end. A man will go to Paradise or Hell according as he keeps his belief at the time of his death. This, however, is dependent upon previous good or bad actions in life time, Actions also are judged by the ultimate results of things. Therefore any action undertaken by any man must be finished,

That will come to pass beyond doubt. (As for) the two eyes, their fornication is (bad) look; and as for the two ears, their fornication is seeking to hear; and as for the tongue, its fornication is talk; and as for the hand, its fornication is catching; and as for the leg, its fornication is foot-step, and the heart entertains passion and hope, and anxiety makes that true or false.

مِنَ الْحِزَا عَدِيْكَ ذَالِكَ الْمَعَالَةَ الْعَيْنَانِ
زِنَاهُمَا النَّظَرُ ؛ وَالْاُذُنَانِ زِنَاهُمَا الْاِسْتِمَاعُ
وَاللِّسَانُ زِنَاهُ الْكَلَامُ ؛ وَالْيَدُ زِنَاهَا
الْبَطْشُ ؛ وَالرِّجْلُ زِنَاهَا الْخُطَى ؛ وَالْقَلْبُ
يَهْوَى وَيَتَمَنَّى وَيُصَدِّقُ ذَالِكَ الْفَرْجُ
وَيُكَذِّبُهُ *

7. Imran-b-Hussain reported that two men of Muzainah tribe asked: O Apostle of Allah! inform about what the people do to-day 1545 and labour therein. Is it a thing which has been pre-ordained over them and which has gone among them from measurement that has been pre ordained, or about what will occur in future out of what their Prophets gave them and so proof has been established among them? He said: No, rather a thing which has been pre-decreed for them and which has passed among them; and the corroboration of that is in the Book of Allah, the Glorious and Almighty: And by the soul and by Him who made it perfect. Then He intimated to it by inspiration its deviating from truth and its piety. 1546 —*Muslim*.

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ رَجُلَيْنِ مِنْ
مُزَيْنَةَ قَالَا يَارَسُوْلَ اللّٰهِ اَرَاَيْتَ مَا يَعْمَلُ
النَّاسُ الْيَوْمَ وَيَكْدَحُوْنَ فِيْهِ اَشَيْءٌ قُضِيَ عَلَيْهِمْ
وَمَضَى فِيْهِمْ مِنْ قَدَرٍ سَبَقَ اَوْ فِيْمَا يَسْتَقْبِلُوْنَ
بِهِ مِمَّا اَتَاهُمْ بِهِ نَبِيُّهُمْ وَثَبَتَتِ الْحُجَّةُ عَلَيْهِمْ
فَقَالَ لَا بَلْ شَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضَى
فِيْهِمْ وَتَصْدِيْقُ ذَالِكَ فِيْ كِتَابِ اللّٰهِ عَزَّ
وَجَلَّ وَنَفْسٍ وَمَا سَوّٰهَا فَاَلْهَمَهَا
فُجُوْرَهَا وَتَقْوَاهَا *
(مُسْلِمٌ)

1545. To-day means this world.

1546. These are verses 91:7-8 of the Holy Quran. The remaining verses are :—He will indeed be successful who purifies it and he will indeed fail who corrupts it. The divine thing called "soul" is lodged in in a man and there is predecreed on it its freedom, either to tread the right path or the wrong one. In the former case, it will get salvation and in the latter case destruction. This is the ordinance here meant.

8. **Abu Hurairah** reported: I asked: O Ms. of Allah! verily I am a youthful man, and I fear hardship over myself. I don't find anything with which I can take wives. He was as it were seeking his permision for castration. He remained silent from me. Afterwards I asked like that and he remained silent from me. Afterwards, I asked like that and he remained silent from me. Then I asked like that. Then the Apostle of Allah said: O Abu Hurairah! pen has become dry about what you will meet. So either undergo castration over that or give up. 1547 —*Bukhari.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قُلْتُ يَارَسُوْلَ اللّٰهِ اِنِّيْ رَجُلٌ شَابٌّ وَاَنَا اَخَافُ عَلٰى نَفْسِى الْعَنَتَ وَلَا اَجِدُ مَا اَتَزَوَّجُ بِهِ النِّسَاءَ فَسَكَتَ كَاَنَّهُ يَسْتَاْذِنُهُ فِى الْاِخْتِصَاءِ عَلٰى عَنِّيْ ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ فَسَكَتَ عَنِّيْ ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ فَسَكَتَ عَنِّيْ ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ فَقَالَ النَّبِيُّ صلعم يَا اَبَا هُرَيْرَةَ جَفَّ الْقَلَمُ بِمَا اَنْتَ لَاقٍ فَاخْتَصِ عَلٰى ذٰلِكَ اَوْ ذَرْ * (اَلْبُخَارِيُّ)

9. **Abdullah-b-Amr** reported that the Apostle of Allah said: Verily the hearts of the children of Adam, the whole of them, are between two fingers of the Merciful like a single heart which He changes as He pleases. Afterwards the Ms. of Allah said: O Allah! O Changer of hearts! turn our hearts to Thy obedience.

—*Muslim.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ قُلُوْبَ بَنِيْ اٰدَمَ كُلَّهَا بَيْنَ اِصْبَعَيْنِ مِنْ اَصَابِعِ الرَّحْمٰنِ كَقَلْبٍ وَاحِدٍ يُصَرِّفُهُ كَيْفَ يَشَاءُ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صلعم اَللّٰهُمَّ مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ * (مُسْلِمٌ)

10. **Abu Musa** reported that the Apostle of Allah stood among us with five sermons. He said:

عَنْ اَبِيْ مُوْسٰى قَالَ قَامَ فِيْنَا رَسُوْلُ اللّٰهِ صلعم بِخَمْسِ كَلِمَاتٍ فَقَالَ اِنَّ اللّٰهَ

1547. "Pen has become dry" means what has been decreed must come to pass. It is therefore all one whether one undergoes castration and thus kills passion or marries and gives up castration. One thing is very clear from this that sexual passion is a natural instinct for procreation of children. These instincts cannot at all be checked except by marriage.

Verily Allah does not sleep, nor it is becoming of Him to sleep ; He makes provision short and raises it up ; the actions of night are raised up to Him before the actions of the day, and the actions of the day before the actions of the night, and light is His screen. Had He disclosed it, the brilliances of His face would have burnt everything of His creation as far ar His sight would have gone. —*Muslim.*

إِنَّ اللّٰهَ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ حِجَابُهُ النُّورُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ (مُسْلِمٌ)

11. **Abu Hurairah** reported that the Ms. of Allah said : The hand of Allah is full. No expense can reduce it. (He is) a great Bestower both day and night. Have you considered what He spent since He created the heaven and earth ? Verily what was in His hand has never diminished, and His Throne was upon water, and in His hand there is the Balance which He lowers and raises up. *Agreed upon it. And in a narration of Muslim* : The righthand of Allah is full.

عَنْ أَبِي هُرَيْرَةَ (رض) قَالَ قَالَ رَسُولُ اللّٰهِ صلعم يَدُ اللّٰهِ مَلْأَى لَا تَغِيضُهَا نَفَقَةٌ سَحَّاءُ اللَّيْلَ وَالنَّهَارَ أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَدِهِ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ (مُتَّفَقٌ عَلَيْهِ)

وَفِي رِوَايَةٍ لِمُسْلِمٍ يَمِينُ اللّٰهِ مَلْأَى *

12. **Same** reported that the Ms. of Allah was asked about the children of the polytheists. He said : Allah knows best what they were doing. [1548] —*Agreed.*

عَنْهُ قَالَ سُئِلَ رَسُولُ اللّٰهِ صلعم عَنْ ذَرَارِيِّ الْمُشْرِكِينَ قَالَ اللّٰهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ * (مُتَّفَقٌ عَلَيْهِ)

1548. Allah knows best whether the children of the polytheists would go to Paradise or Hell. For full explanation, see note 117,

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللهِ صلعم اِنَّ اَوَّلَ مَا خَلَقَ اللهُ الْقَلَمَ فَقَالَ لَهُ اُكْتُبْ قَالَ مَا اَكْتُبُ قَالَ اُكْتُبِ الْقَدَرَ فَكَتَبَ مَا كَانَ وَمَا هُوَ كَائِنٌ اِلَى الْاَبَدِ * اَلتِّرْمِذِيُّ (غَرِيبٌ)

عَنْ مُسْلِمِ بْنِ يَسَارٍ قَالَ عُمَرُ (رض) بْنُ الْخَطَّابِ عَنْ هٰذِهِ الْاٰيَةِ وَاِذْ اَخَذَ رَبُّكَ مِنْ بَنِي اٰدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ الْاٰيَةَ قَالَ عُمَرُ سَمِعْتُ رَسُولَ اللهِ صلعم يُسْاَلُ عَنْهَا فَقَالَ اِنَّ اللهَ خَلَقَ اٰدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هٰؤُلَاءِ لِلْجَنَّةِ وَبِعَمَلِ اَهْلِ الْجَنَّةِ يَعْمَلُونَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَدِهِ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هٰؤُلَاءِ لِلنَّارِ وَبِعَمَلِ اَهْلِ النَّارِ يَعْمَلُونَ فَقَالَ رَجُلٌ فَفِيمَ الْعَمَلُ يَا رَسُولَ اللهِ فَقَالَ رَسُولُ اللهِ صلعم اِنَّ اللهَ اِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ اَهْلِ

13. Oba'dah-b-Swa'met reported that the Apostle of Allah said: Verily the first thing which Allah created was pen. He addressed it: Write. It replied: What shall I write? He said: Write the decree. So it wrote what was created and what will be created up to eternity. —*Tirmizi (Rare)*

14. Muslim-b-Yasar reported that Omar-b-al-Khattab was asked about this verse: And when your Lord created from the children of Adam, from their backs, their descendants the verse.[1549] Omar said: I heard that the Ms. of Allah was asked about it. He replied: Verily Allah created Adam and then rubbed his back with His right hand and took out a progeny from him. He said: I created these for Paradise and with actions of the inmates of Paradise which they will do. Afterwards He rubbed his back with His hand and took out a progeny from him. He said: I created these for the fire and with actions of the inmates of the fire which they will do. A man asked: O Ms. of Allah! for what actions? The Ms. of Allah said: Verily when Allah creates a servant for Paradise, He keeps him engaged in the actions of the inmates of

1549. The rest of the verse is: and made them depose against their souls: Am I not your Lord! They all replied: Yes. We bear witness, lest you should say on the Day of Resurrection: Surely we were heedless of this—7:172Q.

الْجَنَّةِ حَتّٰى يَمُوتَ عَلٰى عَمَلٍ مِّنْ اَعْمَالِ
اَهْلِ الْجَنَّةِ فَيُدْخِلَهُ بِهِ الْجَنَّةَ وَاِذَا
خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ اَهْلِ النَّارِ حَتّٰى
يَمُوتَ عَلٰى عَمَلٍ مِّنْ اَعْمَالِ اَهْلِ النَّارِ
فَيُدْخِلَهُ بِهِ النَّارَ * (مَالِكٌ وَالتِّرْمِذِيُّ
وَاَبُوْدَاوُدَ)

Paradise till he dies upon an action out of the actions of the inmates of Paradise and then He will admit him therewith in Paradise ; and when He creates a servant for the fire, He keeps him engaged in the actions of the inmates of the fire till he dies upon an action out of the actions of the inmates of the fire and then He will admit him therewith in the fire.

—*Malek, Tirmizi, Abu Daud.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ خَرَجَ رَسُوْلُ
اللّٰهِ صلعم وَفِيْ يَدَيْهِ كِتَابَانِ فَقَالَ اَتَدْرُوْنَ
مَا هٰذَانِ الْكِتَابَانِ قُلْنَا لَا يَا رَسُوْلَ اللّٰهِ اِلَّا
اَنْ تُخْبِرَنَا فَقَالَ لِلَّذِيْ فِيْ يَدِهِ الْيُمْنٰى
هٰذَا كِتَابٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ فِيْهِ اَسْمَاءُ
اَهْلِ الْجَنَّةِ وَاَسْمَاءُ اٰبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ
اُجْمِلَ عَلٰى اٰخِرِهِمْ فَلَا يُزَادُ فِيْهِمْ وَلَا
يُنْقَصُ مِنْهُمْ اَبَدًا ثُمَّ قَالَ لِلَّذِيْ فِيْ
شِمَالِهٖ هٰذَا كِتَابٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ فِيْهِ
اَسْمَاءُ اَهْلِ النَّارِ وَاَسْمَاءُ اٰبَائِهِمْ وَقَبَائِلِهِمْ
ثُمَّ اُجْمِلَ عَلٰى اٰخِرِهِمْ فَلَا يُزَادُ فِيْهِمْ وَلَا
يُنْقَصُ مِنْهُمْ اَبَدًا قَالَ اَصْحَابُهٗ فَفِيْمَ

15. **Abdullah-b-Amr** reported that the Ms. of Allah came out with two books in his hand and said : Do you know what these two books are ? 'No' we said, 'O Ms. of Allah except that you are to inform us. He replied to one who was by his right hand : This is a book from the Lord of the worlds. Therein are the names of the inmates of Paradise and the names of their fathers and their relatives. Then it was counted up to their last and so there will be never any increase among them and no decrease among them. Then he said to one who was by his left : This is a book from the Lord of the worlds wherein are the names of the inmates of the fire and the names of their forefathers and their relatives. Then it was counted up to their last and so there will never be increase among them and no decrease among them. His companions said : O Ms.

الْعَمَلُ يَارَسُوْلَ اللّٰهِ إِنْ كَانَ اَمْرٌ قَدْ فُرِغَ

of Allah ! for what action if it is an affair which has finished ? He said : Help and be near one another, because the inmate of Paradise will be sealed with an action of the inmates of Paradise whatever actions he might have done, and verily the inmate of the fire will be sealed with an action of the inmates of the fire whatever actions he might have done. Afterwards the Ms. of Allah hinted at his two hands and so he threw them (book) and then said : Your Lord has become free from the servants—a party in Paradise and a party in Hell. —*Tirmizi.*

مِنْهُ فَقَالَ سَدِّدُوْا وَقَارِبُوْا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ اَهْلِ الْجَنَّةِ وَإِنْ عَمِلَ اَيَّ عَمَلٍ وَإِنَّ صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ اَهْلِ النَّارِ وَإِنْ عَمِلَ اَيَّ عَمَلٍ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صلعم بِيَدَيْهِ فَنَبَذَهُمَا ثُمَّ قَالَ فَرَغَ رَبُّكُمْ مِنَ الْعِبَادِ فَرِيْقٌ فِي الْجَنَّةِ وَفَرِيْقٌ فِي السَّعِيْرِ * (اَلتِّرْمِذِيُّ)

16. **Abu Khezamah** reported from his father who said : I asked : O Ms. of Allah ! inform me about charms which we practise, and about medicine with which we medically treat, and about amulet which we guard over. Do all these nullify anything of the decrees of Allah ? He said : It is of the decree of Allah. [1550]

—*Ahmad, Tirmizi, Ibn Majah.*

عَنْ اَبِيْ خُزَامَةَ عَنْ اَبِيْهِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ رُقًى نَسْتَرْقِيْهَا وَدَوَاءً نَتَدَاوٰى بِهِ وَتُقَاةً نَتَّقِيْهَا هَلْ تَرُدُّ مِنْ قَدَرِ اللّٰهِ شَيْئًا قَالَ هِيَ مِنْ قَدَرِ اللّٰهِ *

(اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

17. **Abu Hurairah** reported : The Ms. of Allah came out to us while we were quarrelling about pre-decree. He became angry till his face turned red, as if the seeds of pomegranates were spread on

عَنْ اَبِيْ هُرَيْرَةَ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صلعم وَنَحْنُ نَتَنَازَعُ فِي الْقَدَرِ فَغَضِبَ حَتّٰى احْمَرَّ وَجْهُهُ حَتّٰى كَاَنَّمَا فُقِئَ فِيْ

1550. Allah has created men, diseases and cures, and He premeasured all things before man's creation. Therefore if it has been decreed that a man must die at a point of time, no amount of medicine would keep him alive, but medicines have been recommended in case of diseases. See notes 619, and 714.

وَجَنَتَيْهِ حَبَّ الرُّمَّانِ فَقَالَ اَبِهٰذَا اُمِرْتُمْ اَمْ بِهٰذَا اُرْسِلْتُ اِلَيْكُمْ اِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حِيْنَ تَنَازَعُوْا فِيْ هٰذَا الْاَمْرِ عَزَمْتُ عَلَيْكُمْ عَزَمْتُ عَلَيْكُمْ اَنْ لَا تَنَازَعُوْا فِيْهِ * (اَلتِّرْمِذِيُّ)

his two cheeks. He asked : Have you been ordered with this or have I have sent to you with this? Verily those who were before you were ruined when they contended about this affair. I took oath over you, I took oath over you that you would not quarrel with one another about it. [1551]

—*Tirmizi.*

عَنْ اَبِيْ مُوْسٰى قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اِنَّ اللّٰهَ خَلَقَ اٰدَمَ مِنْ قَبْضَةٍ قَبَضَهَا مِنْ جَمِيْعِ الْاَرْضِ فَجَاءَ بَنُوْ اٰدَمَ عَلٰى قَدْرِ الْاَرْضِ مِنْهُمُ الْاَحْمَرُ وَالْاَبْيَضُ وَالْاَسْوَدُ وَبَيْنَ ذٰلِكَ وَالسَّهْلُ وَالْحَزْنُ وَالْخَبِيْثُ وَالطَّيِّبُ *

(اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ)

18. **Abu Musa** reported : I heard the Ms. of Allah say : Verily Allah created Adam from a handful (of earth) which He took from all earths. So the children of Adam came into existence according to the condition of earth. Among them are the red and the white and the black ; and in that there were soft, hard, impure and pure (earths).

—*Abu Daud, Ahmad, Tirmizi.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اِنَّ اللّٰهَ خَلَقَ خَلْقَهٗ فِيْ ظُلْمَةٍ فَاَلْقٰى عَلَيْهِمْ مِنْ نُوْرِهٖ فَمَنْ اَصَابَهٗ مِنْ ذٰلِكَ النُّوْرِ اهْتَدٰى وَمَنْ اَخْطَاَهٗ ضَلَّ فَلِذٰلِكَ اَقُوْلُ جَفَّ الْقَلَمُ عَلٰى عِلْمِ اللّٰهِ (اَحْمَدُ وَالتِّرْمِذِيُّ)

19. **Abdullah-b-Amr** reported : I heard the Ms. of Allah say : Verily Allah created His creations in darkness, and then cast His light upon them. So whoso got anything from that light found guidance, and whoso missed it became misguided. For this reason I say : Pen has become dried up over the knowledge of Allah. [1552]

—*Ahmad, Tirmizi*

1551. Ibn Majah narrated a similar hadis from Amr-b-Shuaib. The Holy Prophet prohibited discussion on Taqdir as it is not ordinarily intelligible, nor any discussion will lead to any profit It will be nothing but courting destruction.

1552. In other words, there is no change in the decree of Allah. It must come to pass.

20. **Anas** reported that the Apostle of Allah used often to say : O Changer of hearts ! make my heart firm upon Thy religion. I said : O Prophet of Allah ! I believed in you and in what you have come with. Do you still fear for us ? 'Yes' said he, 'verily the hearts are between two fingers out of the fingers of Allah. He changes them as He likes.'

—*Tirmizi, Ibn Majah*

عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يُكْثِرُ اَنْ يَقُوْلَ يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ فَقُلْتُ يَا نَبِيَّ اللّٰهِ اٰمَنَّا بِكَ وَبِمَا جِئْتَ بِهٖ فَهَلْ تَخَافُ عَلَيْنَا قَالَ نَعَمْ اِنَّ الْقُلُوْبَ بَيْنَ اِصْبَعَيْنِ مِنْ اَصَابِعِ اللّٰهِ يُقَلِّبُهَا كَيْفَ يَشَاءُ *

(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

21. **Abdullah-b-Omar** reported that the Ms. of Allah said : When anyone of you dies, his place is presented before him at morn and at night. If he is one of the inmates of Paradise, he is of the inmates of Paradise, and if he is one of the inmates of the fire, he is of the inmates of the fire. He will be said : This is your place till Allah will raise you up to it on the Resurrection Day.

—*Agreed.*

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اَحَدَكُمْ اِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهٗ بِالْغَدَاةِ وَالْعَشِيِّ وَاِنْ كَانَ مِنْ اَهْلِ الْجَنَّةِ فَمِنْ اَهْلِ الْجَنَّةِ وَاِنْ كَانَ مِنْ اَهْلِ النَّارِ فَمِنْ اَهْلِ النَّارِ فَيُقَالُ هٰذَا مَقْعَدُكَ حَتّٰى يَبْعَثَكَ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيٰمَةِ * (مُتَّفَقٌ عَلَيْهِ)

22. **Ibn Abbas** reported that the Ms. of Allah said : There are two factions among my followers who have got no share in Islam—the Murjiyas and the Qadriyahs. 1553

—*Tirmizi (Rare)*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم صِنْفَانِ مِنْ اُمَّتِيْ لَيْسَ لَهُمَا فِي الْاِسْلَامِ نَصِيْبٌ اَلْمُرْجِئَةُ وَالْقَدَرِيَّةُ *

(اَلتِّرْمِذِيُّ غَرِيْبٌ)

1553. The Marjiyas are those who are disinclined to do any action on the belief that what has been lotted cannot be blotted. The Qadriyahs are those who altogether abolish belief in predecree and base their rewards in actions done. These are two opposite extreme views and hence these sects have bee declared illegal by Islam, for Islam accepted doctrive of faith in predecree as well as in freedom of will in a limited sense.

23. **Ibn Omar** reported : I heard the Apostle of Allah say : There shall come to pass sinking down of earth and metamorphosis tion among my followers, and that will be among those who will disbelieve in pre-decree.

—*Abu Daud.*

عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ يَكُوْنُ فِيْ اُمَّتِيْ خَسْفٌ وَمَسْخٌ وَذٰلِكَ فِي الْمُكَذِّبِيْنَ بِالْقَدْرِ *

(اَبُوْدَاوٗدَ)

24. **Same** reported that the Apostle of Allah said : The Qadriyahs are the Magians of this people. If they fall ill, you shall not visit them ; and if they die, you shall not be present (in funeral). 1554

—*Ahmad, Abu Daud.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْقَدْرِيَّةُ مَجُوْسُ هٰذِهِ الْاُمَّةِ اِنْ مَرِضُوْا فَلَا تَعُوْدُوْهُمْ وَاِنْ مَاتُوْا فَلَا تَشْهَدُوْهُمْ *

(اَحْمَدُ وَاَبُوْدَاوٗدَ)

25. **Omar** reported that the Holy Prophet said : Don't be familiar with the Qadriyahs and don't entrust them with justice.

—*Abu Daud.*

عَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تُجَالِسُوْا اَهْلَ الْقَدْرِ وَلَا تُفَاتِحُوْهُمْ *

(اَبُوْدَاوٗدَ)

26. **Matar-b-Oka'mes** reported that the Ms. of Allah said : When Allah decrees for a servant that he should die in a land, he creates a necessity there to for him.

Ahmad, Tirmizi

عَنْ مَطَرِ بْنِ عُكَامِسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا قَضَى اللّٰهُ لِعَبْدٍ اَنْ يَمُوْتَ بِاَرْضٍ جَعَلَ لَهٗ اِلَيْهَا حَاجَةً *

(اَحْمَدُ وَالتِّرْمِذِيُّ)

1554 The Qadriyas have been called Magians because they are like Magians in believing the agencies of good actions and bad actions. The Magians believe that good comes from God of good and evil from the God of evil. The Qadriyas believe also that good comes from God and evil from the devil.

27. **Ayesha** reported: I heard the Apostle of Allah say: Whoso talks anything about predecree, shall be questioned about it on the Resurrection Day and whoso holds no talk about it, will not be questioned. —*Ibn Majah.*

28. **Ibn ad-Dailami** reported: I came to Obay-b-Ka'ab and told him that some doubt about predecree has fallen in my mind. So narrate a tradition, so that Allah may remove it from my mind. He said: Had Allah wished to punish the dwellers of His heavens and the dwellers of His earth, He could have punished them without being unjust to them, and had He wished to show mercy to them, His mercy would have been better for them than their actions. If you spend gold like Uhud mountain in the way of Allah, Allah will not accept it from you till you believe in predecree and know that whatever afflicts you is not due to your fault, and whatever fault you commit does not go to afflict you. If you had died upon (a condition) other than this, you would have entered the fire. Then he said: I came afterwards to Abdullah-b-Mas'ud who also narrated like that. Then I came to Hujaifah, son of Yaman, who also narrated the same. Then I

عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ مَنْ تَكَلَّمَ فِي شَيْءٍ مِنَ الْقَدَرِ سُئِلَ عَنْهُ يَوْمَ الْقِيٰمَةِ وَمَنْ لَمْ يَتَكَلَّمْ فِيهِ لَمْ يُسْئَلْ عَنْهُ * (ابْنُ مَاجَةَ)

عَنِ ابْنِ الدَّيْلَمِيِّ قَالَ اَتَيْتُ اُبَيَّ ابْنَ كَعْبٍ فَقُلْتُ لَهُ قَدْ وَقَعَ فِي نَفْسِي شَيْءٌ مِنَ الْقَدَرِ فَحَدِّثْنِي لَعَلَّ اللّٰهَ اَنْ يُذْهِبَهُ مِنْ قَلْبِي فَقَالَ لَوْ اَنَّ اللّٰهَ عَذَّبَ اَهْلَ سَمٰوَاتِهِ وَاَهْلَ اَرْضِهِ عَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ اَعْمَالِهِمْ فَلَوْ اَنْفَقْتَ مِثْلَ اُحُدٍ ذَهَبًا فِي سَبِيلِ اللّٰهِ مَا قَبِلَهُ اللّٰهُ مِنْكَ حَتّٰى تُؤْمِنَ بِالْقَدَرِ وَتَعْلَمَ اَنَّ مَا اَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَاَنَّ مَا اَخْطَاَكَ لَمْ يَكُنْ لِيُصِيبَكَ وَلَوْ مُتَّ عَلٰى غَيْرِ هٰذَا لَدَخَلْتَ النَّارَ قَالَ ثُمَّ اَتَيْتُ عَبْدَ اللّٰهِ بْنَ مَسْعُودٍ (رض) فَقَالَ مِثْلَ ذٰلِكَ ثُمَّ اَتَيْتُ حُذَيْفَةَ بْنَ الْيَمَانِ فَقَالَ مِثْلَ ذٰلِكَ ثُمَّ اَتَيْتُ

came to Zaid-b-Sabet who informed me like that from the Prophet of Allah. 1555
—*Ahmad, Abu Daud, Ibn Majah.*

زَيْدَبْنَ ثَابِتٍ فَحَدَّثَنِي عَنِ النَّبِيِّ صلعم مِثْلَ ذٰلِكَ * (اَحْمَدُ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

29. **Nafe'** reported that a man came to Ibn Omar and said : Verily so and so conveys greetings to you. He said : It reached me that he had innovated. If he had made innovation, don't tender greetings from me to him, and verily I heard the Ms. of Allah say : There shall come to pass among my people or among this people sinking down of earth and metamorphosition and stone-throwing among the Qadriyas. 1556
—*Tirmizi, Abu Daud, Ibn Majah,*

(Approved, Correct).

عَنْ نَافِعٍ اَنَّ رَجُلاً اَتَى ابْنَ عُمَرَ (رض) فَقَالَ اِنَّ فُلَانًا يَقْرَءُ عَلَيْكَ السَّلَامَ فَقَالَ اَنَّهٗ بَلَغَنِي اَنَّهٗ قَدْ اَحْدَثَ فَاِنْ كَانَ قَدْ اَحْدَثَ فَلَا تُقْرِءْهُ مِنِّى السَّلَامَ فَاِنِّي سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ يَكُوْنُ فِي اُمَّتِي اَوْ فِي هٰذِهِ الْاُمَّةِ خَسْفٌ وَمَسْخٌ اَوْ قَذْفٌ فِي اَهْلِ الْقَدْرِ * (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ (حَسَنٌ صَحِيْحٌ)

30. **Abu Hurairah** reported that the Apostle of Allah said : When Allah created Adam, He rubbed his back and then every breath that He would create up to the Resurrection Day from his progeny fell down from his back. And He created before the eyes of every man among them a spark of light. Then He presented them to Adam. He asked : O Lord!

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَمَّا خَلَقَ اللّٰهُ اٰدَمَ مَسَحَ ظَهْرَهٗ فَسَقَطَ مِنْ ظَهْرِهٖ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهٖ اِلٰى يَوْمِ الْقِيٰمَةِ وَجَعَلَ بَيْنَ عَيْنَيْ كُلِّ اِنْسَانٍ مِنْهُمْ وَبِيْصًا مِنْ نُوْرٍ ثُمَّ عَرَضَهُمْ عَلٰى اٰدَمَ فَقَالَ اَيْ رَبِّ مَنْ

1555. This tradition has laid a great emphasis on the faith in pre-decree. We must believe that God is the doer of everything inspite of our efforts. If he wishes, He may forgive us and if He wishes, He may punish us irrespective of our actions.

1556. This shows that it is not binding to return the greeting of an innovator. On the contrary, their boycott should be advocated.

who are these? He said: Your descendants. Then he saw a man among them whose spark of light between his two eyes pleased him. He asked: O Lord! who is he? He said: David. He asked: O Lord! how much hast Thou fixed as his age? He said: 60 years. He said: O Lord! give him an increase of 40 years from my age. The Ms. of Allah said that when the age of Adam finished except 40 years, the angel of death came to him and Adam said: Is it not that 40 years remain out of my age? He said: Have you not granted it to your descendant David? Then Adam quarrelled, and so his descendants quarrelled; and Adam forgot and ate from the tree and so his desendants forgot, and he committed sin and so his descendants committed sin. —*Tirmizi.*

هٰؤُلَاءِ قَالَ ذُرِّيَّتُكَ فَرَاٰى رَجُلًا مِنْهُمْ فَاَعْجَبَهٗ وَبِيْصُ مَا بَيْنَ عَيْنَيْهِ قَالَ اَيْ رَبِّ مَنْ هٰذَا قَالَ دَاوُدُ فَقَالَ اَيْ رَبِّ كَمْ جَعَلْتَ عُمُرَهٗ قَالَ سِتِّيْنَ سَنَةً قَالَ رَبِّ زِدْهُ مِنْ عُمُرِيْ اَرْبَعِيْنَ سَنَةً قَالَ رَسُوْلُ اللّٰهِ صلعم فَلَمَّا انْقَضٰى عُمُرُ اٰدَمَ اِلَّا اَرْبَعِيْنَ جَاءَهٗ مَلَكُ الْمَوْتِ فَقَالَ اٰدَمُ اَوَلَمْ يَبْقَ مِنْ عُمُرِيْ اَرْبَعُوْنَ سَنَةً قَالَ اَوَلَمْ تُعْطِهَا ابْنَكَ دَاوُدَ فَجَحَدَ اٰدَمُ فَجَحَدَتْ ذُرِّيَّتُهٗ وَنَسِيَ اٰدَمُ فَاَكَلَ مِنَ الشَّجَرَةِ فَنَسِيَتْ ذُرِّيَّتُهٗ وَخَطَاَ وَخَطَاَتْ ذُرِّيَّتُهٗ * (اَلتِّرْمِذِيُّ)

31. **Omme-Salamah** reported that she asked: O Ms. of Allah! the pain of poisoned mutton which you ate[1557] has not ceased to afflict you every year. He said: Nothing affected me therefrom but it was already decreed upon me; and Adam (was created) from his soil. —*Ibn Majah.*

عَنْ اُمِّ سَلَمَةَ قَالَتْ يَا رَسُوْلَ اللّٰهِ صلعم لَا يَزَالُ يُصِيْبُكَ فِيْ كُلِّ عَامٍ وَجَعٌ مِنَ الشَّاةِ الْمَسْمُوْمَةِ الَّتِيْ اَكَلْتَ قَالَ مَا اَصَابَنِيْ شَيْءٌ مِنْهَا اِلَّا وَهُوَ مَكْتُوْبٌ عَلَيَّ وَاٰدَمُ فِيْ طِيْنَتِهٖ * (اِبْنُ مَاجَةَ)

1557 When the Prophet went to conquer Khaiber at 8 A. H., a Jewess gave food to the Prophet mixed with poison, but God saved him therefrom. The poison, however troubled the Prophet till his death. "Adam was created from his soil" means Adam's fate was written before he was created.

32. **Ibn Mus'ud** reported that the Ms. of Allah said : One who buries alive and one who orders for burying alive are in the fire.
—*Abu Daud.*

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم
اَلْوَائِدَةُ وَالْمَوْءُوْدَةُ فِى النَّارِ * (اَبُوْدَاوُدَ)

450w. **Abu Musa** reported that the Ms. of Allah said : The parable of heart is like a feather in a vast field which the wind turns from back to front. —*Ahmad.*

عَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم مَثَلُ الْقَلْبِ كَرِيْشَةٍ بِاَرْضٍ فَلَاةٍ
يُقَلِّبُهَا الرِّيْحُ ظَهْرًا لِبَطْنٍ * (اَحْمَدُ)

451w. **Ayesha** reported that the Apostle of Allah said : There are six persons whom I curse and whom Allah curses, and every prophet will be asked : One who adds to the Book of Allah, [1558] one who disbelieves the predecree of Allah, one who is powerful in oppression in order to honour one whom Allah has dishonoured and to dishonour one whom Allah has honoured, [1559] one who takes the unlawful things of Allah as lawful, and one from my followers who takes as lawful what Allah has forbidden, and one who gives up my ways.
—*Baihaqi.*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم
سِتَّةٌ لَعَنْتُهُمْ وَلَعَنَهُمُ اللّٰهُ وَكُلُّ نَبِيٍّ
يُجَابُ اَلزَّائِدُ فِيْ كِتَابِ اللّٰهِ وَالْمُكَذِّبُ
بِقَدَرِ اللّٰهِ وَالْمُتَسَلِّطُ بِالْجَبَرُوْتِ لِيُعِزَّ مَنْ
اَذَلَّ اللّٰهُ وَيُذِلَّ مَنْ اَعَزَّهُ اللّٰهُ وَالْمُسْتَحِلُّ
لِحَرَمِ اللّٰهِ وَالْمُسْتَحِلُّ مِنْ عِتْرَتِيْ مَا حَرَّمَ
اللّٰهُ وَالتَّارِكُ لِسُنَّتِيْ * (اَلْبَيْهَقِيُّ)

452w. **Abu Darda'a** reported that the Ms. of Allah said : Verily

عَنْ اَبِى الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم

1558. He who makes interpolations and exaggerations in the Quran will get curse from Allah.

1559. He who dishonours the pious and religious man will get punishment from Allah.

إِنَّ اللهَ عَزَّ وَجَلَّ فَرَغَ إِلَى كُلِّ عَبْدٍ مِنْ خَلْقِهِ مِنْ خَمْسٍ مِنْ أَجَلِهِ وَعَمَلِهِ وَمَضْجَعِهِ وَأَثَرِهِ وَرِزْقِهِ * (أحمد)

the Almighty and Glorious Allah finished five things for every man of His creation: his fixed term, his action, his resting place, his movement and his provision. 1560 —*Ahmad.*

عَنْ عَلِيٍّ قَالَ سَأَلَتْ خَدِيجَةُ النَّبِيَّ صلعم عَنْ وَلَدَيْنِ مَاتَا لَهَا فِي الْجَاهِلِيَّةِ فَقَالَ رَسُولُ اللهِ صلعم هُمَا فِي النَّارِ فَلَمَّا رَأَى الْكَرَاهَةَ فِي وَجْهِهَا قَالَ لَوْ رَأَيْتِ مَكَانَهُمَا لَأَبْغَضْتِهِمَا قَالَتْ يَا رَسُولَ اللهِ فَوَلَدِي مِنْكَ قَالَ فِي الْجَنَّةِ ثُمَّ قَالَ رَسُولُ اللهِ صلعم إِنَّ الْمُؤْمِنِينَ وَأَوْلَادَهُمْ فِي الْجَنَّةِ وَإِنَّ الْمُشْرِكِينَ وَأَوْلَادَهُمْ فِي النَّارِ ثُمَّ قَرَأَ رَسُولُ اللهِ صلعم وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ * (أحمد)

453w. **Ali** reported that Khadijah asked the Prophet about her two sons who died in the Days of Ignorance. Then the Apostle of Allah said: They are in the fire. When he saw disgust on her face, he said: Had you seen their places, you would have disliked them. She asked: O Ms. of Allah! regarding my son begotten by you? He said: In Paradise. Then the Ms. of Allah said: Verily the believers and their children shall be in Paradise, and verily the polytheists and their children shall be in the fire. Afterwards the Ms. of Allah read: Those who believe and who make their children follow them-Q. 1561 —*Ahmad.*

عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صلعم قَالَ خَلَقَ اللهُ آدَمَ حِينَ خَلَقَهُ فَضَرَبَ كَتِفَهُ الْيُمْنَى فَأَخْرَجَ ذُرِّيَّةً بَيْضَاءَ كَأَنَّهُمُ

454w. **Abu Darda'a** reported that the Holy Prophet said: Allah created Adam when He created him. Then He stroke his right

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1560. These five things have been pre-decreed-time for death, amount of actions, place of death, achievements and wealth.

1561. The two sons of Khadija that died in the Days of Ignorance were Hind and Hares begotten by her first husband Abu Halah. The children spoken of here are those that have attained maturity.

الذرو ضرب كتفه اليسرى فاخرج ذرية سوداء كانهم الحمم فقال للذي في يمينه الى الجنة ولا ابالي وقال الذين في كتفه اليسرى الى النار ولا ابالي * (احمد)

shoulder and took out a white race as if they were seeds, and He stroke his left shoulder and took out a black race as if they were coals. Then He said to those who were in his right side : Towards Paradise and I don't care. He said to those who were on his left shoulder : Towards the fire and I don't care.' —*Ahmad.*

عن ابي نضرة ان رجلا من اصحاب النبي صلعم يقال له ابو عبد الله دخل عليه اصحابه يعودونه وهو يبكي فقالوا له ما يبكيك الم يقل لك رسول الله صلعم خذ من شاربك ثم اقره حتى تلقاني قال بلى ولكن سمعت رسول الله صلعم يقول ان الله عز وجل قبض بيديه قبضة واخرى باليد الاخرى وقال هذه لهذه وهذه لهذه ولا ابالي ولا ادري في اي القبضتين انا * (احمد)

455w. **Abu Nazrah** reported about a man called Abu Abdullah from the companions of the Holy Prophet. His companions went to him to visit him in illness, and he was weeping. They asked him : What makes you weep ? Has not the Apostle of Allah said to you : Make short your moustache and stay firm on it till you meet me ? [1562] He said : Yes, but I heard the Ms. of Allah say—Verily the Almighty and Glorious Allah caught one hold with His right hand and another with another hand, and said : This is for this, and this is for this, and I don't care. I dont know in which of the two holds I am. [1563] —*Ahmad.*

عن ابن عباس عن النبي صلعم قال اخذ الله الميثاق من ظهر ادم بنعمان يعني

456w: **Ibn Abbas** reported from the Holy Prophet who said : Allah took covenant from the back (desceandants) of Adam at

1562. It appears from this that to shorten moustache is Sunnat Muakkadah and that he who follows Sunnat or ways of the Prophet will meet the Prophet either at the Fountain or in Paradise.

1563. Here hold means party. Allah took one party of men in His right hand and another in His left and said that those who were in His right hand would go to Paradise and those in His left hand would go to Hell. The narrator feared in which of the hands of Allah he fell as that would decide his fate.

Nu'man 1564 meaning Arafat. Then He created out of his loin every race created. Then He spread them in His presence like seeds and afterwards talked with them face to face. He asked : Am I not your Lord ? 'Yes' said they. We bear witness lest you should say on the Resurrection Day : We were heedless of this, or lest you should say : Verily our forefathers were polytheists before and we were descendants after them. Wilt Thou then destroy us for what the vain-doers did ? (7:172Q). —*Ahmad.*

457w. **Obai-b-Ka'ab** reported about the verse of the Almighty and Glorious Allah : When your Lord created fromthe children of Adam, from their backs, their descendants, He gathered them together and made them of different classes. Afterwards He gave them shape and power of expression. So they talked. After wards, He took covenant and promise from them and then they were made to bear witness over themselves—Am I not your Lord ? They all replied : Yes. He said : Verily I make the seven heavens and seven earths to bear witness over you, and I make your father Adam to be a witness over you lest you should say on the Resurrection Day : We did not know

عَرَفَةَ فَاَخْرَجَ مِنْ صُلْبِهٖ كُلَّ دُرِّيَّةٍ ذَرَاَهَا

فَنَثَرَهُمْ بَيْنَ يَدَيْهِ كَالذَّرِّ ثُمَّ كَلَّمَهُمْ قُبُلًا

قَالَ اَلَسْتُ بِرَبِّكُمْ قَالُوْا بَلٰى شَهِدْنَا اَنْ

تَقُوْلُوْا يَوْمَ الْقِيٰمَةِ اِنَّا كُنَّا عَنْ هٰذَا غٰفِلِيْنَ *

اَوْ تَقُوْلُوْا اِنَّمَا اَشْرَكَ اٰبَاؤُنَا مِنْ قَبْلُ

وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ اَفَتُهْلِكُنَا بِمَا فَعَلَ

الْمُبْطِلُوْنَ * (اَحْمَدُ)

عَنْ اُبَيِّ ابْنِ كَعْبٍ فِيْ قَوْلِ اللّٰهِ عَزَّ

وَجَلَّ وَاِذْ اَخَذَ رَبُّكَ مِنْ بَنِيْ اٰدَمَ مِنْ

ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ قَالَ جَمَعَهُمْ فَجَعَلَهُمْ اَزْوَاجًا

ثُمَّ صَوَّرَهُمْ فَاسْتَنْطَقَهُمْ فَتَكَلَّمُوْا ثُمَّ اَخَذَ

عَلَيْهِمُ الْعَهْدَ وَالْمِيْثَاقَ وَاَشْهَدَهُمْ عَلٰى

اَنْفُسِهِمْ اَلَسْتُ بِرَبِّكُمْ قَالُوْا بَلٰى قَالَ

فَاِنِّيْ اُشْهِدُ عَلَيْكُمُ السَّمٰوٰتِ السَّبْعَ

وَالْاَرَضِيْنَ السَّبْعَ وَاُشْهِدُ عَلَيْكُمْ اَبَاكُمْ

اٰدَمَ اَنْ تَقُوْلُوْا يَوْمَ الْقِيٰمَةِ لَمْ نَعْلَمْ بِهٰذَا

4. Numan is a place near Arafat.

this. Know that there is no deity besides Myself, and no Lord besides Myself and associate not anything with Me. Verily I shall soon send you My messengers, reminding you of My covenant and promise, and I shall reveal to you My books. They all replied: We bear witness that Thou art our Lord and our Deity. There is no Lord for us besides Thee and no Deity for us besides Thee. So they corroborated that. And Adam (peace be on him) was raised up among them to look towards them. Then he saw the rich, the poor, the beautiful of appearances and others. He said: O Lord! would that Thou hast made Thy servants equal! He said: Verily I like that I should be given thanks. Then he saw the Prophets among them like lamps with light upon them. They were particularised with another covenant about divine message and prophethood, and that is His verse, the Blessed and the Almighty: And when We took from the Prophets their covenants-up to His saying—Jesus, son of Mary, who was among those souls. He sent him to Mary (peace be on her). It has also been narrated from Obai that he entered from the side of her mouth.

—*Ahmad*

اِعْلَمُوْا اَنَّهٗ لَا اِلٰهَ غَيْرِيْ وَلَا رَبَّ غَيْرِيْ وَلَا
تُشْرِكُوْا بِيْ شَيْئًا اِنِّيْ سَاُرْسِلُ اِلَيْكُمْ
رُسُلِيْ يُذَكِّرُوْنَكُمْ عَهْدِيْ وَمِيْثَاقِيْ
وَاُنْزِلُ عَلَيْكُمْ كُتُبِيْ قَالُوْا شَهِدْنَا بِاَنَّكَ
رَبُّنَا وَاِلٰهُنَا لَا رَبَّ لَنَا غَيْرُكَ وَلَا اِلٰهَ لَنَا
غَيْرُكَ فَاَقَرُّوْا بِذٰلِكَ وَرُفِعَ عَلَيْهِمْ اٰدَمُ عَلَيْهِ
السَّلَامُ يَنْظُرُ اِلَيْهِمْ فَرَاٰى الْغَنِيَّ وَالْفَقِيْرَ
وَحَسَنَ الصُّوْرَةِ وَدُوْنَ ذٰلِكَ فَقَالَ رَبِّ لَوْلَا
سَوَّيْتَ بَيْنَ عِبَادِكَ قَالَ اِنِّيْ اَحْبَبْتُ
اَنْ اُشْكَرَ وَرَاَى الْاَنْبِيَاءَ فِيْهِمْ مِثْلَ
السُّرُجِ عَلَيْهِمُ النُّوْرُ خُصُّوْا بِمِيْثَاقٍ اٰخَرَ فِي
الرِّسَالَةِ وَالنُّبُوَّةِ وَهُوَ قَوْلُهٗ تَبَارَكَ وَتَعَالٰى
وَاِذْ اَخَذْنَا مِنَ النَّبِيّٖنَ مِيْثَاقَهُمْ اِلٰى
قَوْلِهٖ عِيْسَى ابْنَ مَرْيَمَ كَانَ فِيْ تِلْكَ الْاَرْوَاحِ
فَاَرْسَلَهٗ اِلٰى مَرْيَمَ عَلَيْهَا السَّلَامُ فَنَفَثَ عَنْ
اُبَيٍّ اَنَّهٗ دَخَلَ مِنْ فِيْهَا * (اَحْمَدُ)

458w. **Abu Darda'a** reported: While we were seated near the Apostle of Allah talking about what will come to pass, the Holy Prophet said: When you hear about a mountain that it has shifted itself from its place, believe it, but when you hear about a man that he has changed his nature, don't believe it as it will return to what it was created upon.

—*Ahmad.*

عَنْ اَبِي الدَّرْدَاءِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُوْلِ اللّٰهِ صلعم نَتَذَاكَرُ مَا يَكُوْنُ اِذَا قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا سَمِعْتُمْ بِجَبَلٍ زَالَ عَنْ مَكَانِهٖ فَصَدِّقُوْهُ وَ اِذَا سَمِعْتُمْ بِرَجُلٍ تَغَيَّرَ عَنْ خُلُقِهٖ فَلَا تُصَدِّقُوْا بِهٖ فَاِنَّهٗ يَصِيْرُ اِلٰى مَا جُبِلَ عَلَيْهِ * (اَحْمَدُ)

CHAPTER XXXIII

1565. Sins and Virtues.

(a) **What are Sins and Virtues?** There are two-fold duties of a man, duty towards God and duty towards His creations. These duties were clearly laid down in the Quran and Hadis. Observance of these duties is called virtue, and the negligence or breach thereof is called sin. virtue and sin result from lawful and unlawful things or good and bad things. Why is this distinction of acts as lawful or unlawful, good or bad, virtuous or sinful? Why are we to move within the fixed circles of duties and prohibitions? The reason is not far to seek. Man is endowed with soul which has not been given to anything else in this world. Man is the lord of creation by virtue of this soul. This soul will reach perfection if it is placed under certain laws, and it will degrade to the lowest abyss if it neglects these laws and does what has been prohibited. The stage of development of soul is called its Paradise and the stage of its degradation is called Hell. Take its lesson from the body. If the body is placed under certain rules of health and hygiene, it will develop to normal growth; and if not, it will decay leading ultimately to its destruction.

The observance of the laws of health and hygiene is incumbent for the preservation and growth of the body. Hence the observance of the rules of the Quran and Hadis is compulsory for preservation of the soul from the fire and for its continued progress. Take further lesson from a tiny seed. It has got potentialities of development and growth if placed under certain conditions called its laws. If not, it will be nipped in the bud. Therefore it is for our own good that we should follow the laws conducive to the health of our soul and avoid the laws that will degrade it. The former laws are called virtues and the latter sins. God requires no virtuous deeds of men as He is free from the needs of the world—29:6Q. It is for the perfection of our own souls that we require virtuous deeds. The Holy Quran says: No soul earns evils but against itself—6:165Q. Whoso strives hard strives only for his own soul—29:6Q. There are innumerable verses reminding us of this object of divine service. Hence Islam cuts at the root of the idea that particular gods or goddesses should be pleased with worship and sacrifice of animals. The question of virtue and sin still remains to be further explained. Soul cannot be pleased with what is evil as its natural tendency is to strive towards good. The natural function of eye is to see and of ears to hear. Similarly the natural function of soul is strive towards the laws that are conducive to it. Hence what the normal soul is pleased with is called virtue, and what it rejects or doubts is called sin. A pure soul cannot be pleased with what is evil. Hence a pious man can discern what is virtue and what is sin. This cannot be done by an impious soul as it has been partly robbed of its natural function of discerning by the impious deeds. It is therefore seen sometimes that a man feels pleasure in the commission of sins. The Holy Prophet said in this connection when asked about virtue and sin: Virtue is what thy soul is pleased with, and sin is what kindles doubt in thyself and indecision in thy chest though people gave thee decision—3:459w. In another place he said about sin: When anything smites you within yourself, avoid it—1:2w. Many men have got many minds just as they have got different faces, but the soul is the same in all men in the initial stage. Hence the laws of its preservation and development are the same in the Quran and Hadis.

(b) **Man is born sinless.** Islam adopts the doctrine that a child is born sinless and remains in this state till the age of discretion. Responsibility begins with the advent of discretion in a man. It therefore follows that he who is insane and mad or under the age of discretion is free from sin from whatever parentage he comes. In other words, no minor child and no mad man to whatever religion they may belong can be held sinful. The Holy Prophet therefore said : There is no child but is born upon nature (Islam). Then his parents make him a Jew, or a Christian, or a Magian 2 : 30. The Quran proclaims : Every child is born in the religion (of Islam) 30:30Q and as such is not sinful. A contrary view is held by some religions. It is said that man is born with a bundle of sins on his back. If this theory is accepted, it begins with an unreasonble proposition. What was the fault of man when creation did not at all begin ? Who committed the first sin ? It goes then to God Himself who was the First. This is therefore a preposterous proposition and teaches us to start with a defective conscience. Which is the more reasonble view ?—whether man is punished and rewarded in this world for his sins and virtues in a previous life before his birth or whether he is punished and rewarded in this world and in a future life for his sins and virtues committed in this world ? Reason dictates in favour of the latter.

(c) **In every act, there is Sin and Virtue.** Sin and virtue are the results of a particular action done in a particular manner, or in a particular moment, or in a particular place. In other words, exercise of power by a man in one way or the other produces good and evil, and the same act may be virtue on one occasion and sin on another. Coition with wife is no sin, while it amounts to sin with a strange woman. Coition with wife in menstrual period is sin. Hence the same act of coition amounts to virtue and sin in different circumstances. Murder of a man in defence of self or religion is no sin, while his murder without just cause is a sin. Therefor God has given us everything. We are only to use our discretion in doing or abstaining from doing a thing. The principles of using this discretion have been laid down in the Quran and Hadis.

(d) **Punishment for sin and reward for virtue.** This question has already been partly explained. To add to it, it may be said that

the punishments for sins and rewards for virtues are the natural laws of the Almighty like the laws of birth and death, growth and deacy of the things of nature. All the Prophets and all the religious personalities emphasised this important fact without any difference of opinion. Hence it is an immutable law that there are rewards for good actions and punishments for bad actions. Islam says that these rewards and punishment will take place in full in the next world and that they may not come to this world. Out of the seed of paddy, only paddy will grow, and out of human life-germs only man will be born. Similarly out of good actions, good rewards will follow and not punishment. The Quran therefore reminds us of this law of nature in the moral and spiritual kingdom. "And the recompense of evil is evil like it"—42:40Q. "Is the reward of goodness aught but goodness"—55:60Q ? Sin has got the property of destruction while virtue amelioration. If the destroying food is taken by the body, it will suffer. Similarly if the sins are committed, the soul will suffer ; and if the virtuous acts are done, it will develop. There is therefore reward or punishment of every action we do in this world. There's no escape from it unless mercy is shown by God.

(e) **Good removes evil.** In many places in the Quran and Hadis, it has been stated that sins are forgiven if particular acts of virtue are done in a praticular manner. The Quran says : If you shun the great things of which you have been forbidden, We will compensate for your evils and cause you to enter to an honourable place—4:31Q. And those who believe and do good deeds, We will surely do away the evil deeds from them—29:7Q. This rule of the effacement of the evils by virtuous deeds is strictly in accordance with the scientific law of the opposite. Heat is removed by cold and cold by heat. In like manner, good removes evils. Virtue is light and sin is darkness. Light cannot live in darkness. Similarly true virtue cannot live with sin. Constant virtuous practices keep the devil miles away. When a man begins to shun evil, inclination for evil gradually dies away, and out of the death of these inclinations in mind, there grows out the intention of doing virtuous deeds. At this stage, the virtuous take delight in doing good deeds and even keep away from some lawful things for fear of falling into sin. The sinners on the other hand take delight in their sins and think

them innocent. In this sense, occasional deeds of virtue have salutary effect upon moral and spiritual development, These are effective medicines for sins. The Quran says : If anyone of you does evil in ignorance, then repents after that and does a good act, He is then Forgiving, Merciful—6:54Q. Sin makes a spot in mind. If that spot is not allowed to take a deep root in the soil of mind, it is practically uprooted. This should be done immediately after the commission of the sinful act. This is the meaning of forgiveness by Allah. The Quran therefore declares : Repel evil with what is best —41:34Q.

(f) **Virtue increases but sin does not.** A virtuous act increases according to the motive and efforts of the virtuous man by ten to hundreds. It is therefore heard from the theologions that ثواب (reward) increases by seventy times, or by seven hundred times, or by seven thousand times. What does this number signify ? Does it sound unreasonble ? Ofcourse, religion does not stand upon mathematical calculation, still for human conception the numbers are stated to give a clear idea of the gradual increase of rewards. What do we find in nature ? If a paddy seed is sown, it will grow hundreds of paddy seeds in proportion to labour. That is why the Quran says : The *parable* of those who spend their property in the way of Allah is as the parable of a grain growing seven ears with a hundred grains in every ear ; and Allah multiplies for whom He pleases—2:261Q. Whoso brings a good deed, he shall have ten like it—6:161Q. This is the least reward of a good deed. Regarding sin, the Quran says : Whoso brings an evil deed, he shall be recompensed only with the like of it. This is the maximum punishment of an evil act. This takes place by divine mercy. It has been emphasised in another verse : Whoso does an evil, it shall not be recompensed with aught but the like of it—40:40Q. In this connection, it should be borne in mind that whatever misfortunes or calamities befall on us, it is on account of what our hands have wrought. The Quran says : And whatever misfortune befalls on you, it is from yourself—4:79Q. It is, however, seen sometimes that a virtuous man is punished more than a sinner in this world. This is because the virtuous man is purged of his evils by the fire of

calamities of this world, while the sinner will be purified by the fire of Hell in the next world.

(g) **Is bad intention** (*waswasah*) **sin ?** The Holy Quran says : And if you disclose what is in yourselves or keep it concealed, Allah will take account of you thereabout. Then He will forgive whom He pleases and punish whom He pleases—2:284Q. This shows that there will be accounting of our deeds and even of intentions on the Resurrection Day. This has been explained by tradition No. 33:5 which runs thus : Verily Allah pardoned my followers for what their breasts prompt towards evils so long as they do not do it or utter. From these, it is learnt that there will be accounting of deeds and intentions but there will be no punishment for mere intentions untranslated into actions or gestures. This view has been made more clear in the following verse : Allah will not punish you for what is vain in your oaths, but He will punish you for what your breasts have earned—2:225Q. This verse speaks of intentional oaths. Unintentional oath is even forgiven, though it is uttered in words. Even action done through mistake brings no sin, while action with intention brings sin. The Quran says : There is no blame on you concerning that in which you made a mistake but (concerning) that which your hearts intended—33:5Q. Thus action with intention or intention with action brings sin, while action through mistake or ignorance, or intention without action brings no sin.

(h) **Waswasah and Ilham.** Waswasah are the evil thoughts that arise in mind, and Ilham is opposed to waswasah meaning passing idea of good thoughts or inspiration. Evil thoughts are of two kinds voluntray and involuntary. Involuntary evil thoughts are again of two kinds-temporary (هاجس) and lasting (خاطر). These ideas suddenly arise in mind without intention. No sin is attached to these ideas. The Quran says : Those who keep aloof from the great sins and the indecencies except the passing ideas, surely your Lord is liberal in forgiving—53:32Q. Voluntary evil thought is that which arises is mind, lasts long and always vibrates the mind to commit sin. It is also pardoned so long as it is not expressed in overt action. If one can restrain oneself from this thought, he gets reward. There is another kind of voluntary evil thought which gives pleasure

and incites to do immoral act without fear of allah. This is sinful. (Mazhare Hoq).

(I) **Record of deeds.** Every action and voluntary intention of a man are recorded by two angels called *Keraman Katebin* (honourable scribes). The Quran says : And certainly there are keepers over you, honuorable scribes, they know what you do—82:10—12Q. And every thing small and great is written down—54:53Q. And he who does an atom's weight of good shall see it, and he who does an atom's weight of evil shall see it—99:7Q. This record of deeds will be handed over to the owners on the Resurrection Day. They will find to their surprise that nothing small or great was left unrecorded. The Quran says : And the book shall he placed, then you will see the guilty fearing from what is in it, and they will say : Ah ! woe to us ! what a book is this ! it does not omit anything small and great but numbers them all—18:46Q. A student of modern times may ask—how can this take place ? The answer to him is—how can a man preserve dancings, songs and sounds of a man in gramophone records ? If man can do it, is it impossible for his Creator to preserve the deeds of men even without records ? How can a wireless machine transmit its news ? Ether and air preserve words and transmit them from one station to another. Even without angles, Allah can preserve deeds in the machine of soul, because it takes impressions of deeds and intentions. Hear what the Quran says : Nay, rust has fallen on their hearts—83:14Q. The Holy Prophet said also that black spots and white spots fall on heart —88:100. As soon as a sin is committed, a black imprcssion falls on the pure soul. If it is not removed, it remains and thus hundreds of black impressions make the whole region of heart black. It is the duty of every man to remove these black impressions by washing them with the waters of tears and repentances.

(j) **Great and minor sins.** Any breach of the fundamental duties of which the performance is Farz (compulsory) and Wajeb (obligatory) is called a great sin. Any breach of other minor duties is called a minor sin. Breach of any duty which the Holy Prophet used to do constantly without any break is a great sin. Constant repetition of a minor sin makes it a major one. The greatest

crimes in the secular law are rebellion and murder. Similarly the greatest sin in the eye of God is disloyalty to God and murder without sufficient cause. The Quran says: Surely Allah does not forgive that anything should be associated with Him and He forgives what is besides that to whomsoever He pleases; and whoever associates anything with Allah, he devises indeed a great sin—4:48Q. The Quran explains this setting up of a partner with Allah as forging lies against Allah and to disbelieving in His communications as in the Quran and the previous revealed books—10:17Q. Imputations of falsehood consists also of setting up a son or wife with God or of disbelieving the hereafter—1:16. In case of disbelief in all these things and in the prophethoods of Muhammad, Jesus and others, all the good deeds of such a man will be brought to nought—18:103Q, just as the good actions of a rebel are brought to nought owing to his disloyalty to the Crown.

The following have been enumerated by the jurists to be the great sins :— (1) To set up a partner with Allah ; (2) to give up compulsory prayers ; (3) to give up payment of Zakat on the part of one on whom Zakat is due ; (4) to give up fasting of Ramadhan ; (5) to give up pilgrimage on the part of one on whom pilgrimage is due ; (6) not to obey parents, especially in their old age and poverty—7:23Q ; (7) to commit fornication ; (8) to kill a man unjustly ; (9) to drink wine—5:90Q. (10) to indulge in games of chance—5:90Q ; (11) indecencies open and secret—7:33Q ; (12) rebellion without just cause—7:33Q ; (13) misappropriating the property of an orphan unjustly—17:34Q ; (14) to play deceit in weight and measure—17:35Q (15) to take boast—17:37Q ; (16) to speak falsehood ; (17) to depose falsely and to take false oath ; 17. to commit theft and dacoity (18) to play or learn sorcery ; (19) to marry a relative within the prohibited degrees ; (20) to have friendship with the unbelievers to the detriment of Islam ; (21) to take property of another by oppression ; (22) to take and give interest and usury ; (23) to eat meat of dead animals and swine ; (24) to practise sooth saying ; (25) to slander the chastity of a male or a female ; (26) to break off the blood-tie ; (27) to break up promise ; (28) to flee away from holy war ; (29) to fight against fellow Muslims unjustly ; (30) to

create forgeries on Prophet's words ; (31) to speak ill of the Prophet ; (32) to speak ill of the Prophet's companions ; (33) to suppress facts ; (34) to take bribe ; (35) to create dissension between two men ; (36) to bear malice ; (37) to spend extravagantly or to be miserly ; (38) spying ; (39) to create disturbance in the land ; (40) to make innovation in religious affairs ; (41) to repeat commission of minor sins , (42) to be naked ; (43) to commit suicide ; (44) to remain impure where bath is Farz ; (45) to disbelieve Taqdir ; (56) to break treaty ; (47) to call men towards misguidance ; (48) all plays except three ; (49) to address a Muslim "Kafir" ; (50) to do injustice in a decision ; (51) to do injustice between wives ; (52) to cohabit with a menstruating woman ; (53) to cohabit with an animal.*

—(:)—

1. **Abdullah-b-Mas'ud** reported that a man asked : O Ms. of Allah ! what sin is greatest near Allah ? He replied : Your calling up a partner for Allah while He created you. He asked : What is next ? He said : Your killing of your child for fear of his taking food with you. He asked : What is next ? He replied : Your committing adultery with the

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَيُّ الذَّنْبِ اَكْبَرُ عِنْدَ اللّٰهِ قَالَ اَنْ تَدْعُوَ لِلّٰهِ نِدًّا وَّهُوَ خَلَقَكَ قَالَ ثُمَّ اَيٌّ قَالَ اَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ اَنْ يَطْعَمَ مَعَكَ قَالَ ثُمَّ اَيٌّ قَالَ اَنْ

*References of sins. Quran :—2:81, 225, 284 ; 4:31, 79 ; 6:124, 161, 115 ; 7:33, 160 ; 9:36 ; 10:17, 43 ; 10:103 ; 13:42 (soul) ; 16:61 ; 29:6 ; 30:41 (corruption) ; 33:5 ; 40:40 ; 42:30, 37 ; 42:40 ; 43:36, 76 ; 4 :15 (soul) ; 43:32. Hadis :— All sins forgiven except polytheism and intentional murder—25:47 ; 26:16, 27 ; polytheism and disobedience to parent—26:83 ; 29:49 ; no sin on minor, insane and sleeping man —27:147 ; no man is free from sin—29:403w, 33:99, 105 ; wine mother of sins—29:404w ; love of world root of sins—29:409w; sinners let off for a time—33:464w ; good acts expiation of sins—34:1, 436w, 135 ; 35:3 ; 62w, simile of washing sins—34:213 ; minor sins—38:105, sin—26:16, 27 ; sins and virtues increase—38:34, 63, 112, 138, 169.

wife of your neighbour. Then the Almighty Allah revealed by way of corroborating them : And those who do not call another god with Allah and do not kill one whom Allah has made unlawful except for just cause and those who do not commit adultery-the verse. —*Agreed* 1566

تَزْنِيَ حَلِيْلَةَ جَارِكَ فَاَنْزَلَ اللّٰهُ تَعَالٰى تَصْدِيْقَهَا وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ الْاٰيَةَ * (مُتَّفَقٌ عَلَيْهِ)

2. **Abdullah-b-Amr** reported that the Apostle of Allah said : The great sins are to associate a partner with Allah, to disobey parents, to kill a soul and to take false oath. *Bukhari narrated it. And in a narration of Anas :* False evidence in place of false oath. 1567 —*Agreed.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْكَبَائِرُ اَلْاِشْرَاكُ بِاللّٰهِ وَعُقُوْقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِيْنُ الْغَمُوْسُ رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةِ اَنَسٍ وَشَهَادَةُ الزُّوْرِ بَدَلَ الْيَمِيْنِ الْغَمُوْسِ * (مُتَّفَقٌ عَلَيْهِ)

3. **Abu Hurairah** reported that the Messenger of Allah said : Avoid seven harmful things. They asked : O Ms. of Allah ! what are those ? He replied : Setting up a partner with Allah, sorcery, killing a soul whom Allah has made unlawful except for just cause, devouring usury, devouring the properties of an orphan, keeping behind on the day of fight and slandering chaste believing heedless women. —*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِجْتَنِبُوا السَّبْعَ الْمُوْبِقَاتِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا هُنَّ قَالَ اَلشِّرْكُ بِاللّٰهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ اَلَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَاَكْلُ الرِّبٰوا وَاَكْلُ مَالِ الْيَتِيْمِ وَالتَّوَلِّيْ يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ * (مُتَّفَقٌ عَلَيْهِ)

1566. The remaining portion of the verse is : And whoso does that will meet with great sin. There will be double punishment for him on the Resurrection Day and he will remain therein debased—25:68Q. The Arabs used to kill their female children for fear of poverty. The Quran abolished this brutal custom by saying : And don't kill your children out of fear of poverty (6:152Q).

1567. The Quran refers to this ; And those who bear witness to what is false—25:72Q.

4. **Nawas-b-Sam'an** reported: I asked the Apostle of Allah about virtue and vice. He said: Virtue is good conduct [1568] and vice is what raises doubt in your mind and what you do not like that people may pry into it.

—*Muslim.*

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ قَالَ سَأَلْتُ رَسُوْلَ اللّٰهِ صلعم عَنِ الْبِرِّ وَ الْإِثْمِ فَقَالَ الْبِرُّ حُسْنُ الْخُلُقِ وَ الْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَ كَرِهْتَ اَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ * (مُسْلِمٌ)

5. **Abu Hurairah** reported that the Messenger of Allah said: Verily Allah pardoned my followers for what their breasts prompt towards evils so long as they do not do it or utter. [1569]

—*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اللّٰهَ تَجَاوَزَ عَنْ اُمَّتِيْ مَاوَسْوَسَتْ بِهٖ صُدُوْرُهَا مَالَمْ تَعْمَلْ بِهٖ اَوْ تَتَكَلَّمْ * (مُتَّفَقٌ عَلَيْهِ)

6. **Same** reported that the Apostle of Allah said: The devil shall come to someone of you and say: Who has created this? Who has created this? Till he will ask: Who has created your Lord? When it will reach him, let him seek refuge to Allah and let him resist therefrom.

—*Agreed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَاْتِى الشَّيْطَانُ اَحَدَكُمْ فَيَقُوْلُ مَنْ خَلَقَ هٰذَا حَتّٰى يَقُوْلَ مَنْ خَلَقَ رَبَّكَ فَاِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللّٰهِ وَلْيَنْتَهِ * (مُتَّفَقٌ عَلَيْهِ)

Ibn Mas'ud reported that the Apostle of Allah said: There is none among you but was entrusted with an intimate friend from Jinn and with an intimate friend from

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا مِنْكُمْ مِنْ اَحَدٍ اِلَّا وَقَدْ وُكِّلَ

1568. Good conduct is the sum total of all virtues dictated by Islam. See note 316 for full discussion. The great sign of virtue and vice is that in case of the former, the doer and the people are pleased with it; and in the case of the latter, they are displeased with it. In the case of the former, there is no tendency of keeping it secret, while there is such tendency in the latter.

1569. This hadis indicates that promptings of evils unless expresed in overt acts or utterances are pardoned. This seems to be contrary to the Quranic vere: And if you disclose what is in yourselves or keep it secret, Allah will take account of you thereabout. Then He will forgive whom He pleases and He will chastise whom He pleases (2:284Q). The hadis mentions about pardon only and not accounting. Unless there are accounts, there can not be pardon. Hence the Quranic verse is not inconsistent with the hadis.

angels. They asked: And you too, O Ms. of Allah ? He said: And I too, but Allah helped me to prevail over him [1570] and so he submitted and he does not enjoin me but with good.

—*Muslim.*

بِهِ قَرِينُهُ مِنَ الْجِنِّ وَ قَرِينُهُ مِنَ الْمَلٰئِكَةِ
قَالُوا وَ اِيَّاكَ يَا رَسُولَ اللّٰهِ قَالَ وَ اِيَّايَ
وَ لٰكِنَّ اللّٰهَ اَعَانَنِي عَلَيْهِ فَاَسْلَمَ فَلَا يَاْمُرُنِي
اِلَّا بِخَيْرٍ * (مُسْلِمٌ)

8. **Anas** reported that the Apostle of Allah said: Verily the devil runs the running of blood in a man. —*Agreed.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم
اِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْاِنْسَانِ مَجْرَى
الدَّمِ * (مُتَّفَقٌ عَلَيْهِ)

9. **Abu Hurairah** reported that the Apostle of Allah said: There is no human child who, when born, is not touched by the devil and then he begins to cry owing to the touch of the devil, except Mary and her son. —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ
صلعم مَا مِنْ بَنِي اٰدَمَ مَوْلُودٍ اِلَّا يَمَسُّهُ
الشَّيْطَانُ حِيْنَ يُوْلَدُ فَيَسْتَهِلُّ صَارِخًا مِنْ
مَسِّ الشَّيْطَانِ اِلَّا ابْنَ مَرْيَمَ وَ اُمَّهُ *
(مُتَّفَقٌ عَلَيْهِ)

10. **Same** reported that the Messenger of Allah said: The cry of the just born child when it falls down is an incitement from the devil. —*Agreed*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ
صلعم صِيَاحُ الْمَوْلُوْدِ حِيْنَ يَقَعُ نَزْغَةٌ مِنَ
الشَّيْطَانِ * (مُتَّفَقٌ عَلَيْهِ)

11. **Jaber** reported that the Messenger of Allah said: Verily the devil places his throne over water. Then he sends his followers to spread dissension among men. The meanest of them in position to him is one who is greatest among them in spreading dissension. One of them comes and says: I have done such and

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم
اِنَّ اِبْلِيْسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ
سَرَايَاهُ يَفْتِنُوْنَ النَّاسَ فَاَدْنَاهُمْ مِنْهُ مَنْزِلَةً
اَعْظَمُهُمْ فِتْنَةً يَجِيْءُ اَحَدُهُمْ فَيَقُوْلُ فَعَلْتُ

1570. Here jinn means the devil. The devil comes from the class of jinn. The Quran says: And he was of Jinn (18:50). There are thus two agencies in a man, an agency of good and an agency of bad.

such. He says: You have done nothing. Then another of them comes and says: I have not left him till I created separation between him and his wife. Then he takes him near and says: How good you are! (A'mash said: I consider that he said: Let him stick to it).

—*Muslim.*

كَذَا وَ كَذَا فَيَقُولُ مَا صَنَعْتَ شَيْئًا ثُمَّ يَجِيءُ
اَحَدُهُمْ فَيَقُولُ مَا تَرَكْتُهُ حَتّٰى فَرَّقْتُ بَيْنَهُ
وَ بَيْنَ امْرَأَتِهِ فَيُدْنِيهِ مِنْهُ وَ يَقُولُ نِعْمَ
اَنْتَ قَالَ الْاَعْمَشُ اَرَاهُ قَالَ فَلْيَلْتَزِمْهُ *
(مُسْلِمٌ)

12. **Same** reported that the Apostle of Allah said: Verily the devil has become disappointed of being worshipped by those who say prayer in the peninsula of Arabia, but he is in the midst of inciting dissension among them. [1571]

—*Muslim*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِنَّ
الشَّيْطَانَ قَدْ اَيِسَ مِنْ اَنْ يُعْبَدَهُ الْمُصَلُّونَ
فِي جَزِيرَةِ الْعَرَبِ وَلٰكِنْ فِي التَّحْرِيشِ
بَيْنَهُمْ *
(مُسْلِمٌ)

13. **Ibn Abbas** reported that a man came to the Prophet and said: Verily I find a thing new in my mind. That I should be a burning coal is better to me than that I should speak it out. He said: All praise is due to Allah who turned his affair to evil promptings.

—*Abu Daud*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم
جَاءَهُ رَجُلٌ فَقَالَ اِنِّي اُحَدِّثُ نَفْسِي
بِالشَّيْءِ لَاَنْ اَكُونَ حُمَمَةً اَحَبُّ اِلَيَّ مِنْ
اَنْ اَتَكَلَّمَ بِهِ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِي رَدَّ
اَمْرَهُ اِلَى الْوَسْوَسَةِ *
(اَبُوْدَاوُدَ)

1571. This is a prophecy that there shall be pure monotheism and absence of idol worship in the whole peninsula of Arabia up to the Resurrection Day. This has been literally fulfilled up to the present Day. There is not a single idol or its worship in the whole of Arabia. Had the Prophet not been a Prophet of Allah, his prophecy would have borne th e stamp of falsehood. There will be dissension and partisanship in Arabia either for political power or for any other object. This is also seen at present in Arabia.

14. **Ibn Mas'ud** reported that the Apostle of Allah said : Verily there is a prompting of the devil in the son of Adam and a prompting of the angel. As for the prompting of the devil, it is to return to vice and falsify truth, and as for the prompting of the angel, it is to return to good and corroborate with justice. So whoso perceives that, let him know that it is from Allah and let him praise Allah ; and whoso perceives the contray, let him seek refuge to Allah from the devil. Afterwards he read : Verily the devil threatens you with poverty and enjoins you to be niggardly.[1572] —*Tirmize (Rare.)*

15. **Anas** reported that the Messenger of Allah said : People will not cease asking till they will ask : He is Allah who created everything, but who had created the Almighty and Glorious Allah ? *Bukhari narrated it, but it is reported by Muslim :* He said that the Almighty and Glorious Allah said : Verily your people will continue to ask : "What is this ? What is this ?" till they will say : This is Allah who created creation. But who created the Almighty and Glorious Allah ?

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ اٰدَمَ وَ لِلْمَلَكِ لَمَّةً فَاَمَّا لَمَّةُ الشَّيْطَانِ فَاِيْعَادٌ بِالشَّرِّ وَ تَكْذِيْبٌ بِالْحَقِّ وَ اَمَّا لَمَّةُ الْمَلَكِ فَاِيْعَادٌ بِالْخَيْرِ وَ تَصْدِيْقٌ بِالْحَقِّ فَمَنْ وَجَدَ ذٰلِكَ فَلْيَعْلَمْ اَنَّهُ مِنَ اللّٰهِ فَلْيَحْمَدِ اللّٰهَ وَ مَنْ وَجَدَ الْاُخْرٰى فَلْيَتَعَوَّذْ بِاللّٰهِ مِنَ الشَّيْطَانِ ثُمَّ قَرَاَ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَ يَاْمُرُكُمْ بِالْفَحْشَاءِ *

اَلتِّرْمِذِيُّ (غَرِيْبٌ)

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَزَالُ النَّاسُ يَتَسَاءَلُوْنَ حَتّٰى يَقُوْلُوْا هٰذَا اللّٰهُ خَلَقَ كُلَّ شَيْءٍ فَمَنْ خَلَقَ اللّٰهَ عَزَّ وَ جَلَّ رَوَاهُ الْبُخَارِيُّ وَ لِمُسْلِمٍ قَالَ قَالَ اللّٰهُ عَزَّ وَ جَلَّ اِنَّ اُمَّتَكَ لَا يَزَالُوْنَ يَقُوْلُوْنَ مَا كَذَا مَا كَذَا حَتّٰى يَقُوْلُوْا هٰذَا اللّٰهُ خَلَقَ الْخَلْقَ فَمَنْ خَلَقَ اللّٰهَ عَزَّ وَ جَلَّ *

1572. This is the verse 2:268Q.

16. **Osman-b-Abil-A's** reported: I asked: O Ms. of Allah! verily the devil revolves between me and my prayer and my Quran-reading throwing doubt in me. Then the Ms. of Allah said: That is the devil called Khenjab; so when you feel it, seek refuge to Allah from him and spit thrice to your left side. Accordingly I did it and so Allah removed him from me [1573] —*Muslim.*

عَنْ عُثْمَانَ بْنِ اَبِى الْعَاصِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِي وَ بَيْنَ صَلَاتِي وَ بَيْنَ قِرَاءَتِي يَلْبِسُهَا عَلَيَّ فَقَالَ رَسُوْلُ اللّٰهِ صلعم ذَاكَ شَيْطَانٌ يُقَالُ لَهُ خِنْزَبٌ فَاِذَا اَحْسَسْتَهُ فَتَعَوَّذْ بِاللّٰهِ مِنْهُ وَ اتْفُلْ عَلٰى يَسَارِكَ ثَلٰثًا فَفَعَلْتُ ذٰلِكَ فَاَذْهَبَهُ اللّٰهُ عَنِّي * (مُسْلِمٌ)

17. **Ibn Mas'ud** reported that the Messenger of Allah said: No man is killed unjustly but there is a share of his murder upon the first son of Adam, because he was the first who introduced murder. [1574] —*Agreed.*

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تُقْتَلُ نَفْسٌ ظُلْمًا اِلَّا كَانَ عَلَى ابْنِ اٰدَمَ (ص) الْاَوَّلِ كِفْلٌ مِّنْ دَمِهَا لِاَنَّهُ اَوَّلُ مَنْ سَنَّ الْقَتْلَ * (مُتَّفَقٌ عَلَيْهِ)

18. **Abdullah-b-Amr** reported that the Messenger of Allah said: One tyrannical, one disobedient to parents and one addicted to drinking shall not enter Paradise. —*Nisai, Darimi.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَدْخُلُ الْجَنَّةَ مَنَّانٌ وَلَا عَاقٌّ وَلَا مُدْمِنُ خَمْرٍ * (اَلنَّسَائِيُّ وَالدَّارِمِيُّ)

19. **Same** reported: I heard the Messenger of Allah say: Trials will be impressed upon hearts like every stick of a mat. Whichever heart will drink it, one black impression will fall upon it; and whichever heart will reject it,

عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوْبِ كَالْحَصِيْرِ عُوْدًا عُوْدًا فَاَىُّ قَلْبٍ اُشْرِبَهَا نُكِتَتْ فِيْهِ نُكْتَةٌ سَوْدَاءُ فَاَىُّ قَلْبٍ اَنْكَرَهَا نُكِتَتْ

1573. This shows that in the midst of prayer, it is allowed to seek refuge to Allah and to spit Thrice for the purpose of avoiding the devil. Some learned men do not support this on the ground that spitting can not be done in the midst of prayer.

1574. The first man who committed murder unjustly was Qabil (Cain), son of Adam. Qabil quarelled with his brother Habil (Abel) relating to certain thing and as a result the murder took place. The Quran has got reference to this incident in the verses 5:27-32Q.

فِيهِ نُكْتَةٌ بَيْضَاءُ حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ

أَبْيَضَ مِثْلِ الصَّفَا فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ

السَّمٰوٰتُ وَالْأَرْضُ وَالْآخَرُ أَسْوَدُ مُرْبَادًّا

كَالْكُوزِ مُجَخِّيًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ

مُنْكَرًا إِلَّا مَا أُشْرِبَ مِنْ هَوَاهُ * (مسلم)

one white impression will fall upon it till it will make two hearts, white like a marble stone. Then no trial will be able to injure it as long as the heavens and earth will continue.[1575] And another (heart) is black, dark coloured like a black pitcher. It will neither know any good, nor deny bad except what it drinks from its passion. —*Muslim.*

عَنْ صَفْوَانَ ابْنِ عَسَّالٍ قَالَ قَالَ يَهُودِيُّ لِصَاحِبِهِ اذْهَبْ بِنَا إِلَى هٰذَا النَّبِيِّ فَقَالَ لَهُ صَاحِبُهُ لَا تَقُلْ نَبِيٌّ إِنَّهُ لَوْ سَمِعَكَ كَانَ لَهُ أَرْبَعُ أَعْيُنٍ فَأَتَيَا رَسُولَ اللّٰهِ صلعم فَسَأَلَاهُ عَنْ تِسْعِ آيَاتٍ بَيِّنَاتٍ فَقَالَ رَسُولُ اللّٰهِ صلعم لَا تُشْرِكُوا بِاللّٰهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللّٰهُ إِلَّا بِالْحَقِّ وَلَا تَمْشُوا بِبَرِيءٍ إِلَى ذِي سُلْطَانٍ لِيَقْتُلَهُ وَلَا تَسْحَرُوا وَلَا تَأْكُلُوا الرِّبٰوا وَلَا تَقْذِفُوا مُحْصَنَةً وَلَا تُوَلُّوا الْفِرَارَ يَوْمَ الزَّحْفِ وَعَلَيْكُمْ خَاصَّةً يَا الْيَهُودَ

20. **Safwan-b-Assal** reported that a Jew said to his companion : Take us to this Prophet. His companion said to him, Don't say 'Prophet'. If he hears you, he will have four eyes for him. Then they both came to the Holy Prophet and asked him about nine clear verses. The Ms. of Allah replied : Set up nothing with Allah, nor steal, nor commit adultery, nor kill a soul which Allah has prohibited except for just cause, nor take an innocent man to a man of power that he may put him to death, nor practise sorcery, nor devour interest, nor caste blasphemy on a chaste woman, nor turn back for flight in a day of fight, and you, the Jews, have got a special thing not to exceed the limit on Sabath Day. Then they kissed his hands and

1575. If a man commits on sin, a black spot falls in his heart, and if he does a virtuous deed, a white spot falls in it like a white stone. Nothing can affect the white stone, while the dark spot will grow and grow till it will cover the whole heart. Compare it with 88:100.

feet and said : We bear witness that you are a Prophet. He said : What then prevents you from following me ? They said : Verily David prayed to his Lord that a prophet might continue among his descendants, and we fear that lest we follow you, the Jews may kill us. 1576

—*Tirmizi, Abu Daud, Nisai.*

21. **Abu Sayeed al-Khodri** reported that the Apostle of Allah came out for I'd-ul-Azha or I'd-ul-Fitr towards the praying place and passed by some women. He said : O assembly of women, give alms, and verily I see majority of you as the inmates of the fire. They asked : OMs. of Allah, for what ? He said. You often take to curse and are ungrateful to companions. What I see from one of you about defect of wisdom and religion in comparison with the wisdom of a wise man is a proof. They asked : And what is the defect in our religion and intelligence, O Ms. of A'lah ? He said : Is not the attestation of a woman like half of the attestation of a man ?

إن لا تعتدوا في السبت فقبلا يديه ورجليه
وقالا نشهد أنك نبي قال فما يمنعكم
أن تتبعوني قالا إن داود عليه السلام
دعا ربه أن لا يزال من ذريته نبي وإنا
نخاف إن تبعناك أن تقتلنا اليهود *
(الترمذي وابو داود والنسائي)

عن ابي سعيد الخدري قال خرج
رسول الله صلعم في اضحى او فطر
الى المصلى فمر على النساء فقال يا
معشر النساء تصدقن فإني رأيتكن اكثر اهل
النار فقلن وبم يا رسول الله قال تكثرن
اللعن وتكفرن العشير ما رأيت من
ناقصات عقل ودين اذهب للب الرجل
الحازم من إحداكن قلن وما نقصان
ديننا وعقلنا يا رسول الله قال اليس
شهادة المرأة مثل نصف شهادة الرجل

176. The Holy Prophet was an illiterate man. He did not therefore read the previous books of religion, still he dictated instructions which were found in the Bible and Torah. This shows that he was a Prophet with knowledge of everything from God. The descriptions of the Prophet were inscribed in the Bible and as soon as the Jews saw those in the Prophet they believed him to be a Prophet as foretold by Moses and Jesus.

one white impression will fall upon it till it will make two hearts, white like a marble stone. Then no trial will be able to injure it as long as the heavens and earth will continue. [1575] And another (heart) is black, dark coloured like a black pitcher. It will neither know any good, nor deny bad except what it drinks from its passion. —*Muslim.*

فِيهِ نُكْتَةٌ بَيْضَاءُ حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ
أَبْيَضَ مِثْلَ الصَّفَا فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ
السَّمٰوٰتُ وَالْأَرْضُ وَالْآخَرُ أَسْوَدُ مُرْبَادًّا
كَالْكُوزِ مُجَخِّيًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ
مُنْكَرًا إِلَّا مَا أُشْرِبَ مِنْ هَوَاهُ ❊ (مسلم)

21. **Safwan-b-Assal** reported that a Jew said to his companion: Take us to this Prophet. His companion said to him, Don't say 'Prophet'. If he hears you, he will have four eyes for him. Then they both came to the Holy Prophet and asked him about nine clear verses. The Ms. of Allah replied: Set up nothing with Allah, nor steal, nor commit adultery, nor kill a soul which Allah has prohibited except for just cause, nor take an innocent man to a man of power that he may put him to death, nor practise sorcery, nor devour interest, nor caste blasphemy on a chaste woman, nor turn back for flight in a day of fight, and you, the Jews, have got a special thing not to exceed the limit on Sabath Day. Then they kissed his hands and

عَنْ صَفْوَانَ ابْنِ عَسَّالٍ قَالَ قَالَ
يَهُودِيُّ لِصَاحِبِهِ اذْهَبْ بِنَا إِلَى هٰذَا
النَّبِيِّ فَقَالَ لَهُ صَاحِبُهُ لَا تَقُلْ نَبِيٌّ إِنَّهُ لَوْ
سَمِعَكَ كَانَ لَهُ أَرْبَعُ أَعْيُنٍ فَأَتَيَا رَسُولَ
اللّٰهِ صلعم فَسَأَلَاهُ عَنْ تِسْعِ آيَاتٍ بَيِّنَاتٍ
فَقَالَ رَسُولُ اللّٰهِ صلعم لَا تُشْرِكُوا بِاللّٰهِ شَيْئًا
وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا النَّفْسَ
الَّتِي حَرَّمَ اللّٰهُ إِلَّا بِالْحَقِّ وَلَا تَمْشُوا بِبَرِيءٍ
إِلَى ذِي سُلْطَانٍ لِيَقْتُلَهُ وَلَا تَسْحَرُوا وَلَا
تَأْكُلُوا الرِّبَوا وَلَا تَقْذِفُوا مُحْصَنَةً وَلَا تُوَلُّوا
الْفِرَارَ يَوْمَ الزَّحْفِ وَعَلَيْكُمْ خَاصَّةً يَا الْيَهُودَ

1575. If a man commits on sin, a black spot falls in his heart, and if he does a virtuous deed, a white spot falls in it like a white stone. Nothing can affect the white stone, while the dark spot will grow and grow till it will cover the whole heart. Compare it with 88:100.

feet and said : We bear witness that you are a Prophet. He said : What then prevents you from following me ? They said : Verily David prayed to his Lord that a prophet might continue among his descendants, and we fear that lest we follow you, the Jews may kill us. 1576

—*Tirmizi, Abu Daud, Nisai.*

21. **Abu Sayeed al-Khodri** reported that the Apostle of Allah came out for I'd-ul-Azha or I'd-ul-Fitr towards the praying place and passed by some women. He said : O assembly of women, give alms, and verily I see majority of you as the inmates of the fire. They asked : OMs. of Allah, for what ? He said. You often take to curse and are ungrateful to companions. What I see from one of you about defect of wisdom and religion in comparison with the wisdom of a wise man is a proof. They asked : And what is the defect in our religion and intelligence, O Ms. of A'lah ? He said : Is not the attestation of a woman like half of the attestation of a man ?

أن لا تعتدوا في السبت فقبلا يديه ورجليه
وقالا نشهد انك نبي قال فما يمنعكم
أن تتبعوني قالا إن داود عليه السلام
دعا ربه أن لا يزال من ذريته نبي وإنا
نخاف إن تبعناك أن تقتلنا اليهود *
(الترمذي وابو داود والنسائي)

عن ابي سعيد الخدري قال خرج
رسول الله صلعم في اضحى او فطر
الى المصلى فمر على النساء فقال يا
معشر النساء تصدقن اريتكن اكثر اهل
النار فقلن وبم يا رسول الله قال تكثرن
اللعن وتكفرن العشير ما رايت من
ناقصات عقل ودين اذهب للب الرجل
الحازم من احداكن قلن وما نقصان
ديننا وعقلنا يا رسول الله قال اليس
شهادة المرأة مثل نصف شهادة الرجل

176. The Holy Prophet was an illiterate man. He did not therefore read the previous books of religion, still he dictated instructions which were found in the Bible and Torah. This shows that he was a Prophet with knowledge of everything from God. The descriptions of the Prophet were inscribed in the Bible and as soon as the Jews saw those in the Prophet they believed him to be a Prophet as foretold by Moses and Jesus.

قُلْنَ بَلٰى قَالَ فَذٰلِكَ مِنْ نُقْصَانِ عَقْلِهَا
قَالَ اَلَيْسَ اِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ
قُلْنَ بَلٰى قَالَ فَذٰلِكَ مِنْ نُقْصَانِ دِيْنِهَا *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ وَابِصَةَ بْنِ مَعْبَدٍ اَنَّ رَسُوْلَ اللّٰهِ
صلعم قَالَ يَا وَابِصَةُ جِئْتَ تَسْأَلُ عَنِ الْبِرِّ
وَالْاِثْمِ قُلْتُ نَعَمْ قَالَ فَجَمَعَ اَصَابِعَهُ فَضَرَبَ
بِهَا صَدْرَهُ وَقَالَ اسْتَفْتِ نَفْسَكَ اسْتَفْتِ
قَلْبَكَ ثَلٰثًا اَلْبِرُّ مَا اطْمَاَنَّتْ اِلَيْهِ النَّفْسُ
وَاطْمَاَنَّ اِلَيْهِ الْقَلْبُ وَالْاِثْمُ مَا حَاكَ فِي
النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ وَاِنْ اَفْتَاكَ
النَّاسُ * (اَحْمَدُ وَالدَّارِمِيُّ)

عَنْ مُعَاذٍ قَالَ اَوْصَانِيْ رَسُوْلُ اللّٰهِ
صلعم بِعَشْرِ كَلِمَاتٍ قَالَ لَا تُشْرِكْ بِاللّٰهِ شَيْئًا
وَاِنْ قُتِلْتَ وَحُرِّقْتَ وَلَا تَعُقَّنَّ وَالِدَيْكَ وَاِنْ
اَمَرَاكَ اَنْ تَخْرُجَ مِنْ اَهْلِكَ وَمَالِكَ
وَلَا تَتْرُكَنَّ صَلٰوةً مَكْتُوْبَةً مُتَعَمِّدًا فَاِنَّ

459w. **Wabesah-b-Ma'bad** reported that the Messenger of Allah said: O Wabesah! you have come to ask me about virtue and sin. 'Yes' said I. He said that he joined his fingers and then held them over his chest and said thrice: Ask decision to your soul, ask decision to your heart. Virtue is what the soul is pleased with, virtue is what the heart is pleased with, and sin is what kindles doubt in soul and indecision in chest though people give you decision.[1577]
—*Ahmad, Darimi.*

'Yes' they said. He said: And that is on account of her short intelligence. He said: Does she not, when she menstruates, desist from praying and fasting? 'Yes' said they. He said: That is on account of her defect in religion. —*Agreed.*

460w. **Mu'az** reported that the Apostle of Allah instructed me with ten counsels. He said: Setup nothing with Allah even though you are killed and burnt, nor be disobedient to your parents even though they direct you to go out from your family and property, nor give up the compulsory prayers wilfully, because he who

1577. The Holy Prophet's intention of placing his hand upon chest was: Ask decision to your heart. If anything pleases it, it is virtue; and if anything pricks, it is sin. It means that in doubtful things which have not been made clear in the Quran and Hadis about their being lawful or unlawful, the heart should not accept it. It is equivalent to sin. What has been however made clear, the dictation of conscience has got no voice therein.

gives up the obligatory prayers wilfully, the security of Allah becomes free from him, nor drink wine as it is the root of every indecent act; beware of sins as with sins the wrath of Allah becomes lawful; beware of flight from holy war even though the people might have perished, and when death 1578 overtakes men while you are among them, keep firm, and spend for your family out of your means, and lift not your stick of teaching good manners from them and create fear in them about Allah. —*Ahmad.*

مَنْ تَرَكَ صَلٰوةً مَكْتُوبَةً مُتَعَمِّدًا فَقَدْ بَرِئَتْ مِنْهُ ذِمَّةُ اللّٰهِ وَلَا تَشْرَبَنَّ خَمْرًا فَاِنَّهُ رَأْسُ كُلِّ فَاحِشَةٍ وَاِيَّاكَ وَالْمَعْصِيَةَ فَاِنَّ بِالْمَعْصِيَةِ حَلَّ سَخَطُ اللّٰهِ وَاِيَّاكَ وَالْفِرَارَ مِنَ الزَّحْفِ وَاِنْ هَلَكَ النَّاسُ وَاِذَا اَصَابَ النَّاسَ مَوْتٌ وَاَنْتَ فِيْهِمْ فَاثْبُتْ وَاَنْفِقْ عَلٰى عِيَالِكَ مِنْ طَوْلِكَ وَلَا تَرْفَعْ عَنْهُمْ عَصَاكَ اَدَبًا وَاَخِفْهُمْ فِى اللّٰهِ * (اَحْمَدُ)

gives up the obligatory prayers wilfully, the security of Allah becomes free from him, nor drink wine as it is the root of every indecent act; beware of sins as with sins the wrath of Allah becomes lawful; beware of flight from holy war even though the people might have perished, and when death 1578 overtakes men while you are among them, keep firm, and spend for your family out of your means, and lift not your stick of teaching good manners from them and create fear in them about Allah. —*Ahmad.*

461w. **Qasem-b-Muhammad** reported that a man asked him. He asked: Verily I commit mistakes in my prayer and that appears great to me. Then he told him: Go to your prayer, because that will never depart from you till you go away and you say: I have not completed my prayer.

—*Malek.*

عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ اَنَّ رَجُلًا سَاَلَهُ فَقَالَ اِنِّيْ اَهِمُّ فِيْ صَلَاتِيْ فَيُكْبَرُ ذٰلِكَ عَلَيَّ فَقَالَ لَهُ امْضِ فِيْ صَلَاتِكَ فَاِنَّهُ لَنْ يَذْهَبَ ذٰلِكَ عَنْكَ حَتّٰى تَنْصَرِفَ وَاَنْتَ تَقُوْلُ مَا اَتْمَمْتُ صَلَاتِيْ * (مَالِكٌ)

462. **Osman-b-Affan** reported that the Ms. of Allah said: Whoso has got a good or bad bed, Allah will disclose therefrom a sheet of cloth with which it will be recognised. —*Mishkat.*

عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ كَانَتْ لَهُ سَرِيْرَةٌ صَالِحَةٌ اَوْ سَيِّئَةٌ اَظْهَرَ اللّٰهُ مِنْهَا رِدَاءً يُعْرَفُ بِهِ * (مِشْكَاةٌ)

1578. Death means virulent infectious diseases such as cholera, small-pox, plague etc. Those among whom these diseases break out should not go out of the infected area, and men of outside area should not come in. See notes 690,172 and 219.

463w. **Ja'ber** reported from the Apostle of Allah who said: Whoso pleads an excuse to his brother and he does niether grant it, nor accept his excuse, there is upon him sin like that of the collecter of taxes.[1579]

—*Baihaqi.*

464w. **Oqbah-b-A'mer** reported from the Holy Prophet who said: When you see the Almighty and Glorious Allah bestowing favours on a servant from the world which he wants inspite of his many sins, that is only prolonging. Afterwards the Ms. of Allah recited: When they forgot what they were reminded with, We opened the doors of everything over them till when they were overjoyed on account of what they were given, We overtook them unawares and then they were disappointed.

—*Ahmad.*

465w. **Amr** reported that the Holy Prophet one day delivered sermon. He said in his sermon: Behold! verily this world is a temporary commodity out of which the pious and the impious eat. Behold! verily the hereafter is a truth in futurity wherein the All-powerful king will judge.

عَنْ جَابِرٍ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ مَنِ اعْتَذَرَ اِلٰى اَخِيْهِ فَلَمْ يَعْذِرْهُ اَوْ لَمْ يَقْبَلْ عُذْرَهُ كَانَ عَلَيْهِ مِثْلُ خَطِيْئَةِ صَاحِبِ مَكْسٍ * (اَلْبَيْهَقِيُّ)

عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ صلعم قَالَ اِذَا رَاَيْتَ اللّٰهَ عَزَّ وَجَلَّ يُعْطِى الْعَبْدَ مِنَ الدُّنْيَا عَلٰى مَعَاصِيْهِ مَا يُحِبُّ فَاِنَّمَا هُوَ اِسْتِدْرَاجٌ ثُمَّ تَلَا رَسُوْلُ اللّٰهِ صلعم فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْءٍ حَتّٰى اِذَا فَرِحُوْا بِمَا اُوْتُوْا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ * (اَحْمَدُ)

عَنْ عَمْرٍو اَنَّ النَّبِيَّ صلعم خَطَبَ يَوْمًا فَقَالَ فِيْ خُطْبَتِهٖ اَلَا اِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَّاْكُلُ مِنْهُ الْبَرُّ وَالْفَاجِرُ اَلَا وَاِنَّ الْاٰخِرَةَ اَجَلٌ صَادِقٌ يَّقْضِيْ فِيْهَا

1579. The sin of those collectors of Zakat who realise excess amount is like that of one who denies Zakat—8:101.

مَالِكٌ قَادِرٌ اَلَا وَ اِنَّ الْخَيْرَ كُلَّهُ بِحَذَافِيْرِهٖ
فِى الْجَنَّةِ اَلَا وَ اِنَّ الشَّرَّ كُلَّهُ بِحَذَافِيْرِهٖ
فِى النَّارِ اَلَا فَاعْلَمُوْا وَ اَنْتُمْ مِنَ اللّٰهِ عَلٰى
حَذَرٍ وَ اعْلَمُوْا اَنَّكُمْ مَعْرُوْضُوْنَ عَلٰى اَعْمَالِكُمْ
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهٗ وَ مَنْ
يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهٗ * (اَلشَّافِعِيُّ)

Behold! verily everything good with its paraphernalia will be in Paradise. Behold! verily every thing bad with its paraphernelia will be in the fire. Behold! know that you are upon caution from Allah and know that verily you will be presented according to your actions. So whoso does the weight of an atom of good shall see it, and whoso does the weight of an atom of bad shall see it—(99:7Q). —*Shafeyi.*

CHAPTER XXXIV

SECTON I

1580 Prayer

(a) **What is paryer ?** It is the outpourings of heart to the Great Maker. A sense of faith in a higher Power than oneself for help and guidance, fear of that Power, humility in the presence of the Power, hope for mercy and a feeling of repentance and regret for the omissions and commissions constitute prayer. Again, mind has the natural attribute of soaring higher and higher as it came from the Most High. It is not at all stationary. This aspiration of the human mind towards the Highest Ideal is done through prayers and supplications. Words emanating from the innermost recess of the heart possess potentialities of producing wonderful effect. They have not the wings of birds and yet they can fly, no ears (eyes) to see and yet they can see, no legs to walk upon and yet they can soar high to penetrate the divine veil. It is only through prayer that the veil between man and God can be uplifted. It can approach up to the Highest Mind and can converse with each other. This drawing

together of the two—their intercourse and conversation—is known in religion as prayer. True prayer directs the self towards one single goal and to tread one straight path. The final stage of prayer is immerging of self to the *Universal Self*, and will to the *Universal Will*. Such a man always says "Thy will be done". The Quran therefore teaches us to say : Verily my prayer, and my sacrifice, my life and my death are all for Allah, the Lord of the universe (6:163Q).

(b) **What is the necessity of Prayer ?** Man is man because of his soul. Minus soul, man is a beast. Beast is nourished by food, but soul is nourished by spiritual food. That is done through prayer. Hence man has got two-fold duties— to nourish the body with food and to nourish the soul with prayer. Unless it is done, man turns himself a beast. Prayer is not necessary because God requires it, but because man needs it for perfection. If no prayer is offered, the soul of man will suffer and not God just as the body suffers if no food is given to it. There results the death of body by starvation. Similar is the case with soul if spiritual food is denied to it. There is constant clash between flesh and soul in a man. If soul is not made strong, flesh will gain upper hand and lead the soul to destruction. On the other hand, if soul is made strong by prayer, it prevails over flesh and starts on its onward march of spiritual progress reaching ultimately to the "Blessed companionship." The Quran therefore gave the most important stress upon prayer by mentioning it 85 times. It says : O men, serve your Lord who created you 2:21Q. And seek assistance through patience and prayer, and surely it is a hard thing except for the believing ones—2:15Q. It (prayer) is a consolation to them—20:130Q. Secondly, prayer is necessary as man is weak and in constant need. When everything is baffled to cure a man, he naturally turns towards his Creator for succour and relief. This is the natural mode of mind. When he finds himself in his last breath either in the fathom of sea or in the mouth of a tiger, his mind naturally calls : O God ! help me. There is no escape but from uttering it. Even an atheist remembers God at that time. Prayer is therefore necessary because man is weak and God is powerful, because man is in constant need and God can remove it. The relation between man and God is thus maintained through prayer. Thirdly, prayer is necessary to drink deep in the fountain of divine morals.

Man can anoint himself with the divine attributes through prayer. Man's soul contains vast potentialities of development just like a tiny seed. This development can he attained through prayer. Our eye-sight, power of hearing and capacity for thinking are very much limited. We can increase the inner powers through prayers from the Great Source. Hence it has been rightly said: More things are wrought by prayer than this world dreams of.

Everything in the world prays. Mountains pray sitting, trees standing, quadrupeds bending and creeping animals prostrating. All the religions of the world recognise also the efficacy of prayer in some from or other. All the religious personalities of the world laid tremendous stress upon prayer. Muhammad, Jesus, Moses and Abraham (peace be on them) who guide the people of the globe with their teachings had to fall prostrate before the Almighty to wreck the mighty forces of evil when they were baffled in their attempts. They had their heart most sinere, and faith most forceful. Being imbued with divine love gained in fervent prayer, the early heroes of Islam dashed to pieces the mighty devilish forces of the empires of the Chosroes and the Cæsars within a marvellously short time and hoisted the banners of Tauhid in their palaces. Prayer is therefore the most important means of taking a man nearer to God and nearer to men. In other words, it teaches a man his duty towards God and his duty tawards His creation. Had there been no prayer, man would have thought himself absolutely independent and God would not have been a living force.

(c) **The Prophet gave a perfect form of Prayer.** There was the institution of prayer in all the religions. *Islam added new meaning to it.* The object of prayer in Islam is one Absolute God. There is nothing in nature which is fit to be worshipped. The entire universe is for the service of man, the lord of creation, and man is for service of the Creator. Hence the object of worship in Islam is the Great God. Prophets, saints and great men are only entitled to respect and not worship. This unique idea in prayer teaches us to concertrate our mind towards the Great Ideal. *Secondly, Islam introduced in prayer clock-like regularity.* How much it is ridiculous to think that food for physique is required many times a day while food

for soul is not necessary but once in a week—Sunday or Saturday. Islam supplies daily spiritual food to the soul and does not keep six days for business without remembrance of God. It is supplied not once but at least for five times, not arbitrarily but at fixed times. It is the daily routine work of the Muslims. In leasure or in business, in towns or in villages, in sea or in land, in peace or in war, a Muslim must surrender himself before his Maker at least five times a day. Even when busiest, he would still be able to disengage himself from all wordly occupations and fall in prostration and bowing before the Great Lord. Prayer is the ;rst duty of a Muslim when he gets up from bed and it is his last duty when he goes to bed. It is therefore a fact that the Muslims as a nation have a more vital faith in God than the followers of other religions. A Muslim is being tried daily by God in the busy occupations of daily life. The timings of the prayers are also most trying. They fall due just when a man is most busy. A Muslim thus shows that a moment with God is better than Solomon's kingdom. *Thirdly, it is the characteristic of Islamic prayer that it can be said anywhere under the canopy of sky.* Wherever the prayer time comes, a Muslim at once falls in bowing and prostration either in mosque, or in field, or in sea, or on the top of a house. He does not require a church or a temple to pray. He does not require a decorated house. All that he requires is a decorated mind imbued with divine love. *Fourthly, Islam introduced in prayer regularity method and uniformity. What is the necessity of outward forms?* There are two sides of prayer—external and internal. One is the body while another is the life of prayer. As life cannot live without a body, so prayer cannot live without external forms and movements. An idea cannot live without an institution, and a thought without an object of thought. Therefore the spirit of prayer cannot be activety maintained without external movements. To maintain the spirit of law and order is the object of every good government, yet it cannot be maintained without the huge machinery of regulated government and enactments. Similar is the necessity of external forms and certain enacted rules for keeping the spirit of prayer in intact. The indirect objects of prayer, namely, universal brotherhood, unity of the human race etc. cannot be achieved without outward forms and regularity prevailing uniformly

throughout the Muslim world. A praying man surrenders himself before the Great Master. As surrender to a king is not effective without bowing and prostration on the ground and standing with folded hands and looking down, surrender in prayer is not forceful if not expressed in bowing, standing and prostration. In giving out the expressions of humiliation and surrender, both mind and body should correspond. There is a mysterious relation between body and mind. A healthy body contains a healthy mind which contributes to the health of the soul. Health of body is acquired by the kind of external food it takes. Therefore there is distinction between lawful and unlawful food. Out of juice of fruits, health is created. Similarly health of soul is maintained out of the spirit of awe and reverence arising out of the external movements in prayer. Therefore external movements are necessary for the inner development of self. Islam is unique therefore in introducing method and uniformity in prayer. All these things combined together with what follows about direct and indirect objects of prayer prove conclusively that the Prophet gave a finishing touch to the true form of prayer as to all other attributes of man.

(d) **Objects of prayer in Islam.** There are direct and indirect objects of Islamic prayer. Hence it has been mainly divided into two parts, private and public, single and congregational. Both the parts combined teache us how best to serve Allah and His creation. There in the service of God and service of humanity in general lies the salvation of mankind.

(i) Direct objects of Prayer.

(1) **To remember God and to seek touch with Him.** The Holy Quran says : Surely I am Allah, there is no god but I, therefore serve Me, and keep up prayer for My remembrance—20:14Q. This remembrance of God is said to be the greatest object of prayer. The Quran says : And certainly the remembrance of Allah is the greatest—29:45Q. Make prostration and draw nigh to Allah—96:19Q. Glorify the name of your Lord morning and evening—76:25Q. Thus the Quran and Hadis (34:105) declare that to glorify and to remember Allah is the greatest object of prayer. To explain it more clearly it is seen that in this world there is nothing so great as man, there is,

nothing in man so great as soul and there is nothing in soul so great as the remembrance of God. In this sense the remembrance of Allah is the greatest. *Now what does the remembrance of Allah signify ?* It is to remember His mighty power, His grace and bounty, His mercy and forgiveness, His rewards and gifts and the weakness of man. Such remembrance for at least five times a day cannot allow a sinful mind to remain in sin but fills it up on the contrary with electricity of divine love. How can a man love his beloved unless he remembers him too often ? Omission of remembrance amounts to rejection of faith in God. It has therefore been said by the Prophet : To give up prayer is infidelity—31:3. The distinguishing feature between a believer and an unbeliever is prayer—31:2. The worshipper allows himself to merge into the divine Self just like a choloroformed man and finds relish to drink deep in the divine morals. The Quran therefore says : Behold ! the hearts find consolation in the remembrance of Allah—13:28Q. As the body gets consolation and relish by taking food, so also a worshipper gets consolation by giving spiritual food to soul. It is a coolness that is derived from the nearness of God and from a conversation with God. As two wireless machines can talk with each other, the human mind and the *Universal Mind* can also talk secretly with each other.

(2) **The Second direct object is self-purification.** There are two tendencies in a man—Satanic and Angelic. The former is the destructive forces, while the latter constructive. Prayer destroys the destructive forces and helps the march of constructive forces. It kills devilish tendencies and helps the angelic ones. Even the name 'Salat' signifies this. Salat comes from sala meaning burning. Salat therefore burns the evil tendencies in a man. The Quran therefore declares : Verily prayer removes indecencies and evil (29:45Q). How can evil thoughts occur in a mind which remembers Allah at least five times a day ? Body is washed of external impurities by bath while soul is washed of impure ideas by prayer. The Prophet therefore enquired of Abu Hurairah : Inform me that if there be a river by the side of the door of any of you wherein he takes bath five times a day, will there remain anything of dirt ? 'No' said he "there will remain nothing of his dirt.' He said : Thus is the

prayer for five times. Prayer blots out all sins therewith—34:2. When rust of sin falls on soul, prayer can remove it. Prayer is light. How can light live in darkness? The magnetic force of prayer keeps away the evils from enternig into the threshold of heart.

(ii) **Indirect objects.** Prayer in Islam has got many indirect objects to fulfil. It looks to the duty towards Allah as much as to the duty towards His creation. This is done by following the divine attributes in dealing with fellow beings. The Prophet said : "Imbue thyself with divine attributes." By remembering Allah, we not only remember His unity, glory, majesty, power, mercy. and forgiveness, but also we learn from these to remember the sufferings of the humanity, to think all men as children of the same father and to show mercy and forgiveness even in case of faults. By prayer, we anoint ourselves with divine morals so that they may be put into practice in our work-a-day life with our fellow beings. Some prominent features of prayer in Islam which go to teach us the divine morals are the following :—

(1) **It teaches complete democracy in practice.** In the mosques or any praying place, there is reign of complete democracy in its naked form. All differences of rank, colour and creed are buried in oblivion, and all stand shoulder to shoulder before the Maker, the king along with his poorest subject, the rich gorgeously dressed along with a street beggar in rags, the proud learned along with the illiterate, the masters along with their servants and slaves, the teachers with the laught, and the superiors with the subordinates. An atmosphere of brotherhood, equality and love totally differing from the world of strifes, struggles and petty jealousies and enmities of daily life reign in the houses of God. There could be no more levelling influence in the world as witnessed in the praying places. This practical training of equality and love are the lessons for the Muslims to be their guiding principles in outside world. This doctrine would have remained a dead letter had not this been put into practice daily in five congregalional prayers. There are no cushions for the rich, chairs for the middle class and tools for the poor and the black. All Muslims pray as if they are one man before one Maker.

(2) **Prayer teaches unity among humanity.** Congregational prayer have got a mighty force in the unification of the human race,

while prayer in loneliness aims chiefly at the inner development of self. It unites all the people in a common place at fixed times with a bell of equality. There in the mosque, all the Muslims of the locality assemble at least 5 times a day to outpour their hearts before their common Father. The circle becomes greater when the people of several localities assemble on Friday for Zumma prayer, still greater is the unification of the Muslims in the I'd fields where all the muslims of some villages assemble, exchange their views and embrace one another after burying all their petty jealousies in oblivion and creating an atmosphere of good will and co-operation. What the French Revolution, the American War of Independence and the campaign against Czarist Russia have failed to achieve, Hazrat Muhammad (P. H.) have got the credit of establishing it throgh the institution of prayer. The Holy Prophet did not forget to establish the world Muslim League or Pan-Islam through the institution of Haj (pilgrmage) in the birth-place of Islam. This is the highest manifestation of the common brotherhood of man and the unification of the whole human race under the common fatherhood of God. All who assemble at Arafat cry with one voice "O God, we are present" This serves not only as a unification of the people of the globe but even of dress and mode of living. The whole of humanity assumes one aspect, one attitude and one dress before its Maker, and thus the grandest and the noblest sight of equality and unity is witnessed in the field of Arafat.

(c) **Prayer affords opportunities to hear sermons and to confer.** No religion has got regular organisations and regular timings of meetings. Islam only has got ordained meetings for which times and places were fixed by the Holy Prophet. Muslims need no assembly chambers and no legislative houses. Everything has got to be done in the mosques, I'd-fields and the holy precints of the Ka'ba. All Muslims lay their heads together in the mosque on a footing of complete equality on the questions concerning the welfare of the community. It is within the morques that measures of defences and expeditions were consulted, and decisions arrived at on politics, finance, education and religion. Islam therefore requires no separate council houses and educational institutions, and the Muslims require no legislation as the Holy Quran and

Hadis form a complete code of life. Prayer in addition teaches that sermons are necessary for bringing the dead mind to life just as rain water brings a dead land to fertility. This is supplied by Friday and I'd sermons and specially by the recitation of the Quranic verses in the midst of prayer.

(4) **Prayer teaches that God is equally approacable by all men.** There is no intermediary between God and man in Islam. There is no pricsthood and no distinction between the clergy and the laity. The keys of heaven are not in the hands of one man. The poor and the rich, the high and the low, the learned and the illiterate, the high-born and the low-born, have all equal rights to pray to Allah and equally invoke mercy and forgiveness from Him. There is no favour to anybody except for piety. Prayer therefore teaches that Islam is a refuge for the down-trodden, the neglected, the depresed claeses and the untouchables.

(5) **Prayer teaches that the Muslims as one body shall follow one leader in all their affairs.** Whatever the leader (Imam) commands them to do, the follower must obey that with unquestioned submission. Therefore the leader must be on an elective principle. Once he is elected, there is no shilly-shallying. Even if he commits mistakes, they should be corrected by the followers. If he obeys it, it is all well. If he does not obey it, allegiance to the leader should still be maintained. Therefore allegiance to the Muslim king, however bad from individual standpoint, is necessary. If the leader goes beyond the fundamental rules of the state by not obeying the absolute order of bowing and prostration in prayer and not following the Quran, he must not be obeyed in that case.

(6) **Prayer teaches punctuality and discipline in all of our daily works.** Because of constant timely attendance in prayers for at least 5 times a day, we learn the virtue of punctuality in all our daily works. There is also complete discipline within the mosques. There is no reserved seat. The first comer occupies the front rank and even the mightiest monarch has got no right to pull him behind. No noise of any kind, no over-stepping over the necks of others and no departure from the fixed rules of movements of the body are allowed. This teaches us as to how to develop a sense of discipline

in our offices, institutions, schools and colleges. It teaches also to have fixed time for each duty and to attend to it punctually without loss of time and without overlapping one duty over another. This sense of punctuality and discipline greatly helps methodical work and saves precious time.

7. **Prayer helps bodily exercise and military training.** In Islamic prayer, one has to bring all his bodily limbs into actions and even his toes and fingers. These movements of the limbs are by Divine Wisdom the perfect modes of physical exercise without undue strain on the body. Prayer also teaches the suitable times of exercise and the usefulness of punctuality in exercise. Those who pray constantly in a day need no walking and physical exercise. Prayer affords us a lesson also for military training. All soldiers of God must stand in congregation side by side in straight ranks with feet close and hands hanging down. Then by the signal of *Allaho Akbar* of the commander, all simultaneously raise their hands up to ear and then place them just below the nipple. Then simultaneously all must bow down at the signal of the commander in front and then prostrate down after keeping the centre of the body straight above the ground upon the hands and knee-joints, so that the bullets and guns may pass over them. At another command, all must stand up. Thus the very movement in prayer is like military drill and sufficent to frighten a strange enemy.

8. **Prayer teaches us reverence for superiors.** The movements in prayers are so prescribed as are the embodiments of humility and reverential attitude. From this, the servant learns how to show respect to his master, a son to his father, a subordinate to his superiors with this exception that bowing and prostration are reserved only for Allah.

9. **Prayer teaches us cocentration of mind.** Any education, any solution of an important matter, any thought on the wonderful workings of natural phenomena require concentration of mind as in mesmerism and hypnotism. This is highly valuable for a thoughtful man for intuitive knowledge and discovery and greatly helps power of memory. Prayer offers a lesson to achieve that object because the worshipper is to think in prayer nothing but Allah and His Power and Glory.

10. **Prayer helps us to love cleanliness.** It is compulsory for a Muslim to wash his principal bodily limbs such as hands, face, feet, nose, ear and head before each prayer thus requiring every man to wash these exposed limbs for at least five times a day.[1] Is it not salutary to health ? He goes to bed after washing his limbs, and when he rises in the morning he begins by washing his limbs. Teeth-cleansing before each time of prayer has been strongly recommended[2] by the Holy Prophet—7:75 ; and complete bath from impurities of sexual intercourse and menstrual discharge has been made compulsory before prayer.[3] Clothes and the praying places must be clean of all impurities. There are also prescribed rules of cleanliness from impurities arising out of calls of nature. These external purification is nothing but a prelude to the inner purification of soul from all corrupt ideas. These habits of cleanliness exercised daily for at least 5 times a day teach us to live neat and clean in all matters.

11. **Prayer teaches us to rise early from sleep.** Prayer compells us to rise early in the morning at the appearance of white colour in the eastern horizon up to the rising of the sun. The wise men also said : Early to bed and early to rise makes a man healthy, wealthy and wise. It is Islam which puts this into actual practice. Besides, it saves our most valuable time as the worshipper begins his day's work half an hour or one hour earlier. Half an hour or one hour's saving everyday would mean a great thing for a great man. One is to rise still earlier at the latter part of the night to say *Tahajjad prayer* which is optional. Such a worshipper is the most lucky about health, wealth, wisdom and time.

12. **Praper affords us a lesson to know the pious and the sinners because the pious attend the mosque while the sinners do not.** Among the attendants also, the strictly pious can be distinguished from others by their mode of movements and prayer. It is of immense value to recognise the men of the locality, their nature and conduct for the smooth running of wordly business. Because of our ignorance

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* 1. See note 744 for details of Wuzu.
2. See note 580,
3 See the whole chapter VIII.

with the character and conduct of a man, we are often deceived.

13. **Prayer helps love, friendship and healthy social relations.** The cumulative effect of meeting 5 five times a day with the people of the locality is great and goes a great way in promoting healthy social relations between man and man. Prayer draws together men of various temperaments and cements friendship among the votaries.

14. **Prayer helps power of memory and preservation of the Holy Quran and Arabic tongue.** The Quran is to be recited in prayer. The Quran says : Read from the Quran what is easy (73:20Q). This necessitates us to learn the Quran and to commit it to memory, some of us a portion of it and some the whole of it. In Tarawih pryer, the whole of the Quran is generally recited. Thus the power of memory is greatly sharpened and the Quran is preserved in the tablets of hearts. There is another benefit. That is to keep the Arabic language quite alive. Every muslim however illiterate is conversant with the words of *Allaho Akbar, Sobhan Allah, Bismillah, A'uzo billah etc.* Thus a common Lingua Franca of Islam is kept as a living force in the common religion.

15. **Prayer requires every Muslim to have primary education.** Prayer requires a knowledge in the preseribed rules, Quran-readings, supplications and invocations, washing, bath, cleanliness from impurities etc. It is compulsory to be acquainted with all these articles of religion. This requires us to undertake an educational career. Prayer also requires us to understand what we read or utter. The Quran says : O you who believe, do not go to prayer when you are intoxicated, until you know well what you utter—4:43Q. This understanding requires learning and eduction, especially in the Arabic language. There is also no problem of founding separate schools and colleges on account of compulsory character of education. The mosques with the attached rooms serve the purpose of primary schools.

Has not then the prayer in Islam teaching so many things reached perfection ? Is it not then the panacea for all spiritual diseases ? Does it not teach the duty towards Allah and duty towards fellow beings ? Is it not a friend and a guide in life ? It is therefore

that the Holy Prophet said : Prayer has been made a coolness for my eyes (34:15a).

(e) **Sin of giving up prayer or praying carelessly.** The object of prayer is to remember God. To deny to remember God by giving up prayer amounts to infidelity, because the distinguishing mark between Islam and infidelity is to remember only One God. The Holy Prophet therefore said : He who gives up prayer intentionally is indeed an infidel—34:15. It is therefore the chief reason that prayer was dearest to the Prophet—34:15a. He who demolishes prayer demolishes the chief pillar of Islam and consequently the sin of not praying is great. The Quran mentioned about prayer for no less than 82 times, and hence it laid the greatest emphasis on prayer. The sin of giving up prayer can therefore be better imagined than described.

The sin of praying carelessly is no less great. The chief object of prayer is remembrance of God and His attributes. If the prayer is said carelessly and negligently, the object is frustrated. A careless reader cannot reproduce his lessons to his master however much he might have read. Similarly prayer with an absent mind gives no appreciable benefit. On the contray, such a praying man sometimes commits sin in the following way. When he utters "Thee do we worship," he is remembering something on which his mind hovers over. The Quran therefore curses such praying man saying : Woe to the praying ones who are heedless in their prayer—107:7Q. Don't go near prayer while you are drunken till you know what you say, and be not of the heedless ones—7:204Q. Praying means whispering with Allah. So a praying man should be careful of what he utters and what he means by his utterances. At the time of talk before a mighty king if one is heedless of what he utters, he is punished if not driven away as a mad man. Similar is the punishment by the King of kings.

(f) **Should no prayer be said if mind not in proper mood ?** Some are apt to argue that it is useless to pray when mind is not in proper mood or when a man is not acquainted with even some verses of the Quran or the preliminary rules and regulations of prayer. This is entirely a wrong conception. To argue in this way amounts to the saying that a man should not read the simple

A, B, C, if he cannot read Shakespeare's poems all at once. First habituate yourselves to praying and then you will find ample taste. To pray when mind is soft means not to pray at all, because mind may not become soft. An illiterate man not knowing any verses.of the Quran may still get ample religious merits by bowing and prostration done in strict obedience to Divine command just as a loyal subject bows down to the orders of the Crown without trying to understand the import of the order. To disobey the command is to court punishment and displeasure of the Crown. Similarly to disobey the Divine Command on lame excuses is to make oneself liable to Divine Displeasure and consequently of sin and punishment. In such a case, the bodily movements are the languages of the worshipper giving full expressions of the feelings of heart.

(g) **Excellence of Prayer.** The excellence of prayer is great as it is the foremost duty of a Muslim and the chief of the pillars upon which the grand superstructure of Islam stands. It is the distinguishing feature between a Muslim and a non-Muslim. The Prophet's last instruction was about prayer and slave—2:94. He also said that a prolonged and continued prayer is the best of actions—2:94. The Holy Prophet also said that prayer expiates sins—34:466w. The Quran says: Prayer keeps one away from indecency and evil—Q. Besides the compulsory prayers, the sunnat prayers bring abundant rewards which have been described in 34:500, 508,509. He said: Whoever prays six rak'ats after sun-set prayer without talking evil between them will be given an equivalent of divine service for twelve years—34:514. See section 30 for the merits of prayers.

(h) **Language of Prayer.** Language is a vehicle of conveying thoughts and ideas to fellow beings. It is therefore on outer garb of thoughts. Even without language, thoughts can be exprssed partly by signs, gestures and movements as are done by the lower animals. Language is the more convincing form of expression. If, however, external movements are combined with utterances, it would be more effective and forceful just as the mixture of heat and water produces the powerful steam. Therefore prayer without

language is not so effective. A mute sitting often brings no result as God is inconceivable.

The question is : *What should be the language of Prayer ?* Should it be said in Arabic which is the language of the Quran and the Prophet, or in the language of the worshipper ? There is a good deal of controversy about this matter. Imam Abu Hanifa upheld that prayer in any language is acceptable provided the spirit of prayer is maintained, while the other three Imams held that prayer must be said in the Arabic tongue. The practice for the last thirteen hundred years is in favour of the latter, and prayer is said invaribly in Arabic in all Muslim countries except in Turkey which prescribed the language of its own in prayer in recent times. Apart from the practice, let us see what the Quran and the reason dictate about the language. The Quran says : Therefore read of the Quran what is easy. Again it says : Read as much of it as is easy—73:20Q. Again the Quran says : Read in the name of your Lord—96:1Q. It appears from these verses that the prayer must be said in Arabic. This finds corroboration from the practice of the Prophet himself. At the time of the Prophet, many people speaking non-Arabic tongue notably the Persians accepted Islam. Salman the Persian is a good instance. They were all commanded to pray in the Arabic tongue. There was not a single departure from this. It is clear therefore that prayer must be said in Arabic and with the recitation of the Quranic verses in it. Why then Arabic was prescribed as the language of the worshipper in Islam ? It has already been described that the prayer has to serve some objects, direct and indirect. Of the indirect objects of Islam, there are the universal brotherhood and unification of the human race. If prayers are said in the different languages of the world, there would be a bubble of languages and the bubble of the sentiments of the worshippers. In that case, the object of universal brotherhood is frustrated. It is necessary that the universal religion of Islam should have one *Lingua Franca.*

Secondly, if prayer in Arabic is not maintained, there would be a good-bye to the Arabic Quran, Arabic Qibla, Arabic Haj, Arabian Prophet and ultimately to the Arabian faith. If prayer is said in the Bengali or English language, there would be no necessity of the Arabic Quran, and God's command "Read of the Quran what is

easy" will be disobeyed. There would arise the necessity of compilation of Bengali prayer book, English prayer book etc. Even in the same language, many prayer books will see the light. Thus a rivalry will ensue of the books of prayers giving a permanent good-bye to the spirit of prayer. When Arabic is discarded in prayer, the next step would be to discard the Quran in Arabic as a waste of time. Children will be educated only to learn their mother tongue both for religious and wordly affairs. A sense of abhorrence will arise for the foreign Arabic tongue and ultimately for the foreign faith. The universal religion of Islam will get scattered and in a couple of generetions national religions will spring up adopting many national tongues. Thus the old story of friction of religions will repeat itself. Indeed an universal religion should have one universal tongue. The Arabian tongue not only cements the unity of the human race but also binds the hearts of the Muslims to the Quran and the Prophet. Hear what the Quran says to remain stead fast to the Quran and not to any other book : Hold fast to the rope of Allah all together (3:102Q). Thirdly, the sense, beauty and rythm of the original Quran are impossible to be translated owing to the fact that the Quran came from God Himself while the translations from His servants. Is there anybody of any tongue who can translate the beauties of the Fatiha, the chapter Ikhlas, the words like Allaho-Akbar, Sobhan Allah, Al-hamdolillah, etc. etc. ? Will there be the same music in the translation ? Is there no difficulty in translating the words which manifest the glory, greatness grandeur, goodness, love, purity, power and knowledge of the Supreme Being ? It is argued by the oppositionists that intelligent prayer makes the heart turn towards the Almighty. If it is taken to be true, we would have found that the majority of the Christians saying prayers in different languages have turned saints, or the majority of the Hindus have turned sadhus ? Far from it. It is the prayerful attitude that counts more in religion than mere understanding. Reverence and intelligence are two different things. The most intelligent man is not the most reverential. But it is surely better that intelligent reading should be combined with reverence. Now just weigh the two aspects of the question, either to maintain the unity and solidarity of Islam by saying prayer

in Arabic or to help the destruction of Islam by omitting the Quran-reading in prayer. The final seal to this controversy has been laid down by God Himself. He commands: When the Quran is recited, listen to it—7:204Q. And the morning Quran-reading is witsesed (by angels)—34:23Q. A praying man is, however, allowed to pray in any language where the Quran reading is not neassary, namely, Monazat, Khutba, Milad, Supplications, Invocations, Niyyat etc. There is absolutely no bar to outpour one's heart before his Maker in these things and in silent whisperings with God.

(i) **Prayer in Islam is not rigid but simple.** Prayer in Islam is not so rigid as is generally supposed. If anybody be unable to pray by standing owing to some excuse or ailment, he is allowed to pray in sitting posture. If he is still unable, he may pray leaning upon a side, and if still unable, he may pray by signs and gestures. The Quran says: Pray standing; if you are then unable, then sitting; if you are still unable, then upon a side—4:145Q. If anybody is in journey, he may shorten his prayer—4:101Q. If he is in the war-field or in a place of fear, it can still be shortened. If water injures a man in the performance of Wuzu, hands and face may be made pure by pure earth. Prayer may be said anywhere on God's earth because God is everywhere—12:115Q. In short, Allah does not inflict hardship on anybody beyond his capacity—2:286Q.

(j) **Stray thoughts in Prayer.** It is a common experience of every praying Muslim with what tremendous force stray and incoherent thoughts suddenly flash in mind till prayer lasts. The devil is seen to work most earnestly at that time. This is a proof that prayer is the most efficacious mode of worship and hence the devil comes imperceptively in mind to commit havoc with stray thoughts. The causes of these thoughts are two-sided-external and internal. Externally eyes see things and ears hear sounds, talks and songs. Out of sight and hearing, a thought is created in mind. One thought suddenly creates hundreds of thoughts covering the whole region of mind with stray thoughts. The best remedy is to shut up the eyes in prayer and hear attentively the reading of the Quran by the Imam. It is advisable therefore to pray in a dark small room and upon a plane cloth in a plain building. For this reason, clothes of prayer should be simple and mosques should not

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be decorated with variegated colours. About internal causes, they are the most dangerous. This is the result of numerous duties in hand and of deep engagement with wordly affairs. The more a man is engaged in wordly affairs, the more are his stray thoughts. Hence moderate means is good. Secondly, the thing which produces thoughts should be given away in charity if possible. This will amount to cutting of the root of stray thoughts. To drive out the sparrows from a tree is only occasional. The driven sparrows will again come to the tree to make noise. If the tree is, however, cut at its root, sparrows will never come again. Thus the tree of love for wordly affairs should entirely be cut off at its root, and then and then only stray thoughts would cease to crop up in mind.

(k) **Meaning of some movements in prayer.** Scanning a little in the bodily movements in prayer, we find the following :—

(1) **Turning towards the Qibla** means not only that everybody should turn towards the oldest centre of monotheism but also that he should set his mind's eye fixed only to one goal i.e. Allah, and not to any object besides Allah.

(2) **Covering of private parts** means not only keeping concealed the principal organs of evils but also the covering of all faults of all men from being made public. If there is necessity ef covering the outer parts, how much more is the necessity of covering the inner faults ?

(3) **Standing in prayer means** standing of a prisoner convicted of death before a mighty king. If, however, the worshipper does not stand with this sense of humility, or is unmindful of such a standing before the Mighty Presence, the consequence is very severe.

(4) **Niyyat** means the motive of prayer, the intention of obeying the divine command, of forsaking all evils of the world and seeking nearness to Him.

(5) **Takbir** means uttering *Allaho-Akbar* and believing that Allah is greatest. If mind is unmindful at the time of its utterance, the thing remembered is held to be greater than Allah.

(6) **The reciting of** أعوذ بالله is meant to recognise that Allah's help should be sought to suppress and remove the evils and evil inclinations or occurrence of stray thoughts in mind.

(7) **The reciting of Alhamdo-Lillah** (الحمد لله) means that all praise and glory is due to Allah and to none besides Him. Should we praise a radio or an æroplane for its wonderful work or should we praise the inventor of radio or æroplane? Similarly no praise is for the machine placed in a man but for its Maker or Creator of man.

(l) **Spirit of Prayer and its rituals.** It should be remembered that too much stress upon forms and rituals should not be given as is now done. Prayer will then be divorced from the spirit underlying it. Some exert themselves in prolonging or shortening vowel points of verses or pronuncing in a manner that excites laughter. He is just like one who approaches a king giving more attention to pronunciation and words of a sa'lam then the spirit of reverence and humility underlying it. More attention should be paid to meanings of words than the words themselves. True humility consists, however, beyond utterances and meanings of words and movements of bodies. It is to fill up the mind with electricity of divine love and grandeur which is the cumulative effect of prayer. The more a man is engrossed in divine thoughts, the more his prayer is responded to.

Thus the spirit of prayer is the goal, while the external movements and utterances are only means to gain it. Sincerity and exclusive concentration of mind on divine glory are the keynotes of prayer. The external movements will not reach Allah; only piety will reach Him. The Quran says about this with reference to the sacrifice of animals: Their flesh and their bloods will never reach Allah, but piety will reach Him from you—22:37Q. The Holy Prophet said: Verily Allah looks not to your figures, nor to your wealth but He looks to your hearts and deeds—1:3. The Quran says: Say, verily my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the universe—(6:163Q).

REFERENCES OF PRAYER. Quran—4;142, 20:130, 132, 108:2; 2:21, 258, 239; 7:1; 96;19; 29:45; 73;8; 76:25; 2:152; 2;186; 4:60; voice of prayer—7:55; 7:204; 17:110; Zumma—62:9. Time of prayer—17:79; 20:130; 11: 114; idolaters prohibited from mosque—9:17. Hadis—Importance of prayer—33:460w; prayer for 5 times fixed—44:97, 98:99; conditions of acceptance of prayer—note 890; prolonged and continuous prayer best of actions—23:43; cause of forgetfulness—33:16, 34:46. 47; Zama'at—34:8.117, 119, latter night best time—34;339, 570;

prayer for removing ginn—34:354 ; Prophet's prayer—34:548, 549 ; azan—35:27 ; 34;6 ; night prayer—35:74 ; Fajr sunnat—35:103 ; 33:14 5; 146 ; merit of construction of mosque—23:333w ; 26:21, 22 ; 29:409w ; Imam to stand higher—30:434w ; prayer with prolonged prostration is best—1:5w ; prayer's good condition—1:15w ; prayer not accepted from three—2:35w ; Prophet's last instruction was of prayer and slave—2:94 ; prayer of a sick man for another is accepted—3:55 ; prayer expiates sins—34:466w ; morning and night prayer troublesome to hypocrites—34:7 ; wusta is Asar—34:10, 37, 22, 38 ; 5 prayers for all men—24:11 ; direction of children to pray—34:21 ; general reference—1:29 ; 4:88w. ; 4:93w, 141, 145 ; 7:1 ; 6:53 ; 7:75, 170, 176 ; 8:16, 54 ; 9:80.

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1. **Abu Hurairah** reported that the Messenger of Allah said : Prayers for five times, one Zumma prayer up to (another) Zumma prayer and one fasting month upto (another) fasting month are causes of expiation of what comes to pass in their midst provided the great sins are avoided. 1581

—*Muslim.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَلصَّلَوٰةُ الْخَمْسُ وَالْجُمُعَةُ اِلَى الْجُمُعَةِ وَرَمَضَانُ اِلَى رَمَضَانَ مُكَفِّرَاتٌ لِمَا بَيْنَهُنَّ اِذَا اجْتُنِبَتِ الْكَبَائِرُ * (مُسْلِمٌ)

2. **Same** reported that the Ms. of Allah said : Inform me hat if there be a river by the ide of the door of someone of you wherein he takes bath five times day—will there remain anyhing of his dirt? 'No' said hey, 'there will remain nothing f his dirt.' He said : Thus are he prayers for five times. Allah lots out all sins therewith. 1582

—*Agreed*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَرَاَيْتُمْ لَوْ اَنَّ نَهْرًا بِبَابِ اَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالُوا لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالَ فَذٰلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُوا اللّٰهُ بِهِنَّ الْخَطَايَا * (مُتَّفَقٌ عَلَيْهِ)

1581. All minor sins are forgiven if prayers are said five times a day, Zumma prayers attended to and fasting observed. Five times of prayers are sufficient to expiate minor sins. This is conditional upon non-commission of great sins.

1582. Outer body is washed by water and inner soul by prayer. The greater is the wash on the body. the lesser is the dirt that remains on it. So also the the case with soul. Indeed nothing but sound soul will get salvation (25:89Q.)

3. **Boraidah** reported that the Messenger of Allah said: The covenant that is between them and us is prayer. Whoso gives it up becomes indeed an infidel.
—*Ahmad, Tirmizi, Nisai, Ibn Majah.*

4. **Anas** reported that a man came and asked: O Ms. of Allah! I have committed an ordained crime. So execute it on me. He did not ask him about it, and then came the prayer (time). So he prayed with the Apostle of Allah. When the Holy Prophet finished the prayer, the man stood and said: O Ms. of Allah! verily I have committed an ordained crime. So execute the ordinance of Allah upon me. He asked: Have you not prayed with us? 'Yes' he said. He said: Verily Allah has forgiven you your sin or your crime. —*Agreed.*

5. **Ibn Mas'ud** reported: I asked the Holy Prophet: Which of the actions is dearest to the Almighty Allah? He said: Prayer in its time. I asked: Then what is next? He said: Obedience to parents. I asked: Then what next? He said: Holy war in the way of Allah.
—*Agreed.*

عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم
اَلْعَهْدُ الَّذِي بَيْنَنَا وَ بَيْنَهُمُ الصَّلٰوةُ فَمَنْ
تَرَكَهَا فَقَدْ كَفَرَ *
(اَحْمَدُ وَ التِّرْمِذِيُّ وَ النَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنْ اَنَسٍ قَالَ جَاءَ رَجُلٌ فَقَالَ يَا
رَسُولَ اللّٰهِ صلعم اِنِّي اَصَبْتُ حَدًا فَاَقِمْهُ
عَلَيَّ وَ لَمْ يَسْأَلْهُ عَنْهُ وَ حَضَرَتِ
الصَّلٰوةُ فَصَلّٰى مَعَ رَسُولِ اللّٰهِ صلعم فَلَمَّا
قَضَى النَّبِيُّ صلعم الصَّلٰوةَ قَامَ الرَّجُلُ فَقَالَ
يَا رَسُولَ اللّٰهِ صلعم اِنِّي اَصَبْتُ حَدًا فَاَقِمْ
فِيَّ كِتَابَ اللّٰهِ قَالَ اَلَيْسَ قَدْ صَلَّيْتَ مَعَنَا
قَالَ نَعَمْ قَالَ فَاِنَّ اللّٰهَ قَدْ غَفَرَ لَكَ ذَنْبَكَ
اَوْ حَدَّكَ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ مَسْعُودٍ قَالَ سَاَلْتُ النَّبِيَّ
صلعم اَيُّ الْاَعْمَالِ اَحَبُّ اِلَى اللّٰهِ تَعَالٰى
قَالَ الصَّلٰوةُ لِوَقْتِهَا قُلْتُ ثُمَّ اَيٌّ قَالَ
بِرُّ الْوَالِدَيْنِ قُلْتُ ثُمَّ اَيٌّ قَالَ الْجِهَادُ
فِي سَبِيلِ اللّٰهِ * (مُتَّفَقٌ عَلَيْهِ)

6. **Abu Hurairah** reported that the Messenger of Allah said: Had the people known what is in prayer-call and in the first row, and had they not found but to cast lots about it, they would have cast lots. Had they known what is in Zuhr prayer, they would have vied for it; and had they known what is in the night and early morning prayer, they would have come to them even upon breasts. —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْاَوَّلِ ثُمَّ لَمْ يَجِدُوْا اِلَّا اَنْ يَسْتَهِمُوْا عَلَيْهِ لَاسْتَهَمُوْا وَلَوْ يَعْلَمُوْنَ مَا فِي التَّهْجِيْرِ لَاسْتَبَقُوْا اِلَيْهِ وَلَوْ يَعْلَمُوْنَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَاَتَوْهُمَا وَلَوْ حَبْوًا * (مُتَّفَقٌ عَلَيْهِ)

7. **Same** reported that the Messenger of Allah said: There is no prayer more troublesome to the hypocrites than the early morning and night prayers. Had they known what is in them, they would have come to them even upon breasts. —*Agreed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَيْسَ صَلٰوةٌ اَثْقَلَ عَلَى الْمُنٰفِقِيْنَ مِنَ الْفَجْرِ وَالْعِشَاءِ وَلَوْ يَعْلَمُوْنَ مَا فِيْهِمَا لَاَتَوْهُمَا وَلَوْ حَبْوًا * (مُتَّفَقٌ عَلَيْهِ)

8. **Osman** reported that the Messenger of Allah said: Whoso says the night prayer in congregation, stands as it were (in prayer) for half of the night; and whoso says the early morning prayer in congregation prays as it were the whole night.

—*Muslim.*

عَنْ عُثْمَانَ (رض) قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَاَنَّمَا قَامَ نِصْفَ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَاَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ * (مُسْلِمٌ)

9. **Ibn Omar** reported that the Messenger of Allah said: The desert Arabs shall never prevail over you regarding the name of your sun-set prayer

عَنِ ابْنِ عُمَرَ (رض) قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَغْلِبَنَّكُمُ الْاَعْرَابُ عَلَى اِسْمِ صَلٰوتِكُمُ

(and the desert Arabs appellate it as Isha) and he said : The desert Arabs shall never prevail over you regarding the name of your night-prayer because it is Isha in the Book of Allah. They used to call it 'Atamah' on account of the milking of camel. 1583 —*Muslim.*

10. **Ali** reported that the Messenger of Allah said on the Day of the Ditch : They prevented us from saying the middle prayer (the afternoon prayer). May Allah fill up their houses and graves with the fire ! 1584 —*Agreed.*

11. **Abdullah-b-Mas'ud** reported that a man came to the Ms. of Allah and asked : O Apostle of Allah, verily I medically treated a woman in the farthest part of Medina, and verily I committed with her what is less than my sexual intercourse with her. 1585 So I am such and do therefore about me what you wish. Omar said to him : Allah concealed you. Would that you have kept (it) secret upon yourself ! The Prophet did not return to

الْمَغْرِبِ قَالَ وَيَقُولُ الْاَعْرَابُ هِيَ الْعِشَاءُ

وَقَالَ لَايَغْلِبَنَّكُمُ الْاَعْرَابُ عَلَى اِسْمِ صَلٰوتِكُمْ

الْعِشَاءِ فَاِنَّهَا فِي كِتَابِ اللّٰهِ الْعِشَاءُ فَاِنَّهَا

تُعْتِمُ بِحِلَابِ الْاِبِلِ * (مُسْلِمٌ)

عَنْ عَلِيٍّ (رض) اَنَّ رَسُوْلَ اللّٰهِ صلعم

قَالَ يَوْمَ الْخَنْدَقِ حَبَسُوْنَا عَنْ صَلٰوةِ الْوُسْطٰى

صَلٰوةِ الْعَصْرِ مَلَاَ اللّٰهُ بُيُوْتَهُمْ وَقُبُوْرَهُمْ نَارًا*

(مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ جَاءَ رَجُلٌ

اِلَى النَّبِيِّ صلعم فَقَالَ يَا رَسُوْلَ اللّٰهِ صلعم

اِنِّيْ عَالَجْتُ اِمْرَاَةً فِي اَقْصَى الْمَدِيْنَةِ

وَاِنِّيْ اَصَبْتُ مِنْهَا مَادُوْنَ اَنْ اَمَسَّهَا فَاَنَا

هٰذَا فَاقْضِ فِيَّ مَا شِئْتَ فَقَالَ لَهُ عُمَرُ (رض)

لَقَدْ سَتَرَكَ اللّٰهُ لَوْ سَتَرْتَ عَلٰى نَفْسِكَ

قَالَ وَلَمْ يَرُدَّ النَّبِيُّ صلعم عَلَيْهِ شَيْئًا وَقَامَ

1583 The pre-Islamic Arabs used to call the sun-set prayer as 'Isha' and night prayer as 'Atamah' which means darkness in which a man falls at the time of milking a camel. The Prophet named the prayers Magrib and Isha.

1584. The battle of Ditch took place at 5 A H. It is so ealled because Medina was defended by a ditch. Prophet and his companions were engaged in digging the ditch and saying : O Allah, there is no felicity but the felicity of the Hereaiter. O Allah ! have mercy on the Refugees and the Helpers.

1585. I did everything what is less than actual sexual intercourse, such as kissing, touching private parts, trickling nipples, embracing etc.

him anything. 1585 The man got up and departed and then the Prophet sent a man to follow him. He called him and read this verse—And keep up prayer at both ends of the day and a little after dusk. Verily good deeds remove evils. That is a reminder for the remembering ones. A man out of the people said: O Prophet of Allah, is it special for him? He replied: Rather for the whole of mankind.

—*Muslim.*

12. **Jaber** reported that the Messenger of Allah said: Between divine service and infidelity, there is the giving up of prayer. 1587

—*Muslim.*

13. **Ob'adah-b-Swa'met** reported that the Ms. of Allah said: Five prayers-the Almighty Allah made them obligatory. Whoso performs ablution well for them and says prayers in their time, and fulfils their bending and prostration, there is a covenant for him upon Allah to forgive him. And whoso does not do, there is

الرجل فانطلق فاتبعه النبي صلعم رجلا فدعاه وتلا عليه هذه الاية واقم الصلوة طرفي النهار وزلفا من الليل ان الحسنات يذهبن السيات ذلك ذكرى للذاكرين فقال رجل من القوم يا نبي الله هذا له خاصة فقال بل للناس كافة * (مسلم)

عن جابر قال قال رسول الله صلعم بين العبد وبين الكفر ترك الصلوة * (مسلم)

عن عبادة بن الصامت قال قال رسول الله صلعم خمس صلوات افترضهن الله تعالى من احسن وضوءهن وصلهن لوقتهن واتم ركوعهن وخشوعهن كان له على الله عهد ان يغفر له ومن لم يفعل فليس له

1586. Prophet did not give direct answer to his question. It appears from the latter context that he received inspiration from above to answer the query and sent a man to inform him about it. The last sentence shows that hadis is a panacea for all spiritual deseases for the whole of mankind without any distinction of creed and colour.

1587. Prayer is said to be the distinguishing feature between a Muslim and a non-Muslim, as outpouring of heart before one's Maker is natural exprcssion of gratefulness. It appears from this hadis that Muslims should always pray. Those who do not pray are outside the pale of real Islam. It is a food for reflection for many of the Muslims of the present day. According to some companions of the Prophet, one who avoids prayer is an infidel. Imams Malek and Shafeyi hold that such a man is near infidelity and that to kill such a man is obligatary. Imam Abu Hanifa holds, however, that such a man shall be inflicted slight punishment and imprisonment if it is binding.

عَلَى اللّٰهِ عَهْدٌ اِنْ شَاءَ غَفَرَلَهُ وَاِنْ شَاءَ عَذَّبَهُ

(اَحْمَدُ وَ اَبُوْدَاوٗدَ وَ مَالِكٌ وَالنَّسَائِيُّ)

no covenant for him upon Allah. If He wishes, He may pardon him and if He wishes, He may inflict punishment on him.

Ahmad, Abu Daud, Malek, Nisai.

عَنْ عَبْدِ اللّٰهِ بْنِ شَقِيْقٍ قَالَ كَانَ اَصْحَابُ رَسُوْلِ اللّٰهِ صلعم لَا يَرَوْنَ شَيْئًا مِّنَ الْاَعْمَالِ تَرْكُهٗ كُفْرٌ غَيْرَ الصَّلٰوةِ * (اَلتِّرْمِذِيُّ)

14. **Abdullah-b-Shaqiq** reported that the companions of the Messenger of Allah did not consider any of the actions the giving up of which is infidelity except prayer. —*Tirmizi.*

عَنْ اَبِى الدَّرْدَاءِ قَالَ اَوْصَانِيْ خَلِيْلِيْ اَنْ لَّا تُشْرِكْ بِاللّٰهِ شَيْئًا وَّاِنْ قُطِّعْتَ وَحُرِّقْتَ وَلَا تَتْرُكْ صَلٰوةً مَّكْتُوْبَةً مُّتَعَمِّدًا فَمَنْ تَرَكَهَا مُتَعَمِّدًا فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ وَلَا تَشْرَبِ الْخَمْرَ فَاِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ * (اِبْنُ مَاجَةَ)

15. **Abu Darda'a** reported: My friend advised me: Associate nothing with Allah though you are severed and burnt, nor give up obligatory prayer intentionally. Whoso gives it up intentionally, the covenant becomes free from him. Don't drink intoxicant, and verily it is the key of every sin. —*Ibn Majah.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم حُبِّبَ اِلَيَّ الطِّيْبُ وَالنِّسَاءُ وَجُعِلَتْ قُرَّةُ عَيْنِيْ فِى الصَّلٰوةِ * (اَحْمَدُ وَالنَّسَائِيُّ)

15 (a). **Anas** reported that the Messenger of Allah said: Perfume and wives have been made dear to me, and the coolness of my eyes has been made in prayer.

—*Ahmad, Nisai.*

عَنْ عُمَارَةَ بْنِ رُوَيْبَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ لَنْ يَّلِجَ النَّارَ اَحَدٌ صَلّٰى قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا يَعْنِى الْفَجْرَ وَالْعَصْرَ * (مُسْلِمٌ)

16. **Ummarah-b-Ruwaibah** reported; I heard the Messenger of Allah say: None shall ever enter the fire who prays before the rising of the sun and before it sets in, that is, early morning and late afternoon prayers.

—*Muslim.*

17. **Abu Musa** reported that the Messenger of Allah said : Whoso says the two prayers [1588] in cold will enter Paradise.

—*Agreed.*

عَنْ اَبِي مُوسَى قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ *

(مُتَّفَقٌ عَلَيْهِ)

18. **Abu Hurairah** reported that the Messenger of Allah said : Angels come to you at night and angels come at day time, but they meet together in the early morning prayer and late afternoon prayer. Afterwards those who passed the night amongst you ascend up and their Lord asks them (and He is the knower of them) : How have you left My servants ? They answer : We have left them while they were praying and we came to them while they were praying. [1589]

—*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم يَتَعَاقَبُونَ فِيكُمْ مَلٰئِكَةٌ بِاللَّيْلِ وَ مَلٰئِكَةٌ بِالنَّهَارِ وَ يَجْتَمِعُونَ فِي صَلٰوةِ الْفَجْرِ وَصَلٰوةِ الْعَصْرِ ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْاَلُهُمْ رَبُّهُمْ وَ هُوَ اَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَ هُمْ يُصَلُّونَ وَ اَتَيْنَاهُمْ وَ هُمْ يُصَلُّونَ *

(مُتَّفَقٌ عَلَيْهِ)

19. **Jundab-al-Qasri** reported that the Messenger of Allah said : Whoso says early morning prayer while he is in the covenant of Allah, Allah shall never ask you for anything of His covenant, because whoso asks anything from His covenant will get it and then He will turn him down upon his face in the fire. [1590]

—*Muslim.*

عَنْ جُنْدُبِ نِ الْقَسْرِيِّ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ صَلَّى صَلٰوةَ الصُّبْحِ فَهُوَ فِي ذِمَّةِ اللهِ فَلَا يَطْلُبَنَّكُمُ اللهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَاِنَّهُ مَنْ يَطْلُبْهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكْهُ ثُمَّ يَكُبَّهُ عَلٰى وَجْهِهِ فِي نَارِ جَهَنَّمَ * (مُسْلِمٌ)

1588. This refers to early morning and late afternoon prayers.

1589. He who says early morning prayer is in the security and protection of Allah. Therefore every true Muslim should also give security and protection to such a man. Allah inflicts punishment on one who is in enmity with the above man.

1590. The covenant of Allah upon His servants on earth is to forgive sins other than great sins. This shows that great sins are sometimes expiated by prayers.

20. **Abu Omamah** reported that the Messenger of Allah said: Say your five prayers, fast your month, pay Zakat of your properties and obey one in authority over you, you will then enter paradise of your Lord.

—*Ahmad, Tirmizi.*

عَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم صَلُّوْا خَمْسَكُمْ وَ صُوْمُوْا شَهْرَكُمْ وَ اَدُّوْا زَكٰوةَ اَمْوَالِكُمْ وَ اَطِيْعُوْا ذَا اَمْرِكُمْ تَدْخُلُوْا جَنَّةَ رَبِّكُمْ * (اَحْمَدُ وَ التِّرْمِذِيُّ)

21. **Amr-b-Shuaib** reported from his father from his grand father who said that the Messenger of Allah said: Order your children to pray when they are boys of seven years and beat them therefor when they are boys of ten years and separate them, one from another, in beds.

—*Abu Daud.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مُرُوْا اَوْلَادَكُمْ بِالصَّلٰوةِ وَ هُمْ اَبْنَاءُ سَبْعِ سِنِيْنَ وَ اضْرِبُوْهُمْ عَلَيْهَا وَ هُمْ اَبْنَاءُ عَشْرِ سِنِيْنَ وَ فَرِّقُوْا بَيْنَهُمْ فِى الْمَضَاجِعِ * (اَبُوْدَاوٗدَ)

22. **Ibn Mas'ud and Samorah-b-Jundub** reported that the Messenger of Allah said: The middle prayer is the late afternoon prayer.

—*Tirmizi.*

عَنِ ابْنِ مَسْعُوْدٍ وَ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم صَلٰوةُ الْوُسْطٰى صَلٰوةُ الْعَصْرِ * (اَلتِّرْمِذِيُّ)

23. **Abu Hurairah** reported from the Holy Prophet about the saying of the Almighty: Verily the Quran-reading at morn is witnessed—17:78Q. He said: The angels of night and the angels of day witness it.

—*Tirmizi.*

عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صلعم فِيْ قَوْلِهٖ تَعَالٰى اِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُوْدًا قَالَ تَشْهَدُهٗ مَلٰئِكَةُ اللَّيْلِ وَ مَلٰئِكَةُ النَّهَارِ * (اَلتِّرْمِذِيُّ)

24. **Zaid-b-Sabet** reported that the Messenger of Allah used to say the early afternoon prayer at noon, and he used not to say a prayer which appeared more

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يُصَلِّى الظُّهْرَ بِالْهَاجِرَةِ وَ لَمْ يَكُنْ

difficult to the companions of the Ms. of Allah than it. Then it was revealed: Observe the prayers and the middle prayer—2:238Q. He said: Verily there are two prayers before it and two prayers after it.

—*Ahmad, Abu Daud.*

25. **Salman** reported: I heard the Messenger of Allah say: Whoso goes out for early morning prayer goes out with the standard of faith, and whoso goes out at dawn towards the market goes out with the standard of the devil. —*Ibn Majah.*

26. **Zaid-b-Sabet and Ayesha** reported: The middle prayer is the Zuhr prayer.

—*Tirmizi, Malek.*

466w. **Abu Zarr** reported that the Messenger of Allah came out in winter while the leaves were dropping down. He took two branches from a tree. He narrated that that leaf began to drop down. He said: O Abu Zarr. I said: Present to Thee, O Ms. of Allah. He said: Verily a Muslim servant says prayer hoping thereby the pleasure of Allah and then his sins drop down from him just as this leaf drops down from this tree.

—*Ahmad.*

يصلي صلوة اشد على اصحاب رسول الله
صلعم منها فنزلت حافظوا على
الصلوات و الصلوة الوسطى و قال ان قبلها
صلاتين و بعدها صلاتين * (احمد و ابوداود)

عن سلمان قال سمعت رسول الله
صلعم يقول من غدا الى صلوة الصبح غدا
براية الايمان و من غدا الى السوق غدا
براية ابليس * (ابن ماجة)

عن زيد بن ثابت و عائشة قالا الصلوة
الوسطى صلوة الظهر * (مالك والترمذي)

عن ابي ذر ان النبي صلعم
خرج زمن الشتاء و الورق يتهافت فاخذ
بغصنين من شجرة قال فجعل ذلك الورق
يتهافت فقال يا ابا ذر قلت لبيك يا رسول
الله صلعم قال ان العبد المسلم ليصلي
الصلوة يريد بها وجه الله فتهافت عنه ذنوبه
كما يتهافت هذا الورق عن هذه الشجرة -
(احمد)

467w. **Zaid-b-Khalid** al-Johani reported that the Ms. of Allah said : Whoso says prayer of two prostrations without being unmindful in them, Allah forgives him of what has preceded from him of sins. —*Ahmad.*

عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ صَلَّى سَجْدَتَيْنِ لَا يَسْهُو فِيهِمَا غَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ *

(اَحْمَدُ)

468w. **Abdullah-b-Amr** reported from the Prophet that he mentioned one day about prayer. He said : Whoso protects it, there will be for him a light, a proof and salvation on the Resurrection Day, and whoso does not protect it, there will be no light, on proof and no salvation for him. He will remain on the Resurrection Day with Korah, Pharaoh, Haman and Ubay-b-Khalaf. 1591

—*Ahmad, Darimi and Baihaqi.*

عَنْ عَبْدِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صلعم اَنَّهُ ذَكَرَ الصَّلٰوةَ يَوْمًا فَقَالَ مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَ بُرْهَانًا وَ نَجَاةً يَوْمَ الْقِيٰمَةِ وَ مَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ تَكُنْ لَهُ نُورًا وَلَا بُرْهَانًا وَلَا نَجَاةً فَكَانَ يَوْمَ الْقِيٰمَةِ مَعَ قَارُونَ وَ فِرْعَوْنَ وَ هَامَانَ وَ اُبَيِّ بْنِ خَلَفٍ *

(اَحْمَدُ وَ الدَّارِمِيُّ وَ الْبَيْهَقِيُّ)

469w. **Omar-b-al-Khattab** reported that he wrote to his governors : Verily the most important of your affairs near me is prayer. Whoso protects it and takes care of it protects his religion ; and whoso destroys it greatly destroys what is besides it. 1592 —*Malek.*

عَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّهُ كَتَبَ اِلٰى عُمَّالِهِ اَنَّ اَهَمَّ اُمُورِكُمْ عِنْدِي الصَّلٰوةُ فَمَنْ حَفِظَهَا وَ حَافَظَ عَلَيْهَا حَفِظَ دِينَهُ وَ مَنْ ضَيَّعَهَا فَهُوَ لِمَا سِوَاهَا اَضْيَعُ (مَالِكٌ)

1591. These were rebels against Allah. Korah was a rich man. Pharaoh was a king of Eypt and Haman was his minister. Obay-b-Khalaf was an arch enemy of Islam. People killed him at Uhud. Protection of prayer means to perfrom prayer with all its due rites inwardly and outwardly. Anybody doing them will be with prophets and martyrs on the Resurrection Day.

1592. A portion form this tradition has been left out as it relates to time of prayer similar to what has been narrated above. Protecting and taking care of prayer means performing prayer with due rites in appointed times with the real spirit of the remembrance of Allah.

SECTION 2

1593. Times of prayer.

There are fixed times for five compulsory prayers. The Quran says : Surely prayer is the timed ordinance for the believers—4:103Q. The times have been given by the Holy Quran itself. It says : And glorify thy Lord by praising Him before the rising of the sun and before its setting ; and during the hours of the night, do also glorify Him, and during parts of the day, that thou mayest be well-pleased—20:130Q. And keep up prayers in the two parts of the day and in the first hours of the night—11:14Q. Keep up prayer from the declining of the sun till the darkness of the night and the morning Quran-reading—17:78Q. It appears from the above verses that prayers must be said compulsorily after getting up from bed in the morning and before going to bed at night, at the time of the declining of the sun after the mid-day and before and after the sun sets in. The times are very significant and speak volumes. The morning pryer signifies that we should all fall in prostration before the Almighty who gave us life after death in sleep and that we should begin the day's work in the name of the Almighty and that we should finish it before noon to the extent of half. Then at the declining of the sun at noon, we should remember the power of God who can lower a mighty thing even if it rises its head topmost and that worldly glory will decline in a similar way. We should also remember that our life's half has already finished like the day's half and that the latter half is approaching with greater speed. Therefore we should turn towards God more than what we did before in the first half of life. Let us pray once more the Asar prayer before the evening of our life comes and before we part away from our day's work. In the evening, we should remember the power of God who can turn the day into night and the night into day. Then when we go to bed, we should say our farewell prayer as we are going to meet practically death from which we may not rise again next morning. The times of prayer are also significant in the fact that one must fall in prostration before

God even when busiest after disengaging himself from all his worldly concerns. The following are the sheduled times in Islam for prayers :—

(1) **Fajr** i.e. the early morning prayer which begins from the appearance of the dawn with the white streak of line in the eastern horizon up to the rising of the sun. Thereafter the prayer becomes Qaza.

(2) **Zuhr** i.e. the early afternoon prayer which begins from the declining of the sun at noon up to the time of the late afternoon prayer.

(3) **Asar** i.e. the late afternoon prayer which begins when a man's shade becomes double and ends just before the setting of the sun.

(4) **Magrib** i.e. the sun-set prayer which begins just after the setting of the sun up to the disappearance of the red signs in the horizon.

(5) **Isha** i.e. the night prayer which begins from the disappearance of the red colour in the western horizon after sunset up to the mid-night.

There are two optional prayers called fore-noon prayer and Tahajjad prayer. The former comes nearly at the breakfast time and the latter begins from the mid-night up to the appearance of the dawn.

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27. **Abdullah-b-Amr** reportedthat the Messenger of Allah said : The time of Zuhr prayer is : When the sun declines, and the shadow of a man becomes double his length so long as the Asar prayer does not come, and the time of Asar-prayer remains so long as the sun does not become yellow ; and the time of the sun-set

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم وَقْتُ الظُّهْرِ اِذَا زَالَتِ الشَّمْسُ وَ كَانَ
ظِلُّ الرَّجُلِ كَطُوْلِهٖ مَالَمْ يَحْضُرِ الْعَصْرُ وَ
وَقْتُ الْعَصْرِ مَالَمْ تَصْفَرَّ الشَّمْسُ وَ وَقْتُ

prayer remains so long as the red-hue does not disappear; and the time of night prayer remains up to the mid-night, and the time of the morning prayer is from the appearance of dawn till the sun does not rise, but when the sun rises, keep away from the prayer because it rises between two horns of the devil [1594]

—*Muslim.*

صَلٰوةِ الْمَغْرِبِ مَالَمْ يَغِبِ الشَّفَقُ وَوَقْتُ
صَلٰوةِ الْعِشَاءِ اِلٰى نِصْفِ اللَّيْلِ الْاَوْسَطِ وَ
وَقْتُ صَلٰوةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ مَالَمْ
تَطْلُعِ الشَّمْسُ فَاِذَا طَلَعَتِ الشَّمْسُ فَاَمْسِكْ
عَنِ الصَّلٰوةِ فَاِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيِ
الشَّيْطَانِ * (مُسْلِمٌ)

28. **Boraidah** reported that a man asked the Messenger of Allah about the time of prayer. He said to him: Pray with us twice meaning two days. When the sun inclined a little he ordered Bilal, and so he proclaimed Azan. Then he ordered him and he recited '*Aqamat*' of the Zuhr prayer. Then he ordered him and he recited '*Agamat*' of the Asr while the sun was high like a white egg. Afterwards he ordered him, and so he recited '*Aqamat*' of Magrib when the sun set in. Afterwards he gave him direction and so he recited *Aqamat* of the I'sha prayer when the red hue disappeared. After that he ordered him and so he recited *Agamat* of the Fajr prayer when there was dawn. When

عَنْ بُرَيْدَةَ قَالَ سَاَلَ رَجُلٌ رَسُوْلَ اللّٰهِ صلعم
عَنْ وَقْتِ الصَّلٰوةِ فَقَالَ لَهُ صَلِّ مَعَنَا هٰذَيْنِ
يَعْنِي الْيَوْمَيْنِ فَلَمَّا زَالَتِ الشَّمْسُ اَمَرَ
بِلَالًا فَاَذَّنَ ثُمَّ اَمَرَهُ فَاَقَامَ الظُّهْرَ ثُمَّ اَمَرَهُ
فَاَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ
نَقِيَّةٌ ثُمَّ اَمَرَهُ فَاَقَامَ الْمَغْرِبَ حِيْنَ
غَابَتِ الشَّمْسُ ثُمَّ اَمَرَهُ فَاَقَامَ الْعِشَاءَ
حِيْنَ غَابَ الشَّفَقُ ثُمَّ اَمَرَهُ فَاَقَامَ الْفَجْرَ
حِيْنَ طَلَعَ الْفَجْرُ فَلَمَّا اَنْ كَانَ الْيَوْمُ

1594. The infidels used to worship the sun when it began to rise. So in order to oppose this idea and to wipe out idolatry root and branch, the Holy Prophet prohibited even prayer at the time of the rising of the sun after giving it a great condemnation.

there came the second day, he ordered him: Make delay for the Zuhr prayer. So he made delay for it and he was excellent in delaying it. He said Asar while the sun was above. He made more delay for it than what he had done. And he said Magrib before the red-hue disappeared, and he said I'sha prayer after $\frac{1}{3}$rd of the night passed away, and he said Fajr and then entered the morning therewith. Afterwards he asked: Where is the man who has enquired about the times of prayer? The man said: I, O Ms. of Allah. He said: The time of your prayer is between what you saw.

—*Muslim.*

الثَّانِي أَمَرَهُ فَأَبْرِدْ بِالظُّهْرِ فَأَبْرَدَ بِهَا
فَأَنْعَمَ أَنْ يُبْرِدَ بِهَا وَصَلَّى الْعَصْرَ
وَالشَّمْسُ مُرْتَفِعَةٌ أَخَّرَهَا فَوْقَ الَّذِي كَانَ
وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ
وَصَلَّى الْعِشَاءَ بَعْدَ مَا ذَهَبَ ثُلُثُ اللَّيْلِ
وَصَلَّى الْفَجْرَ فَأَسْفَرَ بِهَا ثُمَّ قَالَ أَيْنَ
السَّائِلُ عَنْ وَقْتِ الصَّلٰوةِ فَقَالَ الرَّجُلُ أَنَا
يَا رَسُولَ اللّٰهِ صلعم قَالَ وَقْتُ صَلٰوتِكُمْ بَيْنَ
مَا رَأَيْتُمْ * (مُسْلِمٌ)

29. **Ibn Abbas** reported that the Messenger of Allah said: Gebriel led my prayer twice near the House. He prayed Zuhr with me when the sun declined a little and it became like the length of a shoe-lace, and he prayed Asar with me when the shade of everything became like itself (double), and he prayed Magrib with me when the fasting man broke his fast, and he prayed I'sha with me when the red-hue disappeared, and he prayed Fajr with me when food and drink became

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللّٰهِ
صلعم أَمَّنِي جِبْرَئِيلُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ
فَصَلَّى بِيَ الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ وَ
كَانَتْ قَدْرَ الشِّرَاكِ وَصَلَّى بِيَ الْعَصْرَ حِينَ
صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ وَصَلَّى بِيَ الْمَغْرِبَ
حِينَ أَفْطَرَ الصَّائِمُ وَصَلَّى بِيَ الْعِشَاءَ حِينَ
غَابَ الشَّفَقُ وَصَلَّى بِيَ الْفَجْرَ حِينَ حَرُمَ

الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ فَلَمَّا كَانَ الْغَدُ صَلَّى بِيَ الظُّهْرَ حِيْنَ كَانَ ظِلُّهُ مِثْلَهُ وَصَلَّى بِيَ الْعَصْرَ حِيْنَ كَانَ ظِلُّهُ مِثْلَيْهِ وَصَلَّى بِيَ الْمَغْرِبَ حِيْنَ اَفْطَرَ الصَّائِمُ وَصَلَّى بِيَ الْعِشَاءَ اِلَى ثُلُثِ اللَّيْلِ وَصَلَّى بِيَ الْفَجْرَ فَاَسْفَرَ ثُمَّ الْتَفَتَ اِلَيَّ فَقَالَ يَا مُحَمَّدُ هٰذَا وَقْتُ الْاَنْبِيَاءِ مِنْ قَبْلِكَ وَ الْوَقْتُ مَا بَيْنَ هٰذَيْنِ الْوَقْتَيْنِ

(اَبُوْدَاوُد وَ التِّرْمِذِيُّ)

unlawful for a fasting man. When there came the following day, he prayed Zuhr with me when his shade was like him (double), and he prayed Asar with me when his shade was double of him, and he prayed Magrib when the fasting man broke his fast, and he prayed I'sha at one-third part of the night and he prayed Fajr when there dawned the light. Afterwards he looked at me and said : O Muhammad ! this was the time of the Prophets before you, and the times are what is between these two times.

—*Abu Daud, Tirmizi.*

عَنِ ابْنِ مَسْعُوْدٍ قَالَ كَانَ قَدْرُ صَلٰوةِ رَسُوْلِ اللّٰهِ صلعم اَلظُّهْرِ فِى الصَّيْفِ ثَلٰثَةَ اَقْدَامٍ اِلٰى خَمْسَةِ اَقْدَامٍ وَفِى الشِّتَاءِ خَمْسَةُ اَقْدَامٍ اِلٰى سَبْعَةِ اَقْدَامٍ *

(اَبُوْدَاوُد وَ النَّسَائِيُّ)

30. **Ibn Ma'sud** reported that the measure of the prayer of the Messenger of Allah for Zuhr was from three to five foot-steps in summer, and in winter from five to seven steps.

—*Abu Daud, Nisai.*

SECTION 3

1595. Prayer in haste

Prayer as a rule should be said at the first half of its appointed time and not at its latter half, because there is pleasure of Allah in the former and pardon of Allah in the latter—34:49. Imam Shafeyi sponsors this view and says that to say every prayer at its

earliest time is *Mustahab* (laudable). The Quran also says: Hasten to good deeds. The Holy Prophet, while maintaing that prayer during its time is perfectly lawful, laid instructions for greater rewards for early prayer even within the given time. Regarding the morning prayer, the Holy Prophet observed it sometimes in the early dawn in darkness (34:41) and sometimes in distinct light (34:56). That depended upon cold and summer seasons and upon the nature of the congregation and commencement of struggles with non-Muslims at the early part of the day.

As regards Zuhr (the early afternoon prayer), it appears from the traditions that in summer when heat is intense it should be said rather late preferably within the latter half of its time (34:61). About Asar (the late afternoon prayer), there is the general rule as laid down before but Imam Abu Hanifa says that to say it at the latter half is *Mustahab*. Regarding Magrib (the sun-set prayer), there is the unanimous opinion of the jurists that it should be said at its earliest part (34:52). As regards I'sha (the night prayer), the Holy Prophet laid stress for its saying in the latter half of its time, because silent night gives a peaceful atmosphere for divine service. He disliked sleep before it and any conversation after it. Fajr may be said when a man rises from sleep even after sunrise.

OTHER CONTENTS.—Rulers in latter days will neglect the times of prayer but still they should be obeyed—34:62. 63, night prayer is an innovation in Islam—34:54; no sin in sleep and forgetfulness—34:46, 47; expiation of prayer is prayer—34:43; pre-dawn tiffin extends up to dawn—34:42; three things not to be delayed-burial, prayer and marriage of widows—34:48.

31. **Sayyar-b-Salama** reported: I and my father went to Abu Barzah al-Aslami. My father asked him: How did the Messenger of Allah pray the obligatory prayers? He replied that he used to pray *Zuhr* which you call the first when the sun inclined a little, and pray *Asar*

عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ دَخَلْتُ أَنَا وَأَبِي عَلَى أَبِي بَرْزَةَ الْأَسْلَمِيِّ فَقَالَ لَهُ أَبِي كَيْفَ كَانَ رَسُولُ اللّٰهِ صلعم يُصَلِّي الْمَكْتُوبَةَ فَقَالَ كَانَ يُصَلِّي الْهَجِيرَ الَّتِي

and then any of us could return to his riding camel at the furthest end of Medina while the sun was shining and I forgot what he said about *Magrib*, and he used to make delay in praying *I'sha* which you call *Atamah*, [1596] and he used to dislike sleep before it and talk after it; and he used to say optional prayer at the time of *Fajr* when a man could recognise his friend and read sixty to one hundred (verses). In a narration: He did not care to belate I'sha to one-third of the night, and he did not like to sleep befor it and talk after it.

—*Agreed.*

تدعونها الاولى حين تدحض الشمس و يصلي العصر ثم يرجع احدنا الى رحله في اقصى المدينة و الشمس حية و نسيت ما قال في المغرب و كان يستحب ان يؤخر العشاء التي تدعونها العتمة و كان يكره النوم قبلها و الحديث بعدها و كان يتنفل من صلوة الغداة حين يعرف الرجل جليسه و يقرء بالستين الى المائة وفي رواية ولا يبالي بتا خير العشاء الى ثلث الليل ولا يحب النوم قبلها و الحديث بعدها * (متفق عليه)

32. **Muhammad-b-Amr** reported: We asked Ja'ber-b-Abdullah about prayer of the Prophet. He said that he used to pray *Zuhr* at noon, and Asar when the sun was shining, and *Magrib* when it went down, and as for *I'sha*, when the people were many he used to hasten it; and when they were few, he used to make delay, and *Fajr* during early darkness. [1597]

—*Agreed.*

عن محمد بن عمرو قال سالنا جابر بن عبد الله عن صلوة النبي صلعم فقال كان يصلي الظهر بالهاجرة و العصر و الشمس حية و المغرب اذا وجبت و العشاء اذا اكثر الناس عجل و اذا قلوا اخر و الصبح بغلس * (متفق عليه)

1596. The Pre-Islamic Arabs called the time after disappearance of the evening red-hue from the horizon as Atamah which means darkness.

1597. It is not always that the Holy Prophet prayed Fajr early in darkness; sometimes he prayed when everything was visible. These times were chiefly based upon assembly of the people; see traditions 41 and 56.

33. **Anas** reported : Whenever we prayed at noon behind the Holy Prophet, we used to make prostration upon our clothes out of fear of heat.

—*Agreed.*

عَنْ اَنَسٍ (رض) قَالَ كُنَّا اِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ صلعم بِالظَّهَائِرِ سَجَدْنَا عَلَى ثِيَابِنَا اِتِّقَاءَ الْحَرِّ * (مُتَّفَقٌ عَلَيْهِ)

34. **Abu Hurairah** reported that the Apostle of Allah said : When heat is intense, pray in cool time, (*and in a narration of Bukhari from Abu Sayeed* : Zuhr), because the intensity of heat comes out from the vapour of Hell. And the fire complained to its Lord and said : O Lord ! some portion of myself has devoured others. So He ordered therefor two breaths, one breath in winter and one breath in summer ; [1598] the most intense heat which you find, and the most intense cold which you find. [1599]

—*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا اشْتَدَّ الْحَرُّ فَاَبْرِدُوْا بِالصَّلٰوةِ وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ عَنْ اَبِيْ سَعِيْدٍ بِالظُّهْرِ فَاِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ وَاشْتَكَتِ النَّارُ اِلٰى رَبِّهَا فَقَالَتْ رَبِّ اَكَلَ بَعْضِيْ بَعْضًا فَاَذِنَ لَهَا بِنَفَسَيْنِ نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ اَشَدُّ مَا تَجِدُوْنَ مِنَ الْحَرِّ وَاَشَدُّ مَا تَجِدُوْنَ مِنَ الزَّمْهَرِيْرِ * (مُتَّفَقٌ عَلَيْهِ)

35. **Anas** reported that the Messenger of Allah was praying *Asar* while the sun was up shining and then one departing could go to the high places and return to them while still the sun was

عَنْ اَنَسٍ قَالَ اَنَّ رَسُوْلَ اللّٰهِ صلعم يُصَلِّى الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ فَيَذْهَبُ الذَّاهِبُ اِلَى الْعَوَالِيْ فَيَاْتِيْهِمْ

1598. Everything in the earth takes breath and gives out breath at regular intervals. Similarly hell gives out breath twice in a year one in snmmer and another in winter. In summer, it is commendable (Mustahab) to pray Zuhr somewhat late.

1599. There is a little deviation in wording in the latter portion according to Bukhari in accordance with a second narration of his. It runs : The most intense heat which you find is from its heated air, and the most intense cold which you find is from its intense cold air.

up, and some high places of Medina are four miles or like it from Medina. 1600

—*Agreed.*

وَالشَّمْسُ مُرْتَفِعَةٌ وَبَعْضُ الْعَوَالِيْ مِنَ الْمَدِيْنَةِ عَلَى اَرْبَعَةِ اَمْيَالٍ اَوْ نَحْوِهٖ *

(مُتَّفَقٌ عَلَيْهِ)

26. **Same** reported that the Messenger of Allah said: That is a prayer of the hypocrite who sits waiting (setting of) the sun till when it becomes yellow and falls between two horns of the devil, he gets up and hurries four (rak'ats) without remembering Allah therein but little. 1601

—*Muslim.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم تِلْكَ صَلٰوةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتّٰى اِذَا اصْفَرَّتْ وَكَانَتْ بَيْنَ قَرْنَيِ الشَّيْطٰنِ قَامَ فَنَقَرَ اَرْبَعًا لَا يَذْكُرُ اللّٰهَ فِيْهَا اِلَّا قَلِيْلًا *

(مُسْلِمٌ)

37. **Ibn Omar** reported that the Prophet said: As for one whose Asar missed him, his family and property have been robbed as it were.

—*Agreed.*

عَنِ ابْنِ عُمَرَ (رض) قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلَّذِيْ تَفُوْتُهٗ صَلٰوةُ الْعَصْرِ فَكَاَنَّمَا وُتِرَ اَهْلَهٗ وَمَالَهٗ *

(مُتَّفَقٌ عَلَيْهِ)

38. **Boraidah** reported that the Messenger of Allah said: Whoso has given up Asar prayer, his action has indeed become void. 1602

—*Bukhari.*

عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ تَرَكَ صَلٰوةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهٗ *

(اَلْبُخَارِيُّ)

39. **Rafe'-b-Khadiz** reported: We used to pray *Magrib* along with the Messenger of Allah, and

عَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ كُنَّا نُصَلِّى الْمَغْرِبَ مَعَ رَسُوْلِ اللّٰهِ صلعم فَيَنْصَرِفُ

1600. Awali is plural of A'liah which is a noted place about four miles off from Medina situated upon a lofty place.

1601. That refers to Asar at the fag end of the day. It appears from this that such prayer is abominable (Makruh). The sole object of prayer is to bring the names and attributes of Allah in peaceful memory and to realise His greatness and omnipotence. Every movement of prayer is directed towards that goal—the goal of complete surrender of body and mind towards that Maker.

1602. The nullification of actions does not mean that all previous actions are brought to nought. What is really meant here is that a great deal of merits is lost by non-observance of afternoon prayer. This is the view of Imam Abu Hanifa. The Mutazilites say, however, that only the great sins nullify actions.

then one of us could return and see the place of his arrow. 1603

—*Agreed.*

40. **Ayesha** reported that they used to pray *I'sha* between setting in of the red-hue and the first one-third of the night.

—*Agreed.*

41. **Same** reported that the Prophet used pray *Fajr* and then the women used to return being covered with their skirts. They could not be recognised owing to darkness. 1604

—*Agreed*

42. **Qatadah** reported from Anas that the Prophet and Zaid -b-Sabet took pre-dawn tiffin. 1605 When they finished their food, the Prophet got up for prayer and prayed. We asked Anas: What was the time between the finishing of their pre-dawn tiffin and their entering into prayer? He said: The time in which a man can read fifty verses.

—*Bukhari.*

أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ كَانُوا يُصَلُّونَ الْعَتَمَةَ

فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّفَقُ إِلَى ثُلُثِ

اللَّيْلِ الْأَوَّلِ ﻫ (مُتَّفَقٌ عَلَيْهِ)

عَنْهَا قَالَتْ كَانَ رَسُولُ اللهِ صلعم

لَيُصَلِّي الصُّبْحَ فَتَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ

بِمُرُوطِهِنَّ مَا يُعْرَفْنَ مِنَ الْغَلَسِ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صلعم

وَزَيْدَ بْنَ ثَابِتٍ تَسَحَّرَا فَلَمَّا فَرَغَا مِنْ

سُحُورِهِمَا قَامَ نَبِيُّ اللهِ صلعم إِلَى الصَّلٰوةِ

فَصَلّٰى قُلْنَا لِأَنَسٍ كَمْ كَانَ بَيْنَ فَرَاغِهِمَا

مِنْ سَحُورِهِمَا وَدُخُولِهِمَا فِي الصَّلٰوةِ قَالَ

قَدْرُ مَا يَقْرَءُ الرَّجُلُ خَمْسِينَ اٰيَةً *

(اَلْبُخَارِيُّ)

1603. In other words he used to say sun-set prayer immediately after sun-set. The jurists are unanimous in holding that sun-set prayer is Mustahab (laudable) when it is said in its early time.

1604. The women during Prophet's time used to pray in congregations with males. This custom is still seen at Mecca and Medina where women have got a separate place for prayer which is led by male Imam.

1605 This is sehri-food i.e. food taken before light of dawn for fasting for the next day. This term has therefore been translated here as pre-dawn tiffin.

عَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم كَيْفَ اَنْتَ اِذَا كَانَتْ عَلَيْكَ اُمَرَاءُ يُمِيْتُوْنَ الصَّلٰوةَ اَوْ يُؤَخِّرُوْنَ عَنْ وَقْتِهَا قُلْتُ فَمَا تَأْمُرُنِيْ قَالَ صَلِّ الصَّلٰوةَ لِوَقْتِهَا فَاِنْ اَدْرَكْتَهَا فَصَلِّ فَاِنَّهَا لَكَ نَافِلَةٌ * (مُسْلِمٌ)

43. **Abu Zarr** reported that the Messenger of Allah said : How will you fare when the rulers over you will make the prayer dead or make delay from its appointed time ? I asked : What do you then order me ? He said : Say prayer in its time. If you can overtake it then pray, and verily it is optional for you. 1606

—*Muslim.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ اَدْرَكَ رَكْعَةً مِّنَ الصُّبْحِ قَبْلَ اَنْ تَطْلُعَ الشَّمْسُ فَقَدْ اَدْرَكَ الصُّبْحَ وَمَنْ اَدْرَكَ رَكْعَةً مِّنَ الْعَصْرِ قَبْلَ اَنْ تَغْرُبَ الشَّمْسُ فَقَدْ اَدْرَكَ الْعَصْرَ * (مُتَّفَقٌ عَلَيْهِ)

44. **Abu Hurairah** reported that the Messenger of Allah said : Whoso overtakes one rak'at of Fajr before sun-rise overtakes the Fajr and whoso overtakes one rak'at of Asar before sun-set overtakes the (entire) Asar. 1607

—*Agreed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا اَدْرَكَ اَحَدُكُمْ سَجْدَةً مِّنْ صَلٰوةِ الْعَصْرِ قَبْلَ اَنْ تَغْرُبَ الشَّمْسُ فَلْيُتِمَّ صَلٰوتَهُ وَ

45. **Same** reported that the Messenger of Allah said : When one of you overtakes a prostration of Asar before the sun sets in, let him finish his prayer ;

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160 i. This hadis shows that prayers shall be said at their earliest times. If after prayer, congregational prayers are held, and the man who has already prayed wishes to say prayer again in congregation he is allowed, and this will be considered as optional. Imam Abu Hanifa holds that this instruction was with regard to the early afternoon and night prayers as additional prayers after morning and afternoon prayers are Makruh (abominable).

1607 The majority of the learned jurists are of opinion that the rise of the sun and its setting do not make prayers void. A portion of such prayers should have already begun before these phenomena in order to validate prayers. Imam Abu Hanifa holds that morning prayer after sun-rise makes itself void. The other Imams recommended the morning prayer at its early darkness on the basis of tradition no. 41.

and when he overtakes a prostration of Fajr before the sun rises, let him finish his prayer.
—*Bukhari.*

إِذَا أَدْرَكَ سَجْدَةً مِنْ صَلٰوةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَلْيُتِمَّ صَلٰوتَهُ *
(اَلْبُخَارِيُّ)

46. **Anas** reported that the Messenger of Allah said: Whoso forgets to pray or sleeps there from, its expiation is that he shall pray it when he remembers it. *And in a narration*: There is no expiation for it except that. [1603] —*Agreed.*

عَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ نَسِيَ صَلٰوةً أَوْ نَامَ عَنْهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا وَفِي رِوَايَةٍ لَا كَفَّارَةَ لَهَا إِلَّا ذٰلِكَ * (مُتَّفَقٌ عَلَيْهِ)

47. **Abu Qatadah** reported that the Messenger of Allah said: There is no breach of duty in sleep. Verily breach of duty is in wakefulness. So when one of you forgets a prayer or remains asleep therefrom, let him pray it when he remembers it, because the Almighty Allah said: Keep up prayer to remember Me (20: 14Q) [1603] —*Mulsim.*

عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَيْسَ فِي النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ فِي الْيَقْظَةِ فَإِذَا نَسِيَ أَحَدُكُمْ صَلٰوةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللّٰهَ تَعَالٰى قَالَ وَأَقِمِ الصَّلٰوةَ لِذِكْرِي *
(مُسْلِمٌ)

48. **Ali** reported that the Prophet said: O Ali! there are three things about which you shall not make delay: prayer when it comes, dead-body when it presents itself for burial, and a widow [1603a] when you find a match for her. —*Tirmizi.*

عَنْ عَلِيٍّ أَنَّ النَّبِيَّ صلعم قَالَ يَا عَلِيُّ ثَلٰثٌ لَا تُؤَخِّرْهَا الصَّلٰوةُ إِذَا أَتَتْ وَالْجَنَازَةُ إِذَا حَضَرَتْ وَالْأَيِّمُ إِذَا وَجَدْتَ لَهَا كُفْوًا *
(اَلتِّرْمِذِيُّ)

1603. It appears from this that charity can-not be an expiation of the sins committed for neglecting prayers.

1603. There is no commission of sin of any kind while a man remains asleep. This time is exempted from account. The reason is that in sleep man has got no choice for action. Similarly a man when unsound is not accountable for any action. The last sentence is very significant about the spirit of Islamic prayer. The remembrance of Allah is its chief object.

1603a. Ayyam means a widow or a divorced woman. Great stress has been laid in Islam for widow marriage as widows generally corrupt society. The Prophet who came to establish morality in the world in all its phases could not overlook this important thing.

49. **Ibn Omar** reported that the Messenger of Allah said: The initial time of prayer is a pleasure to Allah, and the last time is pardon of Allah.

—*Tirmizi.*

عَنِ ابْنِ عُمَرَ (رض) قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْوَقْتُ الْاَوَّلُ مِنَ الصَّلٰوةِ رِضْوَانُ اللّٰهِ وَ الْوَقْتُ الْاٰخِرُ عَفْوُ اللّٰهِ * (اَلتِّرْمِذِيُّ)

50. **Omme Farwah** reported that the Prophet was asked: Which of the actions is the best? He said: Prayer in its initial time.

—*Ahmad, Tirmizi, Abu-Daud.*

عَنْ اُمِّ فَرْوَةَ قَالَتْ سُئِلَ النَّبِيُّ صلعم اَيُّ الْاَعْمَالِ اَفْضَلُ قَالَ الصَّلٰوةُ لِاَوَّلِ وَقْتِهَا * (اَحْمَدُ وَ التِّرْمِذِيُّ وَ اَبُوْدَاوُدَ)

51. **Ayesha** reported that the Messenger of Allah did not say a prayer twice in its latest time, until the Almighty Allah took away his soul.

—*Tirmizi.*

عَنْ عَائِشَةَ (رض) قَالَتْ مَا صَلّٰى رَسُوْلُ اللّٰهِ صلعم صَلٰوةً لِوَقْتِهَا الْاٰخِرِ مَرَّتَيْنِ حَتّٰى قَبَضَهُ اللّٰهُ تَعَالٰى * (اَلتِّرْمِذِيُّ)

52. **Abu Auyyb** reported that the Messenger of Allah said: My people will not cease to be in fortune (or he said upon the natural religion) so long as they do not pray the Magrib late up to the peeping of the stars through the windows.

—*Abu Daud.*

عَنْ اَبِيْ اَيُّوْبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَزَالُ اُمَّتِيْ بِخَيْرٍ اَوْ قَالَ عَلَى الْفِطْرَةِ مَا لَمْ يُؤَخِّرُوا الْمَغْرِبَ اِلٰى اَنْ تَشْتَبِكَ النُّجُوْمُ * (اَبُوْ دَاوُدَ)

53. **Abu-Hurairah** reported that the Apostle of Allah said: Had it not been a hardship over my peop'e, I would have certainly ordered them to pray Isha late up to one-third of the night or its half.

—*Ahmad, Tirmizi, Ibn Majah.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَوْلَا اَنْ اَشُقَّ عَلٰى اُمَّتِيْ لَاَمَرْتُهُمْ اَنْ يُّؤَخِّرُوا الْعِشَاءَ اِلٰى ثُلُثِ اللَّيْلِ اَوْ نِصْفِهٖ * (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

54. **Mu'az-b-Jabal** reported that the Apostle of Allah said: Say this prayer (I'sha) late because you have been given excellence on its account over all other nations, and no nation before you did say this prayer. 1610

—*Abu-Daud.*

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَعْتِمُوا بِهٰذِهِ الصَّلٰوةِ فَاِنَّكُمْ قَدْ فُضِّلْتُمْ بِهَا عَلٰى سَائِرِ الْاُمَمِ وَلَمْ تُصَلِّهَا اُمَّةٌ قَبْلَكُمْ * (اَبُوْدَاوُدَ)

55. **Nu'man-b-Bashir** reported: I know the time of this prayer, the last I'sha prayer. The Messenger of Allah used to pray it on the falling down of the moon on the third day (of its rise).

—*Abu Daud.*

عَنْ نُعْمَانِ بْنِ بَشِيْرٍ قَالَ اَنَا اَعْلَمُ لِوَقْتِ هٰذِهِ الصَّلٰوةِ الْعِشَاءِ الْاٰخِرَةِ كَانَ رَسُوْلُ اللّٰهِ صلعم يُصَلِّيْهَا لِسُقُوْطِ الْقَمَرِ لِثَالِثَةٍ * (اَبُوْدَاوُدَ)

53. **Rafe'-b Khadiz** reported that the Messenger of Allah said: Pray Fajr in light, because it is greatest in reward. 1611

—*Tirmizi, Abu Daud.*

عَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَسْفِرُوْا بِالْفَجْرِ فَاِنَّهُ اَعْظَمُ لِلْاَجْرِ * (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ)

57. **Rafe'-b-Khadiz** reported: We prayed Asar with the Apostle of Allah. Afterwards a she-camel was sacrificed and it was

عَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ كُنَّا نُصَلِّى الْعَصْرَ مَعَ رَسُوْلِ اللّٰهِ صلعم ثُمَّ يُنْحَرُ الْجُزُوْرُ فَتُقْسَمُ

1610 This is a proof that the religion of Islam began from the time of Adam. In other words, it is a religion of humanity. There is one religion as there is one Lord and that is Islam. The humanity before Prophet of Arabia had to say prayer. Islam made the prayer perfect by adding one more to it and describing its chief object and the means to attain it.

1611. Imam Abu Hanifa holds this view on the strength of 34:56. His followers say prayer when the light of dawn is distinctly visible in the horizon. "It has been written in Sharhi sunnat" says the author of Mishkat, "that Mu'az said: The Ms. of Allah sent me to Yemen and said: When there will be winter, pray Fajr in darkness, and prolong reading of the verses so long as the people are capable of and don't give them trouble and when there will be summer, say morning prayer in light, because the night is short and the people remain asleep. Give them time till they overtake the prayer.

عَشَرَقِسمٍ ثُمَّ تُطْبَخُ فَنَاكُلُ لَحْمًا نَضِيجًا قَبْلَ مَغِيْبِ الشَّمْسِ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ (رض) قَالَ مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُوْلَ اللّٰهِ صلعم صَلٰوةَ الْعِشَاءِ الْاٰخِرَةِ فَخَرَجَ اِلَيْنَا حِيْنَ ذَهَبَ ثُلُثُ اللَّيْلِ اَوْ بَعْدَهٗ فَلَا نَدْرِيْ اَشَيْءٌ شَغَلَهٗ فِيْ اَهْلِهٖ اَوْ غَيْرُ ذٰلِكَ فَقَالَ حِيْنَ خَرَجَ اِنَّكُمْ لَتَنْتَظِرُوْنَ صَلٰوةً مَا يَنْتَظِرُهَا اَهْلُ دِيْنٍ غَيْرُكُمْ وَلَوْلَا اَنْ يَّثْقُلَ عَلٰى اُمَّتِيْ لَصَلَّيْتُ بِهِمْ هٰذِهِ السَّاعَةَ ثُمَّ اَمَرَ الْمُؤَذِّنَ فَاَقَامَ الصَّلٰوةَ وَصَلّٰى * (مُسْلِمٌ)

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يُصَلِّى الصَّلَوَاتِ نَحْوًا مِّنْ صَلٰوتِكُمْ وَكَانَ يُؤَخِّرُ الْعَتَمَةَ بَعْدَ صَلٰوتِكُمْ شَيْئًا وَكَانَ يُخَفِّفُ الصَّلٰوةَ - (مُسْلِمٌ)

divided into ten portions. Then it was cooked and we ate cooked meat befor the setting of the sun. 1612 —*Agreed.*d

58. **Abdullah-b-Omar** reported: We waited one night waiting for the Messenger of Allah for the last prayer I'sha. He came to us when one-third of the night passed away or after that. We knew not whether anything kept him engaged in his family or something other than that. When he came out, he said: Verily you are waiting for a prayer for which no people of other religion besides you had waited. Had it not been a hardship over my people. I would have certainly prayed with them at this time. Then he ordered the *Muazzen* and so he recited '*Aqamat*' of the prayer and then he prayed. —*Muslim.*

49. **Ja'ber-b-Samorah** reported that the Messenger of Allah used to say prayers like your prayer, and he used to make a little delay in night prayers after your prayer, 1613 and he used to make prayer short. 1614 —*Muslim.*

1612. This signifies that the Asar prayer should be said at the beginnihg of its due time. This is the opinion of three Imams and two companions of Imams Abu Hanifah. Imam Abu Hanifa holds, however, that the best time for Asar prayer is in the last. He interprets this hadis by saying that it was done in summer.

1613. This was because night prayer was specially ordained for the Muslims. Imam Abu Hanifa holds that to say night prayer at dead of night is best.

1614. The Holy Prophet used to read short chapters of the Quran in congregationsl prayers, because there were the weak and the diseased among the congregation.

59(a). **Abu Sayeed** reported: We prayed with the Apostle of Allah the prayer of night. He did not come out till a similar portion from the mid-night passed away. He said "Take your seat." And so we took our seat. He said: Verily the people have prayed and gone to their beds, and verily you do not cease to remain in prayer so long as you wait for prayer. But for the weakness of the weak and the illness of the ill, I would have certainly delayed this prayer up to mid-night.

—*Abu Daud, Nisai.*

عَنْ اَبِي سَعِيْدٍ قَالَ صَلَّيْنَا مَعَ رَسُوْلِ اللّٰهِ صلعم صَلٰوةَ الْعَتَمَةِ فَلَمْ يَخْرُجْ حَتّٰى مَضٰى نَحْوٌ مِّنْ شَطْرِ اللَّيْلِ فَقَالَ خُذُوْا مَقَاعِدَكُمْ فَاَخَذْنَا مَقَاعِدَنَا فَقَالَ اِنَّ النَّاسَ قَدْ صَلَّوْا وَاَخَذُوْا مَضَاجِعَهُمْ وَاِنَّكُمْ لَنْ تَزَالُوْا فِيْ صَلٰوةٍ مَا انْتَظَرْتُمُ الصَّلٰوةَ وَلَوْلَا ضُعْفُ الضَّعِيْفِ وَسَقَمُ السَّقِيْمِ لَاَخَّرْتُ هٰذِهِ الصَّلٰوةَ اِلٰى شَطْرِ اللَّيْلِ ۔

(اَبُوْدَاوٗدَ وَالنَّسَائِيُّ)

60. **Omme-Salamah** reported that the Messenger of Allah was much more hasty for *Zuhr* than yourselves, and you are much more hasty for *Asr* than him.[1615] —*Ahmad, Tirimizi.*

عَنْ اُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم اَشَدَّ تَعْجِيْلًا لِلظُّهْرِ مِنْكُمْ وَاَنْتُمْ اَشَدُّ تَعْجِيْلًا لِلْعَصْرِ مِنْهُ ۔

(اَحْمَدُ وَالتِّرْمِذِيُّ)

61. **Anas** reported that the Messenger of Allah used to pray late when it was hot; and early when it was cold. —*Nisai.*

عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا كَانَ الْحَرُّ اَبْرَدَ بِالصَّلٰوةِ وَاِذَا كَانَ الْبَرْدُ عَجَّلَ ۔

(اَلنَّسَائِيُّ)

62. **Ob'adah-b-Swa'met** reported that the Messenger of Allah said to me: Verily there shall come after me rulers over you whom affairs will keep engaged away from prayer in its time till its time will disappear.

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صلعم اِنَّهَا سَتَكُوْنُ عَلَيْكُمْ بَعْدِيْ اُمَرَاءُ يَشْغَلُهُمْ اَشْيَاءُ عَنِ الصَّلٰوةِ لِوَقْتِهَا

1615. This is the Mazhab of Abu Hanifa to the effect that the prayer should be said a little late.

So say prayer in its time. A man enguired : O Ms. of Allah ! shall I pray with them ? 'Yes' said he.

—*Abu Daud.*

63. **Qabisah-b-Waqqas** reported that the Messenger of Allah said : There shall come after me rulers over you who will make delay in prayer. it will be for you and it will be against them. Pray with them till they pray facing the Kaba.

—*Abu Daud.*

حَتّٰى يَذْهَبَ وَقْتُهَا فَصَلُّوا الصَّلٰوةَ لِوَقْتِهَا فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اُصَلِّيْ مَعَهُمْ قَالَ نَعَمْ * (اَبُوْدَاوٗدَ)

عَنْ قَبِيْصَةَ بْنِ وَقَّاصٍ (رض) قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَكُوْنُ عَلَيْكُمْ اُمَرَاءُ مِنْ بَعْدِيْ يُؤَخِّرُوْنَ الصَّلٰوةَ فَهِيَ لَكُمْ وَهِيَ عَلَيْهِمْ فَصَلُّوْا مَعَهُمْ مَا صَلَّوُا الْقِبْلَةَ ۔

(اَبُوْدَاوٗدَ)

SECTION 4

1616. Azan (Prayer-call)

(a) **Azan.** Azan is the call for prayer within its appointed time with certain prescribed words. Such prayer-call is Sunnat at the advent of the time of each congregational prayer. While the Prophet was at Mecca, there was no *Azan* because the enemies did not allow the Muslims to meet together and pray. The thought of Azan arose in Holy Prophet's mind when he migrated to Medina. Counsels were held regarding the formulation of a proper prayer-call. Some suggested that there should be blowing of horns, or the ringing of bell, or chimes, or the lighting of fire in a lofty place. At last the suggestion of Hazrat Omar was accepted. It is now the modern Azan, the call to prayer and the true national anthem of Islam. Hazrat Bilal, the negro slave, held the position of the first Muazzen in Islam.

(b) **The delivery of Azan.** The call is given out by a man standing in a lofty or prominent place in as loud a voice as possible. He stands facing the Holy Ka'ba with his both hands raised to the

ears—34:71, and chanting with a melodious and loud voice the following sentences in order.

(i) اَللّٰهُ اَكْبَرُ (Allah is greatest) repeated four times ;

(ii) اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ (I bear witness that there is no god but Allah) repeated twice ;

(iii) اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ (I bear witness that Muhammad is the Messenger of Allah) repeated twice ;

(iv) حَيَّ عَلَى الصَّلٰوةِ (come to prayer) repeated twice ;

(v) حَيَّ عَلَى الْفَلَاحِ (come to success) repeated twice ;

(vi) اَللّٰهُ اَكْبَرُ (Allah is greatest) repeated twice ;

(vii) لَا اِلٰهَ اِلَّا اللّٰهُ (there is no god but Allah) once only. The following sentence is added at the call of morning prayer اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ (Prayer is better than sleep) repeated twice.

When the call is finished, all make invocation in the words as recorded in 34:81 (see the text).

(c) **Significance of Azan.** Azan in Islam has got a great significance. It is not the mere ringing of the bell or the meaningless blowing of horns. This is an appeal from an individual soul to the soul of humanity to turn to Allah, to follow the lead of Muhammad as His Messenger, and to come to take spiritual feast for progress and nourishment of soul appealling in a greater degree than the ringing of the deepest-toned bell or the most costly and elaborate system of chimes. From thousands of thousands of minarets in the world come out spontaneously in loud and sweet melodious voice in the morning and evening, at the declining of the sun and when the sun is in the mid-west and in the grim silence of night, the message of Islam, the message of the desert World Prophet "Allah is greatest, Muhammad is His Messenger, come to prayer, come to success, there is no deity but Allah, prayer is better than sleep."

What a more grand message to the world can there be? This is the message of Islam to the people of the world. To respond to it on the part of the hearer is *wajeb* (binding). Who is the devil who can remain silent from responding to the mighty message of Islam, the message that Allah is greatest? Who is the most unfortunate man who does not respond to the invitation for food of soul? Who is there to deny that prayer is not the means of success? Nobody is required to read any book to know the message of Islam. Nobody is required to make a search for the true religion of mankind. It is that which declares Allah to be greatest and the only Being to be worshipped. It is that which makes no distinction in the invitations to prayer and throws open the door of mosque to every son of Adam irrespective of caste, creed and country.

(d) **Excellence of Azan.** The declaration of this message of Islam to mankind is general and the invitation to join the divine service brings no less religious merit as is generally supposed. The *Muazzen* will have great rewards on the Resurrection Day, so much so that all the hearers of the invitation will intercede for him on that day. If the *Muazzen* truly believes in what he recites, he will undoubtedly enter Paradise—34:80. Any *Muazzen* calling for prayer for seven years out of sincere faith will be free from the fire of Hell—34:86. Supplication between *Azan* and *Aqamat* is generally accepted—34:93. The devil runs away when he hears the Azan. Besides prayer times, Azan should be proclaimed in the right ear of the newly-born child or at the time of grief or mishap. It is *Sunnat.*

(e) **Aqamat.** The *Aqumat* is the signal that the prayer is ready and has just begun and that everybody present should disengage his mind from the outside world and engage it in the remembrance of the Almighty. It is necesary in the congregational prayer and it is pronounced in a less loud voice than Azan. It is just like azan with this difference that instead of La ilaha Illa-Allah, قد قامت الصلوٰة (prayer is ready) is recited twice. With this recitation the prayer truly begins with the hands raised upto the ears.

64. **Anas** reported: They talked of fire and bell and they remembered the Jews and the Christians. Then Bilal was ordered to make *Azan* even and *Aqamat* odd. Ismail said: I mentioned it to Ayyub. He said: Except *Aqamat*. —*Agreed.*

عَنْ اَنَسٍ قَالَ ذَكَرُوا النَّارَ وَ النَّاقُوسَ فَذَكَرُوا الْيَهُودَ وَ النَّصَارٰى فَاُمِرَ بِلَالٌ اَنْ يَشْفَعَ الْاَذَانَ وَ اَنْ يُوْتِرَ الْاِقَامَةَ قَالَ اِسْمٰعِيلُ فَذَكَرْتُهُ لِاَيُّوبَ فَقَالَ اِلَّا الْاِقَامَةَ - (مُتَّفَقٌ عَلَيْهِ)

65. **Abu Mahzurah** reported that the Messenger of Allah taught me *Azan* exactly in this form. He said: Say: Allah is greatest, Allah is greatest, Allah is greatest, Allah is greatest; I bear witness that there is no god but Allah, I bear witness that there is no god but Allah; I bear witness that Muhammad is the Ms. of Allah; I bear witness that Muhammad is the Ms. of Allah; I bear witness that Muhammad is the Ms. of Allah; then he repeated and said: I bear witness that there is no god but Allah, I bear witness that there is no god but Allah; I bear witness that there is no god but Allah; I bear witness that Muhammad is the Ms. of Allah, I bear witness that Muhammad is the Ms. of Allah; come to prayer, come to prayer; come to salvation, come to salvation; Allah is greatest, Allah is greatest; there is no god but Allah. —*Muslim.*

عَنْ اَبِي مَحْذُورَةَ قَالَ اَلْقٰى عَلَيَّ رَسُولُ اللّٰهِ صلعم اَلتَّاْذِينَ هُوَ بِنَفْسِهِ قَالَ قُلِ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ اَشْهَدُ اَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ اَشْهَدُ اَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ ثُمَّ تَعُودُ فَتَقُولُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ اَشْهَدُ اَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ اَشْهَدُ اَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ حَيَّ عَلَى الصَّلٰوةِ حَيَّ عَلَى الصَّلٰوةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ * (مُسْلِمٌ)

66. **Ibn Omar** reported that there was *Azan* during the time of the Prophet each twice, and *Aqamat* each once except that

عَنِ ابْنِ عُمَرَ (رض) قَالَ كَانَ اَذَانٌ عَلٰى عَهْدِ رَسُولِ اللّٰهِ صلعم مَرَّتَيْنِ مَرَّتَيْنِ وَ اِقَامَةٌ مَرَّةً مَرَّةً غَيْرَ اَنَّهُ كَانَ يَقُولُ

he used to say : Prayer is ready, prayer is ready.

—*Abu Daud, Nisai.*

قَدْ قَامَتِ الصَّلٰوةُ قَدْ قَامَتِ الصَّلٰوةُ *

(اَبُوْدَاوٗدَ وَ النَّسَائِيُّ)

67. **Abu Mahzurah** reported that the Prophet had taught him *Azan* in nineteen words and *Aqamat* in seventeen words. [1617] —*Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عَنْ اَبِيْ مَحْذُوْرَةَ اَنَّ النَّبِيَّ صلعم
عَلَّمَهُ الْاَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً وَ الْاِقَامَةَ
سَبْعَ عَشْرَةَ كَلِمَةً * (اَحْمَدُ وَ التِّرْمِذِيُّ
وَ اَبُوْدَاوٗدَ وَ النَّسَائِيُّ وَابْنُ مَاجَةَ)

68. **Ziyad-b-Hares as-Sodayi** reported : The Apostle of Allah ordered me to call for morning prayer. So I proclaimed. Then Bilal wished to read *Aqamat.* The Ms. of Allah said : Verily the brother of as-Sodayi has called for prayer, and verily whoso calls for prayer shall recite *Aqamat.* [1618]

—*Tirmizi, Abu Daud, Ibn Majah.*

عَنْ زِيَادِبْنِ الْحَارِثِ الصُّدَائِيِّ قَالَ
اَمَرَنِيْ رَسُوْلُ اللّٰهِ صلعم اَنْ اُؤَذِّنَ فِيْ
صَلٰوةِ الْفَجْرِ فَاَذَّنْتُ فَاَرَادَ بِلَالٌ اَنْ
يُّقِيْمَ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اَخَا صُدَاءٍ
قَدْ اَذَّنَ وَمَنْ اَذَّنَ فَهُوَ يُقِيْمُ *
(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

69. **Ibn Omar** reported that when the Muslims came to Medina, they used to muster strong and had fixed times for prayer, but none used to call (Azan) therefor. So one day they held talk about that. Some of them said : Adopt like the

عَنِ ابْنِ عُمَرَ قَالَ كَانَ الْمُسْلِمُوْنَ حِيْنَ
قَدِمُوا الْمَدِيْنَةَ يَجْتَمِعُوْنَ فَيَتَحَيَّنُوْنَ لِلصَّلٰوةِ
وَلَيْسَ يُنَادِيْ بِهَا اَحَدٌ فَتَكَلَّمُوْا يَوْمًا
فِيْ ذٰلِكَ فَقَالَ بَعْضُهُمْ اتَّخِذُوْا مِثْلَ

1617. According to Hanifi Mazhab, Azan consists of 15 words, while according to Imam Shafeyi, it consists of 19 words as in this hadis. Imam Malek supports Imam Shafeyi. Imam Abu Hanifa says, however, that 8 times of SHAHADAT instead of four have been mentioned in these traditions for teaching by repetition. Imam Abu-Hanifa is however generally followed.

1618. Imam Shafeyi follows this tradition and holds its breach as Makruh. Imam Abu Hanifah differs from this, because sometimes it occured that Ibn Ommo Makhtum recited Aazn, while Bilal recited Aqamat both being companions. This was explained by saying that the Muazzen did not like that another should recite Aqamat.

ناقوس النصارى وقال بعضهم قرنا مثل قرن اليهود فقال عمر (رض) اولا تبعثون رجلا ينادي بالصلوة فقال رسول الله صلعم يا بلال قم فناد بالصلوة * (متفق عليه)

ringing of the bell of the Christians. Some of them said: Horn-blowing like the horn-blowing of the Jews. Omar said: Will you not send a man who will proclaim Azan for prayer? Then the Apostle of Allah said: O Bilal! get up and proclaim Azan for prayer.

—*Agreed.*

عن عبد الله ابن زيد قال لما امر رسول الله صلعم بالناقوس يعمل ليضرب به للناس لجمع الصلوة طاف بي وانا نائم رجل يحمل ناقوسا في يده فقلت يا عبد الله اتبيع الناقوس قال وما تصنع به قلت ندعوا به الى الصلوة قال افلا ادلك على ما هو خير من ذلك فقلت له بلى فقال تقول الله اكبر الى اخره وكذا الاقامة فلما اصبحت اتيت رسول الله صلعم فاخبرته بما رايت فقال انها لرؤيا حق ان شاء الله فقم مع بلال فالق عليه ما رايت فليؤذن به فانه اندى صوتا منك فقمت مع بلال فجعلت

70 **Abdullah-b-Zaid** reported: When the Apostle of Allah ordered a bell to be prepared for ringing for the people to muster strong for prayer, there came a man to me while I was asleep (in dream) having a bell in his hand. I said: O Abdullah, will you sell the bell? He asked: What will you do with it? He said: We shall call therewith for prayer. He said: Shall I not guide you to what is better than that? 'Yes' said I. He said: You should call: Allah is greatest, up to the end, and similar is the *Agamat*. When it was dawn, I came to the Apostle of Allah and informed him what I saw (in dream) He said: Verily it is correct dream if Allah wills. So get up with Bilal and teach him what you saw and call for prayer with him, because he is higher in voice than you. I got up with

Bilal and began to teach it to him, and he was calling therewith. He said that Omar-b-al Khattab heard that while he was in his house. He came out drawing along his skirts (and) saying: O Ms. of Allah! by One who sent you with truth, I have seen just like what he was shown. Then the Apostle of Allah said: Then for Allah is all praise. 1619

—*Abu Daud, Ibn Majah.*

71. **Abdur Rahman** reported: My father reported to me from his father from his grand father that the Messenger of Allah ordered Bilal to put his two fingers into his two ears and he said: Verily it will raise your voice high.

—*Ibn Majah.*

72. **Same** reported: I asked: O Ms. of Allah! teach me 'sunnat' of prayer-call. He said: He rubbed his forehead said: You shall recite: Allah is greatest, Allah is greatest, Allah is greatest, Allah is greatest, raising therewith your voice. Then you shall utter "I bear witness that there is no god but Allah, I bear witness that there is no god but Allah, I bear witness that Muhammad is the Apostle of

اُلقيه عليه و يؤذن به قال فسمع بذلك
عمر بن الخطاب و هو في بيته فخرج
يجر رداءه يقول يا رسول الله صلعم والذي
بعثك بالحق لقد رايت مثل ما اُري
فقال رسول الله صلعم فلله الحمد *
(ابو داود وابن ماجة)

عن عبد الرحمن قال حدثني ابي
عن ابيه عن جده ان رسول الله
صلعم امر بلالا ان يجعل اصبعيه في
اذنيه وقال انه ارفع لصوتك *
(ابن ماجة)

عنه قال قلت يا رسول الله صلعم
علمني سنة الاذان قال فمسح مقدم راسه
قال تقول الله اكبر الله اكبر الله اكبر الله اكبر
الله اكبر ترفع بها صوتك ثم تقول اشهد
ان لا اله الا الله اشهد ان لا اله الا الله
اشهد ان محمدا رسول الله اشهد ان

1619. The present form of azan was agreed to by all including the Holy Prophet.

Allah" lowering your voice there with, and then you shall raise aloud your voice with attestation "I bear witness that there is no god but Allah, I bear witness that there is no god but Allah ; I bear witness that Muhammad is the Apostle of Allah, I bear witness that Muhammad is the Apostle of Allah ; come to prayer, come to prayer ; come to success, come to success." If there comes the early morning prayer, I said : Prayer is better than sleep, prayer is better than sleep ; Allah is greatest, Allah is greatest, there is no god but Allah."

—*Abu Daud.*

73. **Bilal** reported that the Messenger of Allah said : Don't do '*Taswib*' in prayer except in the early morning prayer 1620

—*Tirmizi, Ibn Majah.*

74. **Jaber** reported that the Messenger of Allah said to Bilal : When you call for prayer, be prolonging ; and when you recite *Aqamat*, be prompt ; and make time between your Azan and your Aqamat as long as an eater can be free from his eating and a drinker from his drink, and one

وَمُحَمَّدًا رَسُولُ اللّٰهِ تَخْفِضُ بِهَا صَوْتَكَ ثُمَّ
تَرْفَعُ صَوْتَكَ بِالشَّهَادَةِ اَشْهَدُ اَنْ لَّا اِلٰهَ
اِلَّا اللّٰهُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ اَشْهَدُ اَنَّ
مُحَمَّدًا رَسُولُ اللّٰهِ اَشْهَدُ اَنَّ مُحَمَّدًا رَسُولُ
اللّٰهِ حَيَّ عَلَى الصَّلٰوةِ حَيَّ عَلَى الصَّلٰوةِ
حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ فَاِنْ
كَانَ صَلٰوةُ الصُّبْحِ قُلْتَ الصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ
الصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ
لَا اِلٰهَ اِلَّا اللّٰهُ * (اَبُوْدَاوٗدَ)

عَنْ بِلَالٍ لَا تُثَوِّبَنَّ فِيْ شَيْءٍ مِّنَ
الصَّلٰوةِ اِلَّا فِيْ صَلٰوةِ الْفَجْرِ *
(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ
لِبِلَالٍ اِذَا اَذَّنْتَ فَتَرَسَّلْ فَاِذَا اَقَمْتَ
فَاحْدُرْ وَاجْعَلْ بَيْنَ اَذَانِكَ وَاِقَامَتِكَ قَدْرَ
مَا يَفْرُغُ الْاٰكِلُ مِنْ اَكْلِهٖ وَالشَّارِبُ مِنْ

1620. TASWIB is to repeat some parts of the formula of Azan, such as "Prayer is better than sleep", either after or before the prayer-call and near the ears of a sleeping person. This was held by Hazrat Omar as abominable and an innovation. One is, however, allowed to get him awake from sleep by any other means.

called by nature when he enters to answer his call of nature (from his necessity); and don't stand (for prayer) till you see me 1621 —*Tirmizi.*

شُرْبِهِ وَالْمُعْتَصِرِ إِذَا دَخَلَ لِقَضَاءِ حَاجَتِهِ وَلَا تَقُومُوا حَتَّى تَرَوْنِي * (التِّرْمِذِيُّ)

عَنْ أَبِي بَكْرَةَ قَالَ خَرَجْتُ مَعَ النَّبِيِّ صلعم لِصَلٰوةِ الصُّبْحِ فَكَانَ لَا يَمُرُّ بِرَجُلٍ إِلَّا نَادَاهُ بِالصَّلٰوةِ أَوْ حَرَّكَهُ بِرِجْلِهِ * (أَبُوْدَاوُد)

75. **Abu Bakrah** reported: I came out with the Prophet for the early morning prayer. He did not pass by any man but called him for prayer or moved him by his foot. —*Abu Daud.*

عَنْ مَالِكٍ بَلَغَهُ أَنَّ مُؤَذِّنًا جَاءَ عُمَرَ يُؤَذِّنُهُ لِصَلٰوةِ الصُّبْحِ فَوَجَدَهُ نَائِمًا فَقَالَ الصَّلٰوةُ خَيْرٌ مِنَ النَّوْمِ فَأَمَرَهُ عُمَرُ (رض) أَنْ يَجْعَلَهَا فِي نِدَاءِ الصُّبْحِ * (اَلْمُوَطَّا)

470w. **Malek** reported that it had reached him that a Muazzen came to Omar calling him for early morning prayer. He found him asleep and uttered. "Prayer is better than sleep." Then Omar ordered him to utter it in the morning proclamation. —*Muatta.*

SECTION 5

Excellence of Azan. 1622

عَنْ مُعَاوِيَةَ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ يَقُولُ الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيٰمَةِ * (مُسْلِمٌ)

76. **Muwayiah** reported: I heard the Messenger of Allah say: Muazzens shall have the longest of necks among the people on the Resurrection Day. 1623 —*Muslim.*

1621. This has been said in order to give time to the eaters to finish their eating and to others to perform their necessities which they undertook befor Azan. It thus gives a stimulus for congregational prayers.

1622. See note 1616.

1623. The Muazzens will get great rewards.

77. **Abu Hurairah** reported that the Apostle of Allah said: When there is call for prayer, the devil turns back. He runs through wind till he does not hear the Azan. When the proclamation is finished, he comes forward, till when it is recited in prayer he turns back, till when the recitation is finished, he approaches, till he revolves between a man and his soul saying "Remember such and such, remember such and such." He will not cease to remember till the man knows not how much he has prayed.

—*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ
اِذَا نُوْدِيَ لِلصَّلٰوةِ اَدْبَرَ الشَّيْطٰنُ لَهٗ
ضُرَاطٌ حَتّٰى لَا يَسْمَعُ التَّاْذِيْنَ فَاِذَا قُضِيَ
النِّدَاءُ اَقْبَلَ حَتّٰى اِذَا ثُوِّبَ بِالصَّلٰوةِ اَدْبَرَ
حَتّٰى اِذَا قُضِيَ التَّثْوِيْبُ اَقْبَلَ حَتّٰى
يَخْطُرَ بَيْنَ الْمَرْءِ وَ نَفْسِهٖ يَقُوْلُ اذْكُرْ كَذَا
اُذْكُرْ كَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ حَتّٰى يَظَلَّ الرَّجُلُ
لَا يَدْرِيْ كَمْ صَلّٰى * (مُتَّفَقٌ عَلَيْهِ)

78. **Abu Sayeed al-Khodri** reported that the Messenger of Allah said: The farthest end of the voice of the Muazzen is not heard by any Jinn, man or anything but will bear witness for him on the Resurrection Day.

—*Bukhari.*

عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ قَالَ
رَسُوْلُ اللّٰهِ صلعم لَا يَسْمَعُ مَدٰى صَوْتِ
الْمُؤَذِّنِ جِنٌّ وَّلَا اِنْسٌ وَّلَا شَيْءٌ اِلَّا شَهِدَ
لَهٗ يَوْمَ الْقِيٰمَةِ - (اَلْبُخَارِيُّ)

79. **Abdullah-b-Amr-b-al-A's** reported that the Messenger of Allah said: When you hear the Muazzen, utter what he utters and then send blessings on me; and verily whoso sends one blessing on me, Allah sends ten blessings on him. Then seek a means for me to Allah, because there will be a rank in Paradise which will not be granted except

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ
قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا سَمِعْتُمُ
الْمُؤَذِّنَ فَقُوْلُوْا مِثْلَ مَا يَقُوْلُ ثُمَّ صَلُّوْا
عَلَيَّ فَاِنَّهٗ مَنْ صَلّٰى عَلَيَّ صَلٰوةً صَلَّى اللّٰهُ
عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللّٰهَ لِيَ الْوَسِيْلَةَ
فَاِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِيْ اِلَّا لِعَبْدٍ

to one servant out of the servants of Allah, and I wish that he will be myself. So whoso asks means for me, intercession becomes lawful for him. —*Muslim.*

مِنْ عِبَادِ اللهِ وَارجو اَنْ اَكُونَ اَنَا هُوَ فَمَنْ سَاَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ (مُسْلِمٌ)

80. **Omar** reported that the Messenger of Allah said : When a Muazzen says "Allah is Greatest, Allah is Greatest," and then some one of you responds "Allah is Greatest, Allah is Greatest," next (when) he says "I bear witness that there is no god but Allah," and he responds "I bear witness that there is no god but Allah" ; next (when) he says : "I bear witness that Muhammad is the Apostle of Allah," and he responds "Muhammad is the Apostle of Allah," next (when) he says. "Come to prayer," and he responds "There is no power and no strength except through Allah," next (when) he says : "Come to success" and he responds "There is no power and no strength except through Allah," next (when) he says : "Allah is Greatest, Allah is Greatest," and he responds "Allah is Greatest, Allah is Greatest ;" next (when) he says : "There is no god but Allah," and he responds "There is no god but Allah" out of his (sincere) heart, he will enter Paradise. —*Muslim.*

عَنْ عُمَرَ (رض) قَالَ قَالَ رَسُولُ اللهِ صلعم اِذَا قَالَ الْمُؤَذِّنُ اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ فَقَالَ اَحَدُكُمْ اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللهُ قَالَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللهُ ثُمَّ قَالَ اَشْهَدُ اَنَّ مُحَمَّدًا رَسُولُ اللهِ قَالَ اَشْهَدُ اَنَّ مُحَمَّدًا رَسُولُ اللهِ ثُمَّ قَالَ حَيَّ عَلَى الصَّلٰوةِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ ثُمَّ قَالَ حَيَّ عَلَى الْفَلَاحِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ ثُمَّ قَالَ اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ قَالَ اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ ثُمَّ قَالَ لَا اِلٰهَ اِلَّا اللهُ قَالَ لَا اِلٰهَ اِلَّا اللهُ مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ * (مُسْلِمٌ *)

81 **Jaber** reported that the Messenger of Allah said : Whoso responds when he hears the call 1624 "O Allah ! Lord of this perfect invitation and ever-living prayer, grant means and honour to Muhammad (P.H.) and raise him up to the position of glory which Thou hast promised him," my intercession will become lawful for him on the Resurrection Day. —*Bukhari.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ قَالَ حِيْنَ يَسْمَعُ النِّدَاءَ اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَ الصَّلٰوةِ الْقَائِمَةِ اٰتِ مُحَمَّدَا نِ الْوَسِيْلَةَ وَ الْفَضِيْلَةَ وَ ابْعَثْهُ مَقَامًا مَّحْمُوْدَا نِ الَّذِيْ وَعَدْتَّهٗ حَلَّتْ لَهٗ شَفَاعَتِيْ يَوْمَ الْقِيٰمَةِ (اَلْبُخَارِيُّ)

82. **Anas** reported that the Prophet used to attack when it was dawn, and he used to hear Azan. Whenever he heard Azan, he used to stop or else he attacked. He heard a man saying : Allah is Greatest, Allah is Greatest. Then the messenger of Allah said : Upon the natural religion. Then he said : I bear witness that there is no god but Allah. The Ms. of Allah said : You have come out from the fire. Then they looked at him when lo ! he was a shepherd. 1625 —*Muslim.*

عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صلعم يُغِيْرُ اِذَا طَلَعَ الْفَجْرُ وَ كَانَ يَسْتَمِعُ الْاَذَانَ فَاِنْ سَمِعَ اَذَانًا اَمْسَكَ وَ اِلَّا اَغَارَ فَسَمِعَ رَجُلًا يَقُوْلُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ فَقَالَ رَسُوْلُ اللّٰهِ صلعم عَلَى الْفِطْرَةِ ثُمَّ قَالَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ فَقَالَ رَسُوْلُ اللّٰهِ صلعم خَرَجْتَ مِنَ النَّارِ فَنَظَرُوْا اِلَيْهِ فَاِذَا هُوَ رَاعِيْ مِعْزًا * (مُسْلِمٌ)

83. **Sa'ad-b-Abi Waqqas** reported that the Messenger of

عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ (رض) قَالَ

1624. This is the prescribed invocation after Azan is finished. To respond to each item of the prayer-call is Wajeb (binding).

1625. Azan is sometimes the signal to point out whether the place belongs to the Muslims or to the unbelievers.

قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ قَالَ حِيْنَ يَسْمَعُ
الْمُؤَذِّنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ
لَا شَرِيْكَ لَهٗ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ
رَضِيْتُ بِاللّٰهِ رَبًّا وَّبِمُحَمَّدٍ رَّسُوْلًا وَّبِالْاِسْلَامِ
دِيْنًا غُفِرَ لَهٗ ذَنْبُهٗ *
(مُسْلِمٌ)

Allah said: As for one who utters when he hears the Muazzen "I bear witness that there is no god but Allah, there is no partner for Him, and that Muhammad (P.H.) is His servant and His Messenger; I am pleased with Allah as Lord, with Muhammad (P.H.) as an Apostle and with Islam as a religion," he will be forgiven of his sins. 1626

—*Muslim.*

عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ قَالَ قَالَ رَسُوْلُ
اللّٰهِ صلعم بَيْنَ كُلِّ اَذَانَيْنِ صَلٰوةٌ بَيْنَ كُلِّ
اَذَانَيْنِ صَلٰوةٌ ثُمَّ قَالَ فِى الثَّالِثَةِ لِمَنْ شَاءَ ـ
(مُتَّفَقٌ عَلَيْهِ)

84. **Abdullah-b-Mugaffal** reported that the Messenger of Allah said: There is one prayer between two Azans, there is one prayer between two Azans. Afterwards he said: About the third, it is for one who likes. 1627

—*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم اَلْاِمَامُ ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمَنٌ اَللّٰهُمَّ
اَرْشِدِ الْاَئِمَّةَ وَاغْفِرْ لِلْمُؤَذِّنِيْنَ *
(اَحْمَدُ وَاَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ)

85. **Abu Hurairah** reported that the Messenger of Allah said: The Imam is a security and Muazzen is an object of trust. O Allah! grant guidance to the Imams and forgive the Muazzens. 1628

—*Ahmad, Abu Daud, Tirmizi.*

1626. See note 21 for full discussion. The sins refered to here are minor and not great sins.

1627. Two Azans mean here one azan and one takbir recited at the time of the actual prayer. Between these two, the time is opportune for acceptance of a supplication. There are Sunnat and Nafl prayers between these two. Abu Hanifa holds that it is abominable to say (nafl) before the obligatory Magrib prayer. It may mean also that between two azans, there is only one Farz prayer, and that there is only one Azan at the beginning of each time of prayer.

1628. Imam is a security for the followers behind him in prayer. In other words, he takes upon himself the responsibility of his followers in bending, prostration and other rites of a prayer. Muazzens are objects of trust as by their Azan time for prayer and fasting can be ascertained.

عَنِ ابْنِ عَبَّاسٍ (رض) قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ اَذَّنَ سَبْعَ سِنِيْنَ مُحْتَسِبًا كُتِبَ لَهُ بَرَاءَةٌ مِنَ النَّارِ *

(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

86. **Ibn Abbas** reported that the Messenger of Allah said : Whoso calls for prayer for seven years out of hope of reward is enrolled free from the fire.

—*Tirmizi, Ibn Majah.*

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم يَعْجَبُ رَبُّكَ مِنْ رَاعِيْ غَنَمٍ فِيْ رَاْسِ شَظِيَّةِ الْجَبَلِ يُؤَذِّنُ بِالصَّلٰوةِ وَيُصَلِّيْ فَيَقُوْلُ اللّٰهُ عَزَّ وَجَلَّ انْظُرُوْا اِلٰى عَبْدِيْ هٰذَا يُؤَذِّنُ وَيُقِيْمُ الصَّلٰوةَ يَخَافُ مِنِّيْ فَقَدْ غَفَرْتُ عَبْدِيْ وَاَدْخَلْتُهُ فِى الْجَنَّةِ *

(اَبُوْدَاوٗدَ وَالنَّسَائِيُّ)

87. **Oqbah-b-A'mer** reported that the Messenger of Allah said : Your Lord is pleased with a shepherd of cattle in a peak of the valley of a mountain, calling for prayer and praying. The Almighty and Glorious Allah says : Look to this servant of [Mine who is calling for prayer and keeping up prayer out of fear of Me. Indeed I have pardoned My servant and shall admit him in Paradise.

—*Abu Daud, Nisai.*

عَنِ ابْنِ عُمَرَ (رض) قَالَ قَالَ رَسُولُ اللّٰهِ صلعم ثَلٰثَةٌ عَلٰى كُثْبَانِ الْمِسْكِ يَوْمَ الْقِيٰمَةِ عَبْدٌ اَدّٰى حَقَّ اللّٰهِ تَعَالٰى وَحَقَّ مَوْلَاهُ وَرَجُلٌ اَمَّ قَوْمًا وَهُمْ بِهٖ رَاضُوْنَ وَرَجُلٌ يُنَادِيْ بِالصَّلٰوةِ الْخَمْسِ كُلَّ يَوْمٍ وَلَيْلَةٍ *

(اَلتِّرْمِذِيُّ (غَرِيْبٌ)

88. **Ibn Omar** reported that the Apostle of Allah said : There will be three persons who will be on the heap of musk on the Resurrection Day : A slave who fulfils the duties to the Almighty Allah and the duties towards his master, and a man who becomes the leader of a people while they are pleased with him, and a man who calls for prayer for five times every day and night.

—*Tirmizi (Rare).*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَلْمُؤَذِّنُ يُغْفَرُ لَهٗ مَدٰى صَوْتِهٖ وَ

39. **Abu Hurairah** reported that the Messenger of Allah said : A Muazzen is forgiven upto the extreme end of his voice,

and everything fresh and dry bears witness for him; and as for one who is present in prayer, 25 prayers are written for him, and there is expiation for him for what is between these two. 1629

—*Ahmad, Abu Daud, Ibn Majah.*

يشهد له كل رطب ويابس وشاهد الصلوة يكتب له خمس وعشرون صلوة ويكفر عنه ما بينهما *

(احمد وابوداود وابن ماجة)

90. **Osman-b-Abil-A's** reported: I asked: O Ms. of Allah! make me a leader of my people. He said: You are their leader, but be followed by the weak among them and take a Muazzen who will not take wages for his call. 1630

—*Ahmad, Abu Daud, Nisai.*

عن عثمان ابن ابي العاص قال قلت يا رسول الله اجعلني امام قومي قال انت امامهم واقتد باضعفهم واتخذ مؤذنا لا ياخذ على اذانه اجرا *

(احمد وابوداود والنسائي)

91. **Omme Salamah** reported: The Apostle of Allah taught me to say at the time of call for sun-set prayer: O Allah! this is the advent of Thy night and going back of Thy day, and the voices of Thy proclaimers. So forgive me. —*Abu Daud.*

عن ام سلمة (رض) قالت علمني رسول الله صلعم ان اقول عند اذان المغرب اللهم هذا اقبال ليلك وادبار نهارك واصوات دعاتك فاغفر لي *

(ابوداود)

92. **Abu Omamah** or someone of the companions of the Apostle Allah reported that Bilal began Aqamat when he

عن ابي امامة او بعض اصحاب رسول الله صلعم قال ان بلالا اخذ في

1629. Nisai also narrated it up to "fresh and dry." He adds: For him, there are the rewards of one who says prayer. Ratb signifies here anything moving that has got life such as plants and animals, while Ya'bes is anything inmoveable without life, such as stones, minerals and earth.

1630. It is not lawful for an Imam and a Muazzen to get wages for leading the prayer and calling for prayer. The jurists however allowed provision for those Imams and Muazzens who have been appointed regularly for such services in mosques, as they are not allowed to undertake any other business. It also shows that a true leader of a people is one who is liked by the poor, the helpless and the distressed.

said : "Prayer is just ready," the Ms. of Allah said "May Allah establish it and make it perpetual" and he said in the whole of Aqamat as in the tradition of Omar about Azan. 1631

—*Abu Daud.*

93. **Anas** reported that the Apostle of Allah said : Supplication between Azan and Aqamat is not rejected. 1632

—*Abu Daud, Tirmizi.*

94. **Sahl-b-Sa'ad** reported that the Apostle of Allah said : Two things are not rejected or seldom rejected : Supplication at the time of prayer-call and at the time of Zihad when some of them attack others. And in a narration : And under rain.

—*Abu Daud.*

95. **Abdullah-b-Amr** reported that a man asked : O Ms. of Allah ! verily the Muazzens have got excellence over us. The Ms. of Allah said : Utter as they utter ; when you finish, ask and it will be granted.

—*Abu Daud.*

الْإِقَامَةِ فَلَمَّا اَنْ قَالَ قَدْ قَامَتِ الصَّلٰوةُ قَالَ رَسُوْلُ اللّٰهِ صلعم اَقَامَهَا اللّٰهُ وَ اَدَامَهَا وَ قَالَ فِيْ سَائِرِ الْاِقَامَةِ كَنَحْوِ حَدِيْثِ عُمَرَ (رض) فِي الْاَذَانِ * (اَبُوْدَاوُدَ)

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يُرَدُّ الدُّعَاءُ بَيْنَ الْاَذَانِ وَالْاِقَامَةِ * (اَبُوْدَاوُدَ وَ التِّرْمِذِيُّ)

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم ثِنْتَانِ لَا تُرَدَّانِ اَوْ قَلَّمَا تُرَدَّانِ اَلدُّعَاءُ عِنْدَ النِّدَاءِ وَ عِنْدَ الْبَاْسِ حِيْنَ يَلْحَمُ بَعْضُهُمْ بَعْضًا وَفِيْ رِوَايَةٍ وَ تَحْتَ الْمَطَرِ * (اَبُوْدَاوُدَ)

عَنْ عَبْدِ اللّٰهِ ابْنِ عَمْرٍو قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ صلعم اِنَّ الْمُؤَذِّنِيْنَ يَفْضُلُوْنَنَا فَقَالَ رَسُوْلُ اللّٰهِ صلعم قُلْ كَمَا يَقُوْلُوْنَ فَاِذَا انْتَهَيْتَ فَسَلْ تُعْطَ * (اَبُوْدَاوُدَ)

1631. This is the form of respond when the following is recited in Aqamat preliminary to actual beginning of prayer "Prayer is just ready, prayer is just ready."

1632. The granting, however, depends on other things also, for example, the supplicant must not be nourished with impure or unlawful things. At best it signifies that the time between Azan and Aqamat is suitable for acceptance of supplication.

96. **Jaber.** reported : I heard the Apostle of Allah say : Verily as for the devil, when he hears call for prayer, he departs till he reaches the place of Raoha'a 1633

—*Muslim.*

عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلٰوةِ ذَهَبَ حَتّٰى يَكُونَ مَكَانَ الرَّوْحَاءِ *

(مُسْلِمٌ)

97. **Abu Hurairah** reported ; We were with the Ms. of Allah. Then Bilal got up calling for prayer. When he was silent, the Ms. of Allah said : Whoso utters this out of sincere faith shall enter Paradise.

—*Nisai.*

عَنْ أَبِي هُرَيْرَةَ قَالَ كُنَّا مَعَ رَسُولِ اللّٰهِ صلعم فَقَامَ بِلَالٌ يُنَادِي فَلَمَّا سَكَتَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ قَالَ مِثْلَ هٰذَا يَقِينًا دَخَلَ الْجَنَّةَ * (اَلنَّسَائِيُّ)

98. **Ayesha** reported that when the Apostle of Allah heard a muazzen, he used to recite 'Shahadat'.—He said : And I am, and I am. 1634 *Abu Daud.*

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صلعم إِذَا سَمِعَ الْمُؤَذِّنَ يَتَشَهَّدُ قَالَ وَأَنَا وَأَنَا*

(اَبُوْدَاوُدَ)

99. **Ibn Omr** reported that the Apostle of Allah said : Whoso proclaims Azan for twelve years, Paradise becomes sure for him, and sixty merits are recorded for him every day for every call, and thirty merits for every Aqamat.

—*Ibn Majah.*

عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ مَنْ أَذَّنَ ثِنْتَيْ عَشْرَةَ سَنَةً وَجَبَتْ لَهُ الْجَنَّةُ وَكُتِبَ لَهُ فِي كُلِّ يَوْمٍ سِتُّونَ حَسَنَةً وَلِكُلِّ إِقَامَةٍ ثَلٰثُونَ حَسَنَةً * (اِبْنُ مَاجَةَ)

471w. **Same** reported : We have been enjoined to supplicate at the time of Azan of the sunset prayer. 1635

—*Baihaqi.*

عَنْهُ قَالَ كُنَّا نُؤْمَرُ بِالدُّعَاءِ عِنْدَ اَذَانِ الْمَغْرِبِ * (اَلْبَيْهَقِيُّ)

1633. Raoha'a is 36 miles off from Medina.

1634. Shahadat is the formula of attestation which is the following : I bear witness that there is no god but Allah and that Muhammad (P. H.) is His servant and Messenger.

1635. This supplication occurs in the hadis of Omme Salamah—(34:91).

SECTION 6

Some rules of Azan [1636]

At the time of the Prophet, there were two Azans in the dawn —one for Tahajjad prayer and for pre-dawn tiffin for fasting in the month of Ramzan and another for the early morning prayer. In the former, there was the cry of "Eat and drink," while in the latter every item of Azan was uttered. The former is therefore no Azan in the true sense of the term. In journey Azan shall be proclaimed when there are two or more persons and there is only one Azan at each time of prayer. The Muazzen must be responded to at the time when Azan is going on.

Contents. Prayer after sun-rise can be said without any sin in case of sleep or forgetfulness—34:104, and the Imam shall be the oldest of the worshippers—34:103. Prayer can be overtaken in its midst—34:107. True leader is he who is followed by the weak—34:93. Pre-dawn tiffin continues up to the spreading of white colour in the eastern horizon—34:102.

100. **Ibn Omar** reported that the Messenger of Allah said: Verily Bilal used to proclaim at night: "Eat and drink," till he called Ibn Omme Maktum (for prayer). He (narrator) said that Ibn Omme Maktum was a blind man who did not proclaim for prayer till it was said to him: It has dawned, it has dawn. [1637] —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم
اِنَّ بِلَالًا يُنَادِيْ بِلَيْلٍ فَكُلُوْا وَاشْرَبُوْا
حَتّٰى يُنَادِيَ ابْنُ اُمِّ مَكْتُوْمٍ قَالَ وَكَانَ
ابْنُ اُمِّ مَكْتُوْمٍ رَجُلًا اَعْمٰى لَا يُنَادِيْ
حَتّٰى يُقَالَ لَهٗ اَصْبَحْتَ اَصْبَحْتَ *
(مُتَّفَقٌ عَلَيْهِ)

101. **Samorah-b-Jundab** reported that the Messenger of Allah said: Prayer-call of Bilal must not prevent you from taking your pre-dawn tiffin, nor

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ
اللّٰهِ صلعم لَا يَمْنَعَنَّكُمْ مِنْ سَحُوْرِكُمْ اَذَانُ

1636. See note 1616.

1637. It appears from this hadis that the Prophet had two Muazzens—one for the latter part of night and another for the early dawn. According tot his, Imam Shafeyi holds that appointment of two Muazzens is Sunnat. Imam Abu Hanifa says that the first Muazzen was for pre-dawn tiffin for fasting or for Tahajjad prayer, a prayer said at the latter part of the night.

the prolonged dawn but the dawn spreading rapidly in the horizon. —*Muslim.*

بِلَالٍ وَلَا الْفَجْرُ الْمُسْتَطِيلُ وَلٰكِنِ الْفَجْرُ الْمُسْتَطِيرُ فِي الْأُفُقِ * (مُسْلِمٌ)

102. **Malek-b-Huwaires** reported: I came to the Prophet—I and the son of my uncle. He said: When you two take journey, make Azan snd recite Aqamat, and let the senior of you two be Imam. —*Agreed.*

عَنْ مَالِكِ ابْنِ الْحُوَيْرِثِ قَالَ اَتَيْتُ النَّبِيَّ صلعم اَنَا وَابْنُ عَمٍّ لِي فَقَالَ اِذَا سَافَرْتُمَا فَاَذِّنَا وَاَقِيمَا وَلْيَؤُمَّكُمَا اَكْبَرُكُمَا (مُتَّفَقٌ عَلَيْهِ)

103. **Same** reported that the Prophet said to us: Pray as you see me pray; and when prayer comes, let one of proclaim you Azan, and then let the oldest of you be your Imam. —*Agreed.*

عَنْهُ قَالَ قَالَ لَنَا رَسُولُ اللّٰهِ صلعم صَلُّوا كَمَا رَاَيْتُمُونِي اُصَلِّي وَاِذَا حَضَرَتِ الصَّلٰوةُ فَلْيُؤَذِّنْ لَكُمْ اَحَدُكُمْ ثُمَّ لِيَؤُمَّكُمْ اَكْبَرُكُمْ * (مُتَّفَقٌ عَلَيْهِ)

104. **Abu Hurairah** reported that when the Messenger of Allah was returning from the battle of Khaiber, he walked at night till when fatigue overtook him, he landed at the latter part of the night and said to Bilal: Guard the night for us. Bilal then prayed what was ordained for him [1688] while the Ms. of Allah and his companions fell asleep.

عَنْ اَبِي هُرَيْرَةَ قَالَ اِنَّ رَسُولَ اللّٰهِ صلعم حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ سَارَ لَيْلَةً حَتّٰى اِذَا اَدْرَكَهُ الْكَرٰى عَرَّسَ وَقَالَ لِبِلَالٍ اكْلَأْ لَنَا اللَّيْلَ فَصَلّٰى بِلَالٌ مَا قُدِّرَ لَهُ وَنَامَ رَسُولُ اللّٰهِ صلعم وَاَصْحَابُهُ فَلَمَّا

1688. Bilal was ordered to keep awake in order to make the Prophet and his companions get up from sleep to say early morning prayer. Bilal was then utilising his time in saying Tahajjad prayer. The battle of Khaiber took place at 7 A.-H. after the treatty of Hudaibiyah. Khaiber is nearly 200. miles from Medina and was a stronghold of the Jewish clan. Exasperated by their repeated treacheries, the Prophet laid siege to their stronghold and at last a treaty followed.

HYDERABAD

When the dawn was near, Bilal leaned against his conveyance facingthe dawn. His two eyes overcame him while he was leaning against his conveyance. The Ms. of Allah or Bilal or anybody of the companions could not get up from sleep till the sun shone upon them. The Prophet was the of first of them to get up. Then the Ms. of Allah was perturbed and said : O Bilal ! Bilal said : That which overtook you has overtaken me. He said : Saddle the conveyances. So they saddled their riding conveyances with something. Afterwards the Apostle of Allah made ablution and orderd Bilal. So he read Aqamat for prayer and he said the early morning prayer with them. When he finished the prayer, he said : Whoso forgets a prayer let him pray it when he remembers it, because the Almighty Allah said: Keep my prayer for My remembrance.

—*Muslim.*

تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِلَالٌ اِلٰى رَاحِلَتِهٖ مُوَاجِهَ الْفَجْرِ فَغَلَبَتْ بِلَالًا عَيْنَاهُ وَهُوَ مُسْتَنِدٌ اِلٰى رَاحِلَتِهٖ فَلَمْ يَسْتَيْقِظْ رَسُوْلُ اللّٰهِ صلعم وَلَا بِلَالٌ وَلَا اَحَدٌ مِّنْ اَصْحَابِهٖ حَتّٰى ضَرَبَتْهُمُ الشَّمْسُ فَكَانَ رَسُوْلُ اللّٰهِ صلعم اَوَّلَهُمْ اِسْتِيْقَاظًا فَفَزِعَ رَسُوْلُ اللّٰهِ صلعم فَقَالَ اَيْ بِلَالُ فَقَالَ بِلَالٌ اَخَذَ بِنَفْسِيَ الَّذِيْ اَخَذَ بِنَفْسِكَ قَالَ اقْتَادُوْا فَاقْتَادُوْا رَوَاحِلَهُمْ شَيْئًا ثُمَّ تَوَضَّأَ رَسُوْلُ اللّٰهِ صلعم وَاَمَرَ بِلَالًا فَاَقَامَ الصَّلٰوةَ فَصَلّٰى بِهِمُ الصُّبْحَ فَلَمَّا قَضَى الصَّلٰوةَ قَالَ مَنْ نَّسِيَ الصَّلٰوةَ فَلْيُصَلِّهَا اِذَا ذَكَرَهَا فَاِنَّ اللّٰهَ تَعَالٰى قَالَ وَاَقِمِ الصَّلٰوةَ لِذِكْرِيْ *

(مُسْلِمٌ)

105. **Ibn Omar** reported that the Messenger of Allah said : There are two traits of character hanging in the necks of the Muazzens for the Muslims, their fasting and their prayer. 1639

—*Ibn Majah.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم خَصْلَتَانِ مُعَلَّقَتَانِ فِيْ اَعْنَاقِ الْمُؤَذِّنِيْنَ لِلْمُسْلِمِيْنَ صِيَامُهُمْ وَصَلَاتُهُمْ * (اِبْنُ مَاجَةَ)

1639. People will fast and come to pray after hearing the Azan of the Muazzens. Therefore they must guard the appointed times of Azan for fasting and prayer.

عَنْ اَبِيْ قَتَادَةَ قَالَ رَسُوْلُ اللّٰهِ صلعم وَاِذَا اُقِيْمَتِ الصَّلٰوةُ فَلَا تَقُوْمُوْا حَتّٰى تَرَوْنِيْ قَدْ خَرَجْتُ * (مُتَّفَقٌ عَلَيْهِ)

106. **Abu Qatadah** reported that the Messenger of Allah said: When Aqamat is recited for prayer, don't stand up till you see me comeing out. 1640 —*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا اُقِيْمَتِ الصَّلٰوةُ فَلَا تَاْتُوْهَا تَسْعَوْنَ وَاْتُوْهَا تَمْشُوْنَ وَعَلَيْكُمُ السَّكِيْنَةَ فَمَا اَدْرَكْتُمْ فَصَلُّوْا وَمَا فَاتَكُمْ فَاَتِمُّوْا مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ فَاِنَّ اَحَدَكُمْ اِذَا كَانَ يَعْمِدُ اِلَى الصَّلٰوةِ فَهُوَ فِى الصَّلٰوةِ * (مُتَّفَقٌ عَلَيْهِ)

107. **Abu Hurairah** reported that the Messenger of Allah said: When prayer begins, don't come to it running but come to it walking, and you should take to peace. So pray what you overtake and make complete what has missed you. *Agreed upon it and in a narration of Muslim*: When one of you intends prayer, he is certainly in prayer. —*Agreed.*

عَنْ زَيْدِ بْنِ اَسْلَمَ قَالَ عَرَّسَ رَسُوْلُ اللّٰهِ صلعم لَيْلَةً بِطَرِيْقِ مَكَّةَ وَوَكَّلَ بِلَالًا اَنْ يُوْقِظَهُمْ لِلصَّلٰوةِ فَرَقَدَ بِلَالٌ وَرَقَدُوْا حَتّٰى اسْتَيْقَظُوْا وَقَدْ طَلَعَتْ عَلَيْهِمُ الشَّمْسُ فَاسْتَيْقَظَ الْقَوْمُ فَقَدْ فَزِعُوْا فَاَمَرَهُمْ رَسُوْلُ اللّٰهِ صلعم اَنْ يَّرْكَبُوْا حَتّٰى يَخْرُجُوْا مِنْ ذٰلِكَ الْوَادِيْ قَالَ اِنَّ هٰذَا وَادٍ بِهِ شَيْطَانٌ فَرَكِبُوْا حَتّٰى خَرَجُوْا مِنْ ذٰلِكَ الْوَادِيْ ثُمَّ اَمَرَهُمْ رَسُوْلُ اللّٰهِ اَنْ يَّنْزِلُوْا وَاَنْ

472w. **Zaid-b-Aslam** reported that the Messenger of Allah passed one night on the way to Mecca and entrusted Bilal to make them awake for prayer. Then Bilal fell asleep and they also fell asleep till they awoke while the sun rose upon them. The people got up and were perturbed. Then the Messenger of Allah ordered them to ride on till they came out from that valley. He said: Verily this valley have got in it a devil. So they rode till they came out of that valley. Then the Apostle of Allah ordered them to get down and make

1640. It is at the time of Muazzen's crying "Come to prayer" that the persons standing behind the Imam should stand up for prayer.

ablution. He ordered Bilal to proclaim for prayer or to read Aqamat. Then the Ms. of Allah prayed with the people and then turned. He saw their frightfulness and said: O people! verily Allah took our souls; and had He wished, He would have returned them to us another time than this. So when someone of you falls asleep at the time of prayer or forgets it and then he is fearful of it, let him pray it as he would have prayed it in its time. Afterwards the Apostle of Allah turned his look towards Abu Bakr the Truthful and said: Verily the devil has come to Bilal and he was praying standing and then he (devil) made him lie down. Then he continued to lull him to sleep just as a child is lulled to sleep, till he fell asleep. Then the Apostle of Allah called Bilal. Bilal informed the Apostle of Allah like that which the Apostle of Allah had informed Abu Bakr. Abu Bakr said: I bear witness that verily you are the Messenger of Allah.

—*Malek* (*Defective.*)

يَتَوَضَّأُوا وَ اَمَرَ بِلَالاً اَنْ يُنَادِيَ لِلصَّلٰوةِ
اَوْ يُقِيمَ فَصَلّٰى رَسُوْلُ اللّٰهِ صلعم بِالنَّاسِ
ثُمَّ انْصَرَفَ وَ قَدْرَاٰى مِنْ فَزَعِهِمْ فَقَالَ يَا
اَيُّهَا النَّاسُ اِنَّ اللّٰهَ قَبَضَ اَرْوَاحَنَا
وَ لَوْ شَاءَ لَرَدَّهَا اِلَيْنَا فِيْ حِيْنٍ غَيْرِ هٰذَا
فَاِذَا رَقَدَ اَحَدُكُمْ عَنِ الصَّلٰوةِ اَوْ نَسِيَهَا
ثُمَّ فَزِعَ اِلَيْهَا فَلْيُصَلِّهَا كَمَا كَانَ يُصَلِّيْهَا
فِيْ وَقْتِهَا ثُمَّ الْتَفَتَ رَسُوْلُ اللّٰهِ صلعم اِلٰى
اَبِيْ بَكْرِنِ الصِّدِّيْقِ (رض) فَقَالَ اِنَّ
الشَّيْطَانَ اَتٰى بِلَالاً وَ هُوَ قَائِمٌ يُصَلِّيْ
فَاَضْجَعَهُ ثُمَّ لَمْ يَزَلْ يُهَدِّئُهُ كَمَا يُهَدَّءُ
الصَّبِيُّ حَتّٰى نَامَ ثُمَّ دَعَا رَسُوْلُ اللّٰهِ صلعم
بِلَالاً فَاَخْبَرَ بِلَالٌ رَسُوْلَ اللّٰهِ صلعم مِثْلَ
الَّذِيْ اَخْبَرَ رَسُوْلُ اللّٰهِ صلعم اَبَا بَكْرٍ (رض)
فَقَالَ اَبُوْبَكْرٍ (رض) اَشْهَدُ اَنَّكَ رَسُوْلُ
اللّٰهِ صلعم * (مَالِكٌ (مُرْسَلاً)

SECTION 7

1641. Mosques and Praying Places

(a) **Every place in the world is a place of prostration.** It is a speciality in Islam that prayer can be offered anywhere under God's earth. The Holy Prophet said : The world, the whole of it, is a mosque—34:147. Wherever you turn, there is the face of God (2:115Q). Therefore as God is everywhere, He can be remembered everywhere under God's earth. God does not live only in temples, mosques and shrines. He lives in every particle of earth. This cosmopolitan spirit of prayer is rarely seen in other religions. Mosque means a place of prostration. Technically it now means a house dedicated primarily only for divine service. Mosque has therefore got a superb meaning unlike temples, churches and synagogues, Islam has got a superb meaning unlike Christianity, Hinduism or Judaism, and Azan has got a grand message unlike the ringing of bells or the blowing of horns. Such is the case with all the doctrines of Islam. Some exceptions have been made regarding places of prayer on the ground of impurity or uncleanliness, namely, graves and grave-yards, bath-rooms, public roads, public slaughter-houses, places of dungs and filthes, houses of beasts, camels and cows and the top of the Holy Ka'ba—34:148, 129.

(b) **Mosque is the centre of all-round activities.** Mosque primarily means as said above a place of prayer. As Islam considers every action in the world as Abadat or worship if done with the object of pleasing Allah, everything good can lawfully be done within the mosque. For this reason, no separate house for each item of national or community's work is required. In other words, mosque can be used as a place of prayer, as an educational institution, as a council-chamber, as a house for war-council and as a secretariat office. In fact, all the good activities of the Muslims relating to individual and national welfare can be done within the mosques. If this is followed, it saves us from enormous expenses of erecting schools and colleges, council chambers, war houses and secretariat offices. This also goes successfully

to meet the compulsory nature of primary education. As the Holy Prophet made education compulsory both for males and females, he also made provisions for educational institutions where boys and girls should be educated. At the time of the Holy Prophet, the mosques served the above purposes. It was in the mosque of Medina that war-councils were held, legislation took place, education was imparted and orders were issued for administration. At the time of Hazrat Omar, two councils held their sittings in the mosque of Medina. Deputations of Muslims and non-Muslims were received within the mosques. The Christian deputation of Nazran and the deputation of Saqif were received by the Prophet within the precincts of the Medina mosque.

The mosque was thus not only the spiritual centre of the Muslims but also their political, educational and military and social centre. In a corner of the Prophet's mosque, a band of missioneries was attached called Ahli-Suffa who exclusively devoted themselves to divine service and learnt the principles of Islam. Thus there is provision for missionary training in mosques. The mosque of Medina used also to serve the the purpose of libray and reading room. In short the mosque was the centre of all-round activities in Islam. If this principle is followed now-a-days, much of the economic, educational, political, social and missionary problems can easily be solved without undue strain on the finances of the Estate. There are, however, certain restrictions, namely, no buy and sale in mosques is lawful—34:143, no execution or retaliation or murder (34:145) and no sexual intercourse.

(c) **Respect to be shown to mosques.** As the mosque is the house of Allah, due respect should be shown to it. The respect is expressed in the following ways. No noise should be made—34:47w and no spitting—34:126. None shall come to mosque with bad odour or bad smell of any kind. Fresh garlic and onions should not be eaten as they may cause annoyance to others—34:146,124 ; unclean shoes must be put off before one enters the mosque, mosqeu shall be cleaned and perfumed at times—34:132. At the time of entering it and coming out of it, the invocation as laid down in 34:120,142 and 156 shall be recited. On entry, two rak'ats of prayers shall be said out of gratefulness—34:122.

(d) **Admission of women in mosques.** There is no prohibition for entering the mosque on the part of women for prayer. At the time of the Holy Prophet and the four rightly guided Caliphs, there was the practice of the females praying with males though in a different row or in a separate reserved place. The practice fell afterwards into disuse though it is still found in the case of the Holy Ka'ba and the mosque of Medina. At any rate, women who are willing to attend mosques cannot be prevented from attending them for divine service.

(e) **Merits of construction of mosque and attending it.** The Holy Prophet declared that the mosque is the best place in the world as is it the centre of divine as well as all-round activities and also because Allah is much remembered therein through these works—34:114. There is an atmosphere of divine glory and divine love within the mosque. There is no place on earth where this takes place. Hence it is called the house of Allah. The merits of praying in mosques in congregation are much greater than those of praying in houses. One reward is recorded for a prayer in a private house, 25 rewards in a tribal mosque, 500 rewards in congregation is a public mosque, 1000 rewards in the mosque of Medina, 50,000 rewards in the mosque of Jerusalem and 100,000 rewards in the Holy Ka'ba—34:121,158. Besides these rewards, there are additional rewards for attending the mosque—34:116,117. The greater is the distance of a house from the mosque, the greater is the reward for attending it—34:118.

To construct a house of Allah has therefore great rewards. House of Allah does not mean that Allah actually resides in it but that Allah is much remembered therein. The Holy Prophet said: Whoso builds a mosque for Allah, Allah will build a house for him in Paradise —34:115. As Islam teaches plain-living and high thinking, it has also laid down the rule that the mosque should be plain and simple and not too high—34:133, nor there shall be any paintings and engravings which may divert the attention of the worshidpers. The Prophet himself constructed the mosque of Medina with bricks baked in the sun and posts of the stems of palm trees and roofs of palm-leaves and clay. The great mosques built by Hazrat Omar at Basra, Kufa, Fustat and Jerusalem were all simpl estructures with

vast court yards in front. The custom of building mosques with domes and minarets and with paintings and engravings was introduced afterwards and the poor structures were replaced by rich ones and the rich hearts by poor hearts.

(g) **Some early mosques.** Among the shrines for divine service in the world, the Holy Ka'ba is the oldest. No trace of any other older mosque was found out on historical researches. From pre-historic days, the place has been a place of pilgrimage and many people from every corner of Arabia came to visit this mosque. The Quran says about the Ka'ba: The first house built for man —3:95Q. Abraham died nearly 4350 years ago and three thousand years before the Prophet Muhammad. The Quran speaks of the existence of the Ka'ba even before that. When leaving his son Ihsmael there, he prayed: O Lord! I have made some of my offspring settle in this barren valley, near Thy sacred House—2:125Q. Muir also says: A very high antiquity must be assigned to the main features of the religion of Mecca.....Diodorus Siculus, writing about half a century before our era says of that part of Arabia washed by the red-sea: there is in the country a temple greatly revered by all the Arabs. This mosque is the oldest sign of monotheism and declares the unity of God from the centre of the world and therefore the Muslims from every part of the world also turn their faces towards this oldest shrine and keep allegiance to it Next in importance is the mosque of Jerusalem popularly called *Masjed-ul-Aqsa*. This mosque is the religious shrine of the three great religions of the world, namely, Judaism, Christianity and Islam, and round this mosque are attached the memories of the Prophets Moses, Jesus, David, Solomon and Muhammad. This mosque was the first Qibla of Islam and the Prophet is said to have gone to heaven through this mosque. The Quran refers to this incident: Glory be to Him Who made His servant to go on a night from the sacred mosque (Ka'ba) to the remote mosque (of Jerusalem) of which We have blessed the precincts—17:1Q. Prayer in this mosque carries 50,000 rewards than prayer elsewhere.

The mosque of Quba. This is the first mosque in Islam built for congregational prayer by the Prophet on his way from Mecca to Medina at the time of Hizrat. He stayed here for 14 days

and had it constructed. The Quran mentions about this mosque : Certainly a mosque founded on piety from the very first day is more deserving that you should stand in it ; in it are men who love that they should be purified—9:10Q.

The mosque of Medina. This is the mosque of the Prophet. In a corner of this mosque lies entombed the Apostle of Allah, the Universal Prophet. The courtyard belonged to two orphan boys. It was purchased from them. It was made of mud bricks, palm trees and palm leaves.

Merits of congregational prayer—34:119. 158 ; one should return home from journey in day time—34:122 ; sin of forgetting the Quran is great—34:135 ; prayer in mosque is asceticism—34:473w ; three men are in the security of Allah—34:138 ; Tahlil, Tasbih, and Tamid are fruits of Paradise—38:140 ; Prophet curied women who are accustomed to visit graves—34:150 ; light on grave probihited—34:150 ; prayer is whispering with Lord—34:153 ; spitting towards the west is abominable—34:154 ; a good sermon—34:155 ; Prophet's intintive knowledge—34:474w.

108. **Ibn Abbas** reported that when the Prophet entered the House, he supplicated in every side of it and did not pray till he went out of it. When he came out, he prayed two rak'ats in front of the Ka'ba and said : This is the Qiblah. 1642

—*Bukhari.*

عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا دَخَلَ النَّبِيُّ صلعم الْبَيْتَ دَعَا فِي نَوَاحِيهِ كُلِّهَا وَلَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ فَلَمَّا خَرَجَ رَكَعَ رَكْعَتَيْنِ فِي قُبُلِ الْكَعْبَةِ وَقَالَ هٰذِهِ الْقِبْلَةُ * (اَلْبُخَارِيُّ)

109. **Abdullah-b-Omar** reported that the Messenger of Allah entered the Ka'ba—he, Osamah-b-Zaid, Osman-b Talha al-Hazabi and Bilal-b-Rabah. He shut it against him and stayed therein. Then I asked Bilal when he came out : What did the Apostle of Allah do ? He said that he

عَنْ عَبْدِ اللّٰهِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صلعم دَخَلَ الْكَعْبَةَ هُوَ وَاُسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ وَبِلَالُ بْنُ رَبَاحٍ فَاَغْلَقَ عَلَيْهِ وَمَكَثَ فِيهَا فَسَاَلْتُ بِلَالًا حِيْنَ خَرَجَ مَاذَا صَنَعَ رَسُوْلُ اللّٰهِ صلعم فَقَالَ جَعَلَ

1642. Muslim narrated this tradition from Osamah-b-Zaid. Imam Malek holds that prayer within the Ka'ba is not allowed on the basis of this tradition, while the other Imams and jurists hold the contrary.

had a pillar on his left, two pillars on his right and three pillars behind him, (and the House was then upon six pillars) and then he said prayer

—*Agreed.*

110. **Abu Hurairah** reported that the Messenger of Allah said: A prayer in this mosque of mine is better than one thousand prayers in what is besides it except in the sacred mosque (of the Ka'ba.) 1643

—*Agreed.*

111. **Abu Sayeed al-Khodri** reported that the Apostle of Allah said: Drive no camels except towards three mosques—the sacred mosque, the remote mosque (of Jerusalem) and this mosque of mine. 1644 —*Agreed.*

تمودا عن يسارِهِ وعمودينِ عن يمينِهِ وثلثة اعمدة وراءه وكان البيت يومئذ على ستة اعمدة ثم صلى * (متفق عليه)

عن ابي هريرة قال قال رسول الله صلعم صلوة في مسجدي هذا خير من الف صلوة فيما سواه الا المسجد الحرام * (متفق عليه)

عن ابي سعيد نِ الخدري قال قال رسول الله صلعم لا تشدوا الرحال الا الى ثلثة مساجد المسجد الحرام والمسجد الاقصى ومسجدي هذا * (متفق عليه)

1643. The Prophet's mosque of Medina has been referred here. Prayer in the Ka'ba is rewarded with 100,000 times than that in other places. Jurists differ with regard to the exact place of the Holy Ka'ba where this reward can be obtained. Some say that it is within the House of the Ka'ba, some within Mecca and some within congregational prayers. The majority of jurists, however, hold that this reward can be obtained by praying within the sacred enclosures of the Ka'ba.

1644. This means that the Muslims should not undertake journey without any necessity but for prayers in these three mosques of Ka'ba, Medina and Jerusalem with which the religion of Islam is attached in different phases from time inmemorial. The prohibition or rathr discouragement of visiting other places is chiefly due to fear of grave worship. Shah Oliullah of Delhi interprets it by saying that visting other places will carry no spiritual benefit.

1645. This is interpreted by holidng that one who prays in this place will enter Paradise and that one who prays near the pulpit will get the benefit of Prophet's fountain on the Resurrection Day. Some says that this place being a piece of Paradise will never be destroyed. Taurishi said that as this place is visited always by men, angels and Jinn, it is called a garden.

112. **Abu Hurairah** reported that the Messenger of Allah said : Between my house and my pulpit, there is a garden of the gardens of Paradise, and my pulpit is upon my well. [1645]

—*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَابَيْنَ بَيْتِيْ وَمِنْبَرِيْ رَوْضَةٌ مِّنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِيْ عَلٰى حَوْضِيْ * (مُتَّفَقٌ عَلَيْهِ)

113. **Ibn Omar** reported that the Prophet used to come to the mosque of Quba on foot or riding every saturday and to pray two rak'ats therein. [1646]

—*Agreed.*

عَنِ ابْنِ عُمَرَ (رض) قَالَ كَانَ النَّبِيُّ صلعم يَاْتِيْ مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ مَاشِيًا وَّرَاكِبًا فَيُصَلِّيْ فِيْهِ رَكْعَتَيْنِ* (مُتَّفَقٌ عَلَيْهِ)

114. **Abu Hurairah** reported that the Messenger of Allah said : The cities that are dearest to Allah are their mosques, and the cities that are disliked most by Allah are their markets.

—*Muslim.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَحَبُّ الْبِلَادِ اِلَى اللّٰهِ مَسَاجِدُهَا وَ اَبْغَضُ الْبِلَادِ اِلَى اللّٰهِ اَسْوَاقُهَا * (مُتَّفَقٌ عَلَيْهِ)

115. **Osman** reported that the Messenger of Allah said : Whoso builds a mosque for Allah, Allah will build an abode for him in Paradise.

—*Agreed.*

عَنْ عُثْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ بَنٰى لِلّٰهِ مَسْجِدًا بَنَى اللّٰهُ لَهٗ بَيْتًا فِى الْجَنَّةِ * (مُتَّفَقٌ عَلَيْهِ)

116. **Abu Hurairah** reported that the Messenger of Allah said : Whoso goes at morn or at dusk to a mosque, Allah will prepare for him an entertainment in Paradise whenever he will pass at morn or at dusk.

—*Agreed,*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ غَدَا اِلَى الْمَسْجِدِ اَوْرَاحَ اَعَدَّ اللّٰهُ لَهٗ نُزُلَهٗ مِنَ الْجَنَّةِ كُلَّمَا غَدَا اَوْرَاحَ - (مُتَّفَقٌ عَلَيْهِ)

1646. Quba is a place three miles to the south of Medina. The Holy Prophet first landed at Quba on his way from Mecca to Medina at the time of flight. There a mosque was built which is the first mosque in Islam.

117. **Abu Musa** reported that the Messenger of Allah said : The greatest of the people in reward for prayer is the longest fo them in walking (to mosque) ; and he who awaits for prayer till he says it with the Imam gets higher rewards than one who says prayer and then falls asleep. —*Agreed.*

عَنْ اَبِي مُوسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَعْظَمُ النَّاسِ اَجْرًا فِى الصَّلٰوةِ اَبْعَدُهُمْ فَاَبْعَدُهُمْ مَمْشًى وَ الَّذِي يَنْتَظِرُ الصَّلٰوةَ حَتّٰى يُصَلِّيَهَا مَعَ الْاِمَامِ اَعْظَمُ اَجْرًا مِّنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ * (مُتَّفَقٌ عَلَيْهِ)

118. **Ja'ber** reported that some habitation fell vacant round the mosque. Then the children of Salamah intended to shift to the neighbourhood of the mosque. That reached the Prophet who said to them : It has reached me that you intend to shift to the neighbourhood of the mosque. 'Yes' said they, 'O Prophet of Allah, we intend thıt.' He said : O Banu Salamah ! (stay in) your houses, your footsteps will be recorded, (stay in) your houses, your footsteps will be recorded. 1647 —*Muslim*

عَنْ جَابِرٍ قَالَ خَلَتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ فَاَرَادَ بَنُوْ سَلَمَةَ اَنْ يَّنْتَقِلُوْا قُرْبَ الْمَسْجِدِ فَبَلَغَ ذٰلِكَ رَسُوْلَ اللّٰهِ صلعم فَقَالَ لَهُمْ بَلَغَنِي اَنَّكُمْ تُرِيْدُوْنَ اَنْ تَنْتَقِلُوْا قُرْبَ الْمَسْجِدِ قَالُوْا نَعَمْ يَا رَسُوْلَ اللّٰهِ صلعم قَدْ اَرَدْنَا ذٰلِكَ فَقَالَ يَا بَنِي سَلَمَةَ دِيَارَكُمْ تُكْتَبْ اٰثَارُكُمْ دِيَارَكُمْ تُكْتَبْ اٰثَارُكُمْ * (مُسْلِمٌ)

119. **Same** reported that the Messenger of Allah said : Prayer of a man in congregation is increased by 25 times than his prayer in his own house in his market, and that is because when he makes ablution, he makes his

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم صَلٰوةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلٰى صَلٰوتِهِ فِي بَيْتِهِ فِي سُوْقِهِ خَمْسًا وَّ عِشْرِيْنَ ضِعْفًا وَ

1647. In other words, the longer the distance of a house from the mosque of the Prophet, the greater will be the reward. Therefore the children of Salamah were not asked not to shift.

ablution well, then goes out to the mosque, and nothing but prayer takes him out: No step does he take but wherewith a step in rank is raised up for him and a fault is dropped therewith from him. When he says prayer, angels continue to bless him, so long as he is in his praying-place: O Allah! send blessing on him, O Allah! show him mercy. And someone of you continues to be in prayer so long as he waits for prayer. In a narration; he said: When he enters the mosque, prayer confines him and he continues to be in supplication of the angels —O Allah, forgive him. O Allah! accept his repentance so long as he does not give trouble therein, so long as he does not talk therein. —*Agreed.*

ذٰلِكَ اَنَّهٗ اِذَا تَوَضَّاَ فَاَحْسَنَ الْوُضُوْءَ ثُمَّ خَرَجَ اِلَى الْمَسْجِدِ لَا يُخْرِجُهٗ اِلَّا الصَّلٰوةُ لَمْ يَخْطُ خُطْوَةً اِلَّا رُفِعَتْ لَهٗ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيْئَةٌ فَاِذَا صَلّٰى لَمْ تَزَلِ الْمَلٰٓئِكَةُ تُصَلِّيْ عَلَيْهِ مَا دَامَ فِيْ مُصَلَّاهُ اَللّٰهُمَّ صَلِّ عَلَيْهِ اَللّٰهُمَّ ارْحَمْهُ وَلَا يَزَالُ اَحَدُكُمْ فِيْ صَلٰوةٍ مَا انْتَظَرَ الصَّلٰوةَ وَفِيْ رِوَايَةٍ قَالَ اِذَا دَخَلَ الْمَسْجِدَ كَانَتِ الصَّلٰوةُ تَحْبِسُهٗ وَزَادَ فِيْ دُعَاءِ الْمَلٰٓئِكَةِ اَللّٰهُمَّ اغْفِرْ لَهٗ اَللّٰهُمَّ تُبْ عَلَيْهِ مَا لَمْ يُؤْذِ فِيْهِ مَا لَمْ يُحْدِثْ فِيْهِ * (مُتَّفَقٌ عَلَيْهِ)

120. **Abu Osaid** reported that the Messenger of Allah said: When someone of you enters the mosque, let him recite: O Allah! open for me the doors of Thy mercy; and (when) he come out, let him say: O Allah! verily I beg Thee of Thy abundance.

—*Muslim.*

عَنْ اَبِيْ اُسَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا دَخَلَ اَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ اَللّٰهُمَّ افْتَحْ اَبْوَابَ رَحْمَتِكَ وَاِذَا خَرَجَ فَلْيَقُلْ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ فَضْلِكَ * (مُسْلِمٌ)

121. **Abu Qatadah** reported that the Prophet said: When someone of you enters the mosque, let him

عَنْ اَبِيْ قَتَادَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ اِذَا دَخَلَ اَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ

pray two rak'ats before he sits.[1648] —*Agreed.*

122. **Ka'ab-b-Malek** reported that the Messenger of Allah did not return from a journey except at noon during the day. Then when he arrived, he went first to the mosque, prayed two rak'ats therein and then sat therein. —*Agreed.*

123. **Abu Hurairah** reported that the Messenger of Allah said: Whoso hears a man searching for a lost thing in the mosque, let him say: Allah will not return it to you, because the mosques have not been built for this. —*Muslim.*

124. **Jaber** reported that the Messenger of Allah said: Whoso eats from this plant of bad smell[1649] must not come near our mosque, because angels feel annoyed at what man feels annoyed. —*Agreed.*

125. **Anas** reported that the Messenger of Allah said: Spitting in the mosque is a sin, and its expiation is its burial. —*Agreed.*

126. **Abu Zarr** reported that the Messenger of Allah said: The actions of my people were presented to me, their virtues

ركعتين قبل ان يجلس * (متفق عليه)

عن كعب بن مالك قال كان النبي صلعم لا يقدم من سفر الا نهارا في الضحى فاذا قدم بدأ بالمسجد فصلى فيه ركعتين ثم جلس فيه * (متفق عليه)

عن ابي هريرة قال قال رسول الله صلعم من سمع رجلا ينشد ضالة في المسجد فليقل لا ردها الله عليك فان المساجد لم تبن لهذا * (مسلم)

عن جابر قال قال رسول الله صلعم من اكل من هذه الشجرة المنتنة فلا يقربن مسجدنا فان الملئكة تتاذى مما يتاذى منه الانس * (متفق عليه)

عن انس قال قال رسول الله صلعم البزاق في المسجد خطيئة وكفارتها دفنها * (متفق عليه)

عن ابي ذر قال قال رسول الله صلعم عرضت علي اعمال امتي حسنها

1648. Imam Shafieyi holds on the authority of this tradition that prayer for two rak'ats is wajeb, while Imam Abu Hanifa holds that it is Mustahab (commendable).

1649. This is garlic or onion uncooked. Everybody is forbidden to go to pray with bad smell of garlic or onion in his mouth.

and their sins. I found out of their good actions nuisance that was removed from the pathway, and I found out of their evil actions spitting within the mosque which was not buried. —*Muslim.*

وَسَيِّئُهَا فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَى يُمَاطُ عَنِ الطَّرِيقِ وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ لَا تُدْفَنُ * (مُسْلِمٌ)

127. **Abu Hurairah** reported that the Messenger of Allah said: When one of you stands up for prayer, let him not spit in his front, because he whispers with Allah so long as he remains in his praying place; nor on his right side because there is an angel on his right side. Let him spit on his left side or under his foot and then cover it. And in a narration of Abu Sayeed: under his left-foot. —*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلٰوةِ فَلَا يَبْصُقْ أَمَامَهُ فَإِنَّمَا يُنَاجِي اللهَ مَا دَامَ فِي مُصَلَّاهُ وَلَا عَنْ يَمِينِهِ فَإِنَّ عَنْ يَمِينِهِ مَلَكًا وَلْيَبْصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ فَيَدْفِنُهَا وَفِي رِوَايَةِ أَبِي سَعِيدٍ تَحْتَ قَدَمِهِ الْيُسْرَى * (مُتَّفَقٌ عَلَيْهِ)

128. **Ayesha** reported that the Messenger of Allah said in his illness of which he was not cured: May Allah curse the Jews and the Christians who adopted the graves of their Prophet as mosques. [1650] —*Agreed.*

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ صلعم قَالَ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارٰى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ * (مُتَّفَقٌ عَلَيْهِ)

129. **Jundab** reported: I heard the Messenger of Allah say: Behold! those who were before you used to adopt the graves of their Prophets and their

عَنْ جُنْدُبٍ قَالَ سَمِعْتُ النَّبِيَّ صلعم يَقُولُ أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا

1650. Here there is indication that some attempts would be made by some persons to prostrate before the Prophet's tomb. In order to counteract this evil practice, the Holy Prophet timely warned his followers.

righteous men as mosques. Behold! take not the graves as mosques. Verily I prohibit you from that. —*Muslim.*

130. **Ibn Omar** reported that the Messenger of Allah said: Make your houses your praying places, but take them not as graves.[1651] —*Agreed.*

130 (a). **Abu Hurairah** reported that the Messenger of Allah said: There is one Qiblah for what is between the east and the west.[1652] —*Tirmizi.*

131. **Talq-b-Ali** reported: We went out on a deputation to the Apostle of Allah and we took oath of allegiance to him and we prayed with him and informed him that there is a cloister for us in our land. We sought from him the excess of his ablution water. So he called for water, made ablution and gurgled. Afterwards he poured it in a pot for us and ordered us. He said: Go out. When you will come to your land, break your cloister and wash its place with this water and take it as mosque. We replied: The city is for off and the heat is severe and water will dry up. He said: Increase it

يتخذون قبور انبيائهم و صالحيهم مساجد
الا فلا تتخذوا القبور مساجد اني انهكم
عن ذلك * (مسلم)

عن ابن عمر (رض) قال قال رسول
الله صلعم اجعلوا في بيوتكم من صلاتكم
لا تتخذوها قبورا * (متفق عليه)

عن ابي هريرة قال قال رسول الله
صلعم ما بين المشرق و المغرب قبلة *
(الترمذي)

عن طلق بن علي قال خرجنا وفدا
الى رسول الله صلعم فبايعناه و صلينا معه
واخبرناه ان بارضنا بيعة لنا فاستوهبناه
من فضل طهوره فدعا بماء فتوضاء و
تمضمض ثم صبه لنا في اداوة و امرنا
فقال اخرجوا فاذا اتيتم ارضكم فاكسروا
بيعتكم وانضحوا مكانها بهذا الماء واتخذوها
مسجدا قلنا ان البلد بعيد و الحر شديد و

1651 This means that when necessity arises, people take recourse to their own houses. People should not take refuge to graves ef pious men.

1652. Qiblah means direction towards which the Muslims turn their faces at the time of prayer.

وَالْمَاءُ يُنشَفُ فَقَالَ مُدُّوهُ مِنَ الْمَاءِ فَإِنَّهُ لَا يَزِيدُهُ إِلَّا طِيبًا * (النَّسَائِيُّ)

عَنْ عَائِشَةَ قَالَتْ أَمَرَ رَسُولُ اللهِ صلعم بِبِنَاءِ الْمَسَاجِدِ فِي الدُّورِ وَأَنْ تُنَظَّفَ وَتُطَيَّبَ * (أَبُوْدَاوُدَ وَالتِّرْمِذِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللهِ مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ قَالَ ابْنُ عَبَّاسٍ لَتُزَخْرِفُنَّهَا كَمَا زَخْرَفَتِ الْيَهُودُ وَالنَّصَارَى * (أَبُوْدَاوُدَ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللهِ صلعم إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ * (أَبُوْدَاوُدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَابْنُ مَاجَةَ)

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم عُرِضَتْ عَلَيَّ أُجُورُ أُمَّتِي حَتَّى الْقَذَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ وَعُرِضَتْ عَلَيَّ ذُنُوبُ أُمَّتِي فَلَمْ أَرَ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ مِنَ

with water, and verily it will not add to it but blessing. —*Nisai.*

132 **Ayesha** reported that the Apostle of Allah passed order for the construction of a mosque in the midst of houses and for its cleansing and perfuming.

Abu Daud, Tirmizi.

133. **Ibn Abbas** reported that the Messenger of Allah said: I have not been ordered to make the mosques high. Ibn Abbas said: In order to embellish them just as the Jews and the Christians did. [1653] —*Abu Daud.*

134. **Anas** reported that the Messenger of Allah said: Of the signs of the Hour, it is that the people will make boast within the mosques.

Abu Daud, Nisai, Darimi. Ibn Majah.

135. **Same** reported that the Apostle of Allah said: The rewards of my followers were presented to me till (those of) nuisances which a man removed from the mosque. And the sins of mypeople were presented to me, but I did not see any sin greater than (that of) a chapter of the Quran or

1653. The latter wordings belong to Ibn Abbas. Some latter jurists held that high construction of mosques is lawful on the ground that to keep mosques in an ordinary way looks odd in comparison with lofty palaces for dwelling. At the Prophet's time, his mosque was made of date trees and leaves. This was followed by the first two Caliphs. It was Hazrat Osman who first changed its dimension and constructed its walls and made engravings therein.

a verse which a man learns and then forgets. —*Tirmizi, Abu Daud.*

136. **Boraidah** reported that the Messenger of Allah said: Give good news to those who walk on foot to the mosques in darkness with the (reward of) perfect light on the Resurrection Day.[1654] —*Tirmizi, Abu Daud.*

137. **Abu Sayeed al-Khodri** reported that the Messenger of Allah said: When you see a man taking care of a mosque, bear witness for him with faith, because Allah says: He who believes in Allah and the latter day frequents the mosques of Allah. —*Tirmizi, Ibn Majah, Darimi*

138. **Abu Omamah** reported that the Prophet said: There are three persons each of whom is a security over Allah: A man who goes out as a warrior in the way of Allah—he is a security upon Allah—till He causes him to death and then admits him in Paradise or sends him back with what he secured from reward or booty; and a man who frequents the mosgue—he is a security over Allah; and a man who enters his house with greetings—he is also a security over Allah. —*Abu Daud.*

القرآن او اية او تيها رجل ثم نسيها * (الترمذي و ابوداود)

عن بريدة قال قال رسول الله صلعم بشر المشائين في الظلم الى المساجد بالنور التام يوم القيمة * (الترمذي و ابوداود)

عن ابي سعيد بن الخدري قال قال رسول الله صلعم اذا رايتم الرجل يتعاهد المسجد فاشهدوا له بالايمان فان الله يقول انما يعمر مساجد الله من امن بالله واليوم الاخر * (الترمذي وابن ماجة والدارمي)

عن ابي امامة قال قال رسول الله صلعم ثلثة كلهم ضامن على الله رجل خرج غازيا في سبيل الله فهو ضامن على الله حتى يتوفاه فيدخله الجنة او يرده بما نال من اجر او غنيمة ورجل راح الى المسجد فهو ضامن على الله ورجل دخل بيته بسلام فهو ضامن على الله (ابوداود)

1654. This has got reference in the Quran: Their light will run by their fronts and by their sides saying: O our Lord! make our light perfect for us (66:8Q).

139. **Same** reported that the Messenger of Allah said: Whoso goes out of his house with ablution towards an ordained prayer his reward is like the reward of a 'Muhrim' pilgrim, and whoso goes out towards 'tasbih' of the forenoon without aiming at it but for Him, his reward is like the reward of "umrah" pilgrim, and prayer on the footstep of another prayer without any vain talk between them has a record in the highest heaven. [1655]

—*Ahmad, Abu Daud.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ خَرَجَ مِنْ بَيْتِهٖ مُتَطَهِّرًا اِلٰى صَلٰوةٍ مَّكْتُوْبَةٍ فَاَجْرُهٗ كَاَجْرِ الْحَاجِّ الْمُحْرِمِ وَمَنْ خَرَجَ اِلٰى تَسْبِيْحِ الضُّحٰى لَا يُنْصِبُهٗ اِلَّا اِيَّاهُ فَاَجْرُهٗ كَاَجْرِ الْمُعْتَمِرِ وَصَلٰوةٌ عَلٰى اِثْرِ صَلٰوةٍ لَا لَغْوَ بَيْنَهُمَا كِتَابٌ فِيْ عِلِّيِّيْنَ *

(اَحْمَدُ وَاَبُوْدَاوٗدَ)

140. **Abu Hurairah** reported that the Messenger of Allah said: When you pass by the gardens of Paradise, enjoy fruits. He was questioned: O Messenger of Allah! what are the gardens of Paradise? He said: The mosques. [1656] He was questioned. What is the enjoyment of fruits, O Ms. of Allah? He said: 'Glory be to Allah' and 'All praise is for Allah'; and 'There is no god but Allah', and 'Allah is greatest.

—*Tirmizi.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوْا قِيْلَ يَا رَسُوْلَ اللّٰهِ مَا رِيَاضُ الْجَنَّةِ قَالَ الْمَسَاجِدُ قِيْلَ وَمَا الرَّتْعُ يَا رَسُوْلَ اللّٰهِ قَالَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ *

(التِّرْمِذِيُّ)

1655. Muhrim is one who observes the rules of Ihram forbidding certain prescribed things in case of pilgrims to the Ka'ba. Tasbih is to recite—Sobhan-Allah (glory be to Allah). Prayer on the footstep of another prayer means a prayer following another prayer. Between these two prayers, there should be silence in order to deserve this reward.

1656. Mosques are here described as gardens of Paradise as by frequenting mosques for prayers, Paradise is obtained.

141. **Samɜ** reported that the Messenger of Allah said : Whoso comes to a mosque for anything, it is his acquisition. 1657

—*Abu Daud.*

142. **Fatimah-bn-Hussain** reported from her grand mother, the great Fatimah, who said that whenever the Prophet entered the mosque, he used to send blessings on Muhammad (P.H.) and greetings. Hə said : O Lord ! pardon me of my faults, and open for me the doors of Thy mercy. And when he came out, he used to send blessings on Muhammad (P.H.) and greetings. He said : O Lord ! forgive me of my faults and open for me the doors of Thy grace. 1658

—*Tirmizi, Abu Daud, Ibn Majah*

143. **Amr-b-Shu'aib** reported from his father from his grandfather who said that the Messenger of Allah prohibited from reciting poetry in the mosque, 1659 and buying and selling therein and that the people should sit together in circle in the mosque on the Zumma day before prayer.

—*Abu Daud, Tirmizi.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ اَتَى
الْمَسْجِدَ لِشَيْءٍ فَهُوَ حَظُّهُ * (اَبُوْدَاوُد)

عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ جَدَّتِهَا
فَاطِمَةَ الْكُبْرٰى قَالَتْ كَانَ النَّبِيُّ صلعم
اِذَا دَخَلَ الْمَسْجِدَ صَلّٰى عَلٰى مُحَمَّدٍ وَسَلَّمَ
وَقَالَ رَبِّ اغْفِرْلِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ
اَبْوَابَ رَحْمَتِكَ وَاِذَا خَرَجَ صَلّٰى عَلٰى
مُحَمَّدٍ وَسَلَّمَ وَقَالَ رَبِّ اغْفِرْلِيْ ذُنُوْبِيْ
وَافْتَحْ لِيْ اَبْوَابَ فَضْلِكَ *
(اَلتِّرْمِذِيُّ اَحْمَدُ وَابْنُ مَاجَةَ)

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ
جَدِّهٖ قَالَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم عَنْ
تَنَاشُدِ الْاَشْعَارِ فِى الْمَسْجِدِ وَعَنِ الْبَيْعِ
وَالْاِشْتِرَاءِ فِيْهِ وَاَنْ يَتَحَلَّقَ النَّاسُ يَوْمَ
الْجُمُعَةِ قَبْلَ الصَّلٰوةِ فِى الْمَسْجِدِ *
(اَبُوْدَاوُد وَالتِّرْمِذِيُّ)

1657. The mosque-goer will be rewarded according to his intentions. If he goes there not to pray but to seek something worldly, he will get no reward. If on the other hand he goes to pray, he will get reward.

1658. Ahmad and Ibn Majah narrated also that when a man comes out of a mosque, he should recite—In the name of Allah, and peace be on Muhammad, the Apostle of Allah. Tirmizi says that its Isnad is defective.

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا رَاَيْتُمْ مَنْ يَبِيْعُ اَوْ يَبْتَاعُ فِى الْمَسْجِدِ فَقُوْلُوْا لَا اَرْبَحَ اللّٰهُ تِجَارَتَكَ وَاِذَا رَاَيْتُمْ مَنْ يَنْشُدُ فِيْهِ ضَالَّةً فَقُوْلُوْا لَا رَدَّ اللّٰهُ عَلَيْكَ * (اَلتِّرْمِذِيُّ)

144. **Abu Hurairah** reported that the Messenger of Allah said: When you see one selling and purchasing in the mosque, say: May Allah grant no profit in your business, and when you see one searching therein any lost thing, say "May Allah not return it to you."
—*Tirmizi.*

عَنْ حَكِيْمِ ابْنِ حِزَامٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم اَنْ يُسْتَقَادَ فِى الْمَسْجِدِ وَاَنْ يُنْشَدَ فِيْهِ فِى الْاَشْعَارِ وَاَنْ تُقَامَ فِيْهِ الْحُدُوْدُ * (اَبُوْدَاوٗدَ)

145. **Hakim-b-Hezam** reported that the Prophet prohibited to seek retaliation in the mosque or reciting therein poems and exeuting ordained sentences therein.
—*Abu Daud.*

عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ اَبِيْهِ اَنَّ رَسُوْلَ اللّٰهِ صلعم نَهٰى عَنْ هَاتَيْنِ الشَّجَرَتَيْنِ يَعْنِى الْبَصَلَ وَالثُّوْمَ وَقَالَ مَنْ اَكَلَهُمَا فَلَا يَقْرَبَنَّ مَسْجِدَنَا وَقَالَ اِنْ كُنْتُمْ لَا بُدَّ اٰكِلِيْهِمَا فَاَمِيْتُوْهُمَا طَبْخًا * (اَبُوْدَاوٗدَ)

146. **Mu'awiyah-b-Qurrah** reported from his father who narrated that the Apostle of Allah had prohibited these two plants, that is garlic and onion, and he said: Whoso eats them must not come near our mosque. He said: If you have got no other alternative but to eat them, then make them unaffecting by cooking.
—*Abu Daud.*

عَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْاَرْضُ كُلُّهَا مَسْجِدٌ اِلَّا الْمَقْبَرَةَ وَالْحَمَّامَ - (اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ)

147. **Abu Sayeed** reported that the Messenger of Allah said: The world, the whole of it, is a mosque except grave-yards and both-rooms. 1660
—*Abu Dand, Tirmizi.*

1659. Here such kind of poetry was meant as was bad and helped corruption. See note 797 for full discussion.

1660 In Islam, prayer can be said anywhere in the world except in grave-yard and other enumerated places. Whenever the time of prayer comes, all Muslims must bow down before one Creator wherever and in whatever position they might remain. Contrast this with other religions.

148. **Ibn Omar** reported that the Messenger of Allah prohibited prayer in seven places: In dung-hill, public slaughter house, grave-yard, public road, bath room, camel-houses and upon the top of the House of Allah 1661

—*Tirmizi, Ibn Majah.*

عَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللّٰهِ صلعم اَنْ يُصَلّٰى فِي سَبْعَةِ مَوَاطِنَ فِي الْمَزْبَلَةِ وَالْمَجْزَرَةِ وَالْمَقْبَرَةِ وَقَارِعَةِ الطَّرِيقِ وَفِي الْحَمَّامِ وَفِي مَعَاطِنِ الْاِبِلِ وَفَوْقَ ظَهْرِ بَيْتِ اللّٰهِ *

(اَلتِّرْمِذِي وَابْن مَاجَة)

149. **Abu Hurairah** reported that the Messenger of Allah said: Pray in the pounds of sheep but pray not in camel-houses.

—*Tirmizi.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم صَلُّوا فِي مَرَابِضِ الْغَنَمِ وَلَا تُصَلُّوا فِي اَعْطَانِ الْاِبِلِ * (اَلتِّرْمِذِيُّ)

150. **Ibn Abbas** reported that the Messenger of Allah cursed those women who are accustomed to visit graves and who take them as mosques and light lamps. 1662

—*Abu Daud, Tirmizi, Nisai.*

عَنِ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللّٰهِ صلعم زَائِرَاتِ الْقُبُورِ وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ *.

(اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ)

1361. There are principles underlying these prohibitions which are as clear as possible and need not be explained.

1662. The women were at first prohibited from visiting the graves but later on they were allowed. Some say that it was promulgated in the beginning of Islam, but later on they were allowed to visit graves. It is, however, admitted by all that the Prophet's tomb may be visited by all, men and women. To kindle lamps on the graves is unlawful. Some visitors to famous shrines offer lamps to be kindled on the graves. This is unlawful. Women are not allowed to visit the graveyard of Jannatul Baqi perhaps, on the literal interpretation of this hadis. Malabudda Minhu holds visit of graves by women as unlawful.

151. **Abu Hurairah** reported: I heard the Messenger of Allah say: Whoso comes to this mosque of mine, while he does not come but for good which he learns or teaches, he is in the position of a warrior in the way of Allah; and whoso comes for what is besides that, he is in the position of a man who looks to commodities of others [1663]

—*Ibn Majah.*

عَنْ اَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ مَنْ جَاءَ مَسْجِدِي هٰذَا لَمْ يَأْتِ اِلَّا لِخَيْرٍ يَتَعَلَّمُهُ اَوْ يُعَلِّمُهُ فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللّٰهِ وَمَنْ جَاءَ لِغَيْرِ ذٰلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ اِلَى مَتَاعِ غَيْرِهِ * (ابن ماجة)

152. **Sayeb-b-Yezid** reported: I was sleeping in the mosque. A man threw a stone at me. I looked when lo! he was Omar-b-al-Khattab. He said: Go, and bring these two (men). So I brought them. He asked: From whom have you come (or where from have you come)? They said: From the inhabitants of Tayef. He said: Had you been of the inmates of Medina, I would have inflicted punishment on you. You raise your voice high in the mosque of the Apostle of Allah! —*Bukhari.*

عَنِ السَّائِبِ ابْنِ يَزِيدَ قَالَ كُنْتُ نَائِمًا فِي الْمَسْجِدِ فَحَصَبَنِي رَجُلٌ فَنَظَرْتُ فَاِذَا هُوَ عُمَرُ بْنُ الْخَطَّابِ (رض) فَقَالَ اذْهَبْ فَاْتِنِي بِهٰذَيْنِ فَجِئْتُهُ بِهِمَا فَقَالَ مَنْ اَنْتُمَا اَوْ مِنْ اَيْنَ اَنْتُمَا قَالَا مِنْ اَهْلِ الطَّائِفِ قَالَ لَوْ كُنْتُمَا مِنْ اَهْلِ الْمَدِينَةِ لَاَوْجَعْتُكُمَا تَرْفَعَانِ اَصْوَاتَكُمَا فِي مَسْجِدِ رَسُولِ اللّٰهِ صلعم * (البخاري)

153. **Anas** reported that the Prophet saw spitting towards the Qiblah. It gave him anxiety till it was detected in

عَنْ اَنَسٍ قَالَ رَاَى النَّبِيُّ صلعم نُخَامَةً فِي الْقِبْلَةِ فَشَقَّ ذٰلِكَ عَلَيْهِ حَتّٰى رُئِيَ

1663. Those who do not do virtuous deeds or remember Allah in the Prophet's mosque at Medina will be repentant on the Resurrection Day when they will see others returning with rewards.

his face. He got up, removed it by his hand and said : When one of you stands in prayer, verily he whispers with his Lord, and verily his Lord is between him and the Qiblah. So none of you shall ever spit in the direction of his Qiblah, but to his left or under his foot. Afterwards he took the skirts of his cloth and spat therein, and then removed some of it with others. He said : Or do like this.

—*Bukhari.*

فِي وَجْهِهِ فَقَامَ فَحَكَّهُ بِيَدِهِ فَقَالَ إِنَّ
أَحَدَكُمْ إِذَا قَامَ فِي الصَّلٰوةِ فَإِنَّمَا يُنَاجِي
رَبَّهُ وَإِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَلَا
يَبْزُقَنَّ أَحَدُكُمْ قِبَلَ قِبْلَتِهِ وَلٰكِنْ عَنْ
يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ ثُمَّ أَخَذَ طَرَفَ
رِدَائِهِ فَبَصَقَ فِيهِ ثُمَّ رَدَّ بَعْضَهُ عَلٰى بَعْضٍ
فَقَالَ أَوْ يَفْعَلُ هٰكَذَا * (اَلْبُخَارِيُّ)

154. **Sa'yeb-b-Khallad** reported (and he was a man out of the companions of the Prophet) : A man became Imam of a people. He spat towards the Qiblah while the Ms. of Allah was looking. Then the Ms. of Allah said to his people when he finished : He should not pray for you. After that he wished to lead prayer for them, but they forbade him and informed him about the saying of the Ms. of Allah. He mentioned that to the Prophet. He said : Yes, I thought that he had said : Verily you have annoyed Allah and His Apostle.

—*Abu Daud.*

عَنِ السَّائِبِ بْنِ خَلَّادٍ وَهُوَ رَجُلٌ مِنْ
أَصْحَابِ النَّبِيِّ صلعم قَالَ إِنَّ رَجُلًا أَمَّ
قَوْمًا فَبَصَقَ فِي الْقِبْلَةِ وَرَسُولُ اللّٰهِ صلعم
يَنْظُرُ فَقَالَ رَسُولُ اللّٰهِ صلعم لِقَوْمِهِ حِينَ فَرَغَ
لَا يُصَلِّي لَكُمْ فَأَرَادَ بَعْدَ ذٰلِكَ أَنْ يُصَلِّيَ
لَهُمْ فَمَنَعُوهُ فَأَخْبَرُوهُ بِقَوْلِ رَسُولِ اللّٰهِ صلعم
فَذَكَرَ ذٰلِكَ لِرَسُولِ اللّٰهِ صلعم فَقَالَ نَعَمْ
وَحَسِبْتُ أَنَّهُ قَالَ إِنَّكَ قَدْ آذَيْتَ اللّٰهَ
وَرَسُولَهُ * (اَبُوْدَاوُدَ)

155. **Mu'az-b-Jabal** reported : The Messenger of Allah kept us

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ احْتَبَسَ عَنَّا

رسول الله صلعم ذات غداة عن صلوة الصبح حتى كدنا نتراءى عين الشمس فخرج سريعا فثوب بالصلوة فصلى رسول الله صلعم وتجوز في صلوته فلما سلم دعا بصوته فقال لنا على مصافكم كما انتم ثم انفتل الينا ثم قال اما اني سأحدثكم ما حبسني عنكم الغداة اني قمت من الليل فتوضأت وصليت ما قدر لي فنعست في صلاتي حتى استثقلت فاذا انا بربي تبارك وتعالى في احسن صورة فقال يا محمد قلت لبيك رب قال فيم يختصم الملأ الاعلى قلت لا ادري قالها ثلاثا قال فرايته وضع كفه بين كتفي حتى وجدت برد انامله بين ثديي فتجلى لي كل شيء وعرفت فقال يا محمد قلت لبيك رب قال فيم يختصم الملأ الاعلى قلت في الكفارات قال

confined (with talk) one morning from saying the morning prayer till we were about to see the eye of the sun. He came out hastily and engaged himself in prayer. The Messenger of Allah prayed and prolonged his prayer. When he returned greeting, he exclaimed with his (loud) voice. He said to us : Upon your line as you were. Then he inclined to us and said : Behold ! verily I shall soon inform you what prevented me from you this morning. I got up at night, made ablution and prayed what was lotted for me. I felt sleep in my prayer till I was completely asleep when lo ! I was by the side of my Lord, the Blessed and the Glorious, in the best form. He said : O Muhammad ! I answered : Present to Thee, O Lord. He asked : About what do the highest leaders quarrel ? I replied : I don't know. He asked it thrice. He said : Then I saw Him placing His palm between my shoulders till I felt coldness of His fingers between my chests. Then everything became shining to me and I came to know. He asked : O Muhammad ! I replied : O Lord, present to Thee ! He asked : About what do the highest leaders quarrel ?

I replied : About expiations. He asked : What are they ? I said : The walking of feet towards congregations and sitting in the mosques after prayer, and completely performing ablution at the time of difficulty. He asked : Then about what ? I replied : About ranks. He asked : And what are they ? I replied : Giving food, talking mildly and praying at night while people remain asleep. He said : Ask. He said : I said : O Allah ! I ask Thee of doing good deeds and avoiding abominable things, and love for the destitute, and that Thou shouldst pardon me and show mercy on me. And when Thou dost intend trial of a people, take my breath without putting (them) to trial and I beg Thee of Thy love and the love of one who loves Thee, and the love of action which will take me near Thy love. Then the Ms. of Allah said : Verily it is truth, so read it and then teach it.

—*Ahmad, Tirmizi, (Approved, Correct).*

156. **Abdullah-b-Amr-b-alA's** reported that the Messenger of Allah used to say when he entered the mosque : I seek refuge to the Almighty Allah and to His noble countenance and to His aged power from the accursed devil. He narrated that when

وَمَا هُنَّ قُلْتُ مَشْيُ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ وَ الْجُلُوسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلٰوةِ وَ إِسْبَاغُ الْوُضُوءِ حِيْنَ الْكَرِيهَاتِ قَالَ ثُمَّ فِيمَ قُلْتُ فِي الدَّرَجَاتِ قَالَ وَمَا هُنَّ قُلْتُ إِطْعَامُ الطَّعَامِ وَ لِيْنُ الْكَلَامِ وَالصَّلٰوةُ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ فَقَالَ سَلْ قَالَ قُلْتُ اَللّٰهُمَّ إِنِّي أَسْئَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنِ وَ أَنْ تَغْفِرَلِي وَ تَرْحَمَنِي وَ إِذَا أَرَدْتَّ فِتْنَةً فِي قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُوْنٍ وَ أَسْئَلُكَ حُبَّكَ وَ حُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُنِي إِلٰى حُبِّكَ فَقَالَ رَسُوْلُ اللّٰهِ صلعم إِنَّهَا حَقٌّ فَادْرُسُوْهَا ثُمَّ تَعَلَّمُوْهَا *

أحمد و التِّرْمِذِيُّ (حَسَنٌ صَحِيْحٌ)

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَقُوْلُ إِذَا دَخَلَ الْمَسْجِدَ أَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَ بِوَجْهِهِ الْكَرِيْمِ وَ سُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ قَالَ

he uttered that, the devil said: He has got protection from me the whole day. —*Abu Daud.*

فَاِذَا قَالَ ذٰلِكَ قَالَ الشَّيْطَانُ حُفِظَ مِنِّي سَائِرَ الْيَوْمِ * (اَبُوْدَاوُد)

157. **Mu'az-b-Jabal** reported that the Prophet loved to pray in gardens. 1664

—*Tirmizi (Rare).*

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كَانَ النَّبِيُّ صلعم يَسْتَحِبُّ الصَّلٰوةَ فِي الْحِيْطَانِ * (اَلتِّرْمِذِيُّ غَرِيْبٌ)

158. **Anas-b-Ma'lek** reported that the Messenger of Allah said: Prayer of a man in his house is one prayer, and his prayer in the mosque of the tribes is prayer by 25 times, and his prayer in the congregational mosque is prayer by 500 times, and his prayer in the farthest mosque (of Jerusalem) is prayer by 50,000 times and his prayer in the mosque of mine is prayer by 50,000 times, and his prayer in the sacred mosque (of Ka'ba) is prayer by 100,000 times.

—*Ibn Majah.*

عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم صَلٰوةُ الرَّجُلِ فِي بَيْتِهٖ بِصَلٰوةٍ وَ صَلٰوتُهٗ فِي مَسْجِدِ الْقَبَائِلِ بِخَمْسٍ وَعِشْرِيْنَ صَلٰوةً وَ صَلٰوتُهٗ فِي الْمَسْجِدِ الَّذِي يُجَمَّعُ فِيْهِ بِخَمْسِ مِائَةِ صَلٰوةٍ وَ صَلٰوتُهٗ فِي الْمَسْجِدِ الْاَقْصٰى بِخَمْسِيْنَ اَلْفَ صَلٰوةٍ وَ صَلٰوتُهٗ فِي مَسْجِدِي بِخَمْسِيْنَ اَلْفَ صَلٰوةٍ وَ صَلٰوتُهٗ فِي الْمَسْجِدِ الْحَرَامِ بِمِائَةِ اَلْفِ صَلٰوةٍ * (اِبْنُ مَاجَةَ)

159. **Abu Zarr** reported: I asked: O Messenger of Allah, which mosqu was first built in the earth? He said: The sacred mosque. I asked: Then what next? He said: The farthest mosque. I asked: How long there is between these two? He said: 40 years. Then the earth is a

عَنْ اَبِيْ ذَرٍّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَيُّ مَسْجِدٍ وُضِعَ فِي الْاَرْضِ اَوَّلُ قَالَ الْمَسْجِدُ الْحَرَامُ قُلْتَ ثُمَّ اَيٌّ قَالَ الْمَسْجِدُ الْاَقْصٰى قُلْتُ كَمْ بَيْنَهُمَا قَالَ اَرْبَعُوْنَ عَامًا ثُمَّ

1564. Some narrators mentioned the word 'Basatin' (gardens) instead of Hitan (lit—walls).

mosque for you ; so pray wherever prayer overtakes you. [166]

—*Agreed.*

473w. **Osman-b-Maz'un** reported : O Ms. of Allah, give permission of castration to us. The Ms. of Allah replied : There is not one of us who castrated and who underwent castration. Verily the castration of my people is fasting. He said : Give us permission for travel. He said : Verily the travel of my people is Zihad in the way of Allah. He said : Give us permission for monkery. He said : Verily the monkery of my followers is sitting in the mosques waiting for prayer.

—*Sharhi Sumat.*

474w. **Abdur Rahman-b-A'esh** reported that the Messenger of Allah said : I saw my Lord, the Almighty and Glorious, in the best form. He asked : About what do the highest leaders quarrel ? I replied : Thou knowest best : He said : He placed His palm between my shoulders, and I perceived its

الارض لك مسجد فحيث ما ادركتك الصلوة فصل * (متفق عليه)

عن عثمان بن مظعون قال يا رسول الله ائذن لنا في الاختصاء فقال رسول الله صلعم ليس منا من خصى ولا اختصى ان خصاء امتي الصيام فقال ائذن لنا في السياحة قال ان سياحة امتي الجهاد في سبيل الله فقال ائذن لنا في الترهب فقال ان ترهب امتي الجلوس في المساجد انتظار الصلوة * (شرح السنة)

عن عبد الرحمن بن عائش قال قال رسول الله صلعم رايت ربي عز وجل في احسن صورة فقال فيم يختصم الملاء الاعلى قلت انت اعلم قال فوضع كفه

166. The foundation stone of the Ka'ba when rebuilt was laid by Patriarch Abraham ; and that of the mosque of Jerusalem by the Prophet Solomon, and the difference between them is a little over 1000 years. Then why 40 years only ! The reason is that these mosques were built long before Abraham and Solomon. For some period, they had no existence. Their sites were recovered by Divine Command and the mosques were rebuilt. Asqalan and Ibn Jauzi sponsored this view.

بين كتفي فوجدت بردها بين ثدي ي
فعلمت ما في السموات و الارض و تلا و
كذلك نرى ابراهيم ملكوت السموت
و الارض وليكون من الموقنين -
(الدارمي مرسلا)

chill between my chests and then I came to know what is between heavens and earth. And he recited: And thus We showed to Abraham the kingdom of heavens and earth, and so that he might be one of the confirmed believers. 1666

—*Darimi (Defective)*

عن ابي امامة قال ان حبرا من اليهود
سال النبي صلعم اي البقاع خير فسكت عنه
وقال اسكت حتى يجيء جبرئيل فسكت وجاء
جبرئيل عليه السلام فسال فقال ما المسئول
عنها باعلم من السائل ولكن اسال
ربي تبارك وتعالى ثم قال جبرئيل صلعم
يا محمد انى دنوت من الله دنوا ما
دنوت منه قط قال و كيف كان يا جبرئيل
قال كان بيني و بينه سبعون الف
حجاب من نور فقال شر البقاع اسواقها
و خير البقاع مساجدها * (ابن حبان)

475w. **Abu Omamah** reported that a learned doctor of the Jews asked the Prophet: Which of the places is best? He remained silent therefrom. He said: Remain silent till Gabriel comes. So he remained silent and Gabriel (peace be on him) came. He enquired. He said: The one questioned is not better informed than the questioner, but I may ask my Lord, the Blessed and Glorious. Afterwards Gabriel said: O Mnhammad! verily I went to Allah so near that I never had gone so nearest to Him. He asked: O Gabriel! how was this? He said: There are 70,000 screens of light between me and Him. He said: The worst of the places are their markets and the best of the places are their mosques.

—*Ibn Habban.*

1666. This is the higher form of spiritual existence. The Quran refers to the verse in 6:76Q. The remaining portion of this hadis is exactly similar to the contents of hadis no. 155.

476w. **Hasan** reported a defective tradition that the Messenger of Allah said : There shall come over men a time wherein their talks will be held in the mosques regarding their worldly affairs. Don't keep company with them, and there is no necessity of Allah for them. —*Baihaqi.*

عَنِ الْحَسَنِ مُرْسَلاً قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَأْتِي عَلَى النَّاسِ زَمَانٌ يَكُوْنُ حَدِيْثُهُمْ فِي مَسَاجِدِهِمْ فِي أَمْرِ دُنْيَاهُمْ فَلَا تُجَالِسُوْهُمْ فَلَيْسَ لِلّٰهِ فِيْهِمْ حَاجَةٌ * (اَلْبَيْهَقِيُّ)

477w. **Malek** reported that Omar built a rest house in a corner of the mosque named Botaiha'a. He said : Whoso intends to be harsh, or recite poem, or raise his voice, let him come out to this rest-house. —*Mu'atta.*

عَنْ مَالِكٍ قَالَ بَنَى عُمَرُ (رض) رَحْبَةً فِيْ نَاحِيَةِ الْمَسْجِدِ تُسَمَّى الْبُطَيْحَاءَ وَقَالَ مَنْ كَانَ يُرِيْدُ اَنْ يَلْغَطَ اَوْ يُنْشِدَ شِعْرًا اَوْ يَرْفَعَ صَوْتَهُ فَلْيَخْرُجْ اِلَى هٰذِهِ الرَّحْبَةِ * اَلْمُوَطَّا

478w. **Ata'a-b-Yasar** reported that the Messenger of Allah said : O Allah, don't make my grave an idol for worship. The wrath of Allah was severe on a people who adopted the graves of their Prophets as mosques. —*Malek (Defective).*

عَنْ عَطَاءِ ابْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَللّٰهُمَّ لَا تَجْعَلْ قَبْرِيْ وَثَنًا يُعْبَدُ اِشْتَدَّ غَضَبُ اللّٰهِ عَلَى قَوْمٍ اتَّخَذُوْا قُبُوْرَ اَنْبِيَائِهِمْ مَسَاجِدَ * (مَالِكٌ مُرْسَلًا)

SECTION 8

1667. Dress of Prayer

(a) **Dress shall be pure.** No particular dress for prayer was prescribed by the Holy Prophet as a Muslim lives always in Abada (divine service). The only exception that was made is that the dress must be pure. Nay, purity of dress is a Farz or compulsory thing

before a man begins his prayer. No filth of any kind, urine, stool, semen or menstruation-blood should remain on it. The very first revelation on purity came down with regard to the cleanliness of dress. The Quran says : O thou that are clothed ! arise and warn, and thy Lord do magnify, and thy garments do purify, and uncleanliness do shun—74:1-5Q. This cleanliness of body and dress has been stressed upon by another verse of the Quran : Surely Allah loves those who purify themselves—2:222Q. The Prophet said : Cleanliness is half of faith—7:14. The key to Paradise is prayer, and the key to prayer is cleanliness—7:230w.

(b) **Dress in prayer shall be simple.** A rich mind in a simple garb is the teaching of Islam. The Holy Prophet used to wear such simple dress as was least attractive both to one's own mind and to the public. Once the Prophet prayed with a dress which had paintings. After he finished his prayer, he threw it off saying : It has diverted me from my prayer—24:163. At another time, he put on a silk dress sent to him as present. After prayer, he threw it off saying : It is not proper for the pious—34:165. Many a time, he used to say prayer in one cloth only. It is, however, not prohibited to wear such dresses as are lawful and as one desires to put on. The Quran recommends also good clothing before prayer saying : Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good foods ? —7:32Q. Nay it enjoins on decent and clean dress in congregational prayers, so that no sense of disgust may arise in the minds of the audience. The Quran says : O children of Adam ! attend to your embellishments at every time of prayer—7:31Q. The white cloth is, however, the best dress for prayer as it has got the least attraction for diverting the mind from the remembrance of God. He said : Verily the best dress with which you can meet Allah in your grave and mosques is of white colour—6:161. If trousers are put in, they must not be let loose below the ankles—34:167. Prayer is allowed with shoes with which no impurity is is attached—34:171. All females shall wear veils when they pray—34:168.

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1. See note 618 and the traditions under section 9 of Chapter VIII for details.
2. See note 4 on cleanliness, and note 527 on dress.

عن عمر بن ابي سلمة قال رأيت رسول الله صلعم يصلي في ثوب واحد مشتملاً به في بيت أم سلمة واضعاً طرفيه على عاتقيه * (متفق عليه)

160. **Omar-b-Abi Salamah** reported: I saw the Prophet praying in one cloth having been covered therewith within the house of Omme Salamah, and the two sides thrown upon his two shoulders. —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم لا يصلين احدكم في الثوب الواحد ليس على عاتقيه منه شيء * (متفق عليه)

161. **Abu Hurairah** reported that the the Messenger of Allah said: None of you must pray in one cloth of which nothing remains on the shoulder. —*Agreed.*

عنه قال سمعت رسول الله صلعم يقول من صلى في ثوب واحد فليخالف بين طرفيه * (البخاري)

162. **Same** reported: I heard the Messenger of Allah say: Whoso prays in a single cloth, let him make its two sides opposite. —*Bukhari.*

عن عائشة قالت صلى رسول الله صلعم في خميصة لها اعلام فنظر الى اعلامها نظرة فلما انصرف قال اذهبوا بخميصتي هذه الى ابي جهم وائتوني بانجبانية ابي جهم فانها الهتني انفا عن صلاتي متفق عليه وفي رواية للبخاري قال كنت انظر الى علمها وانا في الصلوة فاخاف ان يفتنني *

163. **Ayesha** reported that the Messenger of Allah prayed in a thin garment having paintings. He cast a glance to its paintings. When he turned, he said: Take this garment of mine to Abu Jahm, and bring to me the Anjebaniyah of Abu Jahm, because it suddenly diverted me from my prayer. *Agreed upon it. In a narration of Bukhari,* he said: I was seeing towards its painting while I was in prayer. So I feared lest it should try me.

عن انس قال كان قرام لعائشة سترت به جانب بيتها فقال لها النبي

164. **Anas** reported that there was a thin screen of Ayesha with which she covered one side of her house. The Prophet

صلعم اَمِيطِي عَنَّا قِرَامَكِ هٰذَا فَاِنَّهُ لَا يَزَالُ تَصَاوِيرُهُ تَعْرِضُ لِي فِي صَلٰوتِي *

(اَلْبُخَارِيُّ)

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ اُهْدِيَ لِرَسُولِ اللّٰهِ صلعم فَرُّوجُ حَرِيرٍ فَلَبِسَهُ ثُمَّ صَلّٰى فِيهِ ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعًا شَدِيدًا كَالْكَارِهِ لَهُ ثُمَّ قَالَ لَا يَنْبَغِي هٰذَا لِلْمُتَّقِينَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ قُلْتُ يَا رَسُولَ اللّٰهِ صلعم اِنِّي رَجُلٌ اَصِيدُ اَفَاُصَلِّي فِي الْقَمِيصِ الْوَاحِدِ قَالَ نَعَمْ وَازْرُرْهُ وَلَوْ بِشَوْكَةٍ

(اَبُوْدَاوُد)

عَنْ اَبِي هُرَيْرَةَ قَالَ بَيْنَمَا رَجُلٌ يُصَلِّي مُسْبِلٌ اِزَارَهُ قَالَ لَهُ رَسُولُ اللّٰهِ صلعم اِذْهَبْ فَتَوَضَّأْ فَذَهَبَ وَتَوَضَّأَ ثُمَّ جَاءَ فَقَالَ رَجُلٌ يَارَسُولَ اللّٰهِ مَالَكَ اَمَرْتَهُ اَنْ يَتَوَضَّأَ قَالَ اِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ

said to her: Remove this thin screen of yours from us, because its paintings do not cease to come before me in my prayer. —*Bukhari.*

165. **Oqbah-b-A'mer** reported that a gown of silk was presented to the Prophet.[1663] He put it on and said prayer therewith. Next he turned and snatched it off a great snatching like one who dislikes it. Then he said: It is not befitting for the God-fearing men. —*Agreed.*

166. **Salamah-b-Akwa'a** reported: I asked: O Ms. of Allah! I am a hunter. Shall I pray in one shirt? 'Yes' said he, 'and close it though with a thorn.' —*Abu Daud.*

167. **Abu Hurairah** reported that while a man with flowing trouser was saying prayer, the Prophet said to him: Go and make ablution. So he went and made ablution and then came. A man asked: O Ms. of Allah! what is the matter with you that you ordered him to make ablution? He said: Verily he was praying while he let his trouser flow

1663. This gown was sent by Muqauqis, king of Egypt, as present to the Prophet. He wore it with respect when silk was not made unlawful.

down, and verily Allah does not accept the prayer of a man with flowing trousers 1669

—*Abu Daud.*

إِزَارَهُ وَإِنَّ اللّٰهَ لَا يَقْبَلُ صَلٰوةَ رَجُلٍ مُسْبِلٍ إِزَارَهُ * (اَبُوْدَاوٗد)

168. **Ayesha** reported that the Messenger of Allah said: The prayer of a grown-up woman is not accepted except with veil. 1670 —*Abu Daud, Tirmizi.*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تُقْبَلُ صَلٰوةُ حَائِضٍ اِلَّا بِخِمَارٍ * (اَبُوْدَاوٗد وَالتِّرْمِذِيُّ)

169. **Omme-Salamah** reported that she asked the Messenger of Allah: Shall a woman pray in coat of mail and head-cover without trouser upon her? He said: In case the coat of mail is complete so as to cover the insteps of her feet. —*Abu Daud.*

عَنْ اُمِّ سَلَمَةَ اَنَّهَا سَاَلَتْ رَسُوْلَ اللّٰهِ صلعم اَتُصَلِّي الْمَرْاَةُ فِي دِرْعٍ وَخِمَارٍ لَيْسَ عَلَيْهَا اِزَارٌ قَالَ اِذَا كَانَ الدِّرْعُ سَابِغًا يُغَطِّي ظُهُوْرَ قَدَمَيْهَا * (اَبُوْدَاوٗد)

170. **Abu Hurairah** reported that the Messenger of Allah forbade the throwing of a cloth over shoulder in prayer and a man's shutting up his mouth.

—*Abu Daud, Tirmizi.*

عَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم نَهٰى عَنِ السَّدْلِ فِي الصَّلٰوةِ وَاَنْ يُغَطِّيَ الرَّجُلُ فَاهُ * (اَبُوْدَاوٗد وَالتِّرْمِذِيُّ)

171. **Shaddad-b-Aus** reported that the Messenger of Allah said: Act in opposition to the Jews, and verily they do not pary in their shoes and in their socks. 1671 —*Abu Daud.*

عَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم خَالِفُوا الْيَهُوْدَ فَاِنَّهُمْ لَا يُصَلُّوْنَ فِي نِعَالِهِمْ وَلَا خِفَافِهِمْ * (اَبُوْدَاوٗد)

1669. Allah does not accept a prayer as perfect which is said with long trousers flowing down the ankles. Prayer is not void if it is said with such trousers. It is only Makruh.

1670. By menstruating women, grown-up women have been meant. They are those on whom prayer has become obligatory This also proves that hairs of the head of a woman should always remain covered.

1671. Prayers in Islam are allowed with shoes and socks if there be not dirt in them. If, however, there is dirt, it should be removed and then they may be used. This is to show how Islam is catholic in spirit and what importance it lays on the spirit which is the soul of prayer.

172. **Abu Sayeed al-Khodri** reported that when the Messenger of Allah was praying with his companions, he put off his shoes and placed them on his left side. When the people saw that, they threw off their shoes. When the Prophet finished his prayer, he asked: What led you to throw off your shoes? They said: We saw you throwing off your shoes, so we threw off our shoes. Then the Messenger of Allah said: Verily Gebriel came to me and informed me that therer were dirts therein. Whenever one of you comes to the mosque, let him examine. If he sees dirt in his shoes, let him remove it and let him pray therein. 1672

—*Abu Daud.*

عن ابي سعيد بن الخدري قال بينما رسول الله يصلي باصحابه اذ خلع نعليه فوضعهما عن يساره فلما راى ذلك القوم القوا نعالهم فلما قضى رسول الله صلوته قال ما حملكم على القائكم نعالكم قالوا رايناك القيت نعليك فالقينا نعالنا فقال رسول الله صلعم ان جبرئيل اتاني فاخبرني ان فيهما قذرا اذا جاء احدكم المسجد فلينظر فان را في نعليه قذرا فليمسحه وليصل فيهما * (ابوداود)

173. **Abu Hurairah** reported that the Messenger of Allah said: When one of you prays, he shall not place his shoes by his right side, nor by his left side so that it may be by right side of others except when there is none by his left side, and let him keep them between his two legs. And in a narration: Or let him pray therein.

Abu Daud, Ibn Majah.

عن ابي هريرة قال قال رسول الله صلعم اذا صلى احدكم فلا يضع نعليه عن يمينه ولا عن يساره فتكون عن يمين غيره الا ان لا يكون على يساره احد وليضعهما بين رجليه وفي رواية او ليصل فيهما * (ابوداود وابن ماجة)

1672. Ibn Majah also narrated it in slight different wordings.

174. **Abu Sayeed al Khodri** reported : I went to the Prophet and saw him praying upon a mat, prostrating thereon. He narrated : And I saw him praying in one cloth being covered therewith. —*Muslim*

عَنْ أَبِي سَعِيدِ نِ الْخُدْرِيِّ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صلعم فَرَأَيْتُهُ يُصَلِّي عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ قَالَ وَرَأَيْتُهُ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهِ * (مُسْلِمٌ)

175. **Amr-b-Shu'aib** reported from his father from his grand-father who said : I saw the Messenger of Allah praying without shoes and with shoes. —*Abu Daud.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ رَأَيْتُ رَسُولَ اللهِ صلعم يُصَلِّي حَافِيًا وَمُنْتَعِلًا * (أَبُوْدَاوُدَ)

176. **Muhammad-b-al-Munkadir** reported : Jaber prayed with us in a trouser which he tied up from the side of his heels, and his cloth was placed upon a cloth-stand. Someone said to him : You are praying in one trouser ! He said : Verily I did that so that one stupid like you may see me. And who is there among us who had two clothes during the time of the Apostle of Allah. ? —*Bukhari.*

عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ صَلَّى بِنَا جَابِرٌ فِي إِزَارٍ قَدْ عَقَدَهُ مِنْ قِبَلِ قَفَاهُ وَثِيَابُهُ مَوْضُوعَةٌ عَلَى الْمِشْجَبِ فَقَالَ لَهُ قَائِلٌ تُصَلِّي فِي إِزَارٍ وَاحِدٍ فَقَالَ إِنَّمَا صَنَعْتُ ذَالِكَ لِيَرَانِي أَحْمَقُ مِثْلُكَ وَأَيُّنَا كَانَ لَهُ ثَوْبَانِ عَلَى عَهْدِ رَسُولِ اللهِ صلعم- (اَلْبُخَارِيُّ)

479w. **Obay-b-Ka'ab** reported : Prayer within one cloth is 'sunnat' which we used to do with the Messenger of Allah and we were not black-mailed. Ibn Mas'ud said : Verily that was when there was want of cloth. As for the present when Allah granted means, prayer within two clothes is purer. —*Ahmad.*

عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ الصَّلٰوةُ فِي الثَّوْبِ الْوَاحِدِ سُنَّةٌ كُنَّا نَفْعَلُهُ مَعَ رَسُولِ اللهِ صلعم وَلَا يُعَابُ عَلَيْنَا فَقَالَ ابْنُ مَسْعُودٍ إِنَّمَا كَانَ ذَالِكَ إِذَا كَانَ فِي الثِّيَابِ قِلَّةٌ فَأَمَّا إِذَا وَسَّعَ اللهُ فَالصَّلٰوةُ فِي الثَّوْبَيْنِ أَزْكَى * (أَحْمَدُ)

SECTION 9

1674. Prayer-Stake (Sutra).

Sutra is a stake or stick which is fixed in fornt of a worshipper as a barrier in order that the people or anything may not pass through the space between the worshipher and the stake. The stake in front of the Imam is also the stake of the followers. In other words, none is allowed to pass through the open lines between the followers and the Imam. There is however no bar for going in front of the stick. If anyone passes in bront of the worshipper though there is no stake, he commits sin—34:181. The stake must be not less than one cubit in height and one finger's hold in diameter.

177. **Ibn Omar** reported that the Prophet used to go to the praying place in the morning and a stick used to be carried in his front and fixed in front of him in the praying place and then he used to say prayer towards it. —*Bukhari*

عَنِ ابْنِ عُمَرَ (رض) قَالَ كَانَ النَّبِيُّ صلعم يَغْدُو إِلَى الْمُصَلَّى وَ الْعَنَزَةُ تُحْمَلُ وَ تُنْصَبُ بِالْمُصَلَّى بَيْنَ يَدَيْهِ فَيُصَلِّي إِلَيْهَا * (اَلْبُخَارِيُّ)

178. **Abu Huzaifah** reported: I saw the Prophet at Mecca while he was at Abtah in a red tent of leather, and I saw Bilal taking ablution water of the Prophet, and I saw the people hastily using that ablution-water. Whoso got anything out of it washed therewith, and whoso got nothing out of it took the moisture of the hand of his companion. Afterwards I saw Bilal taking a stick and fixing it. The Apostle of Allah came out with a redrobe. He prayed towards the stick two rak'ats with the people, while I saw the people and the beasts passing in front of the stick.

—*Agreed*

عَنْ اَبِي جُحَيْفَةَ قَالَ رَاَيْتُ رَسُولَ اللّٰهِ صلعم بِمَكَّةَ وَ هُوَ بِالْاَبْطَحِ فِي قُبَّةٍ حَمْرَاءَ مِنْ اَدَمٍ وَ رَاَيْتُ بِلَالًا اَخَذَ وَضُوءَ رَسُولِ اللّٰهِ صلعم وَ رَاَيْتُ النَّاسَ يَبْتَدِرُونَ ذٰلِكَ الْوَضُوءَ فَمَنْ اَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ وَ مَنْ لَمْ يُصِبْ مِنْهُ اَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ ثُمَّ رَاَيْتُ بِلَالًا اَخَذَ عَنَزَةً فَرَكَزَهَا وَ خَرَجَ رَسُولُ اللّٰهِ صلعم فِي حُلَّةٍ حَمْرَاءَ مُشَمِّرًا صَلّٰى اِلَى الْعَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ وَ رَاَيْتُ النَّاسَ وَ الدَّوَابَّ يَمُرُّونَ بَيْنَ يَدَيِ الْعَنَزَةِ - (مُتَّفَقٌ عَلَيْهِ)

179. **Nafe' from Ibn Omar** reported that the Prophet used to keep his riding camel in front and pray towards it. *Agreed upon it, and Bukhari added*: I asked: Inform me in case the camel moves away. He replied: He used to take a saddle, make it straight and pray towards its back.

عَنْ نَّافِعٍ عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صلعم كَانَ يَعْرِضُ رَاحِلَتَهُ فَيُصَلِّي اِلَيْهَا مُتَّفَقٌ عَلَيْهِ وَزَادَ الْبُخَارِيُّ قُلْتُ اَفَرَاَيْتَ اِذَا هَبَّتِ الرِّكَابُ قَالَ كَانَ يَاْخُذُ الرَّحْلَ فَيُعَدِّلُهُ فَيُصَلِّي اِلَى اَخِرَتِهِ *

180. **Talhah-b-Obaidullah** reported that the Messenger of Allah said; When one of you puts in front of him what is like the back part of a saddle, let him pray and not care who passes behind that. —*Muslim.*

عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا وَضَعَ اَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤَخِّرَةِ الرَّحْلِ فَلْيُصَلِّ وَلَا يُبَالِ مَنْ مَّرَّ وَرَاءَ ذٰلِكَ * (مُسْلِمٌ)

181. **Abu Johaim** reported that the Messenger of Allah said: Had the passer-by in front of the praying place known what is against him (of sins), it would have been forty (times) better for him to wait than to pass by its front. 1675 —*Agreed*

عَنْ اَبِيْ جُهَيْمٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ اَنْ يَّقِفَ اَرْبَعِيْنَ خَيْرًا لَّهُ مِنْ اَنْ يَّمُرَّ بَيْنَ يَدَيْهِ (مُتَّفَقٌ عَلَيْهِ)

182. **Abu Sayeed** reported that the Messenger of Allah said: When one of you prays towards a thing which screens him from the people, and another wishes to pass by his front, let him drive him out.

عَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا صَلّٰى اَحَدُكُمْ اِلٰى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَاَرَادَ اَحَدٌ اَنْ يَّجْتَازَ بَيْنَ يَدَيْهِ

1675. One of the narrators Abu Nazar said that he did not know whether the Prophet said – 40 days, or 40 months, or 40 years.

If he refuses, let him fight with him, and verily he is the devil 1676 —*Bukhari*

183. **Abu Hurairah** reported that the Messenger of Allah said : Woman, ass, and dog make the prayer void, 1677 and something like the end of a saddle saves that. —*Muslim.*

184. **Ayesha** reported : The Prophet was saying prayer at night while I was an obstruction between him and the Qiblah like an obstruction of the dead body. 1678 —*Agreed.*

184 (a) **Ibn Abbas** reported : I came riding upon an ass (and I was at that time coming near to maturity), and the Prophet was saying prayer at Mina with the people towards a thing other than wall. I passed in front of a certain line. I got down and sent the ass to graze and joined the line, but none disliked it for me. 1679 —*Agreed.*

فليدفعه فان ابى فليقاتله فانما هو شيطان * (البخاري)

عن ابي هريرة قال قال رسول الله صلعم يقطع الصلوة المراة و الحمار و الكلب و يقي ذلك مثل مؤخرة الرحل * (مسلم)

عن عائشة قالت كان النبي صلعم يصلي من الليل و انا معترضة بينه و بين القبلة كاعتراض الجنازة * (متفق عليه)

عن ابن عباس (رض) قال اقبلت راكبا على اتان و انا يومئذ قد ناهزت الاحتلام و رسول الله صلعم يصلي بالناس بمنى الى غير جدار فمررت بين يدي بعض الصف فنزلت و ارسلت الاتان ترتع و دخلت في الصف فلم ينكر ذلك علي احد * (متفق عليه)

1675. If someone passes inspite of obstruction and as a result of struggle if he is killed, there will he no blood feud according to unanimons opinion of the jurists. Muslim narrated a similar tradition.

1677. It is the opinion of the majority of the jurists that if anything like ass, dog etc. passes in the front of a praying man, his prayer is not nullified.

1678. This tradition and other traditions of such nature have been meant only to give importance to the fixing of a stake or something in front at the time of prayer. See hadis 189.

1679. This proves that if a woman sleeps in front of prayer, this does make the prayer void.

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا صَلّٰى اَحَدُكُم فَلْيَجْعَلْ تِلْقَاءَ وَجْهِهٖ شَيْئًا فَاِنْ لَّمْ يَجِدْ فَلْيَنْصِبْ عَصَاهُ فَاِنْ لَّمْ يَكُنْ مَّعَهٗ عَصًا فَلْيَخْطُطْ خَطًّا ثُمَّ لَا يَضُرُّهٗ مَا مَرَّ اَمَامَهٗ * (اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

185. **Abu Hurairah** reported that the Messenger of Allah said: When one of you prays, let him fix something in front of his face. If he does not find, let him fix his stick; and if there is no stick with him, let him put some marks. Afterwards what will pass in front of him will not injure him.

—*Abu Daud, Ibn Majah.*

عَنْ سَهْلِ بْنِ اَبِيْ حَثْمَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا صَلّٰى اَحَدُكُمْ اِلٰى سُتْرَةٍ فَلْيَدْنُ مِنْهَا لَا يَقْطَعُ الشَّيْطَانُ عَلَيْهِ صَلٰوتَهٗ * (اَبُوْدَاوٗدَ)

186. **Sahl-b-Abi Hasmah** reported that the Messenger of Allah said: When one of you prays towards a stake, let him be adjacent to it. The devil will not nullify his prayer over him. [1680] —*Abu Daud.*

عَنِ الْمِقْدَادِ بْنِ الْاَسْوَدِ قَالَ مَا رَاَيْتُ رَسُوْلَ اللّٰهِ صلعم يُصَلِّيْ اِلٰى عُوْدٍ وَّلَا عَمُوْدٍ وَّلَا شَجَرَةٍ اِلَّا جَعَلَهٗ عَلٰى حَاجِبِهِ الْاَيْمَنِ اَوِ الْاَيْسَرِ وَلَا يُصْمِدُ لَهٗ صَمْدًا * (اَبُوْدَاوٗدَ)

187. **Meqdad-b-al Aswad** reported: I did not see the Prophet praying towards an wood or a pillar, or a tree without placing it up to his right eye-brow or left and without fixing it straight. [1681] —*Abu Daud.*

عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ اَتَانَا رَسُوْلُ اللّٰهِ صلعم وَنَحْنُ فِيْ بَادِيَةٍ لَّنَا وَمَعَهٗ عَبَّاسٌ فَصَلّٰى فِيْ صَحْرَاءَ لَيْسَ بَيْنَ يَدَيْهِ

188. **Fazl-b-Abbas** reported: The Messenger of Allah came to us while we were in a desert belonging to us, and with him there was Abbas. He said prayer in the desert in front of which there was no stake but there

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1680. This also shows that if an ass passes in front of prayer, it does not nullify prayer.

1681. This stake shall be just near the place of prostration. If it is far away, the rule shall be observed more in the breach.

were one ass and one dog belonging to us, playing in front of him. So it did not matter (anything) on that account.

—*Abu Daud, Nisai.*

189. **Abu Sayeed** reported that the Məssenger of Allah said: Nothing makes a prayer void; drive out (everything in front) as far as you can, because it is the devil. [1682] *Abu Daud.*

190. **Ayesha** reported: I was sleeping in front of the Prophet with my two legs in his front. When he made prostration, he pushed me and then I restrained my legs; and when he stood, I spread them out. She said that there were no lamps at that time in the huts. —*Agreed.*

191. **Abu Hurairah** reported that the Messenger of Allah said: Had one of you known what is for him in the passing in front of his brother by way of obstruction to prayer, his standing for 100 years would have been better than the foot step he has taken. —*Ibn Majah.*

192. **Ibn Abbas** reported that the Messenger of Allah said: When one of you prays without a stake, the asses

سُتْرَةٌ وَحِمَارَةٌ لَنَا وَكَلْبَةٌ تَعْبَثَانِ بَيْنَ يَدَيْهِ فَمَا بَالَى بِذٰلِكَ *

(اَبُوْدَاوُدَ وَالنَّسَائِيُّ)

عَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَقْطَعُ الصَّلٰوةَ شَيْءٌ وَادْرَؤُا مَااسْتَطَعْتُمْ فَاِنَّمَا هُوَشَيْطَانٌ *

(اَبُوْدَاوُد)

عَنْ عَائِشَةَ قَالَتْ كُنْتُ اَنَامُ بَيْنَ يَدَيْ رَسُوْلِ اللّٰهِ صلعم وَرِجْلَايَ فِيْ قِبْلَتِهٖ فَاِذَا سَجَدَ غَمَزَنِيْ فَقَبَضْتُ رِجْلَيَّ وَاِذَا قَامَ بَسَطْتُهُمَا قَالَتْ وَالْبُيُوْتُ يَوْمَئِذٍ لَيْسَ فِيْهَا مَصَابِيْحُ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَوْ يَعْلَمُ اَحَدُكُمْ مَالَهٗ فِيْ اَنْ يَمُرَّ بَيْنَ يَدَيْ اَخِيْهِ مُعْتَرِضًا فِي الصَّلٰوةِ كَانَ لَاَنْ يُّقِيْمَ مِائَةَ عَامٍ خَيْرٌ لَّهٗ مِنَ الْخَطْوَةِ الَّتِيْ خَطَا *

(اِبْنُ مَاجَةَ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا صَلّٰى اَحَدُكُمْ اِلٰى غَيْرِ سُتْرَةٍ

1682. Nothing which passes in front of a worshipper can nullify his prayer inspite of what has been said in traditions 183, 184, and 192. If anything comes in front, that should be driven away and should not be allowed to remain standing because it disturbs the worshipper.

swines, Jews, Magians and women nullify his prayer; and they compensate for him when they pass by his front beyond a stone's throw. 1683

—*Abu Daud.*

فَإِنَّهُ يَقْطَعُ صَلٰوتَهُ الْحِمَارُ وَالْخِنْزِيرُ وَالْيَهُودِيُّ وَالْمَجُوسِيُّ وَالْمَرْأَةُ وَتُجْزِئُ عَنْهُ إِذَا مَرُّوا بَيْنَ يَدَيْهِ عَلٰى قَذْفَةٍ بِحَجَرٍ *

(اَبُوْدَاوُد)

410w. **Ka'bil-Ahbar** reported: Had one passing in front of a praying man known what is against him, it would have been better for him to go down therewith than to pass by his front. And in a narration: It would have been easier for him.

—*Malek.*

عَنْ كَعْبِ الْاَحْبَارِ قَالَ لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ اَنْ يُخْسَفَ بِهِ خَيْرًا لَّهُ مِنْ اَنْ يَمُرَّ بَيْنَ يَدَيْهِ وَفِي رِوَايَةٍ اَهْوَنَ عَلَيْهِ *

(مَالِكٌ)

SECTION 10

1684. Modes of Prayer

(a) Farz, Sunnat and Nafl prayers. The compulsory divine service is held five times a day. Each prayer consists of three parts— Farz, Sunnat and Nafl. Farz is a compulsory prayer directed by the Quran, Sunnat is a prayer observed by the Holy Prophet in addition to Farz prayer, and Nafl is an optional prayer recommended by the Holy Prophet. Each prayer consists of two or four rak'ats and each rak'at is a single unit in a prayer consisting of standing, bowing, prostration and sitting. Every componant part of a rak'at will be discussed in their proper places. Except the Farz prayers, no other prayers can ordinarily be said in congregation, and prayers other than Farz may be said at the wish of the worshipper either in the mosque or in a convenient place.

1683. These things do not nullify prayer. The nullification of prayer has been said to give emphasis to fixing of stakes.

(b) **Numbers of prayers.** Below are the details of each prayer.

(i) **Fajr** consists of 2 rak'ats of Farz prayer, and 2 rak'ats of Sunnat prayer before it.

(ii) **Zuhr** consists of 4 rak'ats of Farz prayer, 4 rak'ats of Sunnat before it and 2 rak'ats of Sunnat after it and 2 rak'ats of nafl.

(iii) **Asr** consists of 4 rak'ats of Farz, and 4 raka'ts of Sunnat before it.

(iv) **Magrib** consists of three rak'ats of Farz, and 2 rak'ats of sunnat and 2 rak'ats of nafl after it.

(v) **Isha** consists 4 rak'ats of Farz, 2 rak'ats of Sunnat after it, three rak'ats of witr and 2 rak'ats of nafl.

(c) **Modes of Prayer.** After Wuzu (ablution), one must go to the praying place with proper dress and standing in the place of prayer, he must recite in silence after facing the Holy Ka'ba

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ حَنِيفًا وَّمَا أَنَا مِنَ الْمُشْرِكِينَ -

(Surely I have turned my face towards One who created the heavens and the earth, being upright, and I am not of the polytheists.

(i) Then the worshipper raises both hands up to the ears uttering اللّٰه اكبر (Allah is Greatest). This is called *Takbir Tahrima.* which makes everything unlawful except remembrance of Allah. With this utterance, there begins a rak'at. Then the right hand is placed below the navel in case of males and above breast in case of females and then the following is recited "Glory to Thee, O Allah! and there is Thy praise, and blessed is Thy name, and exalted is Thy Majesty, and there is no deity besides Thee. I seek refuge to Allah from the accursed devil. In the name of Allah, the Most Compassionate, the Merciful".

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ - بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ *

Then will follow the recitation of the opening chapter of the

Quran: All praise is for Allah, the Lord of the worlds, the Most Compassionate, the Most Merciful, Master of the Day of Judgment. Thee do we worship, and Thee do we beseech for help. Guide us to the right path, the path of those upon whom Thou hast bestowed favours, not of those upon whom wrath was let down, nor of those who went astray. Then is said "Ameen" (Be it so). Then any portion of the Quran which the reader has got by heart and which is not less than three verses is recited. Then saying "Allaho-Akbar', he bends down which is called رکوع and recites three times سبحان ربي العظيم (glory to my Lord, the Great). Afterwards he stands erect by saying سمع الله لمن حمده (Allah hears one who praises Him). Then he falls down in prostration, the toes of both feet, knees of both hands and the forehead touching the ground and he recites three times سبحان ربي الاعلى (glory to my Lord, the Great. Then he sits down and again he falls in similar prostration from the sitting posture. Then he gets up and stands erect. Thus one rak'at of prayer is finished. Another rak'at begins with the same recitations as in the first and ends in sitting like kneeling down. The following is then recited. اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ *

"All invocations are for Allah, and all services and all pure things. Peace be on thee, O Prophet! and the mercy of Allah and His blessings. Peace be on us and on the righteous servants of Allah. I bear witness that there is no deity but Allah and that Muhammad is His servant and His Messenger". Then if he is not to say four rak'ats in which case he stands up again to say two rak'ats in a similar manner, he recites the following: اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

(O Allah! make Muhammad and the followers of Muhammad

successful as Thou dist make successful Abraham and the followers of Abraham, for surely Thou art the Praised, Mighty. O Allah ! bless Muhammad and the followers of Muhammad, as Thou didst bless Abraham and the followers of Abraham, for surely Thou art Praised, Mighty. This closes the service which ends with the recitation of السلام عليكم و رحمة الله (Peace be on thee, and the mercy of Allah) first turning the head towards the right and then towards the left. Then follows Monazat (invocation) with both the hands raised abreast : اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

(O God ! Thou art Peace, and from Thee is peace. Blessed art Thou, O One having glory and honour). The details of each prayer will come as we proceed.

عَنْ اَبِي هُرَيْرَةَ اَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ وَرَسُوْلُ اللّٰهِ صلعم جَالِسٌ فِي نَاحِيَةِ الْمَسْجِدِ فَصَلّٰى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ اَنَّهُ رَسُوْلُ اللّٰهِ صلعم وَعَلَيْكَ السَّلَامُ اِرْجِعْ فَصَلِّ فَاِنَّكَ لَمْ تُصَلِّ فَرَجَعَ فَصَلّٰى ثُمَّ جَاءَ فَسَلَّمَ فَقَالَ وَعَلَيْكَ السَّلَامُ اِرْجِعْ فَصَلِّ فَاِنَّكَ لَمْ تُصَلِّ فَقَالَ فِي الثَّالِثَةِ اَوْ فِي الَّتِي بَعْدَهَا عَلِّمْنِي يَا رَسُوْلَ اللّٰهِ صلعم فَقَالَ اِذَا قُمْتَ اِلَى الصَّلٰوةِ فَاسْبِغِ الْوُضُوْءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ ثُمَّ اقْرَأْ

193. **Abu Hurairah** reported that a man enterned the mosque while the Messenger of Allah was sitting in a corner of the mosque. Then he said prayer, and afterwards he came and greeted him. Then the Messenger of Allah said to him : And on thee peace. Return and say prayer, because you have not prayed. Then he returned and prayed. Afterwards he came and greeted him. He replied. And on thee peace. Return and then pray because you have not prayed. He said at the third time or at that which is subsequent to it : O Ms. of Allah, teach me. He said : When you stand up for prayer, make ablution complete, and then face the Ka'ba, recite takbir and then

read what is easy for you from the Quran, afterwards bow till you are at ease with the bow, and then rise up till you stand erect, then prostrate till you are at ease with the prostration, then rise up till you are at ease with the sitting, then prostrate till you are at ease with prostration, then rise up till you sit at ease. In a narration: Then rise up till you stand erect, then do that in your whole prayer. 1685 —*Agreed.*

بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْاٰنِ ثُمَّ ارْكَعْ حَتّٰى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتّٰى تَسْتَوِيَ قَائِمًا ثُمَّ اسْجُدْ حَتّٰى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتّٰى تَطْمَئِنَّ جَالِسًا ثُمَّ اسْجُدْ حَتّٰى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتّٰى تَطْمَئِنَّ جَالِسًا ثُمَّ افْعَلْ ذٰلِكَ فِيْ صَلٰوتِكَ كُلِّهَا *

(مُتَّفَقٌ عَلَيْهِ)

194. **Ayesha** reported that the Prophet used to open prayer with takbir 1686 and the Quran-reading with "All praise is due to Allah, the Lord of the worlds." And when he bent, he used neither to keep his head erect, nor bend it very low but between that; and when he raised his head from bowing, he used not to prostrate till he stood erect, and when he raised up his head from prostration, he used not (again) to

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم يَسْتَفْتِحُ الصَّلٰوةَ بِالتَّكْبِيْرِ وَالْقِرَاءَةَ بِالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَكَانَ اِذَا رَكَعَ لَمْ يُشْخِصْ رَاْسَهُ وَلَمْ يُصَوِّبْهُ وَلٰكِنْ بَيْنَ ذٰلِكَ وَكَانَ اِذَا رَفَعَ رَاْسَهُ مِنَ الرُّكُوْعِ لَمْ يَسْجُدْ حَتّٰى يَسْتَوِيَ قَائِمًا وَكَانَ اِذَا رَفَعَ رَاْسَهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتّٰى

1685. This is the tradition on the basis of which Imams Shafeyi, Ahmad and Abu Yusuf held that the standing or sitting erect after bending and prostration is Farz and that the neglect of this duty nullifies prayer, while Imams Abu Hanifa and Muhammad held them to be wajeb as the nullification is said here only to show that it was not a perfect prayer.

1686. Takbir is Allaho-Akbar (Allah is greatest). From this it appears that Bismillah (In the name of Allah) should be recited in silence.

يستوي جالسا وكان يقول في كل ركعتين التحية وكان يفرش رجله اليسرى وينصب رجله اليمنى وكان ينهى عن عقبة الشيطان وينهى ان يفترش الرجل ذراعيه افتراش السبع وكان يختم الصلوة بالتسليم * (مسلم)

prostrate till he sat erect; and he used to say in every two rak'ats the Tahiyya; 1687 and he used to spread his left leg and fix his right leg, and he used to forbid the footstep of the devil, 1688 and prohibit a man's spreading out both arms (like) that of the beasts, and he used to close the prayer with greeting. 1689 —*Muslim.*

عن ابي حميد الساعدي قال في نفر من اصحاب رسول الله صلعم انا احفظكم لصلوة رسول الله صلعم رايته اذا كبر جعل يديه حذاء منكبيه واذا ركع امكن يديه من ركبتيه ثم حصر ظهره فاذا رفع راسه استوى حتى يعود كل فقار مكانه فاذا سجد وضع يديه غير مفترش ولا قابضهما واستقبل باطراف اصابع رجليه القبلة فاذا جلس في الركعتين جلس على رجله اليسرى ونصب

195. **Abu Humaid as Sayidi** reported among a party of the companions of the Messenger of Allah: I shall remind you of the prayer of the Ms. of Allah. I saw him: When he read takbir, he used to place his hands opposite to his two shoulders, and when he bowed, he used to accomodate his palms upon his knees and then bend his back; when he raised his head, he used to make it straight till every vein returned to its place, when he prostrated, he used to place his two hands without spreading, nor taking them one by the other; he used to place the ends of the toes of his legs towards the Ka'ba; when he sat in (prayer of) two bendings, he used to sit upon his left leg

1687. Tahiyyah is mentioned in note 1784.

1688. This means that one should not place his both arms flat upon the ground.

1689. Imam Shafeyi says that greeting is Farz and Imam Abu Hanifah holds it as wajeb.

and fix his right (leg) ; when he sat in the last bending, he used to advance his left leg and fix the other and sit upon his seat.

—*Bukhari.*

196. **Ibn Omar** reported that the Messenger of Allah used to raise his hands up to his shoulders when he opened prayer and when he recited takbir for bending, and when he raised his head from bending, he raised them up like that, and he said : "Allah hears one who praises him. O our Lord ! for Thee is all praise" ; and he used not to do that in prostration. 1690 —*Agreed.*

197. **Nafe'** reported that when Ibn Omar entered in prayer,

الْيُمْنٰى فَاِذَا جَلَسَ فِى الرَّكْعَةِ الْاٰخِرَةِ قَدَّمَ
رِجْلَهُ الْيُسْرٰى وَنَصَبَ الْاُخْرٰى وَقَعَدَ عَلٰى
مَقْعَدَتِهِ * (اَلْبُخَارِيُّ)

عَنِ ابْنِ عُمَرَ (رض) اَنَّ رَسُوْلَ اللّٰهِ
صلعم كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ اِذَا افْتَتَحَ
الصَّلٰوةَ وَاِذَا كَبَّرَ لِلرُّكُوْعِ وَاِذَا رَفَعَ رَاْسَهُ
مِنَ الرُّكُوْعِ رَفَعَهُمَا كَذٰلِكَ وَقَالَ سَمِعَ
اللّٰهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ وَكَانَ
لَا يَفْعَلُ ذٰلِكَ فِى السُّجُوْدِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ نَافِعٍ اَنَّ ابْنَ عُمَرَ (رض) كَانَ

1690. It indicates that both the following may be recited together—"Allah hears one who praises Him" and "O our Lord ! Thine is all praise." Imam Abu Hanifah says that the first should be recited by the Imam and the seccond by the followers. When alone, only the former shall be recited. His two disciples Muhammad and Abu Yusuf hold that the Imam should recite both. Imam Tahawi accepted this opinion. It appears also from this tradition that both the hands should be raiseded up at the time of bending and also at the time of falling in prostration. The Hanifi Mazhab does not observe it though dictated by the Prophet. There are different traditions with regard to this raising up of hands. The RAFE-YADAINS (those who uphold the doctrine of raising hands) say that in obedience to more authentic traditions, hands should be raised. Their view is supported by traditions of Ibn Omar (196) and Nafe (197) reported by Bukhari and Muslim ; and the other view is supported by traditions of Alqamah (211), Bara'a-b-A'jeb, A'sam-b-Kolaib and Muzahed narrated by other traditionists. From these traditions, it is seen that Hazrats Omar, Ali and Ibn Mas'ud did not raise up their hands except once at the time of the first Takbir. It seems, however, that by not keeping to one fixed rule, the Prophet gave emphasis more to spirit of prayer than forms. It is all alike whether one rasiss up his hands or not at the time of each bending and prostration. Surely Islam was not nevealed to create division on the basis of this question. Different forms were adopted only to give elasticity to the forms.

he used to recite takbir and raise up his hands; and when he bent, he used to raise up his hands; and when he said "Allah hears one who praises Him", he used to raise up his hands; and when he stood from the two bendings, he used to raise up his hands. And Ibn Omar raised that up to the Prophet.
—*Bukhari.*

إِذَا دَخَلَ فِي الصَّلٰوةِ كَبَّرَ وَرَفَعَ يَدَيْهِ وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ وَإِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ رَفَعَ يَدَيْهِ وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ وَرَفَعَ ذٰلِكَ ابْنُ عُمَرَ إِلَى النَّبِيِّ صلعم * (اَلْبُخَارِيُّ)

198. **Malek-b-Huwaires** reported that when the Messenger of Allah recited takbir, he used to raise up his hands till he touched his ears with them; and when he raised up his his head from bending and said "Allah hears one who praises Him", he used to do like that. And in a narration: till he touched therewith the tips of his ears. —*Agreed.*

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتّٰى يُحَاذِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوْعِ فَقَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ فَعَلَ مِثْلَ ذٰلِكَ وَفِي رِوَايَةٍ حَتّٰى يُحَاذِيَ بِهِمَا فُرُوْعَ أُذُنَيْهِ * (مُتَّفَقٌ عَلَيْهِ)

199. **Same** reported that he saw the Prophet praying. When he entered into odd number of his prayer, he did not get up till he sat erect. 1631
—*Bukhari.*

عَنْهُ رَأَى النَّبِيَّ صلعم يُصَلِّي فَإِذَا كَانَ فِي وِتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتّٰى يَسْتَوِيَ قَاعِدًا * (اَلْبُخَارِيُّ)

200. **Wa'el-b-Hujr** reported that he saw the Prophet raising up his hands when he entered in prayer. He recited

عَنْ وَائِلِ ابْنِ حُجْرٍ أَنَّهُ رَأَى النَّبِيَّ صلعم رَفَعَ يَدَيْهِ حِيْنَ دَخَلَ فِي الصَّلٰوةِ

1631 Imam Shafeyi followed this hadis and held sitting at ease and standing thereafter as sunnat. Imams Ahmad and Abu Hanifah held the contrary. They explain this hadis by saying that it was meant for the old and the weak. They follow the hadis of Abu Hurairah (34:193).

takbir and then remained covered with his cloth, then he placed his right hand over the left. When he intended to bend, he took out his hands from the cloth and then raised them up, and recited takbir and bent. When he said "Allah hears one who praises Him", he raised up his hand; when he prostrated, he protrasted between his two palms. [1692]

—*Muslim.*

كَبَّرَ ثُمَّ الْتَحَفَ بِثَوْبِهِ ثُمَّ وَضَعَ يَدَهُ
الْيُمْنَى عَلَى الْيُسْرَى فَلَمَّا أَرَادَ أَنْ يَرْكَعَ
أَخْرَجَ يَدَيْهِ مِنَ الثَّوْبِ ثُمَّ رَفَعَهُمَا وَكَبَّرَ
وَرَكَعَ فَلَمَّا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ رَفَعَ
يَدَيْهِ فَلَمَّا سَجَدَ سَجَدَ بَيْنَ كَفَّيْهِ * (مُسْلِمٌ)

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ كَانَ النَّاسُ
يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَدَ الْيُمْنَى عَلَى
ذِرَاعِهِ الْيُسْرَى فِي الصَّلٰوةِ * (اَلْبُخَارِيُّ)

201. **Sahl-b-Sa'ad** reported that the people were ordered that a man should place his right hand over his left armpit in prayer.

—*Bukhari.*

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللّٰهِ
صلعم إِذَا قَامَ إِلَى الصَّلٰوةِ يُكَبِّرُ
حِيْنَ يَقُوْمُ ثُمَّ يُكَبِّرُ حِيْنَ
يَرْكَعُ ثُمَّ يَقُوْلُ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ حِيْنَ
يَرْفَعُ صُلْبَهُ مِنَ الرَّكْعَةِ ثُمَّ يَقُوْلُ وَهُوَ
قَائِمٌ رَبَّنَا لَكَ الْحَمْدُ ثُمَّ يُكَبِّرُ حِيْنَ
يَهْوِي ثُمَّ يُكَبِّرُ حِيْنَ يَرْفَعُ رَأْسَهُ ثُمَّ

202. **Abu Hurairah** reported that when the Apostle of Allah stood for prayer, he used to recite takbir at the time when he got up, then he used to recite takbir when he bent, then he used to say "Allah hears one who praises Him" when he raised his loin from the bending, then he used to recite while he was standing "O our Lord! Thine is the Praise'; then he used to recite takbir when he fell down, and then to recite takbir when he raised

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1692. According to Imam Malek, it is allowed that one should let loose his hands down. Imam Abu Hanifa holds that hands shall be kept just below navel and Imam Shafeyi holds that hands shall be placed above navel. Traditions uphold both the views. The view of Imam Malek is not generally followed.

up his head; then he used to recite takbir when he prostrated, then to recite takbir when he raised up his head. Then he used to do that in the whole of prayer till he finished it, and he used to recite takbir when he stood from the two (bendings) after sitting. —*Agreed.*

يكبر حين يسجد ثم يكبر حين يرفع رأسه ثم يفعل ذلك في الصلوة كلها حتى يقضيها ويكبر حين يقوم من الثنتين بعد الجلوس * (متفق عليه)

903. **Jaber** reported that the Apostle of Allah said: The best prayer is of prolonged standing. —*Muslim.*

عن جابر قال قال رسول الله صلعم افضل الصلوة طول القنوت * (مسلم)

204. **Abu Hamid as Sayidi** narrated among ten of the companions of the Prophet: I know better than you about prayer of the Ms. of Allah. They asked: Narrate. He said; When the Prophet stood for prayer, he used to raise his hands till he took them up to his shoulders, next he used to recite takbir, next he used to read (the Quran), next he used to recite takbir and raise up his hands till he took them up to his shoulders, next he used to bend and place his palms upon his knees, next he used to make his waist straight neither dropping down his head nor raising it up, next he used to raise up his head and say "Allah hears one who praises Him"; next he used to raise up his hands till he took them up to his

عن ابي حميد الساعدي قال في عشرة من اصحاب النبي صلعم انا اعلمكم بصلوة رسول الله صلعم قالوا فاعرض قال كان النبي صلعم اذا قام الى الصلوة رفع يديه حتى يحاذي بهما منكبيه ثم يكبر ثم يقرأ ثم يكبر ويرفع يديه حتى يحاذي بهما منكبيه ثم يركع ويضع راحتيه على ركبتيه ثم يعتدل ولا يصبي راسه ولا يقنع ثم يرفع راسه فيقول سمع الله لمن حمده ثم يرفع يديه حتى يحاذي بهما منكبيه معتدلا

shoulders by being straight, next he used to say: "Allah is greatest"; next he used to fall down upon the earth in prostration raising up his hands from his two sides and open the toes of his feet; next he used to raise up his head and make his left leg double and sit thereon; next he used to be straight till every bone went to its place; next he used to get up. He used to do in the second bending like that. Then when he stood up from the bendings, he used to recite takbir and raise up his hands till he took them up to his shoulders, just as he recited takbir when he opened the prayer; next he used to do that in the remaining portion of his prayer till when the prostration in which there was greeting came, he used to take out his left leg and sit with his hip bone upon his left side. Then he greeted. They said: You have spoken the truth. He used to pray thus. [1693] —*Abu Daud,*

205. **Wa'el-b Hujr** reported that he examind the Prhphet carefully when he stood for prayer. He raised up his hands

ثم يقول الله اكبر ثم يهوي الى الارض ساجدا فيجافي يديه عن جنبيه ويفتح اصابع رجليه ثم يرفع راسه ويثني رجله اليسرى فيقعد عليها ثم يعتدل حتى يرجع كل عظم الى موضعه معتدلا ثم يسجد ثم يقول الله اكبر ويرفع ويثني رجله اليسرى فيقعد عليها ثم يعتدل حتى يرجع كل عظم الى موضعه ثم ينهض ثم يصنع في الركعة الثانية مثل ذلك ثم اذا قام من الركعتين كبر ورفع يديه حتى يحاذي بهما منكبيه كما كبر عند افتتاح الصلوة ثم يصنع ذلك في بقية صلوته حتى اذا كانت السجدة التي فيها التسليم اخرج رجله اليسرى وقعد متوركا على شقه الايسر ثم سلم قالوا صدقت هكذا كان يصلي * (ابوداود)

عن وائل بن حجر انه ابصر النبي صلعم حين قام الى الصلوة رفع يديه حتى

1693. Tirmizi and Ibn Majah reported in slight different wordings. Tirmizi says that this tradition is Hasan Sahih. Abu Daud also narrated some portion of it from Abu Hamid.

كَانَتْ بِحِيَالِ مَنْكِبَيْهِ حَاذَى اِبْهَامَيْهِ
اُذُنَيْهِ ثُمَّ كَبَّرَ * (اَبُوْدَاوُدَ)

عَنْ قَبِيصَةَ ابْنِ هُلْبٍ عَنْ اَبِيْهِ قَالَ
كَانَ رَسُوْلُ اللّٰهِ صلعم يَؤُمُّنَا فَيَاخُذُ
شِمَالَهُ بِيَمِيْنِهِ * (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ جَاءَ رَجُلٌ
فَصَلّٰى فِى الْمَسْجِدِ ثُمَّ جَاءَ فَسَلَّمَ عَلَى
النَّبِيِّ صلعم فَقَالَ النَّبِيُّ صلعم اَعِدْ
صَلٰوتَكَ فَاِنَّكَ لَمْ تُصَلِّ فَقَالَ عَلِّمْنِي يَا
رَسُوْلَ اللّٰهِ صلعم كَيْفَ اُصَلِّي قَالَ اِذَا
تَوَجَّهْتَ اِلَى الْقِبْلَةِ فَكَبِّرْ ثُمَّ اقْرَأْ بِاُمِّ
الْقُرْاٰنِ مَا شَاءَ اللّٰهُ اَنْ تَقْرَاَ فَاِذَا رَكَعْتَ
فَاجْعَلْ رَاحَتَيْكَ عَلَى رُكْبَتَيْكَ وَمَكِّنْ
رُكُوْعَكَ وَامْدُدْ ظَهْرَكَ فَاِذَا رَفَعْتَ فَاَقِمْ
صُلْبَكَ وَارْفَعْ رَاْسَكَ حَتّٰى تَرْجِعَ الْعِظَامُ
اِلَى مَفَاصِلِهَا فَاِذَا سَجَدْتَ فَمَكِّنْ
لِسُجُوْدِكَ فَاِذَا رَفَعْتَ فَاجْلِسْ عَلَى فَخِذِكَ

till they were just to his shoulders. He took his two thumbs up to his ears and then recited takbir. [1694] —*Abu Daud,*

206. **Qabisah-b-Hulb** reported from his father who said: The Ms. of Allah used to be our Imam and take his left hand with his right hand. [1695]

—*Tirmizi, Ibn Majah.*

207. **Refa'a-b-Ra'fe'** reported that a man came and paryed in the mosque. Afterwards he advanced and greeted the Prophet. The Prophet said: Repeat your prayer, because you have not prayed. He said: O Ms. of Allah! teach me how I should pray. He said: When you turn your face towards the Ka'ba, recite takbir, and then read the Mother of the Quran so long as Allah wishes that you should read. When you bend, make your palms upon your knees, and make your bending good, and prolong your back. When you rise up, make your loin erect, and raise up your head till the veins return to their joints. When you prostrate, make your prostration good, and when you

1694. In another narration of him—He raised his two thumbs up to the tips of his ears.

1695. This was at the time of standing.

1696. Mother of the Quran is the Chapter Fatehah which is the first chapter of the Quran and which is recited at the beginning of each rak'at of prayer.

rise, sit upon your left leg and then do it in each bending and prostration till you feel at ease. 1697 In a narration of *Tirmizi*, he said: When you stand up for prayer, make ablution as Allah directed you therewith. Then recite Shahadat and Aqamat. If then there is anything of the Quran with you, read; or else praise Allah and glorify Him, think Him powerful and then bend. 1698

—*Abu Daud.*

208. **Fazl-b-Abbas** reported that the Messenger of Allah said: Each prayer is of two bendings—'Tashahhud, 1699 in each of two bendings, fear, humility and want. Then you shall satisfy your hands saying, (you will raise them both towards your Lord facing their palms towards your face and saying): O Lord! O Lord! And whoso does not do that, he is such and such. And in a narration—he is a loser.

—*Tirmizi*

الیسری ثم اصنع ذلک فی کل رکعۃ وسجدۃ حتی تطمئن وفی روایۃ للترمذی قال اذا قمت الی الصلوۃ فتوضا کما امرک اللہ بہ ثم تشہد فاقم فان کان معک قران فاقرأ والا فاحمد اللہ وکبرہ وھللہ ثم ارکع * (ابوداود)

عن الفضل ابن عباس قال قال رسول اللہ صلعم الصلوۃ مثنی مثنی تشہد فی کل رکعتین وتخشع وتضرع وتمسکن ثم تقنع یدیک یقول ترفعھما الی ربک مستقبلا ببطونھما وجھک وتقول یا رب یا رب ومن لم یفعل ذلک فھو کذا وکذا وفی روایۃ فھو خداج * (الترمذی)

1698. Praising Allah is to recite-Alhamdo lillah (all praise is for Allah), Glorifying Allah is to recite—Sobhan Allah (glory be to Allah) and Tahlil means to recite Lahaola Wala Quatta Illah Billah (There is no power and strength except through Allah). It appears from this that one who does not know verses of the Quran should recite in prayer—Tahmid, Tahil and Tasbih as narrated.

1699. Tashahhud is At-Tahiyyat (See note 1734). The bracketted portion is the wording of the narrator by way of explanation of satisfaction of hands. This tradition refers to additional prayer. Imam Shafeyi follows this tradition. Imam Abu Hanifa holds however that additional prayer should be said each by four bendings.

209 **Sayeed-b-al Hares-b-al Mualla** reported: Abu Sayeed al Khodri prayed for (showing) us. He was loud with Takbir when he raised up his head from prostration, when he prostrated and when he rose up from the bendings, and he said: Thus I saw the Apostle of Allah. 1700 —*Bukhari*

عن سعيد بن الحارث بن المعلى قال صلى لنا ابو سعيد نِ الخدري فجهر بالتكبير حين رفع رأسه من السجود و حين سجد و حين رفع من الركعتين و قال هكذا رأيت النبي صلعم * (البخاري)

210. **Akramah** reported: I prayed behind an old man at Mecca. He recited takbirs 22 times. I asked Ibn Abbas: Verily he is a silly fellow. He said: May your mother be heavy with you! It is the practice of the Apostle of Allah.

—*Bukhari.*

عن عكرمة قال صليت خلف شيخ بمكة فكبر ثنتين و عشرين تكبيرة فقلت لابن عباس (رض) انه احمق فقال ثكلتك امك سنة ابى القاسم صلعم * (البخاري)

211. **Alqamah** reported: Ibn Mas'ud told us—shall I not pray with you the prayer of the Ms. of Allah? So he prayed, but he did not raise up his hands except for one time with the opening takbir. 1701

—*Tirmizi, Abu Daud, Nisai.*

عن علقمة قال قال لنا ابن مسعود الا اصلي بكم صلوة رسول الله صلعم فصلى و لم يرفع يديه الا مرة واحدة مع تكبير الافتتاح * (الترمذي و ابوداود و النسائي)

212. **Abu Humaid as-Sayedi** reported that when the Messenger of Allah stood for prayer, he faced the Ka'ba and raised

عن ابي حميد نِ الساعدي قال كان رسول الله صلعم اذا قام الى الصلوة

Imams Abu Yusuf and Muhammad say that it is better to pray two bendings at night and four bendings at day time. Imam Abu Hanifa followed the practices of the Prophet as reported in some traditions.

1700. Imam shall recite takbir in open voice. Abu Daud says that it is not so authentic. This supports the veiw that hands are not to be raised but only once at the time of opening.

1701. This is by way of revelation or intuition of a prophet.

up his hands, and said: Allah is greatest. —*Ibn Majah.*

481w. **Abu Hurairah** reported that the Messenger of Allah prayed with us the mid-day prayer, while there was a man in the last of the lines. Then he prayed badly. When he greeted, the Ms. of Allah called him: O so and so, do you not fear Allah? Do you not see how you should pray? Verily you think that something out of what you do is concealed from me. By Allah, I see certainly from my back just as I see from my front. 1702 —*Ahmad.*

482w. **Ali-b-Hussain** reported a mursal hadis that the Ms. of Allah used to recite takbir in prayer whenever he lowered or raised voice. That prayer of his continued till he met Allah. —*Malek*

اِسْتَقْبَلَ الْقِبْلَةَ وَ رَفَعَ يَدَيْهِ وَ قَالَ اللّٰهُ اَكْبَرُ * (اِبْنُ مَاجَةَ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صلعم الظُّهْرَ وَ فِيْ مُؤَخَّرِ الصُّفُوْفِ رَجُلٌ فَسَاءَ الصَّلٰوةَ فَلَمَّا سَلَّمَ نَادَاهُ رَسُوْلُ اللّٰهِ صلعم يَا فُلَانُ اَلَا تَتَّقِى اللّٰهَ اَلَا تَرٰى كَيْفَ تُصَلِّيْ اِنَّكُمْ تَرَوْنَ اَنَّهٗ يَخْفٰى عَلَيَّ شَيْءٌ مِمَّا تَصْنَعُوْنَ وَ اللّٰهِ اِنِّيْ لَاَرٰى مِنْ خَلْفِيْ كَمَا اَرٰى مِنْ بَيْنِ يَدَيَّ (اَحْمَدُ)

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ مُرْسَلًا قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يُكَبِّرُ فِى الصَّلٰوةِ كُلَّمَا خَفَضَ وَ رَفَعَ فَلَمْ يَزَلْ تِلْكَ صَلٰوتَهٗ حَتّٰى لَقِيَ اللّٰهَ * (مَالِكٌ)

SECTION 11

1703. Prayer after Takbir.

Invocations after Takbir are read in silence. Different invocations were read by the Holy Prophet at different times. From these invocations, it is seen how deep was the prayer of the Prophet and how sincerely he dedicated himself to the Almighty. We have got, however, to recite the same formula at all times inrespective of our feelings in mind. Imam Shafeyi held that besides the invocations recorded in 216 and 220, the recitation

1702. As the Prophet was an extraordinary person, his gifted qualities were also extraordinary.

of all others is Mustahab in all prayers, but according to Imam Abu Hanifa, Malek and Ahmad, the formula recorded in 216 shall be recited in Farz prayer and all others in Nafl prayers (Hedayah), Imam Abu Yusuf holds that both the invocations recorded in 215 and 220, should be read together. These are however different readings like different dishes. The eater is to choose the dish he wishes to take. Similar is the case with spiritual food. As forced feeding brings more injury than good, so forced reading of one formula at all times brings unmindfulness.

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213. **Abu Hurairah** reported that the Prophet remained silent for a while between Takbir and Quran-reading. I asked: By my father and mother, O Ms. of Allah, what do you recite in your silence between takbir and the Quran reading? He replied: I say: O Allah! keep the distance between me and my sins as Thou hast kept the distance between the east and the west. O Allah! purify me of my faults as a white cloth is cleansed of dirt. O Allah! wash off my faults with water, snow and hail. 1704

—*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَسْكُتُ بَيْنَ التَّكْبِيْرِ وَ بَيْنَ الْقِرَاءَةِ اِسْكَاتَةً فَقُلْتُ بِاَبِيْ اَنْتَ وَ اُمِّيْ يَا رَسُوْلَ اللّٰهِ صلعم اِسْكَاتُكَ بَيْنَ التَّكْبِيْرِ وَبَيْنَ الْقِرَاءَةِ مَا تَقُوْلُ قَالَ اَقُوْلُ اَللّٰهُمَّ بَاعِدْ بَيْنِيْ وَ بَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ اَللّٰهُمَّ نَقِّنِيْ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ اَللّٰهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَ الثَّلْجِ وَالْبَرَدِ * (مُتَّفَقٌ عَلَيْهِ)

214. **Ali** reported that when the Prophet rose for prayer (In a narration: When he opened a prayer), he used to recite

عَنْ عَلِيٍّ قَالَ كَانَ النَّبِيُّ صلعم اِذَا قَامَ اِلَى الصَّلٰوةِ وَ فِيْ رِوَايَةٍ كَانَ اِذَا

1704, The latter portion means that different kinds of sins shall be washed by different kinds of virtues. The recitation of this prayer in silence is not compulsory. It may be done at option. The Holy Prophet prescribed different invocations according to the tastes of different worshippers to be recited in silence after Takbir.

takbir. Afterwards he used to pray : Certainly I have turned my face towards One who created the heavens and the earth, being upright, and I am not of the polytheists. Verily my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds. There is no partner for Him, and I have been commanded with that, and I am one of those who submit. O Allah ! Thou art the king ! There is no god but Thee ! Thou art my Lord, and I am Thy servant ; I have been unjust to myself and I confess my sins ; so forgive me of all my sins. None but Thou can pardon my sins. Guide me to the best of morals ; none but Thou can guide to the best of them (virtues), and remove from me all their evils. None but Thou can remove their evils. I am ready to serve Thee and Thy fortune, and everything good is in Thy hand, and nothing bad can be ascribed to Thee. My existence is from Thee and to Thee. Thou art Blessed and Exalted. I ask pardon of Thee and return to Thee. And when he bent, he used to say : O Allah, for Thee I have bent down, and in Thee I believed

اِفْتَتَحَ الصَّلٰوةَ كَبَّرَ ثُمَّ قَالَ وَجَّهْتُ وَجْهِيَ
لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَا
اَنَا مِنَ الْمُشْرِكِيْنَ اِنَّ صَلٰوتِيْ وَنُسُكِيْ
وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ
لَا شَرِيْكَ لَهٗ وَبِذٰلِكَ اُمِرْتُ وَاَنَا مِنَ
الْمُسْلِمِيْنَ اَللّٰهُمَّ اَنْتَ الْمَلِكُ لَا اِلٰهَ اِلَّا
اَنْتَ اَنْتَ رَبِّيْ وَاَنَا عَبْدُكَ ظَلَمْتُ
نَفْسِيْ وَاعْتَرَفْتُ بِذَنْبِيْ فَاغْفِرْلِيْ ذُنُوْبِيْ
جَمِيْعًا اِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ
وَاهْدِنِيْ لِاَحْسَنِ الْاَخْلَاقِ لَا يَهْدِيْ لِاَحْسَنِهَا
اِلَّا اَنْتَ وَاصْرِفْ عَنِّيْ سَيِّئَهَا لَا يَصْرِفُ
عَنِّيْ سَيِّئَهَا اِلَّا اَنْتَ لَبَّيْكَ وَسَعْدَيْكَ
وَالْخَيْرُ كُلُّهٗ فِيْ يَدَيْكَ وَالشَّرُّ لَيْسَ
اِلَيْكَ اَنَا بِكَ وَاِلَيْكَ تَبَارَكْتَ وَ
تَعَالَيْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ
وَاِذَا رَكَعَ قَالَ اَللّٰهُمَّ لَكَ رَكَعْتُ

and to Thee I resign. My ears, my eyes, my brain, my bones and my veins humbly sumbit themselves before Thee. When he raised up his head, he used to say: O Allah! O our Lord! For Thee are all praise to the full of the heavens and earth and what is between them, and the full of what Thou wisheth of anything afterwards. When he prostrated, he used to say: O Allah! I have prostrated for Thee, and in Thee I put faith, and to Thee I resigned. My face has prostrated for One who created it, fashioned it and made separate its hearing, and its sight. Allah is Blesed, the best of creators! After that, what he used to say between Tashahhud and Salam was: O Allah, pardon me for what I sent before and after, and what I kept concealed, and what I made public, and what I spent extravagantly and what Thou knowest best from me. Thou art the first and Thou art the last. There is no god but Thou [1705]

—*Muslim.*

وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ خَشَعَ لَكَ

سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَعَصَبِي

فَاِذَا رَفَعَ رَأْسَهُ قَالَ اَللّٰهُمَّ رَبَّنَا لَكَ

اَلْحَمْدُ مِلْاَ السَّمٰوٰتِ وَالْاَرْضِ وَمَا

بَيْنَهُمَا وَمِلْاَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ وَاِذَا

سَجَدَ قَالَ اَللّٰهُمَّ لَكَ سَجَدْتُ وَبِكَ اٰمَنْتُ

وَلَكَ اَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ

وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللّٰهُ

اَحْسَنُ الْخَالِقِيْنَ ثُمَّ يَكُوْنُ مِنْ اٰخِرِ

مَا يَقُوْلُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيْمِ اَللّٰهُمَّ

اغْفِرْ لِي مَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا

اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَسْرَفْتُ وَمَا

اَنْتَ اَعْلَمُ بِهٖ مِنِّي اَنْتَ الْمُقَدِّمُ وَاَنْتَ

الْمُؤَخِّرُ لَا اِلٰهَ اِلَّا اَنْتَ * (مُسْلِمٌ)

215. **Anas** reported that a man came and entered the

عَنْ اَنَسٍ اَنَّ رَجُلًا جَاءَ فَدَخَلَ

1705. In a narration of Shafeyi: And evil is not ascribed to Thee and a guided one is he whom Thou hast guided. I am with Thee and to Thee. There is no salvation but from Thee, and no refuge but to Thee. Thou art Blessed.

الصف وقد حفزه النفس فقال الله اكبر الحمد لله حمدا كثيرا طيبا مباركا فيه فلما قضى رسول الله صلعم صلوته قال ايكم المتكلم بالكلمات فارم القوم فقال ايكم المتكلم بها فانه لم يقل باسا فقال رجل جئت وقد حفزني النفس فقلتها فقال لقد رايت اثني عشر ملكا يبتدرونها ايهم يرفعها * (مسلم)

rank while he was fatigued with running. He said: Allah is greatest, all praise is due to Allah, profuse and pure praise and being blessed in it. When the Ms. of Allah finished his prayer, he asked: Who of you has uttered the words? The people remained silent. He asked: Who of you has uttered the words? The people remained silent. He asked: Who of you has uttered the words, and verily he has not uttered it wrongly. A man replied: I came and I was fatigued and so I uttered it. He said: I have certainly seen twelve angels going in haste as to who could first raise it up (to heaven) among them. —*Muslim.*

عن عائشة قالت كان رسول الله صلعم اذا افتتح الصلوة قال سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا اله غيرك * (الترمذي)

216. **Ayesha** reported that when the Prophet opened the prayer, he used to say: Glory to Thee, O Allah! Thine is all praise. Blesed is Thy name and exalted is Thy Majesty, and there is none to be served besides Thee [1703] —*Tirmizi, Abu Daud, Ibn Majah.*

عن جبير ابن مطعم انه راى رسول الله صلعم يصلي صلوة قال الله اكبر

217. **Jubair-b-Mut'em** reported that he saw the Messenger of Allah saying a prayer. He said: Allah is the greatest of

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1706. Ibn Majah narrated it from Abu Sayeed—This is said to be generally followed as the rightly guided Caliphs followed it. It also occurs in Sahih Muslim.

كَبِيرًا اَللّٰهُ اَكْبَرُ كَبِيرًا اَللّٰهُ اَكْبَرُ كَبِيرًا
وَالْحَمْدُ لِلّٰهِ كَثِيرًا وَالْحَمْدُ لِلّٰهِ كَثِيرًا
وَالْحَمْدُ لِلّٰهِ كَثِيرًا وَسُبْحَانَ اللّٰهِ بُكْرَةً
وَّاَصِيلًا ثَلٰثًا اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ
مِنْ نَفْخِهٖ وَنَفْثِهٖ وَهَمْزِهٖ *
(اَبُوْدَاوُد وَابْنُ مَاجَةَ)

the great, Allah is the greatest of the great, Allah is the greatest of the great, and profuse praise is for Allah, and profuse praise is for Allah, and profuse praise is for Allah, and glory be to Allah at morn and dusk (thrice). I seek refuge to Allah from the devil, from his breath, his impurity and his evil suggestion.[1707] —*Abu Daud, Ibn Majah.*

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ اَنَّهٗ حَفِظَ عَنْ
رَسُوْلِ اللّٰهِ صلعم سَكْتَتَيْنِ سَكْتَةً اِذَا
كَبَّرَ وَسَكْتَةً اِذَا فَرَغَ مِنْ قِرَاءَةِ غَيْرِ
الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ فَصَدَّقَهٗ اُبَيُّ
بْنُ كَعْبٍ *
(اَبُوْدَاوُد وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

218. **Samorah-b-Jundub** reported that he remembered from the Ms. of Allah two pauses—one pause when he recited takbir and one pause when he was free from reading "Besides those on whom wrath has fallen, and not of those who have gone astray." Obay-b-Ka'ab corroborated him.[1708] —*Abu Daud, Tirmizi, Ibn Majah.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم اِذَا نَهَضَ مِنَ الرَّكْعَةِ الثَّانِيَةِ
اِسْتَفْتَحَ الْقِرَاءَةَ بِالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ
وَلَمْ يَسْكُتْ * (مُسْلِمٌ)

219. **Abu Hurairah** reported that when the Prophet got up from the second rak'at, he opened the reading with "All praise is due to Allah, the Lord of the worlds" but he did not keep silence. —*Muslim.*

عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صلعم

219(a). **Jaber** reported that when the Prophet opened prayer,

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1707. Ibn Majah narrated without the words—Profuse praise is for Allah" and in its end—"accursed devil". Omar said that breath of devil is self-conceit, his impurity is hair and his evil saggestion is doubt.

1708. With regard to second pause, Shafeyi holds it as Sunnat' because it gives the followers an opportunity to read Fatehah. Imams Malek and Abu Hanifa hold it as Makruh (abominable).

he used to recite takbir and then say : Verily, my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds. There is no partner for Him, and with that I have been commanded, and I am the first of those who submit. O Allah, guide me to the best of actions and to the best of manners. None can guide to their best except Thou. Protect me from evil actions and evil conduct. None can protect from their evils but Thou. —*Nisai.*

إِذَا اسْتَفْتَحَ الصَّلٰوةَ كَبَّرَ ثُمَّ قَالَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَا شَرِيْكَ لَهُ وَبِذٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِيْنَ اَللّٰهُمَّ اهْدِنِي لِأَحْسَنِ الْأَعْمَالِ وَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَقِنِي سَيِّئَ الْأَعْمَالِ وَسَيِّئَ الْأَخْلَاقِ لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ * (اَلنَّسَائِيُّ)

220. **Muhammad-b-Muslamah** reported that when the Apostle of Allah stood in optional prayer, he recited : "Allah is greatest, verily I have turned my face sincerely towards One who created the heaven and the earth ; and I am not of the polytheists". And he mentioned the tradition like the tradition of Jaber except that he said : And I am of the Muslims. Afterwards he said : O Allah, Thou art the king, there is no deity but Thou. Glory be to Thee and Thine is the praise. Afterwards he used to read the Quran. —*Nisai.*

عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صلعم إِذَا قَامَ يُصَلِّي تَطَوُّعًا فَقَالَ اَللّٰهُ أَكْبَرُ وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ حَنِيْفًا وَمَا أَنَا مِنَ الْمُشْرِكِيْنَ وَذَكَرَ الْحَدِيْثَ مِثْلَ حَدِيْثِ جَابِرٍ إِلَّا أَنَّهُ قَالَ وَأَنَا مِنَ الْمُسْلِمِيْنَ ثُمَّ قَالَ اَللّٰهُمَّ أَنْتَ الْمَلِكُ لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ ثُمَّ يَقْرَأُ - (اَلنَّسَائِيُّ)

SECTION 12

1709. Quran-reading in Prayer

The Quran-reading in prayer is Farz according to the Holy Prophet and unanimous decision of all the jurists. The jurist

however, differ with regard to the extent of its reading. According to Imam Shafeyi, it is compulsory in all the four rak'ats, according to Imam Malek in three rak'ats, and according to Imam Abu Hanifa in the first two rak'ats. Imam Ahmed followed Imam Shafeyi.

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللهِ صلعم لَا صَلٰوةَ لِمَنْ لَمْ يَقْرَاءْ بِفَاتِحَةِ الْكِتَابِ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ لِمَنْ لَمْ يَقْرَاءْ بِاُمِّ الْقُرْاٰنِ فَصَاعِدًا -

221. **Oba'dah-b-Swa'met** reported that the Messenger of Allah said : There is no prayer for one who has not read the Opening of the Book. *Agreed upon it, and in a narration of Muslim* : for one who has not read the Mother of the Quran as well as something more. 1710

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ صَلّٰى صَلٰوةً لَمْ يَقْرَاءْ فِيهَا بِاُمِّ الْقُرْاٰنِ فَهِيَ خِدَاجٌ ثَلٰثًا غَيْرُ تَمَامٍ فَقِيلَ لِاَبِي هُرَيْرَةَ اِنَّا نَكُونُ وَرَاءَ الْاِمَامِ قَالَ اِقْرَاْ بِهَا فِي نَفْسِكَ فَاِنِّي سَمِعْتُ رَسُولَ اللهِ يَقُولُ قَالَ اللهُ تَعَالٰى قَسَمْتُ الصَّلٰوةَ

222. **Abu Hurairah** reported that the Messenger of Allah said thrice : Whoso prayed without reading therein, the Mother of th Quran, it is defective without completion. 1711 It was questioned to Abu Hurairah : We remain behind the Imam. He said : Read it within yourself, because I heard the Messenger of Allah say : The Almighty Allah said : I divided prayer

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1710. Imams Shafeyi and Ahmad on the basis of this tradition hold that without Fatihah (opening chapter), prayer becomes void. Imam Abu Hanifa does not hold such prayer void but only defective. His argument is on the basis of the Quranic-verse : Read what seems easy to you from the Quran (73:20Q). It is however wajeb (binding) to read something in addition to Fatihah. The Mother of the Book is the opening chapter of the Quran.

1711. This hadis proves that even the followers in case of congregational prayer is bound to recite Fatihah silently. This is true in case the Imam reads silently such as in mid-day prayer. If the Imam reads loudly, all must remain silent and hear the reading. The Quran says : And when the Quran is read, keep silence (7:204Q). Imam Shafeyi holds that for the followers the recitation of Fatihah is wajeb (binding) even if the Imam reads in audible voice. Imam Ahmad and Malek hold that in case the Imam silently reads the Quran, Fatiha-reading by the followers is wajeb. Imam Abu Hanifa says that the followers shall not read anything behind the Imam, whether he openly reads or silently. The two disciples Abu Yusuf and Muhammad support their master. Imam Abu Hanifa relies on the hadis : Whoso has got an Imam, the reading of the Imam is reading for him.

بينِي و بيـــن عبدِي نِصفيـــنِ و لِعبدِي
مَا سَأَلَ فَاِذَا قَالَ لعَبـدُ الحمـــدُ للهِ رَبِّ
العلَمِيـــنَ قَالَ اللهُ تَعَالَى حَمِدَنِي عَبدِي
وَ اِذَا قَالَ الـــرحمنِ الرَّحِيـــمِ قَالَ اللهُ
تَعَالَى اَثنَى عَلَيَّ عَبدِي وَ اِذَا قَالَ مٰلِكِ
يَومِ الدِّينِ قَالَ مَجَّدَنِي عَبدِي وَ اِذَا قَالَ
اِيَّاكَ نَعبدُ وَ اِيَّاكَ نَستَعِيـــنُ قَالَ هٰذَا
بَينِي و بيـن عبدِي و لِعبدِي مَاسَأَلَ فَاِذَا
قَالَ اِهدِنَا الصِّرَاطَ المُستَقِيمَ صِرَاطَ الَّذِينَ
اَنعمتَ عَلَيهِم غَيرِ المَغضُوبِ عَلَيهِم وَ لَا
الضَّالِّيـــنَ قَالَ هٰذَا لِعَبـــدِي وَ لِعبدِي
مَا سَأَلَ * (مُسلِـــمٌ)

عَن اَنَسٍ اَنَّ النَّبِيَّ صلعم وَ اَبَا بَكرٍ
وَ عمر كَانُوا يَفتَتِحُونَ الصَّلـــوةَ بِالحمدُ للهِ
رَبِّ العلَمِيـــنَ * (مُسلِـــمٌ)

عَن اَبِي هُرَيرَةَ قَالَ قَالَ رَسُولُ اللهِ

between Me and My servant into two portions, and there is for My servant what he seeks." When the servant utters "All praise is due to Allah, the Lord of the worlds," the Almighty Allah says "My servant has praised Me," and when he utters "The Compassionate, the Merciful," the Almighty Allah says "My servant glorified Me," and when he utters "Master of the Days of Judgement," the Almighty Allah says "My servant honoured Me", and when he says: "Thee do we worship and from Thee do we seek assistance", He says: "This is between Me and My servant and for My servant there is what he seeks." When he utters "Guide us to the right path, the path of those upon whom Thou hast bestowed favours, not of those upon whom wrath has heen brought down, nor of those who went astray", He says; This is for My servant, and there is for My servant what he seeks. —*Muslim.*

223. **Anas** reported that the Prophet, Abu Bakr and Omar used to open prayer with "All praise is due to Allah, the Lord of the worlds", [1712] —*Muslim*

224 **Abu Hurairah** reported that the Messenger of Allah said:

1712. Though this tradition does not show that Bismillah should be recited before Al-hamdolillah, it is agreed, however, that it should be recited before.

صلعم إذَا أمّنَ الإمَامُ فَأمّنُوا فَإنّهُ مَنْ وَافَقَ تَأمِينُهُ تَأمِينَ الْمَلَئِكَةِ غُفِرَ لَهُ مَا تَقَدّمَ مِنْ ذَنْبِهِ مُتّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ قَالَ إذَا قَالَ الإمَامُ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضّالّينَ فَقُولُوا آمِينَ فَإنّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدّمَ مِنْ ذَنْبِهِ *

When the Imam says "Ameen", say "Ameen" [1713] because whoso approves his Ameen the approval of the angels, is forgiven of his sins which he sent in advance. *Agreed upon it. And in a narration*, he said: When the Imam utters "Nor of those upon whom wrath has fallen, nor of those who have gone astray," say Ameen, because whoso approves his saying the saying of the angels is forgiven of his sins which he sent in advance. [1714]

225. عَنْ أَبِي مُوسَى الْأَشْعَرِيّ قَالَ قَالَ رَسُولُ اللهِ صلعم إذَا صَلّيْتُمْ فَأقِيمُوا صُفُوفَكُمْ ثُمّ لِيَؤُمّكُمْ أَحَدُكُمْ فَإذَا كَبّرَ فَكَبّرُوا وَإذَا قَالَ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضّالّينَ فَقُولُوا آمِينَ يُجِبْكُمُ اللهُ فَإذَا كَبّرَ وَرَكَعَ فَكَبّرُوا وَارْكَعُوا فَإنّ الإمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ فَقَالَ رَسُولُ اللهِ صلعم فَتِلْكَ بِتِلْكَ قَالَ

225. Abu Musa-al-Ash'ari reported that the Messenger of Allah said: When you pray, arrange your lines, and then let one of you be Imam. When he recites takbir, recite takbir, and when he says "Not of those upon whom wrath has fallen, nor of those who have gone astray," say Ameen, and then Allah will love you. When he recites takbir and bends, recite takbir and bend because the Imam bends before you and rises up before you. The Ms. of Allah said: That is in exchange of that. [1715] He said:

1713. Ameen means "Be it so". This is signifying consent of the follower to the reading of the Imam. The Christians also say Ameen at the end of their prayers.

1714. Bukhari had added a portion. He said: When a reader says Ameen, say Ameen becouse the angels say Ameen. So who's Ameen coincides with Ameen of the angels, he is forgiven of his sins he sent in advance. This hadis proves that Ameen should he recited in a loud voice by the Imams. To say Ameen is sunnat according to the opinion of the jurists. Imam shafeyi holds that to read Ameen in voice is sunnat. Imam Abu Hanifa and Ahmad say that it should be read silently. The traditions however support Imam Shafeyi.

When he says, "Allah hears one who praises Him," say: O Allah! Thine is the praise, Allah hears you. [1716] *Muslim narrated it. In a narration reported by him from Abu Hurairah and Qatadah*: When he reads, keep silence. —*Muslim.*

226. **Abu Qatadah** reported that the Prophet used to read in the first two rak'ats the Mother of the Book and two Chapters of the Quran, and the Mother of the Book in the last two rak'ats. He used sometimes to make us hear the verse, used to prolong in the first rak'at what he did not do in the second rak'at. (He did) thus in Asr prayer and thus in Fajr prayer. [1717] —*Agreed.*

227. **Abu Sayeed al-Khodri** reported: We are guessing the standing-time of the Ms. of Allah in Zuhr and Asr prayers. We guessed that his standing time in the first two rak'ats of the Zuhr prayer was as long as the reading of "Alif, Lam, Mim, the Descending into prostration. *And In a narration*: In each rak'at as long as thirty verses. And I guessed that his standing in the last two rak'ats was like

وَإِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ فَقُولُوا اللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ يَسْمَعُ اللّٰهُ لَكُمْ رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةٍ لَهُ عَنْ أَبِي هُرَيْرَةَ وَقَتَادَةَ وَإِذَا قَرَأَ فَأَنْصِتُوا *

عَنْ أَبِي قَتَادَةَ قَالَ كَانَ النَّبِيُّ صلعم يَقْرَأُ فِي الظُّهْرِ فِي الْأُولَيَيْنِ بِأُمِّ الْكِتَابِ وَسُورَتَيْنِ وَفِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ بِأُمِّ الْكِتَابِ وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا وَيُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى مَالَا يُطَوِّلُ فِي الرَّكْعَةِ الثَّانِيَةِ وَهٰكَذَا فِي الْعَصْرِ وَهٰكَذَا فِي الصُّبْحِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي سَعِيدِ نِ الْخُدْرِيِّ قَالَ كُنَّا نَحْزُرُ قِيَامَ رَسُولِ اللّٰهِ صلعم فِي الظُّهْرِ وَالْعَصْرِ فَحَزَرْنَا قِيَامَهُ رَكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ قِرَاءَةِ الٓمٓ تَنْزِيلُ السَّجْدَةِ وَفِي رِوَايَةٍ فِي كُلِّ رَكْعَةٍ قَدْرَ ثَلَاثِينَ آيَةً وَحَزَرْنَا قِيَامَهُ فِي الْأُخْرَيَيْنِ

1715. Follow step by step with the Imam in bending and prostration or any other mode of prayer.

1716. In his another narration from Abu Hurairah and of Qatadah: When he reads, keep silence.

1717 To prolong prayer in the first rak'at is the common consent of three Imams in order to give opportunity to those who do not finish their ablution.

half of that, and we guessed that in the first two rak'ats of the Asr prayer (his standing) was to the length of his standing in the last two rak'ats of Zuhr prayer; and in the last two rak'ats of the Asr prayer, it was half of that [1718] —*Muslim*

قَدْرَ النِّصْفِ مِنْ ذٰلِكَ وَحَزَرْنَا فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ قِيَامِهِ فِي الْأُخْرَيَيْنِ مِنَ الظُّهْرِ وَالْأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذٰلِكَ *

(مسلم)

228. **Ja'ber-b-Samorah** reported that the Prophet used to read in Zuhr prayer with—"And by the night when it covers—92Q" And in a narration with "Glorify the name of Thy Lord (87Q);" and in the afternoon prayer like that And in early morning prayer, longer than that.

—*Muslim.*

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ يَقْرَأُ فِي الظُّهْرِ بِاللَّيْلِ اِذَا يَغْشٰى وَفِي رِوَايَةٍ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلٰى وَفِي الْعَصْرِ نَحْوَ ذٰلِكَ وَفِي الصُّبْحِ اَطْوَلَ مِنْ ذٰلِكَ * (مسلم)

229. **Jubair-b-Mut'em** reported: I heard the Apostle of Allah read the sun-set prayer with "The Mountain (52Q)."

—*Agreed.*

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقْرَأُ فِي الْمَغْرِبِ بِالطُّوْرِ * (متفق عليه)

230. **Omme Fazl**, daughter of Al-Hares, reported: I heard the Ms. of Allah read the sun-set prayer with "The Sent forth with goodness (77Q)." —*Agreed.*

عَنْ اُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقْرَأُ فِي الْمَغْرِبِ بِالْمُرْسَلَاتِ عُرْفًا * (متفق عليه)

231. **Jaber** reported that Mu'az-b-Jabal prayed with the Ms. of Allah. Afterwards he came and led prayer of his people. One night he prayed with the Prophet the I'sha prayer. Then

عَنْ جَابِرٍ قَالَ كَانَ مُعَاذُ بْنُ جَبَلٍ يُصَلِّي مَعَ النَّبِيِّ صلعم ثُمَّ يَاْتِي فَيَؤُمُّ قَوْمَهُ فَصَلّٰى لَيْلَةً مَعَ النَّبِيِّ صلعم الْعِشَاءَ

1718. It appears form this that in the last two rak'ats of Zuhr prayer, verses after Fatihah were read but they were more brief. Imam Shafeyi holds this as void. Imam Abu Hanifa relies on a subsequent tradition. To read verses in the last two rak'ats is sunnat. It is however lawful, according to Hanifi Mazhab, to read Tasbih or to remain silent after Fatihah in the last two rak'ats of Zuhr and Asar prayers. Abu Shaiba reports from Ali and Ibn Mas'ud that no reading is necessary in the last two rak'ats.

he came to his people and led their prayer. He opened with the chapter "Cow". A man turned aside and greeted and then prayed alone and finished. They asked him: O so and so, have you done treachery? He said: No, by Allah, I must go to the Prophet and inform him. Then he came to the Prophet and said: O Ms. of Allah! verily we are day-labourers, we work at day time, and verily Mua'z said the night prayer with you. Then he came to his people and opened with the chapter "Cow". Then the Ms. of Allah stepped forward to Mu'z and said: O Muaz! are you a sower of dessension? Read—"And the sun and its brightness (91Q)," and "the Noon and the Night, when it covers (93Q)," and "Glorify the name of your Lord, the Highest (87Q)."

—*Agreed.*

232. **Bara'a** reported: I heard the Ms. of Allah read in I'sha prayer "And the Fig and the Olive (95Q)". I did hear none with bettor voice than him.

—*Agreed.*

233. **Jaber-b-Samorah** reported that the Prophet was reading in Fazr prayer with "Qaf, and the Glorious Quran," and its like, and his prayer was afterwards lighter.

—*Muslim.*

ثم اتى قومه فامهم فافتتح بسورة
البقرة فانحرف رجل فسلم ثم صلى وحده
فانصرف فقالوا له انا فقت يا فلان
قال لا والله ولاتين رسول الله صلعم
فلما خبرنه فاتى رسول الله صلعم فقال
يا رسول الله صلعم انا اصحاب نواضح
نعمل بالنهار وان معاذا صلى معك
العشاء ثم اتى قومه فافتتح بسورة البقرة
فاقبل رسول الله صلعم على معاذ وقال
يا معاذ افتان انت اقرأ والشمس
وضحها والضحى والليل اذا يغشى
وسبح اسم ربك الاعلى (متفق عليه)

عن البراء قال سمعت النبي صلعم
يقرأ في العشاء والتين والزيتون وما
سمعت احدا احسن صوتا منه *
(متفق عليه)

عن جابر بن سمرة قال كان النبي
صلعم يقرأ في الفجر بق والقرآن المجيد
ونحوها وكانت صلوته بعد تخفيفا * (مسلم)

1719. Tis is chapter 18 of the Quran.

234. **Amr-b-Hurais** reported that he heard the Prophet read in the early morning prayer "And the Night when it falls." —*Muslim.*

عن عمرو بن حريث انه سمع النبي صلعم يقرأ في الفجر و الليل اذا عسعس (مسلم)

235. **Abdullah-b-Sayeb** reported: The Messenger of Allah prayed with us the Fazr prayer at Mecca. He opened with the chapter of the Believers till the description of Moses and Aron came or the description of Jesus. The Prophet was then overtaken with cough and so he bent down. —*Muslim.*

عن عبد الله بن السائب قال صلى لنا رسول الله صلعم الصبح بمكة فاستفتح سورة المؤمنين حتى جاء ذكر موسى و هرون او ذكر عيسى اخذت النبي صلعم سعلة فركع * (مسلم)

236. **Abu Hurairah** reported that the Apostle of Allah was reading the Fajr prayer on Zummaday with "Alif, Lam, Mim, Tanjil" in the first rak'at, and "Has it come over men, (6Q)" in the second rak'at. —*Agreed.*

عن ابي هريرة قال كان رسول الله صلعم يقرأ في الفجر يوم الجمعة بالم تنزيل في الركعة الاولى و في الثانية هل اتى على الانسان * (متفق عليه)

237. **Obaidullah-b-Ra'fe** reported that Merwan appointed Abu Hurairah as governor over Medina, and he came out towards Mecca. Abu Hurairah led the Zumma prayer for us. He read the chapter Congregation (62Q) in the first prostration and "When the hypocries come to you (63Q)" in the last. He said: I heard the Ms. of Allah read these on the Zumma Day. —*Muslim.*

عن عبيد الله بن ابي رافع قال استخلف مروان ابا هريرة على المدينة و خرج الى مكة فصلى لنا ابو هريرة الجمعة فقرأ سورة الجمعة في السجدة الاولى و في الاخرة اذا جاءك المنفقون فقال سمعت رسول الله صلعم يقرأ بهما يوم الجمعة * (مسلم)

238. **Nu'man-b-Bashir** reported that the Messenger of Allah used to read in the two I'ds,

عن النعمان بن بشير قال كان رسول الله صلعم يقرأ في العيدين

and Zumma "Glorify the name of your Highest Lord (87Q)" and "Has the overwhelming event come to you (88Q)". He narrated that when there was congregation for I'd and Zumma on the same day, he read them both in both the prayers.
—*Muslim.*

وَفِي الْجُمُعَةِ بِسَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى
وَهَلْ اَتَاكَ حَدِيْثُ الْغَاشِيَةِ قَالَ وَاِذَا
اجْتَمَعَ الْعِيْدُ وَالْجُمُعَةُ فِيْ يَوْمٍ وَاحِدٍ قَرَأَ
بِهِمَا فِي الصَّلٰوتَيْنِ * (مُسْلِمٌ)

239. **Abu Hurairah** reported that the Ms. of Allah read in the two rak'ats of Fajr prayer "Say, O you the infidels (10. Q)", and "Say, He is Allah, the One (112Q)". —*Muslim.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ
صلعم قَرَأَ فِيْ رَكْعَتَيِ الْفَجْرِ قُلْ يَا اَيُّهَا
الْكَافِرُوْنَ وَقُلْ هُوَ اللّٰهُ اَحَدٌ * (مُسْلِمٌ)

240. **Ibn Abbas** reported that the Prophet used to open his prayer with—"In the name of Allah, the most Compassionate, the Merciful." —*Tirmizi.*

عَنِ ابْنِ عَبَّاسٍ (رض) قَالَ كَانَ رَسُوْلُ
اللّٰهِ صلعم يَفْتَتِحُ صَلٰوتَهُ بِبِسْمِ اللّٰهِ الرَّحْمٰنِ
الرَّحِيْمِ * (اَلتِّرْمِذِيُّ)

241. **Wael-b-Hujr** reported : I heard the Messenger of Allah say "Not of those upon whom wrath has fallen, nor of those who have gone astray," and he said "Ameen" prolonging voice therewith. —*Tirmizi, Abu Daud, Darimi, Ibn Majah.*

وَائِلُ بْنُ حُجْرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ
صلعم قَرَأَ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ
فَقَالَ اٰمِيْنَ مَدَّ بِهَا صَوْتَهُ * (اَلتِّرْمِذِيُّ
وَاَبُوْدَاوٗدَ وَالدَّارِمِيُّ وَابْنُ مَاجَةَ)

242. **Abu Zuhair an-Numairi** reported : We came out with the Messenger of Allah one night and we passed by a man who was excessive in questions. Then the Prophet said : It (Paradise) has become obligatory if he finishes. One of the people asked : With what thing will he finish ? He replied : With "Ameen." —*Abu Daud.*

عَنْ اَبِيْ زُهَيْرٍ النُّمَيْرِيِّ قَالَ
خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صلعم ذَاتَ لَيْلَةٍ
فَاَتَيْنَا عَلٰى رَجُلٍ قَدْ اَلَحَّ فِي الْمَسْئَلَةِ
فَقَالَ النَّبِيُّ صلعم اَوْجَبَ اِنْ خَتَمَ فَقَالَ
رَجُلٌ مِّنَ الْقَوْمِ بِاَيِّ شَيْءٍ يَخْتِمُ قَالَ
بِاٰمِيْنَ * (اَبُوْدَاوٗدَ)

243. **Oqbah-b-A'mer** reported : I used to drive the she-camel

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ كُنْتُ اَقُوْدُ

of the Prophet in journey. He said to me: O Oqbah, shall I not teach you the best two chapters which were read? He taught me: Say, I seek refuge to the Lord of the dawn, and say, I seek refuge to the Lord of men. He said that he did not see me reciting very much the two chapters. When he came down for the early morning prayer, he prayed with them the prayer of dawn for men. When he finished, he looked at me and said: O Oqbah, how have you seen? —*Ahmad, Abu Daud, Nisai.*

لِرَسُوْلِ اللّٰهِ صلعم نَاقَتُهُ فِى السَّفَرِ فَقَالَ لِيْ
يَا عُقْبَةُ اَلَا اُعَلِّمُكَ خَيْرَ سُوْرَتَيْنِ قُرِئَتَا
فَعَلَّمَنِيْ قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ وَ قُلْ اَعُوْذُ
بِرَبِّ النَّاسِ قَالَ فَلَمْ يَرَنِيْ سُرِرْتُ بِهِمَا
جِدًّا فَلَمَّا نَزَلَ لِصَلٰوةِ الصُّبْحِ صَلّٰى بِهِمَا
صَلٰوةَ الصُّبْحِ لِلنَّاسِ فَلَمَّا فَرَغَ الْتَفَتَ اِلَيَّ
فَقَالَ يَا عُقْبَةُ كَيْفَ رَاَيْتَ *
(اَحْمَدُ وَ اَبُوْدَاوُدَ وَ النَّسَائِيُّ)

244. **Solaiman-Yasr** reported from Abu Hurairah who said: I did not pray behind anybody more in resemblance of the prayer of the Apostle of Allah than (that of) so and so. Solaiman said: I prayed behind him and he used to prolong the first two rak'ats in Zuhr prayer and to make short the (prayer of) last two rak'ats and to make short the Asr prayer, and to read in sun-set prayer with the short Mufassal and to read in I'sha prayer with the medium Mufassal and to read in Fajr prayer with the long Mufassal.[1720] —*Nisai, Ibn Majah.*

عَنْ سُلَيْمَانَ يَسَارٍ عَنْ اَبِيْ هُرَيْرَةَ
قَالَ مَا صَلَّيْتُ وَ رَاءَ اَحَدٍ اَشْبَهَ صَلٰوةً
بِرَسُوْلِ اللّٰهِ صلعم مِنْ فُلَانٍ قَالَ سُلَيْمَانُ
صَلَّيْتُ خَلْفَهُ فَكَانَ يُطِيْلُ الرَّكْعَتَيْنِ
الْاُوْلَيَيْنِ مِنَ الظُّهْرِ وَ يُخَفِّفُ الْاُخْرَيَيْنِ
وَ يُخَفِّفُ الْعَصْرَ وَ يَقْرَأُ فِى الْمَغْرِبِ بِقِصَارِ
الْمُفَصَّلِ وَ يَقْرَأُ فِى الْعِشَاءِ بِوَسَطِ الْمُفَصَّلِ
وَ يَقْرَأُ فِى الصُّبْحِ بِطِوَالِ الْمُفَصَّلِ *
(اَلنَّسَائِيُّ وَابْنُ مَاجَةَ)

1720. The jurists agree that in the early morning and mid-day prayers, verses of the Quran from long of the short sentenced chapters should be read, and in the afternoon and night prayers with the middle of the short sentenced chapters, and in the sun-set prayer with the shortest of the short sentenced chapters.

245. **Oba'dah-b-Swa'met** reported: We were behind the Prophet in the early morning prayer. He read and then the reading became hard for him.[1721] When he finished, he said: Perhaps you read behind your Imam. 'Yes' said we, 'O Ms. of Allah.' He said: Don't do except with the Opening of the Book, because there is no prayer for one who does not read therewith. Abu Daud and Tirmizi narrated it, and there is its substance reported by Nisai. And in a narration of Abu Daud, he said: And I am saying (within myself): What is the matter with me that the Quran contends with me? So don't read anything of the Quran when I read openly except with the Mother of the Quran.[1722]

عَنْ عُبَادَةَ ابْنِ الصَّامِتِ قَالَ كُنَّا خَلْفَ النَّبِيِّ صلعم فِي صَلٰوةِ الْفَجْرِ فَقَرَا فَثَقُلَتْ عَلَيْهِ الْقِرَاءَةُ فَلَمَّا فَرَغَ قَالَ لَعَلَّكُمْ تَقْرَؤُنَ خَلْفَ اِمَامِكُمْ قُلْنَا نَعَمْ يَا رَسُوْلَ اللّٰهِ قَالَ لَا تَفْعَلُوْا اِلَّا بِفَاتِحَةِ الْكِتَابِ فَاِنَّهٗ لَا صَلٰوةَ لِمَنْ لَّمْ يَقْرَأْ بِهَا رَوَاهُ اَبُوْدَاوٗدَ وَ التِّرْمِذِيُّ وَ لِلنَّسَائِيِّ مَعْنَاهُ وَفِيْ رِوَايَةٍ لِاَبِيْ دَاوٗدَ قَالَ وَ اَنَا اَقُوْلُ مَا لِيْ يُنَازِعُنِي الْقُرْاٰنُ فَلَا تَقْرَءُوْا بِشَيْءٍ مِّنَ الْقُرْاٰنِ اِذَا جَهَرْتُ اِلَّا بِاُمِّ الْقُرْاٰنِ *

246. **Abu Hurairah** reported that the Messenger of Allah finished prayer in which he was express in reading. He asked: Did one of you read with me just now? A man replied: Yes, O Ms. of Allah. He

عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم اِنْصَرَفَ مِنْ صَلٰوةٍ جَهَرَ فِيْهَا بِالْقِرَاءَةِ فَقَالَ هَلْ قَرَأَ مَعِيْ اَحَدٌ مِّنْكُمْ اٰنِفًا فَقَالَ رَجُلٌ نَعَمْ يَا رَسُوْلَ اللّٰهِ قَالَ اِنِّيْ اَقُوْلُ

The last chapters have been expresed by the word Mufassal (short-worded verses). They are the last chapters of the Quran from the chapter Chambers to the end. The long chapters of Mufassal run from "the Chambers" to the Stars (49 to 85) Medium chapters run from "the Night Comer to Lam Yakun" and the remaining are short chapters of Mufassal.

1721. This means that when the followers began to read the Quran along with the reading of the Prophet, it became difficult for the Prophet to follow in spirit what he read. This also shows that Fatihah is Farz and that it should be read even when the Imam reads loudly. This is said however to have been spoken in the beginning of Islam. Imam Abu Hanifa supports the view that this was not in force afterwards.

1722. Mother of Quran is chapter Fatihah (1Q).

said: Verily I was saying: what is with me that I contend with the Quran? He narrated: Then the people abstained from reading with the Ms. of Allah in a prayer in which he was express with reading at the time when they heard that from the Apostle of Allah. —*Malek, Ahmad, Abu Daud, Tirmizi, Nisai, Ibn Majah.*

مَالِيْ اُنَازَعُ الْقُرْاٰنَ قَالَ فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ مَعَ رَسُوْلِ اللّٰهِ صلعم فِيْمَا جَهَرَ فِيْهِ بِالْقِرَاءَةِ مِنَ الصَّلٰوةِ حِيْنَ سَمِعُوْا ذٰلِكَ مِنْ رَسُوْلِ اللّٰهِ صلعم - (مَالِكٌ وَ اَحْمَدُ وَ اَبُوْدَاوُدَ وَ التِّرْمِذِيُّ وَ النَّسَائِيُّ وَ ابْنُ مَاجَةَ)

247. **Abu Hurairah** reported that the Ms. of Allah said: Verily the Imam has been appointed to be followed. When he recites takbir, recite takbir; and when he reads, keep silence. —*Abu Daud, Nisai, Ibn Majah.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّمَا جُعِلَ الْاِمَامُ لِيُؤْتَمَّ بِهٖ فَاِذَا كَبَّرَ فَكَبِّرُوْا وَ اِذَا قَرَاَ فَاَنْصِتُوْا *

(اَبُوْدَاوُدَ وَ النَّسَائِيُّ وَ ابْنُ مَاجَةَ)

247(a). **Abdullah-b-Abi Aufa** reported that a man came to the Prophet and said: Verily I am unable to read anything of the Quran. So teach me what will be a compensation for me. He replied: Say, "Glory be to Allah" and "All praise is for Allah," and "There is no deity but Allah," and "Allah is greatest," and "There is no power, nor strength except through Allah." He asked: O Ms. of Allah, this is for Allah, what is then for me? He said: Say, O Allah! have mercy on me, and pardon me, and guide me, and give me provision. He said after catching his two hands: Thus. Then the Ms. of Allah said: As for this man, he has indeed filled up his hands with good. —*Abu Daud.*

عَنْ عَبْدِ اللّٰهِ بْنِ اَبِيْ اَوْفٰى قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صلعم فَقَالَ اِنِّيْ لَا اَسْتَطِيْعُ اَنْ اٰخُذَ مِنَ الْقُرْاٰنِ شَيْئًا فَعَلِّمْنِيْ مَا يُجْزِئُنِيْ قَالَ قُلْ سُبْحَانَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَ اللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ قَالَ يَا رَسُوْلَ اللّٰهِ هٰذَا لِلّٰهِ فَمَا لِيْ قَالَ قُلِ اللّٰهُمَّ ارْحَمْنِيْ وَ عَافِنِيْ وَ اهْدِنِيْ وَ ارْزُقْنِيْ فَقَالَ هٰكَذَا بِيَدَيْهِ وَ قَبَضَهُمَا فَقَالَ رَسُوْلُ اللّٰهِ صلعم اَمَّا هٰذَا فَقَدْ مَلَاَ يَدَيْهِ مِنَ الْخَيْرِ *

(اَبُوْدَاوُدَ)

248. **Ibn Abbas** reported that when the Prophet read "Glorify the name of your Highest Lord," he said: Glory to my Highest Lord. —*Ahmad, Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم كَانَ اِذَا قَرَأَ سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى قَالَ سُبْحَانَ رَبِّيَ الْاَعْلَى * (اَحْمَد و ابوداود)

249. **Abu Hurairah** reported that the Ms. of Allah said: Whoso among you reads with "The Fig" and "The Olive" and then comes to end up to—Is not Allah the Wisest of the wise, let him reply "Yes, and I am one of the witnesses of that". [1723] And whoso reads—Nay, I swear by the Judgment Day—and comes to end up to—Is not He powerful to bring the dead to life-let him say "Yes," and whoso reads: "The sent Forth" and comes to—"Then which of the stories do you believe?" let him reply —We put faith in Allah. —*Abu Daud, Tirmizi.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ قَرَأَ مِنْكُمْ بِالتِّيْنِ وَ الزَّيْتُوْنِ فَانْتَهٰى اِلٰى اَلَيْسَ ذٰلِكَ بِاَحْكَمِ الْحَاكِمِيْنَ فَلْيَقُلْ بَلٰى وَاَنَا عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ وَ مَنْ قَرَاَ لَآ اُقْسِمُ بِيَوْمِ الْقِيَامَةِ فَانْتَهٰى اِلٰى اَلَيْسَ ذٰلِكَ بِقَادِرٍ عَلٰى اَنْ يُّحْيِيَ الْمَوْتٰى فَلْيَقُلْ بَلٰى وَ مَنْ قَرَاَ وَ الْمُرْسَلٰتِ فَبَلَغَ بِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ فَلْيَقُلْ اٰمَنَّا بِاللّٰهِ * (اَبُوْدَاوٗد وَ التِّرْمِذِيُّ)

250. **Jaber** reported that the Messenger of Allah came out to his followers and nead out to them the chapter Merciful from its first to its last. They remained silent. He said: Indeed I read it out to Jinn in the night of Jinn, and they were better than you in reply. Whenever I came to His saying "Then which of the bounties of your Lord do you reject"?—they responded: Nothing of Thy bounties, O our Lord, do we reject, and Thine is the Praise. —*Tirmizi (Rare)*

عَنْ جَابِرٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صلعم عَلٰى اَصْحَابِهٖ فَقَرَاَ عَلَيْهِمْ سُوْرَةَ الرَّحْمٰنِ مِنْ اَوَّلِهَا اِلٰى اٰخِرِهَا فَسَكَتُوْا فَقَالَ لَقَدْ قَرَاْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوْا اَحْسَنَ مَرْدُوْدًا مِنْكُمْ كُنْتُ كُلَّمَا اَتَيْتُ عَلٰى قَوْلِهٖ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ قَالُوْا لَا بِشَيْءٍ مِّنْ نِعَمِكَ رَبَّنَا نُكَذِّبُ فَلَكَ الْحَمْدُ * اَلتِّرْمِذِيُّ (غَرِيْبٌ)

1723. Tirmizi mentioned up to-witneses of that.

عَنْ مُعَاذِ بْنِ عَبْدِ اللهِ الْجُهَنِيِّ قَالَ
اَنَّ رَجُلًا مِنْ جُهَيْنَةَ اَخْبَرَهُ اَنَّهُ سَمِعَ رَسُوْلَ
اللهِ صلعم قَرَأَ فِي الصُّبْحِ اِذَا زُلْزِلَتْ
فِي الرَّكْعَتَيْنِ كِلْتَيْهِمَا فَلَا اَدْرِي اَنَسِيَ
اَمْ قَرَأَ ذٰلِكَ عَمْدًا * (اَبُوْدَاوُدَ)

251. **Mu'az-b-Abdullah al Johani** reported that a man of Juhainah tribe had informed him that he had heard the Messenger of Allah read in the morning prayer "When it will be shaken (99Q)" in both the rak'ats, I know not whether he forgot or read it intentionlly. —*Abu Daud.*

عَنِ ابْنِ عُمَرَ وَالْبَيَاضِيِّ قَالَا
قَالَ رَسُوْلُ اللهِ صلعم اِنَّ الْمُصَلِّيَ يُنَاجِي
رَبَّهُ فَلْيَنْظُرْ مَا يُنَاجِيْهِ بِهِ وَلَا يَجْهَرْ
بَعْضُكُمْ عَلٰى بَعْضٍ بِالْقُرْاٰنِ * (اَحْمَدُ)

483w. **Ibn Omar** and al-Bayazi reported that the Messenger of Allah said: Verily the praying man whispers with his Lord. So let him examine with which he whispers with him. Let not some of you contend with others with the Quran. —*Ahmad.*

عَنْ عُرْوَةَ قَالَ اَنَّ اَبَا بَكْرٍ الصِّدِّيْقَ
صَلَّى الصُّبْحَ فَقَرَاَ فِيْهِمَا بِسُوْرَةِ الْبَقَرَةِ فِي
الرَّكْعَتَيْنِ كِلْتَيْهِمَا * (مَالِكٌ)

484w. **Urwah** reported that Abu Bakr Siddiq said Fajr prayer and read in it the chapter "Cow (1Q) in both rak'ats. —*Malek.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ
جَدِّهٖ قَالَ مَا مِنَ الْمُفَصَّلِ سُوْرَةٌ صَغِيْرَةٌ وَلَا
كَبِيْرَةٌ اِلَّا قَدْ سَمِعْتُ رَسُوْلَ اللهِ صلعم
يَؤُمُّ بِهَا النَّاسَ فِي الصَّلٰوةِ الْمَكْتُوْبَةِ *
(مَالِكٌ)

485w. **Amr-b-Shuaib** from his father from his grandfather reported: There is no chapter of 'Mufassal', short or long, except that I heard that the Apostle of Allah led therewith the people in the ordained prayers [1724] —*Malek.*

SECTION 13

1725. Bowing (الركوع)

'Ruku' means bowing down. In Ruku, the worshipper bows his head forward placing both his hands on knees, so that the back and the head become in a straight line. In this posture, the

1724. Mufassal is the last portion of the Quran from the chapter "the Chambers" up to the end of the Quran.

words as recorded in 34:264 are generally uttered. The worshipper rises up from this posture saying "Allah hears one who praises him" سمع الله لمن حمده. The followers repond in silence : O our Lord ! Thine is the praise ربنا لك الحمد. Then he falls down in prostration. In Ruku, the Quran should never be read—34:257, and never should it be made hastily, as in that case, it will be nothing but exercise. Some other forms of glorification have been prescribed in traditions. They may be recited conveniently at the wish of the worshipper.

252. **Anas** reported that the Messenger of Allah said : Keep up the bowings and prostrations. By Allah, I am certainly seeing you from my back. —*Agreed.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اَقِيْمُوا الرُّكُوْعَ وَالسُّجُوْدَ فَوَاللهِ اِنِّيْ لَاَرَاكُمْ مِنْ بَعْدِيْ * (مُتَّفَقٌ عَلَيْهِ)

253. **Bara'a** reported that the bowings and prostrations of the Prophet were between two prostrations ; and when he rose from bowing, it was not standing or sitting, but near the middle position. —*Agreed.*

عَنِ الْبَرَاءِ قَالَ كَانَ رُكُوْعُ النَّبِيِّ صلعم وَسُجُوْدُهُ بَيْنَ السَّجْدَتَيْنِ وَاِذَا رَفَعَ مِنَ الرُّكُوْعِ مَا خَلَا الْقِيَامَ وَالْقُعُوْدَ قَرِيْبًا مِّنَ السَّوَاءِ * (مُتَّفَقٌ عَلَيْهِ)

254. **Anas** reported that when the Prophet said "Allah hears one who praises Him," he stood till we thought that he gave (it) up. Afterwards he prostrated and sat between two prostrations till we said : He has given (it) up. —*Muslim.*

عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صلعم اِذَا قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ قَامَ حَتّٰى نَقُوْلَ قَدْ اَوْهَمَ ثُمَّ يَسْجُدُ وَيَقْعُدُ بَيْنَ السَّجْدَتَيْنِ حَتّٰى نَقُوْلَ قَدْ اَوْهَمَ (مُسْلِمٌ)

255. **Ayesha** reported that the Prophet used often to say in his bowing and prostration : O Allah ! glory to Thee ; O my Lord ! by Thy praise ; O Allah ! forgive me in agreement with the Quran. 1726

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صلعم يُكْثِرُ اَنْ يَّقُوْلَ فِيْ رُكُوْعِهٖ وَسُجُوْدِهٖ سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اللّٰهُمَّ اغْفِرْلِيْ يَتَاوَّلُ الْقُرْاٰنَ * (مُتَّفَقٌ عَلَيْهِ)

1726. The Quran says : So glorify (Allah) with the praise of your Lord and ask pardon of him (110:3Q). So According to the injunction of the Quran, this pardon was sought.

256. **Same** reported that the Prophet used to say in his bowing and prostration: The Most Glorious! The most Holy! O my Lord and Lord of the angels and the Spirit.

—*Muslim.*

عَنْهَا أَنَّ النَّبِيَّ صلعم كَانَ يَقُولُ

فِي رُكُوعِهِ وَسُجُودِهِ سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ

الْمَلَائِكَةِ وَالرُّوحِ * (مُسْلِمٌ)

252. **Ibn Abbas** reported that the Messenger of Allah said: Behold! verily I have been forbidden to recite the Quran in bowing and prostration. As for bowing, glorify therein the Lord; and as for prostration, strive hard in supplication. Then it is proper that you should be responded to.

—*Muslim.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللهِ

صلعم أَلَا إِنِّي نُهِيتُ أَنْ أَقْرَأَ الْقُرْآنَ

رَاكِعًا وَسَاجِدًا فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ

الرَّبَّ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ

فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ * (مُسْلِمٌ)

258. **Abu Hurairah** reported that the Messenger of Allah said: When the Imam read "Allah hears one who praises Him," say "O Allah!- O our Lord! Thine is the praise," because whoso responds to his saying, the angels say: He has been forgiven of the sins he has sent in advance.

—*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ

صلعم إِذَا قَالَ الْإِمَامُ سَمِعَ اللهُ لِمَنْ حَمِدَهُ

فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ فَإِنَّهُ مَنْ

وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ

مِنْ ذَنْبِهِ * (مُتَّفَقٌ عَلَيْهِ)

259. **Abdullah-b-Abi Aufa** reported that when the Messenger of Allah raised up his back from bowing, he used to say: Allah hears one who praises Him. O our Lord! Thine is the praise full of heavens and full of earth and full of what Thou wisheth of anything from distance.

—*Muslim.*

عَنْ عَبْدِ اللهِ أَبِي أَوْفَى قَالَ كَانَ

رَسُولُ اللهِ صلعم إِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوعِ

قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ

مِلْءَ السَّمٰوٰتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ

مِنْ شَيْءٍ بَعْدُ - (مُسْلِمٌ)

عَنْ أَبِي سَعِيدِ نِ الْخُدْرِيِّ قَالَ كَانَ رَسُولُ اللهِ صلعم إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ اللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلَأَ السَّمٰوَاتِ وَ مِلَأَ الْأَرْضِ وَ مِلَأَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَ الْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَ كُلُّنَا لَكَ عَبْدٌ اللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَ لَا مُعْطِيَ لِمَا مَنَعْتَ وَ لَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ * (مُسْلِمٌ)

260. Abu Sayeed-al Khodri reported that when the Messenger of Allah raised up his head from bowing, he used to say: O Allah! O our Lord! Thine is the praise, full of heavens and full of earth and full of what Thou wisheth of anything from a distance. Possessor of praise and honour! Right is what this servant says. And everyone of us is Thy servant. O Allah! there's none to deny what Thou hast given, nor anyone to give what Thou hast denied. Fortune giveth no benefit to a fortunate man as against Thee.

—*Muslim.*

عَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ كُنَّا نُصَلِّي وَرَاءَ النَّبِيِّ صلعم فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقَالَ رَجُلٌ وَرَاءَهُ رَبَّنَا وَ لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ فَلَمَّا انْصَرَفَ قَالَ مَنِ الْمُتَكَلِّمُ آنِفًا قَالَ أَنَا قَالَ رَأَيْتُ بِضْعَةً وَ ثَلٰثِينَ مَلَكًا يَبْتَدِرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلُ * (اَلْبُخَارِيُّ)

261. Refa'a-b-Ra'fe reported: We were praying behind the Prophet. When he raised up his head from bowing, he said: Allah hears one who praises Him. A man said from behind him: O our Lord! And Thine is the praise—praise, profuse, pure blessed therein. When he finished, he said: Who has just uttered it? He replied: I. He said: I saw thirty angels and odd running in haste as to who among them will record it first.

—*Bukhari.*

عَنْ أَبِي مَسْعُودِ نِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللهِ صلعم لَا تُجْزِئُ صَلٰوةُ الرَّجُلِ حَتّٰى يُقِيمَ ظَهْرَهُ فِي الرُّكُوعِ وَ السُّجُودِ -

262. Abu Mas'ud al-Ansari reported that the Messenger of Allah said: The prayer of a man is not perfect till he makes his back straight in

bowing and prostration.
Abu Daud, Tirmizi, Nisai, Ibn Majah, Darimi, (Approved, Correct).

263. **Oqbah-b-A'mer** reported that when it was revealed "Then glorify the name of Thy Lord, the Great," the Messenger of Allah said : Make it in your bowing. When it was revealed : Glorify the name of Thy Lord, the most High, he said : Make it in your prostration. —*Abu Daud, Ibn Majah, Darimi.*

264. **Aun-b-Abdullah from Ibn Mus'ud** reported that the Messenger of Allah said : When one of you bows and says thrice in his bowing "Glory be to my Lord, the Great," his bowing becomes perfect and that is the least of it. And when he prostrates and says in his prostration three times "Glory be to my Lord, the Highest, his prostration becomes perfect and that is the least of it. [1727]
—*Tirmizi, Abu Daud, Ibn Majah.*

265. **Huzaifah** reported that he prayed with the Prophet who was saying in his bowing "Glory be to my Lord, the Great" and in his prostration "Glory be to my Lord, the Most High," and he came across no verse of mercy but tarried and supplicated ; and he

(اَبُوْدَاوُدَ وَ التِّرْمِذِيُّ وَ النَّسَائِيُّ وَ ابْنُ
مَاجَةَ وَ الدَّارِمِيُّ (حَسَنٌ صَحِيحٌ)
عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ لَمَّا نَزَلَتْ
فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ قَالَ رَسُوْلُ اللّٰهِ
صلعم اجْعَلُوْهَا فِيْ رُكُوْعِكُمْ فَلَمَّا نَزَلَتْ
سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى قَالَ اجْعَلُوْهَا فِيْ
سُجُوْدِكُمْ * (اَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

عَنْ عَوْنِ بْنِ عَبْدِ اللّٰهِ عَنِ ابْنِ
مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا رَكَعَ
اَحَدُكُمْ فَقَالَ فِيْ رُكُوْعِهٖ سُبْحَانَ رَبِّيَ
الْعَظِيْمِ ثَلٰثَ مَرَّاتٍ فَقَدْ تَمَّ رُكُوْعُهٗ وَ
ذٰلِكَ اَدْنَاهُ وَ اِذَا سَجَدَ فَقَالَ فِيْ
سُجُوْدِهٖ سُبْحَانَ رَبِّيَ الْاَعْلَى ثَلٰثَ مَرَّاتٍ
فَقَدْ تَمَّ سُجُوْدُهٗ وَ ذٰلِكَ اَدْنَاهُ *
(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَ ابْنُ مَاجَةَ)

عَنْ حُذَيْفَةَ اَنَّهٗ صَلّٰى مَعَ النَّبِيِّ
صلعم وَ كَانَ يَقُوْلُ فِيْ رُكُوْعِهٖ سُبْحَانَ
رَبِّيَ الْعَظِيْمِ وَ فِيْ سُجُوْدِهٖ سُبْحَانَ رَبِّيَ
الْاَعْلٰى وَمَا اَتٰى عَلٰى اٰيَةِ رَحْمَةٍ اِلَّا وَقَفَ

1727. The least is the recitation of these formulas thrice, but the more one recites them, the more is the reward for him ; in the case of an Imam, he should remember that the followers consist of the weak, the old and the diseased and that as such the prayer should be shortened.

came across no verse of chastisement but tarried and sought refuge. —*Tirmizi, Abu Daud* (*Approved, Correct*).

وَسَالَ وَمَا اَتَى عَلَى اٰيَةِ عَذَابٍ اِلَّا وَقَفَ وَتَعَوَّذَ *

اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ (حَسَنٌ صَحِيْحٌ)

266. **Auf-b-Malek** reported: I got up with the Apostle of Allah; when he bowed, he tarried as long as the (reading of) the chapter Cow, and said in his bowing "Glory be to One possessing power, kingdom, prowess and greatness. —*Nisai.*

عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ قُمْتُ مَعَ رَسُوْلِ اللّٰهِ صلعم فَلَمَّا رَكَعَ مَكَثَ قَدْرَ سُوْرَةِ الْبَقَرَةِ وَيَقُوْلُ فِيْ رُكُوْعِهٖ سُبْحَانَ ذِي الْجَبَرُوْتِ وَالْمَلَكُوْتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ * (اَلنَّسَائِيُّ)

267. **Ibn Jubair** reported: I heard Anas-b-Malek saying: I have not prayed a prayer behind anybody after the Apostle of Allah more resembling with the prayer of the Ms. of Allah than that of this young man meaning Omar-b-Abdul Aziz. He narrated that he said: We guessed that his bowing was of ten glorifications, and that his prostration of ten glorifications. —*Abu Daud, Nisai.*

عَنِ ابْنِ جُبَيْرٍ قَالَ سَمِعْتُ اَنَسَ بْنَ مَالِكٍ يَقُوْلُ مَا صَلَّيْتُ وَرَاءَ اَحَدٍ بَعْدَ رَسُوْلِ اللّٰهِ صلعم اَشْبَهَ صَلٰوةً بِصَلٰوةِ رَسُوْلِ اللّٰهِ صلعم مِنْ هٰذَا الْفَتٰى يَعْنِيْ عُمَرَ بْنَ عَبْدِ الْعَزِيْزِ قَالَ قَالَ فَخَزَرْنَا رُكُوْعَهٗ عَشْرَ تَسْبِيْحَاتٍ وَسُجُوْدَهٗ عَشْرَ تَسْبِيْحَاتٍ *

(اَبُوْدَاوُدَ وَالنَّسَائِيُّ)

268. **Shaqiq** reported that Huzaifah saw a man who did not make his bowing and prostration complete. When he performed his prayer, he called him. Huzaifah told him: You have not prayed! He (narrator) said: I consider him to have said: If you had died, you would have died upon what is other than the natural religion on which Allah created Muhammad. —*Bukhari.*

عَنْ شَقِيْقٍ قَالَ اِنَّ حُذَيْفَةَ رَاٰى رَجُلًا لَا يُتِمُّ رُكُوْعَهٗ وَلَا سُجُوْدَهٗ فَلَمَّا قَضٰى صَلٰوتَهٗ دَعَاهُ فَقَالَ لَهٗ حُذَيْفَةُ مَا صَلَّيْتَ قَالَ وَاَحْسِبُهٗ قَالَ وَلَوْ مُتَّ مُتَّ عَلٰى غَيْرِ الْفِطْرَةِ الَّتِيْ فَطَرَ اللّٰهُ مُحَمَّدًا صلعم *

(اَلْبُخَارِيُّ)

483w. **Abu Qatadah** reported that the Apostle of Allah said:

عَنْ اَبِيْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم

The worst of men in theft is one who steals from his prayer. They asked : O Ms. of Allah ! and how can he steal from his prayer ? He said : He does not make his bowing perfect, nor his prostration. —*Ahmad.*

487w. **Nu'man-b-Murrah** reported that the Apostle of Allah said : What do you consider about a drunkard, a fornicator and a thief ? And that was before the ordained sentences were revealed to them. They replied : Allah and His Prophet know best. He said : These are in indecencies, and there is chastisement for these, and the worst of the thieves is one who steals from his prayer. They asked : And how can he steal from his prayer, O Ms. of Allah ? He said : He does not make his bowing perfect, nor his prostration. —*Malek.*

أَسْوَءُ النَّاسِ سَرِقَةً نِ الَّذِي يَسْرِقُ مِنْ صَلٰوتِهِ قَالُوا يَا رَسُوْلَ اللّٰهِ وَ كَيْفَ يَسْرِقُ مِنْ صَلٰوتِهِ قَالَ لَا يُتِمُّ رُكُوْعَهَا وَلَا سُجُوْدَهَا ۔

(اَحْمَدُ)

عَنِ النُّعْمَانِ بْنِ مُرَّةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ مَا تَرَوْنَ فِى الشَّارِبِ وَ الزَّانِي وَ السَّارِقِ وَ ذٰلِكَ قَبْلَ اَنْ تَنْزِلَ فِيْهِمُ الْحُدُوْدُ قَالُوا اَللّٰهُ وَ رَسُوْلُهٗ اَعْلَمُ قَالَ هُنَّ فَوَاحِشُ وَ فِيْهِنَّ عُقُوْبَةٌ وَ اَسْوَءُ السَّرِقَةِ الَّذِي يَسْرِقُ مِنْ صَلٰوتِهِ قَالُوا وَ كَيْفَ يَسْرِقُ مِنْ صَلٰوتِهِ يَا رَسُوْلَ اللّٰهِ صلعم قَالَ لَا يَتِمُّ رُكُوْعَهَا وَلَا سُجُوْدَهَا * (مَالِكٌ)

SECTION 14

1728. Prostration (السجدة)

Prostration is the highest manifestation of humility and self-surrender. The king and the beggar, the high and the low, must surrender to the Almighty after prostrating on the ground. By this act, all the limbs-forehead, two hands, two knees, two ends of feet and nose— are brought to submission This prostration of limbs is coupled with the glorification of the Maker. What can there be a better form for the expression of self-effacement and self-surrender ? The posture of prostration is assumed twice, the worshipper raising his head with Takbir in his lips and sitting and then prostrating with Takbir and repeating words of divine glory at least thrice. Between the two prostrations, the formula as in 34:282 may be recited. To make prostration is Farz in

prayer. It is said that there is nothing which brings a man nearer to God than prostration—34:271. Various forms of glorification have been prescribed in the traditions giving elasticity to outpouring one's heart, but a standard form for all the people, literate and the illiterate, has been taught in 34:264. The devil was turned out of Paradise because of the rejection of prostration. Hasty prostration like the picking of a crow has been prohibited—34:284. In prostration, glorification or seeking for divine favours are both permissible. In short, a worshipper is free to express the yearning of his soul before his great Maker with any word he likes.

269. **Ibn Abbas.** reported that the Apostle of Allah said: I have been directed to make prostration upon seven limbs, upon forehead, palms, knees, and toes of feet, and not to tack clothes, nor hairs.

—*Agreed.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اُمِرْتُ اَنْ اَسْجُدَ عَلٰى سَبْعَةِ اَعْظُمٍ عَلَى الْجَبْهَةِ وَ الْيَدَيْنِ وَ الرُّكْبَتَيْنِ وَ اَطْرَافِ الْقَدَمَيْنِ وَلَا نَكْفُتَ الثِّيَابَ وَلَا الشَّعَرَ * (مُتَّفَقٌ عَلَيْهِ)

270. **Anas** reported that the Apostle of Allah said: Be moderate in prostration, and none of you shall spread his arms the spreading of a dog.

—*Agreed.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِعْتَدِلُوْا فِي السُّجُوْدِ وَلَا يَبْسُطْ اَحَدُكُمْ ذِرَاعَيْهِ اِنْبِسَاطَ الْكَلْبِ * (مُتَّفَقٌ عَلَيْهِ)

271. **Bara'a-b-A'jeb** reported that the Apostle of Allah said: When you make prostration, place your palms and raise up your elbows.

—*Muslim*

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ وَ ارْفَعْ مِرْفَقَيْكَ * (مُسْلِمٌ)

272. **Maimunah** reported that when the Prophet prostrated, he made open between his two hands, so much so that if a goat intended to pass under his hands, it could have passed.[1729]

—*Abu Daud.*

عَنْ مَيْمُوْنَةَ قَالَتْ كَانَ النَّبِيُّ صلعم اِذَا سَجَدَ جَافٰى بَيْنَ يَدَيْهِ حَتّٰى لَوْ اَنَّ بَهِيْمَةً اَرَادَتْ اَنْ تَمُرَّ تَحْتَ يَدَيْهِ مَرَّتْ * (اَبُوْ دَاوُدَ)

273. **Abdullah-b-Malek** reported that when the Prophet made

عَنْ عَبْدِ اللّٰهِ بْنِ مَالِكٍ قَالَ كَانَ

1729. Muslim also narrated it in words which convey its meaning.

prostration, there was opening between his two hands till the briteness of his armpits was seen. —*Agreed.*

274. **Abu Hurairah** reported that the Prophet used to say in his prostration: O Allah! forgive me of all my sins, little and great, first and last, open and secret. —*Muslim.*

275. **Ayesha** reported: One night I missed the Prophet from bed. I searched for him and then my hand fell over the sole of his feet while he was in prostration with his feet kept erect. He was saying: O Allah! I seek refuge from Thy wrath to Thy pleasure, from Thy chastisement to Thy pardon; and I seek refuge to Thee from Thee; I can't recount praise on Thee; Thou art as Thou praiseth Thyself. —*Muslim.*

276. **Abu Hurairah** reported that the Apostle of Allah said: A servant becomes nearest to his Lord while he is in prostration. So increase supplication. —*Muslim.*

277. **Same** reported that the Apostle of Allah said: When the son of Adam reads "The Adoration—32Q" and then prostrates, the devil goes off crying and saying: Woe to me! The son of Adam has been commanded to prostrate and so he has prostrated and there is Paradise for him. I

النبي صلعم اذا سجد فرج بين يديه حتى يبدوا بياض ابطيه - (متفق عليه)

عن ابي هريرة قال كان النبي يقول في سجوده اللهم اغفر لي ذنبي كله دقه وجله واوله واخره وعلانيته وسره * (مسلم)

عن عائشة قالت فقدت رسول الله صلعم ليلة من الفراش فالتمسته فوقعت يدي على بطن قدميه وهو في المسجد وهما منصوبتان وهو يقول اللهم اني اعوذ برضاك من سخطك وبمعافاتك من عقوبتك واعوذ بك منك لا احصي ثناء عليك انت كما اثنيت على نفسك * (مسلم)

عن ابي هريرة قال قال رسول الله صلعم اقرب ما يكون العبد من ربه وهو ساجد فاكثروا الدعاء * (مسلم)

عنه قال قال رسول الله اذا قرأ ابن ادم السجدة فسجد اعتزل الشيطن يبكي يقول يا ويلتى امر ابن ادم بالسجود فسجد فله الجنة وامرت بالسجود

was directed to prostrate but I declined, and there is the fire for me. —*Muslim.*

278. **Rabia-b-Ka'ab** reported: I used to frequent the Prophet at night and take for him ablution water and his neccessities. He told me: Seek. I said: I seek thy company in Paradise. He said: Or anything besides that? He said: Only that. He said: Help me for thyself with excessive prostrations. 1730 —*Musiim.*

279. **Ma'dan-b-Talhah** reported: I met Saoban, a freed man of the Ms. of Allah. I said: Inform me of an action which, if I carry out, will admit me in Paradise. Then he remained silent. Afterwards I asked him, but he remained silent. Then I asked him for the third time. He said: I asked the Ms. of Allah about that. He said: He taught you with a great deal of prostrations for Allah, and verily you don't prostrate for Allah a prostration but Allah raises you therefor a rank and put off from you therefor a sin. Ma'dan said: Then I met Abu Darda'a and asked him. He told me like what Saoban had narrated to me. —*Muslim.*

280. **Wael-b-Hujr** reported: I saw that when the Prophet

فَأَبَيْتُ نَلِيَ النَّارُ * (مُسْلِمٌ)

عَنْ رَبِيعَةَ بْنِ كَعْبٍ قَالَ كُنْتُ
أَبِيتُ مَعَ رَسُولِ اللهِ صلعم فَأَتِيهِ بِوَضُوئِهِ
وَحَاجَتِهِ فَقَالَ لِي سَلْ فَقُلْتُ أَسْأَلُكَ
مُرَافَقَتَكَ فِي الْجَنَّةِ قَالَ أَوْ غَيْرَ ذٰلِكَ
قُلْتُ هُوَ ذٰلِكَ قَالَ فَأَعِنِّي عَلَى نَفْسِكَ
بِكَثْرَةِ السُّجُودِ * (مُسْلِمٌ)

عَنْ مَعْدَانَ بْنِ طَلْحَةَ قَالَ لَقِيتُ
ثَوْبَانَ مَوْلَى رَسُولِ اللهِ صلعم فَقُلْتُ
أَخْبِرْنِي بِعَمَلٍ أَعْمَلُهُ يُدْخِلُنِي اللهُ بِهِ
الْجَنَّةَ فَسَكَتَ ثُمَّ سَأَلْتُهُ فَسَكَتَ ثُمَّ
سَأَلْتُهُ الثَّالِثَةَ فَقَالَ سَأَلْتُ عَنْ ذٰلِكَ
رَسُولَ اللهِ صلعم فَقَالَ عَلَيْكَ بِكَثْرَةِ
السُّجُودِ لِلّٰهِ فَإِنَّكَ لَا تَسْجُدُ لِلّٰهِ سَجْدَةً إِلَّا
رَفَعَكَ اللهُ بِهَا دَرَجَةً وَحَطَّ عَنْكَ
بِهَا خَطِيئَةً قَالَ مَعْدَانُ ثُمَّ
لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ فَقَالَ لِي
مِثْلَ مَا قَالَ لِي ثَوْبَانُ * (مُسْلِمٌ)

عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ رَأَيْتُ رَسُولَ

1730. This was said to teach the man that Allah does not love the idle but the active and that salvation lies in action. The Quran says: There is nothing for man but what he strives for (53:38Q).

prostrated, he placed his knees before his hands ; and when he got up, he raised up his hands before his knees. —*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

281. **Abu Hurairah** reported that the Messenger of Allah said : When one of you makes prostration, let him not sit just as a camel sits, and let him place his hands before his knees. 1731

—*Abu Daud, Nisai, Darimi.*

282. **Ibn Abbas** reported that the Messenger of Allah used to recite between his two prostrations : O Allah ! pardon me, and have mercy on me, and guide me, and forgive me, and give me provision.

—*Abu Daud, Tirmizi.*

283. **Huzaifah** reported that the Prophet used to say between two prostrations : O Lord ! Pardon me. —*Nisai.*

284. **Abdur Rahman-b-Shibl** reported that the Apostle of Allah prohibited the picking of a crow and spreading of a beast, and a man's taking position in the mosque as a camel does. 1732

—*Abu Daud, Nisai.*

الله صلعم اذا سجد وضع ركبتيه قبل يديه واذا نهض رفع يديه قبل ركبتيه (ابوداود والترمذي والنسائي وابن ماجة)

عن ابي هريرة قال قال رسول الله صلعم اذا سجد احدكم فلا يبرك كما يبرك البعير وليضع يديه قبل ركبتيه * (ابوداود والنسائي والدارمي)

عن ابن عباس قال كان النبي صلعم يقول بين السجدتين اللهم اغفرلي وارحمني واهدني وعافني وارزقني * (ابوداود والترمذي)

عن حذيفة ان النبي صلعم كان يقول بين السجدتين رب اغفرلي. (النسائي)

عن عبد الرحمن بن شبل قال نهى رسول الله صلعم عن نقرة الغراب وافتراش السبع وان يوطن الرجل المكان في المسجد كما يوطن البعير * (ابوداود والنسائي)

1731. Abu Solaiman-al-Khattabi says that the tradition of Wael-b-Hujr (280) is more binding than this hadis. He regards this hadis as abrogated. Imams Abn Hanifah, Shafeyi and Ahmad-b-Hanbal follow the tradition of Wael, but Imam Malek follows this.

1732. Picking of a crow means the making of prostration very hastily. The place of a mosque is open to all Muslims irrespective of caste, creed, and position. There is no right of anybody to reserve a portion of it for private use.

were destroyed for this very reason. The Qurʾan says : Woe to the defaulters who, when they measure from people, take it with full measure, and when they measure out to them or weigh out for them, decrease. Do not these think that they shall be raised up for a great day ? 83 : 1—4Q. The Holy Prophet fixed up the standard measurement. The measurement was of the Medinites who were well-known to it as they were chiefly agriculturists, and the weight that of the Meccans as they were efficient in the weight on account of their commerce. He also said : Nor a people decrease weight and measure but provision is cut off from them—26 : 359w.

63. **Ibn Omar** reported that the Messenger of Allah said : Measurement is the measurement of the inhabitants of Medina and weight is the weight of the inhabitants of Mecca.—*Abu Daud, Nisai.*

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صلعم قَالَ
اَلْمِكْيَالُ مِكْيَالُ اَهْلِ الْمَدِيْنَةِ وَ الْمِيْزَانُ
مِيْزَانُ اَهْلِ مَكَّةَ (اَبُوْ دَاوٗدَ وَ النَّسَائِيُّ)

64. **Ibn Abbas** reported that the Messenger of Allah said to the owners of measurement and weight: You have been certainly entrusted with two affairs about which the former nations before you were destroyed. —*Tirmizi.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم لِاَصْحَابِ الْكَيْلِ وَ الْمِيْزَانِ اِنَّكُمْ قَدْ وُلِيْتُمْ
اَمْرَيْنِ هَلَكَتْ فِيْهِمَا الْاُمَمُ السَّابِقَةُ قَبْلَكُمْ
(اَلتِّرْمِذِيُّ)

65. **Suwaid-b-Qais** reported : I and the slave Makhrafah brought cloth from Hajr and came therewith to Mecca. Then the Messenger of Allah came to us walking. He bargained with us for clothes and we sold to him. A man there was measuring with weight up. The Holy Prophet said to him : Measure and weigh down. —*Ahmad, Abu Daud, Tirmizi (Approved, Correct).*

عَنْ سُوَيْدِ بْنِ قَيْسٍ قَالَ جَلَبْتُ اَنَا
وَ مَخْرَفَةُ الْعَبْدِيُّ بَزًّا مِنْ هَجَرٍ فَاَتَيْنَا بِهٖ مَكَّةَ
فَجَائَنَا رَسُوْلُ اللّٰهِ صلعم يَمْشِيْ فَسَاوَمَنَا
بِسَرَاوِيْلَ فَبِعْنَاهُ وَ ثَمَّ رَجُلٌ يَزِنُ بِالْاَجْرِ
فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صلعم زِنْ وَ اَرْجِحْ
(اَحْمَدُ وَاَبُوْ دَاوٗدَ وَ التِّرْمِذِيُّ *حَسَنٌ صَحِيْحٌ)

prostrated, he placed his knees before his hands ; and when he got up, he raised up his hands before his knees. —*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

281. **Abu Hurairah** reported that the Messenger of Allah said : When one of you makes prostration, let him not sit just as a camel sits, and let him place his hands before his knees. 1731

—*Abu Daud, Nisai, Darimi.*

282. **Ibn Abbas** reported that the Messenger of Allah used to recite between his two prostrations : O Allah ! pardon me, and have mercy on me, and guide me, and forgive me, and give me provision.

—*Abu Daud, Tirmizi.*

283. **Huzaifah** reported that the Prophet used to say between two prostrations : O Lord ! Pardon me. —*Nisai.*

284. **Abdur Rahman-b-Shibl** reported that the Apostle of Allah prohibited the picking of a crow and spreading of a beast, and a man's taking position in the mosque as a camel does. 1732

—*Abu Daud, Nisai.*

الله صلعم اذا سجد وضع ركبتيه قبل يديه واذا نهض رفع يديه قبل ركبتيه (ابوداود والترمذي والنسائي وابن ماجة)

عن ابي هريرة قال قال رسول الله صلعم اذا سجد احدكم فلا يبرك كما يبرك البعير وليضع يديه قبل ركبتيه * (ابوداود والنسائي والدارمي)

عن ابن عباس قال كان النبي صلعم يقول بين السجدتين اللهم اغفرلي وارحمني واهدني وعافني وارزقني * (ابوداود والترمذي)

عن حذيفة ان النبي صلعم كان يقول بين السجدتين رب اغفرلي. (النسائي)

عن عبد الرحمن بن شبل قال نهى رسول الله صلعم عن نقرة الغراب وافتراش السبع وان يوطن الرجل المكان في المسجد كما يوطن البعير * (ابوداود والنسائي)

1731. Abu Solaiman-al-Khattabi says that the tradition of Wael-b-Hujr (280) is more binding than this hadis. He regards this hadis as abrogated. Imams Abu Hanifah, Shafeyi and Ahmad-b-Hanbal follow the tradition of Wael, but Imam Malek follows this.

1732. Picking of a crow means the making of prostration very hastily. The place of a mosque is open to all Muslims irrespective of caste, creed, and position. There is no right of anybody to reserve a portion of it for private use.

were destroyed for this very reason. The Quran says : Woe to the defaulters who, when they measure from people, take it with full measure, and when they measure out to them or weigh out for them, decrease. Do not these think that they shall be raised up for a great day ? 83 : 1—4Q. The Holy Prophet fixed up the standard measurement. The measurement was of the Medinites who were well-known to it as they were chiefly agriculturists, and the weight that of the Meccans as they were efficient in the weight on account of their commerce. He also said : Nor a people decrease weight and measure but provision is cut off from them—26 : 359w.

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63. **Ibn Omar** reported that the Messenger of Allah said : Measurement is the measurement of the inhabitants of Medina and weight is the weight of the inhabitants of Mecca.—*Abu Daud, Nisai.*

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صلعم قَالَ الْمِكْيَالُ مِكْيَالُ اَهْلِ الْمَدِيْنَةِ وَ الْمِيْزَانُ مِيْزَانُ اَهْلِ مَكَّةَ (اَبُوْ دَاوٗدَ وَ النَّسَائِيُّ)

64. **Ibn Abbas** reported that the Messenger of Allah said to the owners of measurement and weight: You have been certainly entrusted with two affairs about which the former nations before you were destroyed. —*Tirmizi.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لِاَصْحَابِ الْكَيْلِ وَ الْمِيْزَانِ اِنَّكُمْ قَدْ وُلِيْتُمْ اَمْرَيْنِ هَلَكَتْ فِيْهِمَا الْاُمَمُ السَّابِقَةُ قَبْلَكُمْ (التِّرْمِذِيُّ)

65. **Suwaid-b-Qais** reported : I and the slave Makhrafah brought cloth from Hajr and came therewith to Mecca. Then the Messenger of Allah came to us walking. He bargained with us for clothes and we sold to him. A man there was measuring with weight up. The Holy Prophet said to him : Measure and weigh down. —*Ahmad, Abu Daud, Tirmizi (Approved, Correct).*

عَنْ سُوَيْدِبْنِ قَيْسٍ قَالَ جَلَبْتُ اَنَا وَ مَخْرَفَةُ الْعَبْدِيُّ بَزًّا مِنْ هَجَرَ فَاَتَيْنَا بِهٖ مَكَّةَ فَجَائَنَا رَسُوْلُ اللّٰهِ صلعم يَمْشِيْ فَسَاوَمَنَا بِسَرَاوِيْلَ فَبِعْنَاهُ وَ ثَمَّ رَجُلٌ يَزِنُ بِالْاَجْرِ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صلعم زِنْ وَ اَرْجِحْ (اَحْمَدُ وَ اَبُوْ دَاوٗدَ وَ التِّرْمِذِيُّ *حَسَنٌ صَحِيْحٌ)

SECTION 6

933. Payment in advance (السلم)

'Silm' literally signifies a contract involving a prompt delivery in return for a future delivery. Technically it means a contract of sale causing an immediate payment of the price and admitting a delay in the delivery of goods. It is an advance payment for future goods. Advance payment is lawful in all articles of weight and measurement. Money in coins is not included in the description of articles of weight. According to Imam Abu Hanifa, a 'silm' sale cannot therefore be made for goods in exchange of cash money. Goods may lawfully be advanced for goods and not for money. A silm sale with respect to articles of longitudinal measurement such as cloth or the like is lawful because it is possible to define them exactly by number of yards in respect of length and breadth. It is not lawful with respect to animals according to Imam Abu Hanifa but lawful according to Imam Shafeyi. It is also not lawful till the article be in continued existence until the time of delivery which must be fixed. The sale, in short, requires that the genus be specified and that the species, quality, quantity, period of delivery, rate and place of delivery be all determined. Silm sale can be lawfully effected for cash money according to majority of the theologians and it is now the prevailing law.

66. **Abu Sayeed al Khodri** reported that the Messenger of Allah said : Whoever advances a thing for something, let him not transfer it to others before he possesses it. —*Abu Daud, Ibn Majah.*

عَنْ اَبِیْ سَعِیْدِنِ الْخُدْرِیِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ اَسْلَفَ فِیْ شَیْءٍ فَلَا یَصْرِفْهُ اِلٰی غَیْرِهٖ قَبْلَ اَنْ یَقْبِضَهٗ

(ابو داؤد و ابن ماجة)

SECTION 7

934. Monopoly (احتكار)

Monopoly means storing up of food-grains for getting higher price in times of need and scarcity. This is quite unlawful and at least abominable (Makruh) where such monopoly is likely to prove detrimental. Grains and food-stuffs are connected with the rights of everyone, whence the withholding of them from sale is an invasion of the general rights of mankind and an occasion of scarcity in their

necessary food. It is however not any sin where such storing is not detrimental to the people as in a large city. If however the period of detention be long, it becomes an abominable monopoly, as it then induces detriment. The period of detention is 40 days according to some and 30 days or less according to others. The principle, however, is the injury likely to be caused to people if detained for longer time than is necessary. A person is, however, allowed to monopolize the product of his own grounds or what he brings from a very distant place. Prices of commodities must not be fixed. Except food-grains and necessaries of life, other commodities may lawfully be stored up.

67. **Me'mar** reported that the Messenger of Allah said: Whoever monopolises, he is a sinner.

—*Muslim*

عَنْ مَعْمَرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنِ احْتَكَرَ فَهُوَ خَاطِئٌ (مُسْلِمٌ)

68. **Omar** reported from the Messenger of Allah who said: Bringer of food-grain (to a city) is given provision, and the monopoliser is cursed.[935]

—*Ibn Majah, Darimi.*

عَنْ عُمَرَ عَنِ النَّبِيِّ صلعم قَالَ الْجَالِبُ مَرْزُوْقٌ وَ الْمُحْتَكِرُ مَلْعُوْنٌ (اِبْنُ مَاجَةَ وَ الدَّارِمِيُّ)

69. **Anas** reported that the current price became dear at the time of the Messenger of Allah. They asked: O Messenger of Allah! fix a rate for us. The Holy Prophet replied: Verily Allah is One who fixes price, curtails, gives amply and provides sustenance; and certainly I hope that I should meet my Lord while there will be none amongst you who will hold me responsible either for blood or for property.[936]

Tirmizi, Abu Daud, Ibn Majah.

عَنْ اَنَسٍ قَالَ غَلَا السِّعْرُ عَلٰى عَهْدِ النَّبِيِّ صلعم فَقَالُوْا يَا رَسُوْلَ اللّٰهِ سَعِّرْ لَنَا فَقَالَ النَّبِيُّ صلعم اِنَّ اللّٰهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ وَ اِنِّي لَاَرْجُوْ اَنْ اَلْقٰى رَبِّي وَ لَيْسَ اَحَدٌ مِنْكُمْ يَطْلُبُنِي بِمَظْلَمَةٍ بِدَمٍ وَ لَا مَالٍ (اَلتِّرْمِذِيُّ وَ اَبُوْ دَاوٗدَ وَ اِبْنُ مَاجَةَ)

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935. Trade is for the benefit of the people by exchange of commodities from one place to another. The man who fulfils this object and removes want of the people is doubly blessed.

936. It apears therefore that there is a pronouncement of great commercial value in not fixing the price of anything. If price be fixed, there will be no enterprise for commerce and trade, and business of the world will be at a stand still causing a great loss in the mercantile world.

70. **Omar-b-al-Khattab** reported: I heard the Messenger of Allah say: Whoever monopolises over the Muslims their food-grains, Allah will inflict them with epidemics and bankruptcy.

—*Ibn Majah.*

عن عمر بن الخطاب قال سمعت رسول الله صلعم يقول من احتكر على المسلمين طعامهم ضرب الله بالجذام و الافلاس

(ابن ماجة)

314w. **Ibn Omar** reported that the Messenger of Allah said: Whoever stores up food-grains for 40 days, intending thereby a dear price, has indeed become free from Allah and Allah is free from him.

—*Razin.*

عن ابن عمر قال قال رسول الله صلعم من احتكر طعاما اربعين يوما يريد به غلاء فقد برئ من الله و برئ الله منه

(رزين)

315w. **Mu'az** reported: I heard the Messenger of Allah say: Bad is he who monopolises. If Allah makes commodities cheap, he becomes aggrieved, and if He makes them dear, he becomes pleased.

—*Razin, Baihaqi.*

عن معاذ قال سمعت رسول الله صلعم يقول بئس العبد المحتكر ان ارخص الله الاسعار حزن و ان اغلاها فرح

(البيهقي و رزين)

316w. **Abu Omamah** reported that the Messenger of Allah said: Whoso stores up food-grain for 40 days, and then gives it in charity, it will not be an expiation for him (for his sins).

— *Razin.*

عن ابي امامة ان رسول الله صلعم قال من احتكر طعاما اربعين يوما ثم تصدق به لم يكن له كفارة

(رزين)

SECTION 8

937. Industry (صنعة)

The Holy Prophet said: Never has any one eaten a better thing than what he has eaten of the labour of his own hands— 4 : 109. Verily the purest of what you eat is of your own earnings—4 : 110. This important pronouncement of the Holy Prophet made in an age quite remote from ours has brought a revolution in the industrial world. What order can be greater than this magnificent utterance that the purest of what we earn is of our own earnings. This led the

emperors and saints to take up works and live upon their wages. This injunction led the Muslims to invent machineries of works and various ways of workmanship and manufacturing articles and commodities of common and extraordinary uses. There was therefore a great impetus given to homogenous and extraneous industry on the ruins of which the modern industrial enterprise is chiefly based. What we eat is corns, sugar, salt, oil, butter, etc.; what we use is cloth, soap, paper, utensil, shoe and thousand other things of daily use. According to the instruction of the Holy Prophet, we should ourselves manufacture these articles and supply our needs therewith. This also gives a great impetus to using the indigenous articles and establishment of mills and factories. Indeed the modern mills and machinaries have taken the place of individual labour of by-gone days. Hence the greater the use of these machineries, the greater the prosperity of individuals as well as of nations.

CHAPTER XIX

938. Cultivation (المزارعة) and Gardening (المساقة)

Mozara'at signifies primarily cultivation. It means a contract between two persons, one being an owner of land and the other cultivator, by which it is agreed that whatever is obtained from the land shall belong to both in such proportions as may be therein determined. It is just like *bhag leases* in our country. **Mosaqat** means watering and signifies a contract like the former on condition that the labourer shall take care of the fruitful trees or plants to be grown. The former applies to lands and the latter to trees and plants. Cultivation and gardening are most important for production of fruits and corns with which people and other animals sustain themselves. Stoppage of cultivation and gardening means famine and starvation for want of food. Hence it must be resorted to. Indeed the whole civilized world is greatly indebted to the tillers of the soil. According to Imam Abu Hanifa, such kind of leases as above described are invalid as wages are uncertain and lie buried in futurity, but according to his disciples and the three Imams, they are valid and the latter view has been accepted by juristsconsults. The people of Medina were mostly agriculturists and those of Macca tradesmen. The Holy Prophet himself entered once into a contract with the people of

Khaiber that they should manage and cultivate the gardens and lar of Khaiber and enjoy in return half of the produce and give t other half to him. Besides, it is a case of partnership with stock a labour. The produce is participated according to agreement, and nothing is produced, the cultivator or landlord has no claim. T following rules shall be observed in agricultural and horticultu leases :—

(1) The ground shall be capable of cultivation and gardeni (2) The contracting parties must be mature and duly qualifi (3) The terms of lease shall be express. (4) The party sh comply as to who is to supply seeds. (5) Shares of the parties to t produce shall be fixed. (6) The land shall be delivered to the poss sion of the cultivator.

1. **Jaber** reported that the Holy Prophet said: Whoso has got land, let him cultivate it or let it out to his brother. If he denies, let him keep his land to himself. —*Agreed.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ كَانَتْ لَهٗ اَرْضٌ فَلْيَزْرَعْهَا اَوْلِيَمْنَحْهَا اَخَاهُ فَاِنْ اَبٰى فَلْيُمْسِكْ اَرْضَهٗ (مُتَّفَقٌ عَلَيْهِ)

2. **Abu Omamah** reported that he saw a plough and something of the implements of husbandry. He said: I heard the Messenger of Allah say: This does not enter the house of a people but Allah brings disgrace therein.[939] —*Bukhari.*

عَنْ اَبِىْ اُمَامَةَ اَنَّهٗ رَاٰى سِكَّةً وَشَيْئًا مِّنْ اٰلَةِ [illegible] فَقَالَ سَمِعْتُ النَّبِىَّ صلعم يَقُوْلُ [illegible] خُلُّ هٰذَا بَيْتَ قَوْمٍ اِلَّا اَدْخَلَهُ اللّٰهُ الذُّلَّ (اَلْبُخَارِىُّ)

3. **Rafe'-b-Khadiz** reported from the Messenger of Allah who said: Whoso cultivates the land of a people without their permission, there is nothing of produce for him, and for him is its expense. —*Abu Daud, Tirmizi (Rare).*

عَنْ رَافِعِ بْنِ خَدِيْجٍ عَنِ النَّبِىِّ صلعم [illegible] مَنْ زَرَعَ فِىْ اَرْضِ قَوْمٍ بِغَيْرِ اِذْنِهِمْ [illegible] لَهٗ مِنَ الزَّرْعِ شَيْءٌ وَلَهٗ نَفَقَتُهٗ (اَلتِّرْمِذِىُّ وَاَبُوْ دَاوٗدَ - غَرِيْبٌ)

4. **Qais-b-Muslim** reported from Abu Jafar: There were no inmates of any refuging house at Medina who did not cultivate (lands)

عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ اَبِىْ جَعْفَرٍ [illegible] مَا بِالْمَدِيْنَةِ اَهْلُ بَيْتِ هِجْرَةٍ اِلَّا يَزْرَعُوْنَ

939. This was said at the time of battle in the following circumstanc The Holy Prophet saw a man engaged in cultivation without joining Zil or holy war. So the Prophet discouraged it in the time of war. W is a principle source of wealth, then trade and next industry and cultivat Therefore great importance was given to Zihad.

على الثلث والربع وزارع علي وسعد بن
مالك وعبد الله بن مسعود وعمر بن
عبد العزيز والقاسم وعروة وال ابي بكر وال عمر
وال علي وابن سيرين وقال عبد الرحمن ابن
الاسود كنت اشارك عبد الرحمن بن يزيد
في الزرع وعامل عمر الناس على ان
جاء عمر بالبذر من عنده فله الشطر وان
جاءوا بالبذر فلهم كذا (البخاري)

on condition of $\frac{1}{3}$rd or $\frac{1}{4}$th (of produce). Ali, Sa'ad-b-Malek, Abdullah-b-Mas'ud, Omar-b-Abdul Aziz, Qasim, Urwah, the family members of Abu Bakr, the family members of Omar, the family members of Ali and Ibn Sirin had cultivation. Abdur Rahman-b-Aswad said: I was a partner with Abdur Rahman Yezid in cultivation. And Omar engaged people in labour on condition that if Omar gave seeds from himself, there was half for him, and if they gave seeds, for them was the like. —*Bukhari.*

عن عبد الله بن عمر ان النبي صلعم
دفع الى يهود خيبر نخل خيبر وارضها على
ان يعتملوها من اموالهم ولرسول الله صلعم
شطر ثمرها رواه مسلم وفي رواية البخاري
ان رسول الله صلعم اعطى خيبر اليهود ان
يعملوها ويزرعوها ولهم شطر ما يخرج منها

5. **Abdullah-b-Omar** reported that the Messenger of Allah leased out the date trees of Khaiber and its lands to the Jews of Khaiber,[940] on condition that they would labour thereon with their wealth, of which there would be half of their fruits for the Prophet. *Muslim* narrated it. In a narration of *Bukhari*: the Prophet gave the Jews of Khaiber to labour on them and cultivate them, and for them there would be half of what would yield therefrom.

عنه قال كنا نخابر ولا نرى بذلك
باسا حتى زعم رافع بن خديج ان النبي

6. **Same** reported: We used to practise Mukhabarah[941] and saw no harm in that till Rafe-b-Khadiz held that the Messenger

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940. Khaiber is a place near Medina where the Jews lived. The Jews were besieged on account of their repeated treacheries, and their lands were taken. These lands were let out again to them on their request.

941. Mukhabarah is a kind of agricultural leases. See note 910-b (3).

of Allah forbade it. We gave it up on account of that.

—*Muslim.*

صلعم نَهٰى عَنْهَا فَتَرَكْنَاهَا مِنْ اَجْلِ ذٰلِكَ (مُسْلِمٌ)

7. **Hanzalah-b-Qais** from Rafe'-b-Khadiz reported that he said: My two uncles informed me that they used to let out land at the time of the Holy Prophet for what the aqueducts produced or something which the owner of the land set apart. The Holy Prophet prohibited us from that. I asked Rafe': Then how is it in exchange of dirhams and dinars? He said: There is no harm in it? And that was what was prohibited as it were. If any man of understanding looks therein with (a sense of) legality and illegality, he will hold it as unlawful on account of what is therein of cheatings.[942] *Agreed.*

عَنْ حَنْظَلَةَ بْنِ قَيْسٍ عَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ اَخْبَرَنِى عُمُومَتِى اَنَّهُمْ كَانُوا يُكْرُوْنَ الْاَرْضَ عَلٰى عَهْدِ النَّبِىِّ صلعم بِمَا يُنْبِتُ عَلَى الْاَرْبِعَاءِ اَوْشَىْءٍ يَسْتَثْنِيْهِ صَاحِبُ الْاَرْضِ فَنَهَانَا النَّبِىُّ صلعم عَنْ ذٰلِكَ فَقُلْتُ لِرَافِعٍ فَكَيْفَ هِىَ بِالدِّرَاهِمِ وَالدَّنَانِيْرِ فَقَالَ لَيْسَ بِهَا بَاْسٌ وَكَانَ الَّذِىْ نُهِىَ عَنْ ذٰلِكَ مَالَوْ نَظَرَ فِيْهِ ذُوالْفَهْمِ بِالْحَلَالِ وَالْحَرَامِ اَمْ يَجُزْهُ لَمَا فِيْهِ مِنَ الْمُخَاطَرَةِ (مُتَّفَقٌ عَلَيْهِ)

8. **Rafe'-b-Khadiz** reported: We were many men of Medina who had cultivation. Someone amongst us used to let out his land and say: This plot is for me, and this is for you. Often it yielded crops and another did not yield. The Holy Prophet prohibited it.[943] —*Agreed.*

عَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ كُنَّا اَكْثَرَ اَهْلِ الْمَدِيْنَةِ حَقْلًا وَكَانَ اَحَدُنَا يُكْرِى اَرْضَهُ فَيَقُوْلُ هٰذِهِ الْقِطْعَةُ لِىْ وَهٰذِهِ لَكَ فَرُبَّمَا اَخْرَجَتْ ذِهِ وَلَمْ تُخْرِجْ ذِهِ فَنَهَاهُ النَّبِىُّ صلعم (مُتَّفَقٌ عَلَيْهِ)

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942. The Holy Prophet prohibited here bhag-leases of some descriptions. The reason of the prohibition was unequal distribution of crops. The landlord reserved for himself the crops of some particular lands and gave other plots to the cultivator.

943. The reason is very clear, because one plot yielded something and another plot nothing, so one got nothing and another everything. For this it was disallowed to demarcate lands between a cultivator and an owner which the cultivator has been given to cultivate.

off before he is forgiven, be chopped off and may the nose of a man whose parents (or one of them) reach old age at his time and who is not still admitted in Paradise, be chopped off. —*Tirmizi.*

رَجُلٍ اَدْرَكَ عِنْدَهُ اَبَوَاهُ الْكِبَرَ اَوْ اَحَدُهُمَا فَلَمْ يُدْخِلَاهُ الْجَنَّةَ ـ (اَلتِّرْمِذِيُّ)

306. **Abu Talhah** reported : One day the Apostle of Allah arrived with good news upon his face. He said : Gabriel came to me and said : Verily your Lord says : O Muhammad ! should it not please you that none of your followers should send a blessing on you except that I should send ten blessings on him, and that none of your followers should send a greeting to you except that I should send ten greetings on him. —*Nisai, Darimi.*

عَنْ اَبِيْ طَلْحَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم جَاءَ ذَاتَ يَوْمٍ وَالْبِشْرُ فِيْ وَجْهِهٖ فَقَالَ اِنَّهٗ جَاءَنِيْ جِبْرَئِيْلُ فَقَالَ اِنَّ رَبَّكَ يَقُوْلُ اَمَا يُرْضِيْكَ يَا مُحَمَّدُ اَنْ لَّا يُصَلِّيَ عَلَيْكَ اَحَدٌ مِّنْ اُمَّتِكَ اِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا وَّلَا يُسَلِّمُ عَلَيْكَ اَحَدٌ مِّنْ اُمَّتِكَ اِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا ـ (اَلنَّسَائِيُّ وَالدَّارِمِيُّ)

307. **Obai-b-Ka'ab** reported : I said : O Ms. of Allah ! verily I send excessive blessings on you, so how much shall be my blessings on you ? He replied : As you wish. I asked : One-fourth ? He replied : As your wish ; but if you increase, it is better for you. I asked : Half ? He said : As you wish, but if you increase, it is better for you. I asked : Two-thirds ? He replied : As you wish, but if you increase, it is better for you. I asked : Shall I send my entire blessings on you ? He replied : In that case, your anxieties will find ample com-

عَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اُكْثِرُ الصَّلٰوةَ عَلَيْكَ فَكَمْ اَجْعَلُ لَكَ مِنْ صَلٰوتِيْ فَقَالَ مَا شِئْتَ قُلْتُ الرُّبُعَ قَالَ مَا شِئْتَ فَاِنْ زِدْتَّ فَهُوَ خَيْرٌ لَّكَ قُلْتُ النِّصْفَ قَالَ مَاشِئْتَ فَاِنْ زِدْتَّ فَهُوَ خَيْرٌ لَّكَ قُلْتُ فَالثُّلُثَيْنِ قَالَ مَاشِئْتَ فَاِنْ زِدْتَّ فَهُوَ خَيْرٌ لَّكَ قُلْتُ اَجْعَلُ لَكَ صَلٰوتِيْ كُلَّهَا قَالَ اِذًا تُكْفٰى هَمَّكَ

pensation and your sins expiation. —*Tirmizi.*

وَ يُكَفِّرُ لَكَ ذَنْبَكَ * (اَلتِّرْمِذِيُّ)

308. **Fudhalah-b-Obaid** reported that when the Apostle of Allah was seated, a man suddenly came and prayed. He said: O Allah! pardon me and have mercy on me. Then the Apostle of Allah said: You are in a hurry, O praying man! When you pray and sit, praise Allah with His due praise and send blessings on me and then supplicate to Him. He narrated that another man prayed after that. He praised Allah and sent blessings on the Prophet. Then the Prophet told him: O praying man! supplicate and you will be given response.[1743] —*Tirmizi, Abu Daud, Nisai.*

عَنْ فُضَالَةَ بْنِ عُبَيْدٍ قَالَ بَيْنَمَا رَسُوْلُ اللّٰهِ صلعم قَاعِدٌ اِذْ دَخَلَ رَجُلٌ فَصَلّٰى فَقَالَ اَللّٰهُمَّ اغْفِرْلِي وَ ارْحَمْنِي فَقَالَ رَسُوْلُ اللّٰهِ صلعم عَجِلْتَ اَيُّهَا الْمُصَلِّي اِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدِ اللّٰهَ بِمَا هُوَ اَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ قَالَ صَلّٰى رَجُلٌ اٰخَرُ بَعْدَ ذٰلِكَ فَحَمِدَ اللّٰهَ وَصَلّٰى عَلَى النَّبِيِّ صلعم فَقَالَ لَهُ النَّبِيُّ صلعم اَيُّهَا الْمُصَلِّي اُدْعُ تُجَبْ - (اَلتِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَ النَّسَائِيُّ)

309. **Abdullah-b-Mus'ud** reported: I was praying while the Prophet was present with Abu Bakr and Omar. When I sat, I began with praise on Allah and then blessings on the Prophet. Then I supplicated for myself. The Messenger of Allah said: Seek and you will be given, seek and you will be given. —*Tirmizi.*

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كُنْتُ اُصَلِّي وَ النَّبِيُّ صلعم حَاضِرٌ وَ اَبُوْ بَكْرٍ وَ عُمَرُ مَعَهُ فَلَمَّا جَلَسْتُ بَدَأْتُ بِالثَّنَاءِ عَلَى اللّٰهِ ثُمَّ الصَّلٰوةِ عَلَى النَّبِيِّ صلعم ثُمَّ دَعَوْتُ لِنَفْسِي فَقَالَ النَّبِيُّ صلعم سَلْ تُعْطَهْ سَلْ تُعْطَهْ * (اَلتِّرْمِذِيُّ)

310. **Abu Hurairah** reported that the Apostle of Allah said: One who is satisfied that full measure be given to him when he sends blessings on us, the people

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ سَرَّهُ اَنْ يُكْتَالَ بِالْمِكْيَالِ

1743. Abu Daud and Nisai reported its substance.

of the House, let him say: O Allah! send blessings on Muhammad, the illiterate Prophet, and on his wives, the mothers of the faithful, and his descendants and the people of his house, as Thou hast sent blessings on Abraham. Verily Thou art the Praised, the Glorious.

—*Abu Daud.*

الا وفي اذا صلى علينا اهل البيت فليقل اللهم صل على محمد النبي الامي وعلى ازواجه امهات المؤمنين وذريته واهل بيته كما صليت على ابراهيم انك حميد مجيد * (ابوداود)

311. **Ali** reported that the Apostle of Allah said: The miser is he to whom I am mentioned but who does not send blessings on me. 1744 —*Tirmizi* (*Approved, Correct, Rare*).

عن علي قال قال رسول الله صلعم البخيل الذي من ذكرت عنده فلم يصل علي - الترمذي حسن (صحيح غريب)

312. **Omar-b-al Khattb** reported: Verily invocation is kept in abeyance between heaven and earth and nothing therefrom ascends, till you send blessings on your Prophet.

—*Tirmizi.*

عن عمر بن الخطاب قال ان الدعاء موقوف بين السماء والارض لا يصعد منه شيء حتى تصلي على نبيك * (الترمذي)

491w. **Abu Hurairah** reported that the Apostle of Allah said: Whoso sends blessing on me near my grave, I hear him; and whoso sends blessing on me in absence, it is taken to me.

—*Baihaqi.*

عن ابي هريرة قال قال رسول الله صلعم صلعم من صلى علي عند قبري سمعته ومن صلى علي غائبا ابلغته - (البيهقي)

492w. **Abdullah-b-Amr** reported: Whoso sends one blessing on the Prophet, Allah and His angels send seventy blessings on him.

—*Ahmad*

عن عبد الله بن عمرو قال من صلى على النبي صلعم واحدة صلى الله عليه وملئكته سبعين صلوة * (احمد)

493w. **Ruwaife** reported that the Apostle of Allah said: Whoso

عن رويفع ان رسول الله صلعم قال

1744. Ahmad narrated it also from Hussain-b-Ali.

sends blessings on Muhammad and says "O Allah ! entertain him on the Resurrection Day with an abode adjacent to Thee, my intercession for him will become obligatory. —*Ahmad.*

مَنْ صَلَّى عَلَى مُحَمَّدٍ وَقَالَ اَللّٰهُمَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيٰمَةِ وَجَبَتْ لَهُ شَفَاعَتِيْ * (اَحْمَدُ)

494w. **Abdur Rahman-b-Auf** reported that the Apostle of Allah came out till be entered in to a garden of dates. He fell in prostration and prolonged the prostration till we feared lest Allah took his life. He narrated : I came to examine and then he raised up his head and asked : What is the matter with you ? I mentioned it to him. Then he said : Verily Gabriel (peace be on him) said to me : Should I not give you good news that the Almighty and Glorious Allah says for you "Whoso sends blessing on you, I send blessing on him ; and whoso greets yon, I greet him. —*Ahmad*

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صلعم حَتّٰى دَخَلَ نَخْلًا فَسَجَدَ فَاَطَالَ السُّجُوْدَ حَتّٰى خَشِيْتُ اَنْ يَكُوْنَ اللّٰهُ تَعَالٰى قَدْ تَوَفّٰاهُ قَالَ فَجِئْتُ اَنْظُرُ فَرَفَعَ رَاْسَهُ فَقَالَ مَالَكَ فَذَكَرْتُ ذٰلِكَ لَهُ فَقَالَ اِنَّ جِبْرَائِيْلَ عَلَيْهِ السَّلَامُ قَالَ لِيْ اَلَا اُبَشِّرُكَ اِنَّ اللّٰهَ عَزَّ وَجَلَّ يَقُوْلُ لَكَ مَنْ صَلّٰى عَلَيْكَ صَلٰوةً صَلَّيْتُ عَلَيْهِ وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ * (اَحْمَدُ)

SECTION 17

1745. Invocation after Tashahhud

Invocation after Tashahhud is sunnat. The worshipper may adopt any mode of petition according to his will and may speak in any language he likes to outpour his heart to his Maker after the greeting. The best invocation, however, is that which contains a prayer for welfare in this world as well as in the next. The following invocation occurs in the Quran : O our Lord ! give us good in this world and good in the hereafter and save us from the fire (Q). There are other forms of invocation recorded in the traditions in this section and elsewhere. When praying in congregation, the Imam should turn his face towards his followers for the invocation (36:38).

313. **Ayesha** reported that the Apostle of Allah used to make invocation in prayer by saying: O Allah! I seek refuge to Thee from the chastisement of grave, and I seek refuge to Thee from the calamities of one-eyed Dajjal and I seek refuge to Thee from the calamities of life and the calamities of death. O Allah! verily I seek refuge to Thee from all sins and from all debts. Some one asked him: What's the sin for which you seek protection from debt? He said: Verily when a man falls in debt, he talks much, speaks falsehoods and makes promise and breaks (it). —*Agreed*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم يَدْعُوْ فِى الصَّلٰوةِ يَقُوْلُ اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ اَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَ اَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَ فِتْنَةِ الْمَمَاتِ اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الْمَاْثَمِ وَ مِنَ الْمَغْرَمِ فَقَالَ لَهٗ قَائِلٌ مَا اَكْثَرَ مَا تَسْتَعِيْذُ مِنَ الْمَغْرَمِ قَالَ اِنَّ الرَّجُلَ اِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَ وَعَدَ فَاَخْلَفَ * (مُتَّفَقٌ عَلَيْهِ)

314. **Abu Hurairah** reported that the Apostle of Allah said: When one of you is free from the last Tashahhud, let him seek refuge to Allah from four things, from the chastisement of Hell and from the chastisenent of the grave, and from the calamities of life and death, and from the evils of one-eyed Dajjal.

—*Muslim.*

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا فَرَغَ اَحَدُكُمْ مِنَ التَّشَهُّدِ الْاٰخِرِ فَلْيَتَعَوَّذْ بِاللّٰهِ مِنْ اَرْبَعٍ مِنْ عَذَابِ جَهَنَّمَ وَ مِنْ عَذَابِ الْقَبْرِ وَ مِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ وَ مِنْ شَرِّ الْمَسِيْحِ الدَّجَّالِ * (مُسْلِمٌ)

315. **Ibn Abbas** reported that the Prophet used to teach this invocation just as he used to teach a chapter of the Quran by saying: Say, O Allah! verily I seek refuge to Thee from the chastisement of the fire and I seek refuge to Thee from the chastisement of the grave, and I seek refuge to Thee

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِىَّ صلعم كَانَ يُعَلِّمُهُمْ هٰذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّوْرَةَ مِنَ الْقُرْاٰنِ يَقُوْلُ قُوْلُوْا اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَ اَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ اَعُوْذُ بِكَ مِنْ فِتْنَةِ

from the calamities of one-eyed Dajjal, and I seek refuge to Thee from the calamities of life and death. —*Muslm*

المَسِيحِ الدَّجَّالِ وَ اَعُوذُ بِكَ مِنْ فِتْنَةِ
المَحْيَا وَ المَمَاتِ * (مُسْلِمٌ)

عَنْ اَبِي بَكْرِنِ الصِّدِّيقِ قَالَ قُلْتُ
يَا رَسُولَ اللهِ عَلِّمْنِي دُعَاءً اَدْعُو بِهِ فِي
صَلَاتِي قَالَ قُلِ اللّٰهُمَّ اِنِّي ظَلَمْتُ نَفْسِي
ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ اِلَّا اَنْتَ
فَاغْفِرْلِي مَغْفِرَةً مِّنْ عِنْدِكَ وَ ارْحَمْنِي
اِنَّكَ اَنْتَ الغَفُورُ الرَّحِيمُ - (مُتَّفَقٌ عَلَيْهِ)

716. Abu Bakr, the Truthful reported : I asked—O Ms. of Allah ! teach me an invocation with which I shall supplicate in my prayer. He said : Say, O Allah verily I have done to myself a great injustice, and none but Thou can forgive the sins. So grant me forgiveness from Thee, and show mercy on me. Verily Thou art the Forgiving, the Merciful. —*Agreed.*

عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ اَبِيهِ قَالَ
كُنْتُ اَرَى رَسُولَ اللهِ صلعم عَنْ يَمِينِهِ
وَ عَنْ يَسَارِهِ حَتّٰى اَرَى بَيَاضَ خَدِّهِ *
(مُسْلِمٌ)

317. A'mer-b-Sa'd reported from his father who narrated : I used to see the Messenger of Allah by his right and by his left sides till I saw the brightness of his cheek.

—*Muslim.*

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ كَانَ رَسُولُ
اللهِ صلعم اِذَا صَلّٰى صَلٰوةً اَقْبَلَ عَلَيْنَا
بِوَجْهِهِ * (اَلْبُخَارِيُّ)

318. Samorah b-Jundab reported that when the Messenger of Allah finished prayer, he used to turn his face towards us. —*Bukhari.*

عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صلعم
يَنْصَرِفُ عَنْ يَمِينِهِ * (مُسْلِمٌ)

319. Anas reported that the Prophet used to turn towards his right side. —*Muslim.*

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ لَا يَجْعَلْ
اَحَدُكُمُ الشَّيْطَانِ شَيْئًا مِّنْ صَلَاتِهِ يَرَى

320. Abdullah-b-Mas'ud reported : None of you shall set up anything of his prayer for the devil. He should consider

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1746. Auti-Christ will appear before the Hour and his mission will be auti-God movement. His title would be Messiah as he will be free from all good things. Messiah means one who is far off from good or one whose one eye is blind. It comes from the Hebrew word 'Masiha' meaing blessed In this sense. it is used in the case of Jesus Christ.

that it is his duty not to turn except to his right side. I saw the Messenger of Allah turning often towards his left side. —*Agreed.*

أَنْ حَقًّا عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ لَقَدْ رَأَيْتُ رَسُولَ اللهِ صلعم كَثِيرًا يَنْصَرِفُ عَنْ يَسَارِهِ * (مُتَّفَقٌ عَلَيْهِ)

321. **Bara'a** reported: When we prayed behind the Apostle of Allah, we liked to be by his right side, so that he may turn his face towards us. He narrated: I heard him say: O Lord! protect me from Thy chastisement of the Day on which Thou wilt resurrect or gather together Thy servant. —*Muslim.*

عَنِ الْبَرَاءِ قَالَ كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللهِ صلعم أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ يُقْبِلُ عَلَيْنَا بِوَجْهِهِ قَالَ فَسَمِعْتُهُ يَقُولُ رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ أَوْ تَجْمَعُ عِبَادَكَ * (مُسْلِم)

322. **Omme Salamah** reported: When the women, at the time of the Apostle of Allah, greeted in obligatory prayers, they used to stand up [1747] while the Apostle of Allah remained sitting; and as for those of the males who prayed as long as Allah liked. When the Apostle of Allah stood up, the males also stood up. —*Bukhari.*

عَنْ أُمِّ سَلَمَةَ قَالَتْ إِنَّ النِّسَاءَ فِي عَهْدِ رَسُولِ اللهِ صلعم كُنَّ إِذَا سَلَّمْنَ مِنَ الْمَكْتُوبَةِ قُمْنَ وَثَبَتَ رَسُولُ اللهِ صلعم وَمَنْ صَلَّى مِنَ الرِّجَالِ مَا شَاءَ اللهُ فَإِذَا قَامَ رَسُولُ اللهِ صلعم قَامَ الرِّجَالُ * (البخاري)

323. **Mu'az b-Jabal** reported The Messenger of Allah took hold of my hand and said: O Mu'az! certainly I love you. I said: And I love you, O Apostle of Allah! He said: Then don't give up to say at the end of each prayer "O Lord!

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ أَخَذَ بِيَدِي رَسُولُ اللهِ صلعم فَقَالَ إِنِّي لَأُحِبُّكَ يَا مُعَاذُ فَقُلْتُ وَأَنَا أُحِبُّكَ يَا رَسُولَ اللهِ قَالَ فَلَا تَدَعْ أَنْ تَقُولَ فِي دُبُرِ كُلِّ

1747. The females used to start for their houses as soon as the obligatory prayers were finished in order to avoid the intermingling of both the sexes in the streets after prayer. This tradition proves that the followers should sit as long as the Imam remains sitting

help me to Thy remembrance, and Thy greatfulness and the best form of Thy worship. [1743]

—*Ahmad, Abu Daud, Nisai.*

صَلٰوةِ رَبِّ اَعِنِّي عَلٰى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ *

(اَحْمَدُ وَ اَبُوْدَاوٗدَ وَ النَّسَائِيُّ)

324. **Abdullah-b-Ma'ud** reported that the Apostle of Allah used to greet to his right side "Peace be on you, and mercy of Allah," till the brightness of of his right cheek was seen; and to his left side—"Peace he on you and mercy of Allah," till the brightness of his left cheek was seen. [1749]

—*Abu Daud, Tirmizi, Nisai.*

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ اِنْ رَسُوْلَ اللّٰهِ صلعم كَانَ يُسَلِّمُ عَنْ يَمِيْنِهٖ اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ حَتّٰى يُرٰى بَيَاضُ خَدِّهِ الْاَيْمَنِ وَ عَنْ يَسَارِهِ اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ حَتّٰى يُرٰى بَيَاضُ خَدِّهِ الْاَيْسَرِ - (اَبُوْدَاوٗد وَ التِّرْمِذِيُّ وَالنَّسَائِيُّ)

325. **Ata'a-al Khorasani** reported from Mugirah who narrated that the Apostle of Allah had said: The Imam shall not pray in the place wherein he prayed till he moves to a side. [1750]

—*Abu Daud.*

عَنْ عَطَاءِ الْخُرَاسَانِيِّ عَنِ الْمُغِيْرَةِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يُصَلِّي الْاِمَامُ فِي الْمَوْضِعِ الَّذِيْ صَلّٰى فِيْهِ حَتّٰى يَتَحَوَّلَ * (اَبُوْدَاوٗد)

326. **Anas** reported that the Prophet gave them a stimulus for prayer and forbabe them to depart from prayer before his departure.

—*Abu Daud.*

عَنْ اَنَسٍ اَنَّ النَّبِيَّ صلعم حَضَّهُمْ عَلَى الصَّلٰوةِ وَ نَهٰهُمْ اَنْ يَنْصَرِفُوْا قَبْلَ اِنْصِرَافِهٖ مِنَ الصَّلٰوةِ - (اَبُوْدَاوٗد)

327. **Shaddad-b-Aus** reported that the Messenger of Allah used to say in his prayer: O Allah! I seek from Thee firmness in action and strong determination in guidance, and I seek from Thee gratefulness for Thy favours and the

عَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَقُوْلُ فِيْ صَلٰوتِهٖ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الثَّبَاتَ فِي الْاَمْرِ وَ الْعَزِيْمَةَ عَلَى الرُّشْدِ وَ اَسْاَلُكَ شُكْرَ نِعْمَتِكَ وَ حُسْنَ عِبَادَتِكَ

1743. Abu Daud did not mention the following: "And I love you".

1749. Tirmizi did not mention "till the brightness of his cheek was seen," Ibn Majah narrated it from Ammar-b-Yasar.

1750. The Imam must shift a little for saying 'sunnat' and optional prayers from

وَاَسْئَلُكَ قَلْبًا سَلِيْمًا وَّ لِسَانًا صَادِقًا
وَاَسْاَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَ اَعُوْذُبِكَ
مِنْ شَرِّ مَا تَعْلَمُ وَ اَسْتَغْفِرُكَ لِمَا تَعْلَمُ -
(اَحْمَدُ)

excellencle for Thy service, and I seek from Thee a sound mind and a truthful tongue; and I seek from Thee the good which Thou knowest, and I seek refuge to Thee from the evil of what Thou knowest, and I beg pardon of Thee for what Thou knowest. 1751 —*Nisai.*

عَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم
يَقُوْلُ فِيْ صَلٰوتِهٖ بَعْدَ التَّشَهُّدِ اَحْسَنُ الْكَلَامِ
كَلَامُ اللّٰهِ وَ اَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ
صلعم * (اَلنَّسَائِيُّ)

328. **Ja'ber** reported that the Apostle of Allah used to say in his prayer after attestation: The best discourse is the discourse of Allah, and the best guidance is the guidance of Muhammad (P. H.). —*Nisai.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم
يُسَلِّمُ فِي الصَّلٰوةِ تَسْلِيْمَةً تِلْقَاءَ وَجْهِهٖ ثُمَّ
يَمِيْلُ اِلَى الشِّقِّ الْاَيْمَنِ شَيْئًا - (اَلتِّرْمِذِيُّ)

329. **Ayesha** reported that the Messenger of Allah used to greet in prayer towards the front of his face and then to incline a little towards his right side. —*Tirmizi.*

عَنْ سَمُرَةَ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صلعم
اَنْ نَرُدَّ عَلَى الْاِمَامِ وَ نَتَحَابَّ وَ اَنْ
يُّسَلِّمَ بَعْضُنَا عَلٰى بَعْضٍ - (اَبُوْدَاوٗدَ)

330. **Samorah** reported: The Messenger of Allah directed us to return (the greeting) to the Imam, and to love one another and that some of us should salute the other. 1752 —*Abu Daud.*

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كَانَ
اَكْثَرُ اِنْصِرَافِ النَّبِيِّ صلعم مِنْ صَلٰوتِهٖ
اِلٰى شِقِّهِ الْاَيْسَرِ اِلٰى حُجْرَتِهٖ -
(شَرْحُ السُّنَّةِ)

496w. **Abdullah-b-Mas'ud** reported that the turning of the Prophet from his prayer was often towards his left side in the direction of his room. —*Sharhi Sunnat.*

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the place where the Farz prayer was said. The followers also should observe this rule.

1751. Ahmad narrated a similar tradition.

1752. To return the greeting upon the Imam means to respond to the greeting uttered by the Imam at the end of the prayer.

SECTION 18

1753. Zikr after prayer

After the Farz prayer is finished, there are some hymns for the remembrance of Allah and His greatness. This may be done at the option of the individual worshipper. The following has, however, been recommended by the traditions and the jurists (vide Durre Mukhtar) :—(1) to read استغفر الله (I seek forgiveness to Allah) several times preferably twelve times ; (2) Ayatul Kursi (2:255Q) once ; (3) the Refuging verses (113Q, 114Q) once ; (4) سبحان الله (glory to Allah), الحمد لله (Allah praise is for Allah) and الله اكبر (Allah is greatest), each 33 times ; (5) and if possible لا حول ولا قوة الا بالله for 100 times. These formulas of divine glory may be recited after sunnat prayers.

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331. **Ibn Abbas** reported : I know that the termination of the prayer of the Messenger of Allah was with *Takbir*. 1753 —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ قَالَ كُنْتُ أَعْرِفُ انْقِضَاءَ صَلٰوةِ رَسُوْلِ اللّٰهِ صلعم بِالتَّكْبِيْرِ - وَفِيْ رِوَايَةٍ (مُتَّفَقٌ عَلَيْهِ)

332. **Ayesha** reported that when the messenger of Allah greeted, he used not to sit except the time required for uttering : O Allah ! Thou art Peace, and from Thee peace ; Thou art Blessed, O Lord of grace and honour. 1754 —*Muslim.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا سَلَّمَ لَمْ يَقْعُدْ اِلَّا مِقْدَارَ مَا يَقُوْلُ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ - (مُسْلِمٌ)

333. **Saoban** reported that when the Messenger of Allah finished his prayer, he begged pardon thrice and said : O Allah ! Thou art peace, and from Thee peace. Thou art Blessed, O Lord of grace and honour. —*Muslim.*

عَنْ ثَوْبَانَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا انْصَرَفَ مِنْ صَلٰوتِهٖ اِسْتَغْفَرَ ثَلٰثًا وَقَالَ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ - (مُسْلِمٌ)

1753. Takbir means the formula of the remembrance of Allah. Some say that it means Takbir. Tahmid and Tasbih.

1754. This was in the case of prayers in which there is sunnat prayer after obligatory prayers.

334. **Mugirah-b-Shu'bah** reported that the Prophet used to say at the end of each obligatory prayer: There is no deity but Allah. He is One. There is no partner for Him. For Him is the kingdom and for Him is all praise, and He is powerful over all things. O Allah! there is no gainsayer of what Thou hast given, and there is no giver of what Thou hast gainsaid, and fortune does not give benefit to one possessing fortune as against Thee.

—*Agreed.*

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ النَّبِيَّ
صلعم كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلٰوةٍ مَكْتُوبَةٍ
لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ
اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا
مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ *
(مُتَّفَقٌ عَلَيْهِ)

335. **Abdullah-b-Zubair** reported that when the Messenger of Allah greeted from his prayer, he used to say with his loudest voice: [1755] There is no deity but Allah. He is One. For Him is the kingdom, and for Him is all praise, and He is Powerful over all things. There is no power, nor strength except through Allah. There is no deity but Allah, nor do we worship but Him. For Him is gift and for Him is grace, and for Him is the best praise. There is no deity but Allah; being sincerely submissive to Him, though the polytheists dislike. [1756]

—*Muslim.*

عَنْ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ قَالَ كَانَ رَسُولُ
اللّٰهِ صلعم إِذَا سَلَّمَ مِنْ صَلٰوتِهِ يَقُولُ
بِصَوْتِهِ الْأَعْلٰى لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ
لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ
شَيْءٍ قَدِيرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ لَا إِلٰهَ
إِلَّا اللّٰهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ
الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا إِلٰهَ إِلَّا اللّٰهُ
مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكٰفِرُونَ *
(مُسْلِمٌ)

1755. This was recited loudly by way of giving lesssons to his followers. It is however agreed that this should be recited in silence.

1755. It is one of the best formula of supplication. If rightly understood and

عَنْ اَبِي هُرَيْرَةَ قَالَ اَنَّ فُقَرَاءَ الْمُهَاجِرِيْنَ اَتَوْا رَسُوْلَ اللّٰهِ صلعم فَقَالُوْا قَدْ ذَهَبَ اَهْلُ الدُّثُوْرِ بِالدَّرَجَاتِ الْعُلٰى وَالنَّعِيْمِ الْمُقِيْمِ فَقَالَ وَمَا ذَاكَ قَالُوْا يُصَلُّوْنَ كَمَا نُصَلِّي وَيَصُوْمُوْنَ كَمَا نَصُوْمُ وَيَتَصَدَّقُوْنَ وَلَا نَتَصَدَّقُ وَيُعْتِقُوْنَ وَلَا نُعْتِقُ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اَفَلَا اُعَلِّمُكُمْ شَيْئًا تُدْرِكُوْنَ بِهٖ مَنْ سَبَقَكُمْ وَتَسْبِقُوْنَ بِهٖ مَنْ بَعْدَكُمْ وَلَا يَكُوْنُ اَحَدٌ اَفْضَلَ مِنْكُمْ اِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ قَالُوْا بَلٰى يَارَسُوْلَ اللّٰهِ صلعم قَالَ تُسَبِّحُوْنَ وَتُكَبِّرُوْنَ وَتَحْمَدُوْنَ دُبُرَ كُلِّ صَلٰوةٍ ثَلٰثًا وَّثَلٰثِيْنَ مَرَّةً قَالَ اَبُوْ صَالِحٍ فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِيْنَ اِلٰى رَسُوْلِ اللّٰهِ صلعم فَقَالُوْا سَمِعَ اِخْوَانُنَا اَهْلُ الْاَمْوَالِ بِمَا فَعَلْنَا فَفَعَلُوْا مِثْلَهٗ فَقَالَ رَسُوْلُ اللّٰهِ صلعم ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَاءُ ۔ (مُتَّفَقٌ عَلَيْهِ)

336. **Abu Hurairah** reported that the poor Refuges came to the Messenger of Allah and said: The wealthy have gone with the highest ranks and permanent gifts. He asked: What is that? They replied: They pray as we pray, they fast as we fast, and they pay charity but we do not, and grant manumission and we do not. The Messenger of Allah said: Shall I not teach you something with which you may overtake those who surpass you and with which you will surpass those who will come after you? And none of you will be better than you except one who will do what you will do. 'Yes, O Ms. of Allah' said they. He said: You will read Tasbih, Takbir and Tahmid [1757] at the end of each prayer, each for 33 times. *Abu Saleh said*: Then the poor Refugees returned to the Prophet and said: Our brethen, the owners of properties, heard of what we had done, and so they did like that. Then the Messenger of Allah said: That is the grace of Allah which He bestows on whom He wishes.

—*Agreed.*

عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ قَالَ رَسُوْلُ

337. **Ka'ab-b-Uzrah** reported that the Messenger of Allah

recited with the tongue, this has got the potentiality of elevating one to the high scale of morality.

1757. Tasbih is Sobhan Allah (Glory be to God),

said: There are some recitations after prayer, of which the reciters or the doers at the end of each obligatory prayer will not be disappointed—*Tasbih* for 33 times, *Tahmid* for 33 times and *Takbir* for 34 times.[1758] —*Muslim.*

338. **Abu Hurairah** reported that the Messenger of Allah said: Whoso glorifies Allah at the termination of each prayer for 33 times, and praises Allah for 33 times and hold Allah greatest for 33 times (and that will be 99 times) and says completing one hundred "There is no deity but Allah. He is one. There is no partner for Him, for Him is the kingdom, and for Him is all praise and He is Poweful over all things," his minor sins are forgiven though they are like the foams of the sea. —*Muslim.*

339. **Abu Omamah** reported: It was questioned: O Ms. of Allah! which supplication is the most acceptable? He said: (One) in the middle of the latter half of the night and at the end of the ordained prayers. —*Tirmizi.*

اللّٰهِ صلعم مُعَقِّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ
أَوْ فَاعِلُهُنَّ دُبُرَ كُلِّ صَلٰوةٍ مَكْتُوبَةٍ ثَلٰثٌ
وَ ثَلٰثُونَ تَسْبِيحَةً وَ ثَلٰثٌ وَ ثَلٰثُونَ تَحْمِيدَةً
وَ أَرْبَعٌ وَ ثَلٰثُونَ تَكْبِيرَةً - (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ
مَنْ سَبَّحَ اللّٰهَ فِي دُبُرِ كُلِّ صَلٰوةٍ ثَلٰثًا
وَ ثَلٰثِينَ وَ حَمِدَ اللّٰهَ ثَلٰثًا وَ ثَلٰثِينَ وَ كَبَّرَ
اللّٰهَ ثَلٰثًا وَ ثَلٰثِينَ فَتِلْكَ تِسْعَةٌ وَ تِسْعُونَ
وَقَالَ تَمَامُ الْمِائَةِ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ
لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلٰى كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَ إِنْ
كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ - (مُسْلِمٌ)

عَنْ أَبِي أُمَامَةَ قَالَ قِيلَ يَا رَسُولَ
اللّٰهِ أَيُّ الدُّعَاءِ أَسْمَعُ قَالَ جَوْفَ
اللَّيْلِ الْآخِرِ وَ دُبُرَ الصَّلَوَاتِ الْمَكْتُوبَاتِ -
(اَلتِّرْمِذِيُّ)

1758. Tahmid is Alhamdo lillah (all praise is for Allah) and Takbir is Allaho-Akbar (Allah is Greatest). The sentence from—'Abu Saleh said etc. up to end' occurs only in Sahih Muslim. There is another narration of Bukhari: You will read Tasbih ten times at the back of each prayer and Tahmid ten times and takbir ten times. This should be counted in finger prints rather than by beds. The Prophet did not use beds

340. **Oqbah-b-A'mer** reported: The Messenger of Allah ordered me to read the 'Refuging chapters [1759] at the end of each prayer. —*Ahmad, Abu Daud, Nisai, Baihaqi.*

341. **Anas** reported that the Messenger of Allah said: That I should sit with a people who remember Allah from the Fajr prayer till the sun rises is more pleasing to me than that I should emancipate four of the children of Ismail. That I should sit with a people who remember Allah from the Asr payer till the sun sets in, is more pleasing to me than that I should emancipate four (slaves)

—*Abu Daud.*

342. **Same** reported that the Messenger of Allah said: Whoso says the Fajr prayer in congregation and then sits remembering Allah till the sun rises and then prays two rak'ats, there is for him the equivalent reward of one pilgrimage and one visit to the Ka'ba. He said that the Messenger of Allah had said: Perfect, perfect, perfect. —*Tirmizi.*

343. **Azraq-b-Qais** reported: Our Imam surnamed Abu Remsah prayed with us. He said: I said this prayer or similar to this prayer with the Prophet. Abu Bakr and Omar were

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ اَمَرَنِي رَسُوْلُ اللّٰهِ صلعم اَنْ اَقْرَأَ بِالْمُعَوِّذَاتِ فِي دُبُرِ كُلِّ صَلٰوةٍ *

(اَحْمَدُ وَ اَبُوْدَاوٗدَ وَ النَّسَائِيُّ وَالْبَيْهَقِيُّ)

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَاَنْ اَقْعُدَ مَعَ قَوْمٍ يَذْكُرُوْنَ اللّٰهَ مِنْ صَلٰوةِ الْغَدَاةِ حَتّٰى تَطْلُعَ الشَّمْسُ اَحَبُّ اِلَيَّ مِنْ اَنْ اُعْتِقَ اَرْبَعَةً مِنْ وَلَدِ اِسْمٰعِيْلَ وَلَاَنْ اَقْعُدَ مَعَ قَوْمٍ يَذْكُرُوْنَ اللّٰهَ مِنْ صَلٰوةِ الْعَصْرِ اِلٰى اَنْ تَغْرُبَ الشَّمْسُ اَحَبُّ اِلَيَّ مِنْ اَنْ اُعْتِقَ اَرْبَعَةً - (اَبُوْدَاوٗد)

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ صَلَّى الْفَجْرَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللّٰهَ حَتّٰى تَطْلُعَ الشَّمْسُ ثُمَّ صَلّٰى رَكْعَتَيْنِ كَانَتْ لَهٗ كَاَجْرِ حَجَّةٍ وَ عُمْرَةٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم تَامَّةٌ تَامَّةٌ تَامَّةٌ * (اَلتِّرْمِذِيُّ)

عَنِ الْاَزْرَقِ بْنِ قَيْسٍ قَالَ صَلّٰى بِنَا اِمَامٌ لَنَا يُكْنٰى اَبَا رِمْثَةَ قَالَ صَلَّيْتُ اَنَا هٰذِهِ الصَّلٰوةَ اَوْ مِثْلَ هٰذِهِ الصَّلٰوةِ مَعَ النَّبِيِّ

1759. These are the last two chapters of the Quran (113, 114).

standing in the front line by his right side, and there was a man who overtook the first Takbir from the prayer. Then the Messenger of Allah prayed and afterwards greeted to his right side and to his left, till we saw the brightness of his two cheeks. Then he turned aside like the turning of Abu Remsah meaning himself. Then the man who overtook the first takbir of the prayer with him got up to pray the two rak'ats. Then Omar sprang to his feet and caught hold of his two shoulders and shook him. Then he said: Sit because the People of the Book would have never perished but for want of differetiation in their prayers. [1760] Then the Messenger of Allah raised up his look and said: O son of al-Khattab, may Allah grant thee wisdom.

—*Abu Daud.*

344. **Zaid-b-Sa'het** reported; We have been directed to read *Tahmid* for 33 times and *Tashbih* for 34 times. A man of the An'sars saw (an angel) in dream. It was said to him: The Ms. of Allah directed you to read *Tasbih* at the end of each prayer so many times and so many times. Then make it each 25 times, and make

صلم و كان ابو بكر و عمر يقومان فى
الصف المقدم عن يمينه وكان رجل قد
شهد التكبيرة الاولى من الصلوة فصلى
نبي الله صلعم ثم سلم عن يمينه و عن
يساره حتى راينا بياض خديه ثم انفتل
كانفتال ابى رمثة يعنى نفسه فقام الرجل
الذي ادرك معه التكبيرة الاولى من
الصلوة يشفع فوثب عمر فاخذ بمنكبيه
فهزه ثم قال اجلس فانه لن يهلك
اهل الكتب الا انه لم يكن بين
صلوتهم فصل فرفع النبي صلعم بصره فقال
اصاب الله بك يا ابن الخطاب *

(ابوداود)

عن زيد بن ثابت قال امرنا ان
نسبح في دبر كل صلوة ثلثا و ثلثين
و نحمد ثلثا و ثلثين و نكبر اربعا و
ثلثين فاتي رجل فى المنام من الانصار
فقيل له امركم رسول الله صلعم ان تسبحوا
في دبر كل صلوة كذا و كذا قال
الانصاري في منامه نعم قال فاجعلوها

1760. Differentiation must be made in obligatory, Sunnat and optional prayers either by moving to a side, back or front, or by holding talks, or going out of the mosque and then coming in.

therein *Tahlil.* [1761] When it was dawn, he went early in the morning to the Prophet and informed him. Whereupon the Messenger of Allah said: Do (accordingly). —*Ahmad, Nisai, Darmi.*

خَمْسًا وَ عِشْرِيْنَ خَمْسًا وَ عِشْرِيْنَ وَ اجْعَلُوْا فِيْهَا التَّهْلِيْلَ فَلَمَّا اَصْبَحَ غَدَا عَلَى النَّبِيِّ صلعم فَاَخْبَرَهٗ فَقَالَ رَسُوْلُ اللّٰهِ صلعم فَافْعَلُوْا - (اَحْمَدُ وَ النَّسَائِيُّ وَ الدَّارِمِيُّ)

345. Omar-b-al Khattab reported that the Prophet despatched an army towards Najd. They acquired enormous booties and returned with haste. A man from amongst us who did not march out, said: We did not see an army more hasty in retracing and more lucky in booty than this army. Whereupon the Messenger of Allah said: Shall I not guide you to a people who are more lucky in booty and better in return than a people who are present in the early morning prayer and then sit remembering Allah till the sun rises. Those are more hasty in return and better lucky in booty [1762] —*Tirmizi (Rare)*

عَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّ النَّبِيَّ صلعم بَعَثَ بَعْثًا قِبَلَ نَجْدٍ فَغَنِمُوْا غَنَائِمَ كَثِيْرَةً وَ اَسْرَعُوا الرَّجْعَةَ فَقَالَ رَجُلٌ مِنَّا لَمْ يَخْرُجْ مَا رَاَيْنَا بَعْثًا اَسْرَعَ رَجْعَةً وَلَا اَفْضَلَ غَنِيْمَةً مِّنْ هٰذَا الْبَعْثِ فَقَالَ النَّبِيُّ صلعم اَلَا اَدُلُّكُمْ عَلٰى قَوْمٍ اَفْضَلَ غَنِيْمَةً وَّ اَفْضَلَ رَجْعَةً قَوْمًا شَهِدُوْا صَلٰوةَ الصُّبْحِ ثُمَّ جَلَسُوْا يَذْكُرُوْنَ اللّٰهَ حَتّٰى طَلَعَتِ الشَّمْسُ فَاُولٰئِكَ اَسْرَعُ رَجْعَةً وَّ اَفْضَلُ غَنِيْمَةً * (اَلتِّرْمِذِيُّ (غَرِيْبٌ)

497w. **Ali** reported: I saw the Messenger of Allah upon the planks of this pulpit saying: Whoso reads the Chapter 'Throne' [1763] at the end of each prayer, nothing but death can prevent him to enter Paradise (at that time); and whosoever reads it at the time when he goes to

عَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم عَلٰى اَعْوَادِ هٰذَا الْمِنْبَرِ يَقُوْلُ مَنْ قَرَاَ اٰيَةَ الْكُرْسِيِّ فِيْ دُبُرِ كُلِّ صَلٰوةٍ لَمْ يَمْنَعْهُ مِنْ دُخُوْلِ الْجَنَّةِ اِلَّا الْمَوْتُ وَمَنْ

1761 Tahlil is to recite "There is no power, and no stength except through Allah".

1762. This tradition has been said to be 'Garib' (rare) as the narrator Hammad, son of Abu Hamid, was weak in authority in narrating traditions.

held, Allah gives him security over his house and the house of his neighbour and the people of the houses around him. 1763

—*Baihaqi*

قَرَاَهَا حِيْنَ يَاْخُذُ مَضْجَعَهُ اَمَنَهُ اللّٰهُ عَلٰى دَارِهٖ وَ دَارِ جَارِهٖ وَ اَهْلِ دُوَيْرَاتٍ حَوْلَهُ * (اَلْبَيْهَقِيُّ)

498w. **Abdur Rahman-b-Ganam** reported from the Prophet who said : Whoso utters ten times by folding his legs before he departs from the sun-set and early morning prayers "There is no deity but Allah. He is one. There is no partner for Him. For Him is the Kingdom and for Him is all praise ; and in His hand, there is good. He gives life and makes dead, and He is Powerful over everything," ten virtues are recorded for him for every utterance, and ten sins are effaced from him, and ten ranks are raised up for him, and he will have a guard against every abominable thing and a guard against the accursed devil. It is not lawful for any sin to overtake him except polytheism. And he is the best person in action except a man who is more superior to him for uttering a better thing than what he has said. 1764 —*Ahmad.*

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ عَنِ النَّبِيِّ صلعم قَالَ مَنْ قَالَ قَبْلَ اَنْ يَنْصَرِفَ وَ يَثْنِيَ رِجْلَيْهِ مِنْ صَلٰوةِ الْمَغْرِبِ وَ الصُّبْحِ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ يُحْيِيْ وَ يُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ عَشْرَ مَرَّاتٍ كُتِبَ لَهٗ بِكُلِّ وَاحِدَةٍ عَشْرُ حَسَنَاتٍ وَ مُحِيَتْ عَنْهُ عَشْرُ سَيِّئَاتٍ وَ رُفِعَ لَهٗ عَشْرُ دَرَجَاتٍ وَ كَانَتْ لَهٗ حِرْزًا مِنْ كُلِّ مَكْرُوْهٍ وَ حِرْزًا مِنَ الشَّيْطَانِ الرَّجِيْمِ وَ لَمْ يَحِلَّ لِذَنْبٍ اَنْ يُدْرِكَهٗ اِلَّا الشِّرْكَ وَكَانَ مِنْ اَفْضَلِ النَّاسِ عَمَلًا اِلَّا رَجُلًا يَفْضُلُهٗ يَقُوْلُ اَفْضَلَ مِمَّا قَالَ * (اَحْمَدُ)

SECTION 19

1765. Self-nestraint in prayer

In prayer there is deep concentration of mind towards the remembrance of the Almighty and His glorifications. Hence everything that diverts the attention of the worshipper and breaks its

1763. These are the verses 2:255 to 257 of the Holy Quran. Baihaqi says that the isnad of its narration is weak.

1764. Tirmizi also narrated it from Abu Zarr up to—"except ploytheism. He did

solemnity is either abominable or unlawful, as in that case, the very object of prayer is frustrated. It has therefore been recommended that absolute restraint of mind and the organs of hearing and sight should be practised. All the organs and force of a man should be combined to create a divine atmosphere in mind in order to receive the celestial gifts. The worshipper is not allowed to turn his look towards any of his sides, either right, left, above or back except towards the place of prostration. He is not permitted to hold talks with anybody or respond to the greeting. He is not to give out wind. He should shut up his mouth in case of yawning. He should not break his fingers, play with the beard, throw stones or do other acts which divert the attention of the worshipper.

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346. **Muwayiah-b-Hakam** reported: While we were praying with the Prophet, a man among the people sneezed. I said: May Allah have compassion on you? Then the people struck me with their eyes and I said: Alas! may your mother be heavy! What is the matter with you that you are staring at me? Then they began to strike their thighs with their hands. When I saw that they would make me silent, I remained silent.[1766] When the Prophet prayed, I did never see (I swear by my father and mother) any teacher before him and after him better in teaching than him. By Allah, he did neither threaten me, nor assault me, nor rebuke me. He said:

عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ قَالَ بَيْنَا أُصَلِّي مَعَ رَسُولِ اللهِ صلعم إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ يَرْحَمُكَ اللهُ فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ فَقُلْتُ وَاثُكْلَ أُمِّيَاهْ مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي لٰكِنِّي سَكَتُّ فَلَمَّا صَلَّى رَسُولُ اللهِ صلعم فَبِأَبِي هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَبَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ فَوَاللهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ إِنَّ

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not mention the sunset prayer, nor "In His hand, there is good". He says also that this hadis is Hasan (fair), Sahih (correct) and Garib (rare).

1766. The author of Mishkat says that the word لٰكِنِّي سَكَتُّ was found in 'Sahih

هٰذِهِ الصَّلٰوةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِّنْ كَلَامِ
النَّاسِ اِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ
وَقِرَاءَةُ الْقُرْاٰنِ اَوْ كَمَا قَالَ رَسُولُ اللّٰهِ صلعم
قُلْتُ يَا رَسُولَ اللّٰهِ اِنِّي حَدِيثُ عَهْدٍ
بِجَاهِلِيَّةٍ وَقَدْ جَاءَنَا اللّٰهُ بِالْاِسْلَامِ وَاِنَّ
مِنَّا رِجَالًا يَّاْتُونَ الْكُهَّانَ قَالَ فَلَا تَاْتِهِمْ
قُلْتُ وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ قَالَ ذٰلِكَ
شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلَا يَصُدَّنَّهُمْ
قُلْتُ وَمِنَّا رِجَالٌ يَخُطُّونَ قَالَ كَانَ نَبِيٌّ
مِّنَ الْاَنْبِيَاءِ يَخُطُّ فَمَنْ وَافَقَ خَطَّهُ
فَذَاكَ * (مُسْلِمٌ)

Verily this is a prayer in which no talk of men is allowed. Verily it consists of Tasbih, Takbir and the Quran-reading, or as the Prophet said: I asked: O Ms. of Allah, verily I was a young man in the Days of Ignorance, and (now) Allah has brought Islam to us; and verily there are men among us who go to the sooth-sayers. [1767] He said: Don't go to them. I asked: And there are men among us who believe in omens. He said: That is a thing which they will find in their chests. So they must not prevent them. I asked: There are men among us who foretell by marks. He said: There was a Prophet [1768] among the prophets who used to foretell by marks. So the marks which agreed to his marks were (accepted). —*Muslim*.

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ قَالَ كُنَّا
نُسَلِّمُ عَلَى النَّبِيِّ صلعم وَهُوَ فِي الصَّلٰوةِ
فَيَرُدُّ عَلَيْنَا فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ

347. **Abdullah-b-Mas'ud** reported: We used to greet the Prophet while he was in prayer, and he used to respond to us. When we returned from the Negus, we greeted him, but he

Muslim. It is unlawful to say "May Allah have compassion on you' as a reply to 'All praise is due to Allah' when it is recited after sneezing

1767. Sooth-sayers used to foretell events and they were attached to the devils and Jinn. The astrologers who foretell events by marks of palms or by other means are also of the same kind. To approach them is infidelity, and they are unbelievers in the great power of Allah.

1768. This Prophet was Wais or Daniel. He used to tell prophecies from Allah by revelation and he used to observe marks incidentally. This however should not be followed by ordinary men as they will not reeceive revelation. This means that the marks would never coincide with the marks of this particular Prophet as they are now no longer is existence. Therefore foretelling by marks is unlawful.

سلمنا عليه فلم يرد علينا فقلنا يا رسول الله كنا نسلم عليك فى الصلوة فترد علينا فقال ان فى الصلوة اشغلا * (متفق عليه)

عن معيقيب عن النبي صلعم فى الرجل يسوى التراب حيث يسجد قال ان كنت فاعلا فواحدة - (متفق عليه)

عن ابي هريرة قال نهى رسول الله صلعم عن الخصر فى الصلوة - (متفق عليه)

عن عائشة قالت سألت رسول الله صلعم عن الالتفات فى الصلوة فقال هو اختلاس يختلسه الشيطان من صلوة العبد * (متفق عليه)

عن ابي هريرة قال قال رسول الله صلعم لينتهين اقوام عن رفعهم ابصارهم عند الدعاء فى الصلوة الى السماء او لتخطفن ابصارهم * (مسلم)

عن ابي قتادة قال رأيت النبي

did not return to us. We asked: O Ms. of Allah! we used to greet you in prayer and you to return to us! He said: Verily there is concentration in prayer.

—*Agreed.*

348. **Mu'aiqib** reported from the Prophet about a man who made the earth even where he prostrated. He said: If you are a doer (of this), then only once.

—*Agreed.*

349. **Abu Hurairah** reported that the Apostle of Allah prohibited from (placing hand on) waist in prayer.

—*Agreed.*

350. **Ayesha** reported: I asked the Apostle of Allah bout (random) looks in prayer. He replied: That is a fraud which the devil practices in prayer of a servant.

—*Agreed.*

351. **Abu Hurairah** reported that the Apostle of Allah said: People must abstain from raising up their looks towards heaven at the time of invocation in prayer, or else their sights will certainly be overtaken 1769

352. **Abu Qatadah** reported: I saw the Prophet acting as

1769. It is Makruh to turn one's look towards heaven in prayer, specially at the time of supplication; as in that case, some place is fixed for Allah in heaven from which He is absolutely free. The Quran says: Wherever you turn, there is the face of Allah (2:115Q). It has been reported that the Prophet once raised up his look in prayer when the following was revealed "And those who are humble in their prayer (23:2Q)".

صلعم يؤم الناس وامامة بنت ابى العاص على عاتقه فاذا ركع وضعها واذا رفع من السجود اعادها * (متفق عليه)

Imam of the people, while Oma' mah, daughter of Abul A's [1770] was upon his shoulder. When he bent, he placed her down and when he rose from prostration, he took her up.

—*Agreed.*

عن ابي سعيد بن الخدري قال قال رسول الله صلعم اذا تثاءب احدكم في الصلوة فليكظم ما استطاع فان الشيطان يدخل رواه مسلم وفي رواية للبخاري عن ابي هريرة قال اذا تثاءب احدكم في الصلوة فليكظم ما استطاع ولا يقل ها فانما ذلكم من الشيطان يضحك منه *

353. **Abu Sayeed al Khodri** reported that the Apostle of Allah said: When one of you yawns in prayer, let him shut up his mouth as far as possible, because the devil enters. *Muslim narrated it. And in a narration of Bukhari from Abu Hurairah,* he said: When one of you yawns in prayer, let him shut up his mouth as far as possible, and let him not recite for it, because that is from the devil who laughs at him. [1771]

عن ابي هريرة قال قال رسول الله صلعم ان عفريتا من الجن تفلت البارحة ليقطع علي صلاتي فامكنني الله منه فاخذته فاردت ان اربطه على سارية من سواري المسجد حتى تنظروا اليه كلكم فذكرت دعوة اخي سليمان رب هب لي ملكا لا ينبغي لاحد من بعدي

354. **Abu Hurairah** reported that the Apostle of Allah said: A party of Jinn came last night to destroy my prayer but Allah gave me strength over it. Then I caught it and intended to bind it with a pillar out of the pillars of the mosque, till all of you looked towards it. Then I remembered the supplication of my colleague Solomon—O Lord! give me kingdom which will not be granted to anybody after me. Then I turned

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1770. Abul A's was the son-in-law of the Prophet as he married his daughter Jainab, and Oma'mah was the issue of the marriage. The little girl used to climb upon the back of the Prophet at the time of prayer.

1771. See note 496 for full discussion. Yawning is an act of the devil and occurs generally when the body is idle and the devil's workshop.

him out dishonoured.

—*Agreed*

فَرَدَدْتُهُ خَاسِئًا * (مُتَّفَقٌ عَلَيْهِ).

355. **Sahl-b-Sa'ad** reported that the Apostle of Allah said : Whoso is interfered by anything in his prayer, let him glorify Allah. Verily clapping is for women. And in a narration, he said : Glorification is for men and clapping for women. 1772

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُسَبِّحْ فَإِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ وَفِي رِوَايَةٍ قَالَ التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ * (مُتَّفَقٌ عَلَيْهِ)

—*Agreed.*

356. **Abdullah-b-Mas'ud** reported : We used to greet the Prophet in prayer before we migrated to Abyssinia and he used to reply to us. When we returned from Abyssinia, I came to him and found him praying. I greeted him, but he did not reply to me, till when he finished his prayer, he said : Verily Allah renews His orders as He wishes, and verily out of what He renewed, there is this that you should not talk in prayer. He returned greeting to me and said : Verily prayer is for reading the Quran and remembering Allah. So when you are therein, let that be your occupation. 1773

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ قَالَ كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ صلعم وَهُوَ فِي الصَّلٰوةِ قَبْلَ أَنْ نَأْتِيَ أَرْضَ الْحَبَشَةِ فَيَرُدُّ عَلَيْنَا فَلَمَّا رَجَعْنَا مِنْ أَرْضِ الْحَبَشَةِ أَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ حَتّٰى إِذَا قَضٰى صَلٰوتَهُ قَالَ إِنَّ اللّٰهَ يُحْدِثُ مِنْ أَمْرِهِ مَا يَشَاءُ وَإِنَّ مِمَّا أَحْدَثَ أَنْ لَا تَتَكَلَّمُوا فِي الصَّلٰوةِ فَرَدَّ عَلَيَّ السَّلَامَ وَقَالَ إِنَّمَا الصَّلٰوةُ لِقِرَاءَةِ الْقُرْآنِ وَذِكْرِ اللّٰهِ فَإِذَا كُنْتَ فِيهَا فَلْيَكُنْ ذٰلِكَ شَأْنُكَ * (أَبُوْدَاوُد)

—*Abu Daud.*

357. **Ibn Omar** reported : I asked Bilal : How did the Prophet respond to them when they greeted him while he was in

عَنِ ابْنِ عُمَرَ قَالَ قُلْتُ لِبِلَالٍ كَيْفَ كَانَ النَّبِيُّ صلعم يَرُدُّ عَلَيْهِمْ حِينَ كَانُوا

1772. If any man or a woman comes to a house wherein a man or a woman is praying and calls him or her, then if she is a female, she shall clapher hand, and if he is a male, he shall recite Sobhan Allah aloud.

1773. From this tradition, it has been deduced that it is commendable (Mustahab) to reply to greeting when the prayer or the Quran-reading is finished.

prayer? He said: He used to hint with his hand. 1774

—*Tirmizi.*

358. **Ref'ah-b Ra'fe'** reported: I prayed behind the Apostle of Allah and gave out an yawning and said: All praise is due to Allah, profuse pure praise, blessed therein and blessed thereon just as our Lord wishes and is pleased with. When the Apostle of Allah prayed, he turned round and asked: Who has uttered (that) in prayer? None replied. Then he asked for the second time, but none replied. Then he asked for the third time. Whereupon Refa'a replied: I, O Ms. of Allah. Then the Apostle of Allah said: By One in whose hand there is my life, thirty angels and odd were certainly vying with one another as to who among them will carry it above. —*Tirmizi, Abu Daud, Nisai.*

359. **Abu Hurairah** reported that the Apostle of Allah said: Yawning in prayer comes from the devil. So when one of you yawns, let him swallow (it) as far as possible. 1775 —*Tirmizi.*

360. **Ka'ab-b-Uzrah** reported that the Apostle of Allah said: When one of you makes ablution and then makes his ablution

يسلمون عليه وهو في الصلوة قال كان يشير بيده * (الترمذي)

عن رفاعة بن رافع قال صليت خلف رسول الله صلعم فعطست فقلت الحمد لله حمدا كثيرا طيبا مباركا فيه مباركا عليه كما يحب ربنا ويرضى فلما صلى رسول الله صلعم انصرف فقال من المتكلم في الصلوة فلم يتكلم احد ثم قالها الثانية فلم يتكلم احد ثم قالها الثالثة فقال رفاعة انا يا رسول الله فقال النبي صلعم والذي نفسي بيده لقد ابتدرها بضعة وثلثون ملكا يصعد بها * (الترمذي وابوداود والنسائي)

عن ابي هريرة قال قال رسول الله صلعم التثاؤب في الصلوة من الشيطن فاذا تثاءب احدكم فليكظم ما استطاع (الترمذي)

عن كعب بن عجرة قال قال رسول الله صلعم اذا توضاء احدكم فاحسن

1774. Nisai also narrated it in slightly different wording. To respond to prayer by raising hands or moving head makes the prayer void.

1775. Tirmizi and Nisai narrated in addition: Let him place his hand upon his mouth.

وضوءه ثم خرج عامدا الى المسجد فلا يشبكن بين اصابعه فانه في الصلوة

(احمد والترمذي و ابوداود والنسائي)

عن ابي ذر قال قال رسول الله صلعم لايزال الله عز و جل مقبلا على العبد وهو في صلاته ما لم يلتفت فاذا التفت انصرف عنه

(احمد و ابوداود و النسائي والدارمي)

عنه قال لي رسول الله صلعم يا بني اياك والتفات في الصلوة فان الالتفات في الصلوة هلكة فان كان لابد ففي التطوع لا في الفريضة * (الترمذي)

عن ابن عباس قال ان رسول الله صلعم كان يلحظ في الصلوة يمينا و شمالا ولا يلوي عنقه خلف ظهره *

(الترمذي و النسائي)

عن عدي بن ثابت عن ابيه عن جده رفعه قال العطاس و النعاس و الستاءب في الصلوة و الحيض و القيء و الرعاف من الشيطن * (الترمذي)

عن مطرف بن عبد الله عن ابيه

complete and then comes out intending for the mosque, let him not put his fingers upon fingers because he is in prayer. 1776

—*Ahmad, Tirmizi, Abu Daud, Nisai.*

361. **Abu Zarr** reported that the Apostle of Allah said: The Almighty and Glorious Allah does not cease to come near a servant while he is in prayer so long as he does not look around. When he looks around, He goes away from him. *Ahmad, Abu Daud, Nisai, Darimi.*

362. **Anas** reported: The Apostle of Allah said to me: O darling! Guard yourself from looking around in prayer, because (random) look in prayer is a cause of destruction. If there is no other alternative, then it is in optional and not in obligatory prayers. —*Tirmizi.*

363. **Ibn Abbas** reported that the Messenger of Allah used to peep to the right and left without inclining his neck behind his back. —*Tirmizi, Nisai.*

364. **Adi-b-Sa'bet** reported from his father from his grandfather who raised it up to the Prophet who said: Sneezing, napping and yawning in prayer, and menses, vomitting and bleeding of nose come from the devil. —*Tirmizi.*

365. **Mutarref-b-Abdullah** reported from his father who

1776. Let him not put his fingers uponhis fingers' means—let him not put his fingers of one hand in the midst of the fingers of another. One starting from his house for the mosque with the intention of praying remains as it were in praying while walking.

narrated: I came to the Prophet while he was praying, and there came a silent noise from his belly like the boiling noise of a cauldron, that is, he was weeping. *And in a narration,* he said: I found the Prophet saying prayer while there was silent noise in his chest like the noise of a grinding stone on account of weeping. [1777] —*Ahmad, Nisai, Abu Daud.*

قَالَ اَتَيْتُ النَّبِيَّ صلعم وَهُوَ يُصَلِّي وَلِجَوْفِهِ اَزِيْزٌ كَاَزِيْزِ الْمِرْجَلِ يَعْنِي يَبْكِي وَفِي رِوَايَةٍ قَالَ رَاَيْتُ النَّبِيَّ صلعم يُصَلِّي وَفِي صَدْرِهِ اَزِيْزٌ كَاَزِيْزِ الرَّحٰى مِنَ الْبُكَاءِ * (اَحْمَد وَالنَّسَائِيّ وَاَبُوْدَاوُد)

366. **Abu Zarr** reported that the Apostle of Allah said: When one of you stands up for prayer, he shall not rub stones, because blessing is looking at him. —*Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا قَامَ اَحَدُكُمْ اِلَى الصَّلٰوةِ فَلَا يَمْسَحِ الْحَصٰى فَاِنَّ الرَّحْمَةَ تُوَاجِهُهُ * (اَحْمَد وَالتِّرْمِذِيّ وَاَبُوْدَاوُد وَالنَّسَائِيّ وَابْن مَاجَةَ)

367. **Omme Salamah** reported: The Apostle of Allah saw a servant of ours called Aflah. When he prostrated, he blew. He said: O Allah! cover your face with dust. —*Tirmizi.*

عَنْ اُمِّ سَلَمَةَ قَالَتْ رَاَى النَّبِيُّ صلعم غُلَامًا لَنَا يُقَالُ لَهُ اَفْلَحُ اِذَا سَجَدَ نَفَخَ فَقَالَ يَا اَفْلَحُ تَرِّبْ وَجْهَكَ * (اَلتِّرْمِذِيّ)

368. **Abu Hurairah** reported that the Apostle of Allah said: Kill two black things in prayer: serpent and scorpoin. —*Ahmad, Abu Daud and Tirmizi.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اُقْتُلُوا الْاَسْوَدَيْنِ فِي الصَّلٰوةِ الْحَيَّةَ وَالْعَقْرَبَ * (اَحْمَد وَاَبُوْدَاوُد وَالتِّرْمِذِيّ)

369. **Ayeshah** reported that the Apostle of Allah was praying optional prayers while the door was shut up against him. I came and asked for opening (the door). He stepped forward and opened (the door) for me. Afterwards he returned to his

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم يُصَلِّي تَطَوُّعًا وَالْبَابُ عَلَيْهِ مُغْلَقٌ فَجِئْتُ فَاسْتَفْتَحْتُ فَمَشٰى فَفَتَحَ لِيْ ثُمَّ رَجَعَ اِلٰى

1777. Nisai narrated the first portion, and Abu Daud the second.

مصلاه و ذكرت ان الباب كان فى القبلة -
(احمد و ابوداود و الترمذي و النسائي)

عن طلق بن علي قال قال رسول
الله صلعم اذا فسى احدكم فى الصلوة
فلينصرف و ليتوضا و ليعد الصلوة -
(ابوداود و الترمذي)

عن عائشة انها قالت قال النبي
صلعم اذا احدث احدكم في صلوته
فليأخذ بانفه ثم لينصرف * (ابوداود)

عن عبد الله بن عمرو قال قال
رسول الله اذا احدث احدكم وقد جلس
في اخر صلوته قبل ان يسلم فقد جازت
صلوته * (الترمذي)

عن جابر قال كنت اصلي الظهر مع
رسول الله صلعم فاخذ قبضة من الحصى
لتبرد في كفي اضعها لجبهتي اسجد
عليه لشدة الحر * (ابوداود و النسائي)

praying place. I mentioned that the door was towards the Ka'ba.

—*Ahmad, Abu Daud, Tirmizi, Nisai.*

370. **Tal'qe-b-Ali** reported that the Messenger of Allah said: When one of you emits wind in prayer, let him depart and make ablution and then repeat the prayer. [1778]

—*Abu Daud, Tirmizi.*

371. **Ayesha** reported that the Prophet said: When ablution of one of you goes in his prayer, let him catch hold of his nose and then turn aside. [1779]

—*Abu Daud.*

372. **Abdullah-b-Amr** reported that the Apostle of Allah said: When ablution of one you breaks while he sits in the last rak'at of his prayer before he greets, his prayer is lawful. [1780]

—*Tirmizi.*

373. **Ja'ber** reported: I was saying zuhr prayer with the Messenger of Allah. I took a handful of stones to keep my and palms cool, to put them for my forehead that I may prostrate thereon owing to excessive heat.

—*Abu Daud, Nisai.*

1778 Tirmizi narrated this tradition with addition and alteration. Imam Abu Hanifa holds that in case of involuntary emission of wind, the prayer is not rendered void, but it is otherwise with regard to the other three Imams.

1779. The catching hold of nose has been directed to give an indication to the people that something has happened which rendered the ablution void.

1780. Tirmizi says that its chain of narration is not very strong. Imam Abu Hanifa held his view on the basis of this tradition.

374. **Abu Darda'a** reported that the Messenger of Allah stood for prayer. Then we heard him say: I seek refuge to Allah from you. Next he said thrice: I curse you with the curse of Allah. He spread his hand to catch hold of something as it were. When he finished the prayer, we asked: O Ms. of Allah, we heard you say something in prayer which we did not hear you say before that, and we saw that you had spread your hand. He replied: Verily the devil, the enemy of Allah, came with a fleak of fire to place it in my face. I I said thrice: I seek refuge to Allah from you. Then I said: I curse you with the perfect curse of Allah. He did not seek to end it with three times. Then I intended to take hold of it. By Allah, but for the supplication of my brother Solomon, the children of the citizens of Medina would have come out to play with it while it was in chains. —*Muslim.*

عَنْ اَبِى الدَّرْدَاءِ قَالَ قَامَ رَسُوْلُ اللّٰهِ صلعم يُصَلِّي فَسَمِعْنَاهُ يَقُوْلُ اَعُوْذُ بِاللّٰهِ مِنْكَ ثُمَّ قَالَ اَلْعَنُكَ بِلَعْنَةِ اللّٰهِ ثَلٰثًا وَ بَسَطَ يَدَهُ كَاَنَّهُ يَتَنَاوَلُ شَيْئًا فَلَمَّا فَرَغَ مِنَ الصَّلٰوةِ قُلْنَا يَا رَسُوْلَ اللّٰهِ قَدْ سَمِعْنَاكَ تَقُوْلُ فِى الصَّلٰوةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُوْلُهُ قَبْلَ ذٰلِكَ وَ رَاَيْنَاكَ بَسَطْتَ يَدَكَ قَالَ اِنَّ عَدُوَّ اللّٰهِ اِبْلِيْسَ جَاءَ بِشِهَابٍ مِّنْ نَّارٍ لِيَجْعَلَهُ فِي وَجْهِي فَقُلْتُ اَعُوْذُ بِاللّٰهِ مِنْكَ ثَلٰثَ مَرَّاتٍ ثُمَّ قُلْتُ اَلْعَنُكَ بِلَعْنَةِ اللّٰهِ التَّامَّةِ فَلَمْ يَسْتَاْخِرْ ثَلٰثَ مَرَّاتٍ ثُمَّ اَرَدْتُ اَنْ اٰخُذَهُ وَ اللّٰهِ لَوْلَا دَعْوَةُ اَخِيْنَا سُلَيْمٰنَ لَاَصْبَحَ مُوْثَقًا يَلْعَبُ بِهِ وِلْدَانُ اَهْلِ الْمَدِيْنَةِ * (مُسْلِمٌ)

499w. **Anas** reported that the Prophet said: O Anas! fix your look to the place where you prostrated. —*Baihaqi.*

عَنْ اَنَسٍ اَنَّ النَّبِيَّ صلعم قَالَ يَا اَنَسُ اجْعَلْ بَصَرَكَ حَيْثُ تَسْجُدُ * (اَلْبَيْهَقِيُّ)

500. **Abu Hurairah** reported that the Prophet went out for prayer. When he recited Takbir he turned aside and hinted at them to remain as they were.

عَنْ اَبِي هُرَيْرَةَ اَنَّ النَّبِيَّ صلعم خَرَجَ اِلَى الصَّلٰوةِ فَلَمَّا كَبَّرَ انْصَرَفَ وَ اَوْمَى

إِلَيْهِم أَن كَمَا كُنْتُم ثُمَّ خَرَجَ فَاغْتَسَلَ ثُمَّ جَاءَ وَرَاسُهُ يَقْطُرُ فَصَلَّى بِهِم فَلَمَّا صَلَّى قَالَ إِنِّي كُنْتُ جُنُبًا فَنَسِيتُ أَن أَغْتَسِلَ - (احمد و مالك)

Afterwards he came out, took bath and then came while his head was dropping down waters. He then prayed with them. When he finished, he said : Verily I was in impure state and I forgot to take bath. 1781

—*Ahmad, Malek*

عَن نَّافِعٍ قَالَ إِن عَبْدَ اللَّهِ بْنِ عُمَرَ مَرَّ عَلَى رَجُلٍ وَهُوَ يُصَلِّي فَسَلَّمَ عَلَيْهِ فَرَدَّ الرَّجُلُ كَلَامًا فَرَجَعَ إِلَيْهِ عَبْدُ اللَّهِ ابْنُ عُمَرَ فَقَالَ لَهُ إِذَا سُلِّمَ عَلَى أَحَدِكُمْ وَهُوَ يُصَلِّي فَلَا يَتَكَلَّمْ وَلْيُشِرْ بِيَدِهِ * (مَالِكٌ)

501w. **Nafe'** reported that Abdullah-b Amir passed by a man while he was praying. He saluted him, but the man returned a word. Abullah-b-Amr returned to him and said to him: When one of you is saluted while he prays, let him not speak but let him give a hint with his hand. —*Malek.*

SECTION 20

1782. Prostration of mistakes

In case of mistakes in prayer either regarding the number of rak'ats prayed by the worshipper or regarding the verses read, the remedy is to prostrate. If the Imam commits such mistake, the whole congregation shall make similar prostrations. There are traditions to show that such prostration can be made either before the greeting or after it. But the Imams had their respective canons. Imam Shafeyi holds that it should be done before Salam, while Imam Abu Hanifa holds that it should be done after Salam. Imam Ahmad upholds both the times for prostration. It appears from the traditions that both are lawful. Hedayah says that this prostration should occur after Salam on both the sides. Some of the other rules that have been deduced from the traditions are the following. Whosoever forgets one wajeb in prayer, the prostration is wajeb. If a man is just near the middle position between sitting and standing when he is in doubt

1781. Malek narrated this tradition from Ata'a-b-Yasar as a defective (Mursal) tradition.

he should sit ; and if above that, he should stand. In case of sitting, no prostration is necessary if the rak'ats are correct. In case of mistaken standing, prostration is necessary. If doubt arises as to the exact number of rak'ats prayed, then the rak'ats shall be increased till he thinks that he has prayed excess of what is required.

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375. **Abu Hurairah** reported that the Messenger of Allah said : When one of you stands up for prayer, the devil comes to him and throws doubt in him till he does not know how much he prayed. When he finds that, let him prostrate twice while he is sitting. —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اَحَدَكُمْ اِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطٰنُ فَلَبَسَ عَلَيْهِ حَتّٰى لَا يَدْرِي كَمْ صَلّٰى فَاِذَا وَجَدَ ذٰلِكَ اَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ - (مُتَّفَقٌ عَلَيْهِ)

376. **Ata'a-b-Yasar** from Abu Sayeed reported that the Apostle of Allah said : When one of you feels doubt in his prayer and knows not how much, three or four rak'ats he prayed, let him remove the doubt and build upon what is certain, then let him prostrate twice before he returns salutation. If he prays five rak'ats, his prayers will intercede for him ; and if he prays complete four rak'ats, they (prostrations) will be a cause of disgrace for the devil. [1783] —*Muslim, Malek.*

عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا شَكَّ اَحَدُكُمْ فِي صَلٰوتِهٖ فَلَمْ يَدْرِ كَمْ صَلّٰى ثَلٰثًا اَوْ اَرْبَعًا فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلٰى مَا اسْتَيْقَنَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ اَنْ يُسَلِّمَ فَاِنْ كَانَ صَلّٰى خَمْسًا شَفَعْنَ لَهٗ صَلٰوتَهٗ وَاِنْ كَانَ صَلّٰى اِتْمَامًا لِاَرْبَعٍ كَانَتَا تَرْغِيْمًا لِلشَّيْطٰنِ - (مُسْلِمٌ وَمَالِكٌ)

377. **Abdullah-b-Mas'ud** reported that the Messenger of Allah prayed Zuhr with five rak'ats. It was then questioned to him : Have you increased the prayer ?

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم صَلَّى الظُّهْرَ خَمْسًا فَقِيْلَ لَهٗ

1783. Malek also narrated it from Ata'a as a defective tradition. He reported with a slight alteration which runs thus : He repeated it with these two prostrations.

أَزِيدَ فِي الصَّلٰوةِ فَقَالَ وَمَا ذَاكَ قَالُوا
صَلَّيْتَ خَمْسًا فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ
وَفِي رِوَايَةٍ قَالَ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ
أَنْسٰى كَمَا تَنْسَوْنَ فَإِذَا نَسِيتُ فَذَكِّرُونِي
وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلٰوتِهِ فَلْيَتَحَرَّ
الصَّوَابَ فَلْيُتِمَّ عَلَيْهِ ثُمَّ لِيُسَلِّمْ ثُمَّ يَسْجُدُ
سَجْدَتَيْنِ * (مُتَّفَقٌ عَلَيْهِ)

He replied: What is that? They said: You have prayed five rak'ats. Then he prostrated twice after he returned salutation. *And in a narration,* he said: Verily I am only a man like you. I forget as you forget. So when I forget, remind me, and when one of you feels doubt in his prayer, let him intend merit, and let him complete it and afterwards let him make salutation and then let him prostrate twice. —*Agreed.*

عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ
صَلّٰى بِنَا رَسُولُ اللّٰهِ صلعم إِحْدَى صَلَاتَيِ
الْعَشِيِّ قَالَ ابْنُ سِيرِينَ سَمَّاهَا أَبُو هُرَيْرَةَ
وَلٰكِنْ نَسِيتُ أَنَا قَالَ فَصَلّٰى بِنَا رَكْعَتَيْنِ
ثُمَّ سَلَّمَ فَقَامَ إِلٰى خَشَبَةٍ مَعْرُوضَةٍ فِي
الْمَسْجِدِ فَاتَّكَأَ عَلَيْهَا كَأَنَّهُ غَضْبَانُ وَوَضَعَ
يَدَهُ الْيُمْنٰى عَلَى الْيُسْرٰى وَشَبَّكَ بَيْنَ
أَصَابِعِهِ وَوَضَعَ خَدَّهُ الْأَيْمَنَ عَلٰى ظَهْرِ كَفِّهِ
الْيُسْرٰى وَخَرَجَتْ سَرْعَانُ الْقَوْمِ مِنْ
أَبْوَابِ الْمَسْجِدِ فَقَالُوا أَقُصِرَتِ الصَّلٰوةُ وَفِي
الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ فَهَابَاهُ أَنْ يُكَلِّمَاهُ

378. **Ibn Sirin** reported from Abu Hurairah who said: The Apostle of Allah prayed one of the two after-noon prayers.[1784] (Ibn Sirin said: Abu Hurairah named Then but I forgot). He said: Then he prayed two rak'ats with us and next returned salutation. Then he walked towards a spacious plank in the mosque and leaned against it as if he was angry; and he placed his right hand upon his left and entered his fingers into his fingers.[1785] and placed his right cheek upon the back of his left palm. The most impatient of the people came out of the doors of the mosque and asked: Has the prayer been shortened? And there werr Abu Bakr and Omar among the people. They presed him to talk about it. And among the

1784. This is either Zuhr or Asar prayer.

1785. In other words, he entered his fingers of one hand unto the fingers of

people, there was a man whose hands were long and who was called "Possessor of hands." He asked : O Ms. Allah ! have you forgotten or shortened the prayer ? He said : I have neither forgotten, nor shortened. He asked : Is it as the Possessor of hands says ? 'Yes' said they. Then he stepped forward, prayed what he had left, next he returned salutation and then read Takbir and prostrated like his prostration or longer. Next he raised up his head and recited Takbir. Next he recited Takbir and prostrated like his prostration or longer. Then he raised up his head and recited Takbir. 1786

وَفِي الْقَوْمِ رَجُلٌ فِي يَدَيْهِ طُولٌ يُقَالُ لَهُ ذُو الْيَدَيْنِ قَالَ يَا رَسُولَ اللهِ صلعم أَنَسِيتَ أَمْ قُصِرَتِ الصَّلٰوةُ فَقَالَ لَمْ أَنْسَ وَلَمْ تُقْصَرْ فَقَالَ أَكَمَا يَقُولُ ذُو الْيَدَيْنِ فَقَالُوا نَعَمْ فَتَقَدَّمَ فَصَلّٰى مَا تَرَكَ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ *

379. **Abdullah-b-Buhianah** reported that the Prophet prayed Zuhr with them. He stood in the first two rak'ats and then sat. The people also stood with him, till when he finished the prayer and the people were waiting for his salutation, he recited Takbir while he was sitting, and prostrated twice before he returned salutation. Next he returned salutation. 1787

عَنْ عَبْدِ اللهِ ابْنِ بُحَيْنَةَ أَنَّ النَّبِيَّ صلعم صَلّٰى بِهِمُ الظُّهْرَ فَقَامَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ ثُمَّ يَجْلِسُ فَقَامَ النَّاسُ مَعَهُ حَتّٰى إِذَا قَضَى الصَّلٰوةَ وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ كَبَّرَ وَهُوَ جَالِسٌ فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ثُمَّ سَلَّمَ * (مُتَّفَقٌ عَلَيْهِ) — *Agreed.*

1786 In the book 'Fathhul-Bari', the question whether talk in prayer nullifies has been discussed at length. The substance of these discussion is the following. Imam Shafeyi holds that talk or deed in prayer makes the prayer void, if it is held or done willingly. Imam Abu Hanifa holds it as invalid in case of both voluntary and involuntary talk or action. He said that this tradition was reported previous to talks being held unlawful. Imam Ahmad agrees with Imam Abu Hanifa except that the prayer is not rendered invalid if talk or action is held or done for good of the prayer

1787. According to Imam shafeyi, the prostration of forgetfulness occurs before the

380. **Imran-b-Hussain** reported that the Messenger of Allah prayed with them and made mistake. Then he prostrated twice. Next he read Tashahhud and next he made salutation. 1788

—*Tirmizi* (*Approved, Rare*)

عَنْ عِمْرَانِ بْنِ حُصَيْنٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم صَلّٰى بِهِمْ فَسَهٰى فَسَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ - اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

381. **Mugirah-b-Shu'bah** reported that the Messenger of Allah said : When the Imam stands in prayer of two rak'ats—if he remembers before he stands up erect, let him sit ; and if he stands erect, let him not sit but prostrate twice for mistake. 1789

—*Abu Daud, Ibn Majah.*

عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا قَامَ الْاِمَامُ فِي الرَّكْعَتَيْنِ وَاِنْ ذَكَرَ قَبْلَ اَنْ يَسْتَوِيَ قَائِمًا فَلْيَجْلِسْ وَاِنِ اسْتَوٰى قَائِمًا فَلَا يَجْلِسْ وَيَسْجُدُ سَجْدَتَيِ السَّهْوِ * (اَبُوْدَاوٗد وَابْن مَاجَةَ)

382. **Imran-b-Hussain** reported that the Messenger of Allah prayed Asr and greeted in the third rak'at. Afterwards he entered his abode. A man known as Kherbag and long of hands went to him. He addressed : O Ms. of Allah ! Then he mentioned his action to him. He came out enraged drawing his sheet till he came to the people. He asked : Does he speak the truth ? 'Yes' said they. Then he prayed one rak'at and then greeted. Afterwards he prostrated twice and then greeted. 1790

—*Muslim.*

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم صَلَّى الْعَصْرَ وَسَلَّمَ فِيْ ثَلٰثِ رَكَعَاتٍ ثُمَّ دَخَلَ مَنْزِلَهٗ فَقَامَ اِلَيْهِ رَجُلٌ يُّقَالُ لَهُ الْخِرْبَاقُ وَكَانَ فِيْ يَدَيْهِ طُوْلٌ فَقَالَ يَارَسُوْلَ اللّٰهِ فَذَكَرَ لَهٗ صَنِيْعَهٗ فَخَرَجَ غَضْبَانَ يَجُرُّ رِدَاءَهٗ حَتّٰى انْتَهٰى اِلَى النَّاسِ فَقَالَ اَصَدَقَ هٰذَا قَالُوْا نَعَمْ فَصَلّٰى رَكْعَةً ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ * (مُسْلِمٌ)

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salutation in accordance with this tradition, while Imam Abu Hanifah, following the other traditions, upholds that it should occur after salutation.

1788. This hadis supports the Hanifi and Hanbali mazhabs Fatwa Qazi Khan and Hedayah support the view that after prostration of mistake, Tahiyyat should be recited according to this hadis.

1789. The Hanifi mazhab holds the view that in case of standing he should sit if he stands up to the middle and should stand if above that The express wording of this hadis shows that before erection, sitting is allowed. In case of sitting, no prostration is necessary. In case one sits down from standing, the prayer will be regarded as invalid.

1790. According to Imam Abu Hanifa this hadis was prevalent in earlier stages of Islam. Subsequently it is said to have been abrogated.

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَنْ صَلّٰى صَلٰوةً يَشُكُّ فِى النُّقْصَانِ فَلْيُصَلِّ حَتّٰى يَشُكَّ فِى الزِّيَادَةِ * (احمد)

502w. **Abdur Rahman-b Auf** reported : I heard the Messenger of Allah say : Whoso prays having a doubt of decrease, let him pray till he has a doubt of increase. —*Ahmad.*

SECTION 21

1791. Prostration in the Quran

Prostration on reading some particular verses of the Quran is *wajeb* according to Imam Abu Hanifa, and *sunnat* according to the other Imams. The following are the verses of prostration— 7:26 ; 13:14 ; 16:49 ; 17:108 ; 19:57 ; 22:18,76 ; 25:59 ; 27:25 ; 32:14 ; 38:25 ; 53:62 ; 84:21 ; 96:19. It is preferable to make prostration at the end of reading of each of those verses ; but according to Imam Abu Hanifa, it may be done afterwards. The latter view is not generally followed.

عَنِ ابْنِ عَبَّاسٍ قَالَ سَجَدَ النَّبِيُّ صلعم بِالنَّجْمِ وَسَجَدَ مَعَهُ الْمُسْلِمُوْنَ وَالْمُشْرِكُوْنَ وَالْجِنُّ وَالْاِنْسُ (البخارى)

383. **Ibn Abbas** reported that the Prophet prostrated in 'The star' [1792] ; and the Muslims, the polytheists, Jinn and men prostrated with him. —*Bukhari.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ سَجَدْنَا مَعَ النَّبِيِّ صلعم فِيْ اِذَا السَّمَاءُ انْشَقَّتْ وَاقْرَأْ بِاسْمِ رَبِّكَ * (مسلم)

384. **Abu Hurairah** reported : We prostrated with the Prophet in "When the heaven will be rent asunder," and "Read in the name of Thy Lord." [1793]

—*Muslim.*

1792. This prostration comes to pass at the end of 53:62Q. The polytheists prostrated as the devil read after the Prophet had recited : Have you seen the Lat and the Uzza, and Manat the third, the last ? Those are the highest deities and verily their intercession is expected." Polytheists thought that the Prophet had recited this, while in fact the devil recited it resembling the voice of the Prophet.

1793. This is at the end of 84:21Q and 96:19Q

385. **Ibn Omar** reported that the Messenger of Allah used to make prostration in the Quran reading while we were near him. He prostrated and we also prostrated with him. We mustered strong till one of us found a place for his forehead to make prostration thereon. —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللّٰهِ صلعم يَقْرَأُ السَّجْدَةَ وَنَحْنُ عِنْدَهُ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ فَنَزْدَحِمُ حَتّٰى مَا يَجِدُ أَحَدُنَا لِجَبْهَتِهِ مَوْضِعًا يَسْجُدُ عَلَيْهِ - (مُتَّفَقٌ عَلَيْهِ)

386. **Zaid-b-Sa'bet** reported : I read out to the Messenger of Allah "And the Star", but he did not prostrate therein.[1794] —*Agreed.*

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَرَأْتُ عَلٰى رَسُولِ اللّٰهِ صلعم وَالنَّجْمِ فَلَمْ يَسْجُدْ فِيهَا * (مُتَّفَقٌ عَلَيْهِ)

387. **Ibn Abbas** reported : The prostration of "Swad" is not of the binding prostrations, but I have indeed seen the Prophet making prostration therein. —*Bukhari.*

عَنِ ابْنِ عَبَّاسٍ قَالَ سَجْدَةُ ص لَيْسَتْ مِنْ عَزَائِمِ السُّجُودِ وَقَدْ رَأَيْتُ النَّبِيَّ صلعم يَسْجُدُ فِيهَا * (اَلْبُخَارِيُّ)

388. **Amr-b-al-A's** reported that the Messenger of Allah taught him fifteen prostrations in the Quran. Out of these, three prostrations are in the 'Mufassal' and two are in the Chapter on Pilgrimage.[1795]

Abu Daud, Ibn Majah.

عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ اَقْرَأَهُ رَسُولُ اللّٰهِ صلعم خَمْسَ عَشْرَةَ سَجْدَةً فِي الْقُرْاٰنِ مِنْهَا ثَلٰثٌ فِي الْمُفَصَّلِ وَفِي سُورَةِ الْحَجِّ سَجْدَتَيْنِ - (اَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

389. **Oqbah-b-A'mer** reported : I asked : O Ms. of Allah, the chapter on pilgrimage has been given excellence because there

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قُلْتُ يَا رَسُولَ اللّٰهِ صلعم فُضِّلَتْ سُورَةُ الْحَجِّ بِاَنَّ فِيهَا

1794. Imam Abu Hanifah holds on the basis of this tradition that prostration may be done at other times. But the jurists unanimously recommended to make prostration at the time when the particular verse of the Quran is read. In anther narration of Bukhari, Muzahed asked Ibn Abbas : "Shall I prostrate in the Swad" ? Then he read—"And from his descendants are David and Solomon", till he reached—"Then follow their guidance". He said : Your Prophet is from those who were directed to follow them. This is the verse 38:25Q.

1795. Mufassal is the last portion of the Quran from "The Champers" to the last chapter. The three prostrations occur in 53:62Q, 84:21Q, and 96:19Q.

are two prostrations therein. 'Yes' said he, 'and whoso does not prostrate for them, shall not read them'. 1796

—*Abu Daud, Tirmizi.*

390. **Ibn Omar** reported that the Prophet prostrated in Zuhr prayer. Then he stood and bent. They saw that he read "the Revelation of the Adoration." 1779

—*Abu Daud.*

391. **Same** reported: The Messenger of Allah used to read the Quran to us. When he passed by a prostration, he recited takbir and prostrated, and we also prostrated with him. 1798

—*Abu Daud.*

392. **Same** reported that the Messenger of Allah read (the verses of) prostration in the year of Victory, and so all the people prostrated. There were the cavalry and the prostrating ones upon the ground, till the rider prostrated upon his hand. 1799

—*Abu Daud.*

سَجْدَتَيْنِ قَالَ نَعَمْ وَمَنْ لَمْ يَسْجُدْ هُمَا

فَلَا يَقْرَأْهُمَا * (اَبُوْدَاوُدَ وَ التِّرْمِذِيُّ)

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صلعم سَجَدَ

فِيْ صَلٰوةِ الظُّهْرِ ثُمَّ قَامَ فَرَكَعَ فَرَاَوْا اَنَّهٗ

قَرَاَ تَنْزِيْلَ السَّجْدَةِ * (اَبُوْدَاوُدَ)

عَنْهُ اَنَّهٗ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم

يَقْرَأُ عَلَيْنَا الْقُرْاٰنَ فَاِذَا مَرَّ بِالسَّجْدَةِ كَبَّرَ

وَسَجَدَ وَسَجَدْنَا مَعَهٗ * (اَبُوْدَاوُدَ)

عَنْهُ اَنَّهٗ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صلعم

قَرَاَ عَامَ الْفَتْحِ سَجْدَةً فَسَجَدَ النَّاسُ كُلُّهُمْ

مِنْهُمُ الرَّاكِبُ وَ السَّاجِدُ عَلَى الْاَرْضِ

حَتّٰى اَنَّ الرَّاكِبَ لَيَسْجُدُ عَلٰى يَدِهٖ *

(اَبُوْدَاوُدَ)

1796. In the Pilgrimage chapter, these occur at the end of 22:18Q and 22:77Q. Jurists differ with regard to the numbers of prostrations. Imam Ahmad follows this tradition. Imam Shafeyi limits it to 14 excluding 38:25. Imam Abu Hanifah supports Shafeyi but excludes 22:77 and included 38:25. Malek makes it to eleven after excluding 38:25, 53:62, 84:21, and 96:19. Imam Abu Hanifah says however that in the last verses, only bending is sufficient.

1797. Tirmizi says that its chain of narration is not very strong.

1798. This is chapter 32 of the Quran. The people thought that while bowing, the Prophet read the above chapter. This shows that the Prophet did not prostrate at the time of reading the chapter. It was a mere conjecture and hence cannot prevail over positive instructions.

1799. Abu Hanifa holds that one takbir is sufficient without the raising of hands, while Imam Shafeyi holds that there are two takbirs—one at the time when hands are raised up, and another at the time of going to prostration.

393. **Ibn Abbas** reported that the Prophet did not prostrate in any verse of the last chapters since he migrated to Medina. 1800

—*Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم لَمْ يَسْجُدْ فِي شَيْءٍ مِنَ الْمُفَصَّلِ مُنْذُ تَحَوَّلَ اِلَى الْمَدِيْنَةِ * (اَبُوْدَاوُدَ)

394. **Ayesha** reported that the Messenger of Allah used to say about the prostration of the Quran at night: My face prostrated for One who created him and split up his ears and eyes with His power and strength. 1801

—*Abu Daud, Tirmizi, Nisai.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم يَقُوْلُ فِي سُجُوْدِ الْقُرْاٰنِ بِاللَّيْلِ سَجَدَ وَجْهِيَ الَّذِيْ خَلَقَهٗ وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ بِحَوْلِهٖ وَقُوَّتِهٖ * (اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ حَسَنٌ صَحِيْحٌ)

395. **Ibn Abbas** reported that a man came to the Apostle of Allah and asked: O Ms. of Allah! I saw myself this night while I was asleep as if I was praying behind a tree. I fell in prostration and then the tree also prostrated on account of my prostration. I heard it say: O Allah! record for me a reward near Thee for this, and put off a sin from me for this, and make it for me a hidden treasure near Thee, and accept it from me as Thou hast accepted it from Thy servant David. Ibn Abbas said: The Messenger of Allah then read a verse of prostration and then prostrated. I heard him while he was saying the like of

عَنِ ابْنِ عَبَّاسٍ قَالَ جَاءَ رَجُلٌ اِلٰى رَسُوْلِ اللّٰهِ صلعم فَقَالَ يَا رَسُوْلَ اللّٰهِ صلعم رَاَيْتُنِيْ اللَّيْلَةَ وَاَنَا نَائِمٌ كَاَنِّيْ اُصَلِّيْ خَلْفَ شَجَرَةٍ فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُوْدِيْ فَسَمِعْتُهَا تَقُوْلُ اَللّٰهُمَّ اكْتُبْ لِيْ بِهَا عِنْدَكَ اَجْرًا وَضَعْ عَنِّيْ بِهَا وِزْرًا وَاجْعَلْهَا لِيْ عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّيْ كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ قَالَ ابْنُ عَبَّاسٍ فَقَرَاَ النَّبِيُّ صلعم سَجْدَةً ثُمَّ سَجَدَ فَسَمِعْتُهٗ وَهُوَ يَقُوْلُ مِثْلَ مَا اَخْبَرَهُ الرَّجُلُ

1800. It is lawful to prostrate upon hands whether there is excuse or not but it is said to be abominable (Makruh).

1801. This hadis contradicts that of Abu Hurairah (384). Abu Hurairah accepted Islam at Medina in 7 A. H. His hadis has been accepted as more correct than this. After turning from protration, the above should be recited. Two more forms have been recommended: "O Lord! Verily I have been unjust to myself, so pardon me" and "Glory to my Highest Lord". The latter has been recommended by Imam Abu Hanifah.

what the man had informed him from the saying of the tree. 1802

—*Tirmizi, Ibn Majah (Rare)*

396. **Ibn Mas'ud** reported that the Prophet read "And the sfar", and prostrated therein, and those who were with him also prostrated except that an old man of the Quraish took a handful of pebbles or dust and raised it towards his forehead and said: This suffices me. Abdullah said: I saw him afterwards that he was killed as an infidel. 1803 —*Agreed.*

397. **Ibn Abbas** reported that the Prophet prostrated in "The sawd" and he said: David prostrated therein by way of repentence, and we prostrate therein out of gratefulness. —*Nisai.*

عن قول الشجرة *

(الترمذي وابن ماجة (غريب)

عن ابن مسعود ان النبي صلعم

قرأ والنجم فسجد فيها وسجد من كان

معه غير ان شيخا من قريش اخذ كفا

من حصى او تراب فرفعه الى جبهته وقال

يكفيني هذا قال عبد الله فلقد رايته

بعد قتل كافرا * (متفق عليه)

عن ابن عباس قال ان النبي صلعم

سجد في ص وقال سجدها داود توبة

ونسجدها شكرا - (النسائي)

SECTION 22

1804. Prohibited times of Prayer

There are three principal times in which prayer is unlawful: (1) When the sun is in the course of rising; (2) when the sun is just in the meridian; (3) and when the sun is in the course of setting. The reason has been given in 34:400. The prohibition is chiefly due to the fact that a Muslim's action must be in opposition to that of the polytheists. The object is to pluck out idolatry in any shape or form. The sun, when it rises, sets in and is in the meridian, is worshipped by may nations. If prayer is offered at these times, the people outside will take the view that Islam also sanctioned the worship of the sun. Hence it is said that the sun rises or sets in between two horns of the devil. This is also

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180'. Ibn Majah did not mention "Accept it from me as Thou hast accepted it from Thy servant David".

1803. Bukhari says that the man was Omayyah-b-Khalf,

the reason why life pictures were declared unlawful. Imam Abu Hanifa says on the basis of tradition 34:401, that prayer after the morning Farz and afternoon Farz is Makruh (abominable) while other Imams do not hold it to be so. At Mecca, this rule is not applicable. If, however, any rak'at is overtaken before the setting and rising of the sun, the prayer may be legally finished in full. This shows that when the rising or setting was not taken as the occasion of the time of worship, it is not prohibited. In Zumma prayer also, prayer is not unlawful when the sun is in the meridian—34:405.

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398. **Ibn Omar** reported that the Messenger of Allah said: None of you shall wish to pray at the rising of the sun, nor at its setting. *And in a narration,* he said: When a portion of the sun rises, leave the prayer till it is up in full; and when a portion of the sun sets in, leave the prayer till it goes in. Make not the rising of the sun the time of your prayer, nor its setting in, because it rises between two horns of the devil. —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَا يَتَحَرَّى اَحَدُكُمْ فَيُصَلِّيَ عِنْدَ طُلُوعِ الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا وَفِي رِوَايَةٍ قَالَ اِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلٰوةَ حَتّٰى تَبْرُزَ وَاِذَا غَابَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلٰوةَ حَتّٰى تَغِيْبَ وَلَا تَحَيَّنُوْا بِصَلٰوتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا فَاِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ * (مُتَّفَقٌ عَلَيْهِ)

399. **Oqbah-b-A'mer** reported: There are three times in which the Messenger of Allah prohibited us to pray or to bury our deceased: at the time when the sun begins to rise shining till it is up in full; and at the time when the sun stands up in the meridian till the sun inclines, and at the time when the sun is invited for setting in till it sets in (completely). —*Agreed.*

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ ثَلٰثُ سَاعَاتٍ كَانَ رَسُوْلُ اللّٰهِ صلعم يَنْهَانَا اَنْ نُصَلِّيَ فِيْهِنَّ اَوْ نَقْبُرَ فِيْهِنَّ مَوْتَانَا حِيْنَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتّٰى تَرْتَفِعَ وَحِيْنَ يَقُوْمُ قَائِمُ الظَّهِيْرَةِ حَتّٰى تَمِيْلَ الشَّمْسُ وَحِيْنَ تُضَيَّفُ الشَّمْسُ لِلْغُرُوْبِ حَتّٰى تَغْرُبَ * (مُسْلِمٌ)

400. **Amr-b-Abasah** reported that the Prophet arrived at Medina. I also came to Medina and went to him and asked him : Inform me about prayer. He said : Pray Fajr prayer and then abstain from the prayer when the sun rises till it rises up, because it rises when it rises between two horns of the devil and the infidels prostrate for it at that time. Pray Afterwards because prayer is witnessed. —Till (when) the shade rests upon arrow. [1805] Then shorten the prayer because Hell is kindled at that time. When the shade returns, pray [1806] because prayer is witnessed, presented ; till you say Asr prayer. Then abstain from the prayer till the sun sets in, because it sets in between two horns of the devil, and the infidels prostrate for it at that time. I asked : O Prophet of Allah ! regarding ablution, inform me about it. He said : There is no man among you who comes near his ablution, then gurgles and throws water into nose and then washes it except that the minor sins of his face and his mouth and his nose drop down ; (when) he washes his face as

عن عمرو بن عبسة قال قدم النبي
صلعم المدينة فقدمت المدينة فدخلت
عليه فقلت اخبرني عن الصلوة فقال صل
صلوة الصبح ثم اقصر عن الصلوة حين
تطلع الشمس حتى ترتفع فانها تطلع حين
تطلع بين قرني شيطان وحينئذ يسجد
لها الكفار ثم صل فان الصلوة مشهودة
محضورة حتى يستقل الظل بالرمح ثم
اقصر عن الصلوة فان حينئذ تسجر جهنم
فاذا اقبل الفيء فصل فان الصلوة
مشهودة محضورة حتى تصلى العصر ثم
اقصر عن الصلوة حتى تغرب الشمس فانها
تغرب بين قرني شيطان وحينئذ يسجد
لها الكفار قلت يا نبي الله فالوضوء
حدثني عنه قال ما منكم رجل يقرب
وضوءه فيمضمض ويستنشق فينتثر الا
خرت خطايا وجهه وفيه وخياشيمه ثم

1805. This prayer is the prayer of Ishraq said at about 9 A. M. This prayer is witnessed by angels who also remain present at that time. This extends up to noon, when the sun is just in the meridian.

1806. This prayer is mid-day prayer after the meridian sun inclines a little towards the west.

إذا غسل وجهه كما أمره الله تحات خطايا وجهه من أطراف لحيته مع الماء ثم يغسل يديه إلى المرفقين تحات خطايا يديه من أنامله مع الماء ثم يمسح رأسه تحات خطايا رأسه من أطراف شعره مع الماء ثم يغسل قدميه إلى الكعبين تحات خطايا رجليه من أنامله مع الماء فإن هو قام فصلى فحمد الله وأثنى عليه ومجده بالذي هو له أهل وفرغ قلبه لله إلا انصرف من خطيئته كهيئته يوم ولدته أمه *

(مسلم)

Allah directed him, the minor sins of his face drop down from the sides of his beard along with water. Then (when) he washes his hand up to the elbows, the minor sins of his two hands drop down from his fingers along with water; afterwards when he rubbs his head, the minor sins of his head fall down from the sides of his hairs along with water; then (when) he washes his feet up to the joints, the minor sins of his legs fall down from his toes along with water. If he stands, prays, praises Allah, glorifies Him and honours Him with what is His due, and his heart becomes free for Allah, his minor sins vanish away like his figure on the day his mother gave birth to him. 1800

—*Muslim.*

عن أبي سعيد الخدري قال قال رسول الله صلعم لا صلوة بعد الصبح حتى ترتفع الشمس ولا صلوة بعد العصر حتى تغيب الشمس *

(متفق عليه)

401. Abu Sayeed al-Khodri reported that the Messenger of Allah said: There is no prayer after Fajr till the sun rises up; and no paryer after Asr, till the sun sets in. 1808

—*Agreed.*

عن كريب أن ابن عباس والمسور بن مخرمة وعبد الرحمن بن الازهر ارسلوه

402. Koraib reported that Ibn Abbas and Meswar-b-Makhramah and Abdur Rahman-b-Azhar sent him to A'yesha and

1807. The last sentence shows that all sins, minor or great, are forgiven. The jurists say, however, that the minor sins are forgiven while the great sins are pardonable on some conditions.

1808. To say prayer at this time is said to be makruh (abominable) and not unlawful.

said: Tender greeting to her and ask her about the prayer of two rak'ats after Asr. He said: Then I went to Ayesha and conveyed to her what they had sent me for. She said: Ask Omme Salamah. So I went to them and they sent me back to Omme-Salamah. Omme Salamah said: I heard the Prophet prohibiting them. Afterward I saw him praying them. Then he entered and I sent a maid-servant to him. I said: Tell him that Omme Salamah asked: O Ms. of Allah, I heard you prohibiting these two rak'ats and I saw you praying them. He said: O daughter of Abu Omayyah, you have asked about the two rak'ats after Asr while some people from Qais came to me. They kept me occupied from thee two rak'ats after Zuhr. So the two rak'ats are these. 1809

إِلَى عَائِشَةَ فَقَالُوا اقْرَأْ عَلَيْهَا السَّلَامَ وَسَلْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ قَالَ فَدَخَلْتُ عَلَى عَائِشَةَ فَبَلَّغْتُهَا مَا أَرْسَلُونِي فَقَالَتْ سَلْ أُمَّ سَلَمَةَ فَخَرَجْتُ إِلَيْهِمْ فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ فَقَالَتْ أُمُّ سَلَمَةَ سَمِعْتُ النَّبِيَّ صلعم يَنْهَى عَنْهُمَا ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا ثُمَّ دَخَلَ فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ قُولِي لَهُ تَقُولُ أُمُّ سَلَمَةَ يَا رَسُولَ اللَّهِ صلعم سَمِعْتُكَ تَنْهَى عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ وَأَرَاكَ تُصَلِّيهِمَا قَالَ يَا ابْنَةَ أَبِي أُمَيَّةَ سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ وَإِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ قَيْسِ بْنِ عَمْرٍو قَالَ رَأَى النَّبِيُّ صلعم رَجُلًا يُصَلِّي بَعْدَ صَلَوةِ الصُّبْحِ رَكْعَتَيْنِ فَقَالَ رَسُولُ اللَّهِ

403. **Muhammad-b-Ibrahim** reported from Qais-b-Amr who had said that the Prophet had seen a man praying two rak'ats

1809. (i) The two bendings I prayed after afternoon prayer were two sunnat prayers of mid-day prayer which were not said by the Prophet as he was engaged in giving sermons to the tribe of Qais. (ii) Abu Omayyah was the father of Omme Salamah. (iii) It is also inferred from this that for sermons and religious instructions, additional prayers may be neglected. Imam Shafeyi says that Qaza optional prayer may be said after its usual time, while Imam Abu Hanitah holds the contrary view. It has now been established on the basis of anthentic traditions that prayer after afternoon prayer is Makruh. Majority of theologians follow this rule.

after Fajr prayer. Then the Messenger of Allah said : Fajr is of two rak'ats. A man said : I did not pray these two rak'ats before those two. So I prayed them now. Then the Messenger of Allah remained silent. 1810

—*Abu Daud, Tirmizi.*

404. **Jubair-b-Mut'em** reported that the Prophet said : O Children of Abd Manaf ! Prevent nobody who intends to go round this House and to pray in whichever hour he likes from both night and day. 1811 —*Tirmizi, Abu Daud, Nisai.*

405. **Abul-Khalil** from Abu Qatadah reported that the Messenger of Allah disliked prayer at mid-day till the sun inclined except on Zumma-day. 1812 And he said : Verily Hell is enkindled except on Friday. —*Abu Daud.*

406. **Abdullah-b-as-Sonaziy** reported that the Messenger of Allah said : Verily the sun rises with the horn of the devil. When it rises up, it is separated from it. Afterwards when it is

صلعم صَلٰوةَ الصُّبْحِ رَكْعَتَيْنِ فَقَالَ الرَّجُلُ
اِنِّي لَمْ اَكُنْ صَلَّيْتُ الرَّكْعَتَيْنِ اللَّتَيْنِ
قَبْلَهُمَا فَصَلَّيْتُهُمَا الْاٰنَ فَسَكَتَ رَسُوْلُ اللّٰهِ
صلعم * (اَبُوْدَاوٗد وَ التِّرْمِذِيُّ)

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ اَنَّ النَّبِيَّ صلعم
قَالَ يَا بَنِيْ عَبْدِ مَنَافٍ لَا تَمْنَعُوْا اَحَدًا
طَافَ بِهٰذَا الْبَيْتِ وَ صَلّٰى اَيَّةَ سَاعَةٍ شَاءَ
مِنْ لَيْلٍ اَوْ نَهَارٍ *
(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗد وَ النَّسَائِيُّ)

عَنْ اَبِى الْخَلِيْلِ عَنْ اَبِيْ قَتَادَةَ
قَالَ كَانَ النَّبِيُّ صلعم كَرِهَ الصَّلٰوةَ نِصْفَ
النَّهَارِ حَتّٰى تَزُوْلَ الشَّمْسُ اِلَّا يَوْمَ الْجُمُعَةِ
وَقَالَ اِنَّ جَهَنَّمَ تُسْجَرُ اِلَّا يَوْمَ الْجُمُعَةِ *
(اَبُوْدَاوٗد)

عَنْ عَبْدِ اللّٰهِ الصُّنَابِحِيِّ قَالَ قَالَ رَسُوْلُ
اللّٰهِ صلعم اِنَّ الشَّمْسَ تَطْلُعُ وَمَعَهَا قَرْنُ

1810. Tirmizi also narrated a similar tradition. He says that the chain of narration of this hadis is not continuous as Muhammad-b-Ibrahim did not hear from Qais-b-Amr. Sharhi-Sunnat also narrated this tradition from Qais-b-Qahd.

1811 This silence of the Prophet gave approval of a prayer of two bendings after obligatory prayer. Imam Abu Hanifa says that if the sunnat prayer be not said before Fajr, they may be said after Fajr prayer.

1812. The House is the Holy Ka'ba at Mecca. The children of Abd Manaf were the custodians of the Ka'ba Hence the instructions were issued to them. The jurists are unanimous in holding that circumbulation round the Ka'ba is always permitted, even at the time of sun-rising and sun-setting and when the sun is just on the meridian. They however differ with regard to the time of prayer in the Holy Shrine. According to Imam Shafeyi, prayer is allowed at the above-mentioned hours. Imam Ahmad holds

in the meridian, it joins it ; and when it inclines, it is separate from it ; and when it is about to set in, it joins it ; and when it sets in, it is separate from it. The Messenger of Allah prohibited prayer in these hours.

—*Malek, Ahmad, Nisai.*

407. **Abu Basrah al-Gefari** reported : The Messenger of Allah prayed with us Asr prayer at Mukhammas. He said : Verily this prayer was presented to those who were before you. They injured it. Whoso protects it, there will be double rewards for him ; and there is no prayer after it, till the witness rises, and the witness is the star. [1813] —*Muslim.*

408. **Mu'wayiah** reported : Verily you pray a prayer. We accompanid the Messenger of Allah. We did not see him praying it. He has indeed prohibited it, that is, two rak'ats after Asr. —*Bukhari.*

503w. **Abu Hurairah** reported that the Messenger of Allah prohibited prayer at mid-day till the sun inclines except on Zumma day. —*Shafeyi.*

504w. **Abu Zarr** reported while he ascended upon the door of

الشيطان فاذا ارتفعت فارقها ثم اذا استوت
قارنها فاذا زالت فارقها فاذا دنت
للغروب قارنها فاذا غربت فارقها و نهى
رسول الله صلعم عن الصلوة في تلك
الساعات * (مالك و احمد والنسائي)

عن ابي بصرة الغفاري قال صلى
بنا رسول الله بالمخمص صلوة العصر فقال
ان هذه صلوة عرضت على من كان قبلكم
فضيعوها فمن حافظ عليها كان له اجره
مرتين ولا صلوة بعدها حتى يطلع الشاهد
و الشاهد النجم * (مسلم)

عن معاوية قال انكم لتصلون صلوة
لقد صحبنا رسول الله صلعم فما رايناه
يصليها و لقد نهى عنها يعني الركعتين
بعد العصر * (البخاري)

عن ابي هريرة قال ان النبي صلعم
نهى عن الصلوة نصف النهار حتى تزول
الشمس الا يوم الجمعة * (الشافعي)

عن ابي ذر قال وقد صعد على درجة

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that only the prayer of two bendings after circumbulation is allowed at these times. Imam Abu Hanifa did not hold any prayer lawful at these hours.

1813. Abu Daud said that Abu Khalil did not meet Abu Qatadah. Imam Shafeyi follows this tradition, while Imam Abu Hanifa holds that prayer at noon is not lawful.

the Ka'ba : Whoso recognises me recognises me, and whoso does not recognise me, then verily I am Jundub. I heard the Messenger of Allah say : There is no prayer after Fajr prayer till the sun rises, nor after Asr prayer till the sun sets in except at Mecca, except at Mecca, except at Mecca. *Ahmad, Razin.*

الكعبة من عرفني فقد عرفني ومن لم
يعرفني فانا جندب سمعت رسول الله صلعم
يقول لاصلوة بعد الصبح حتى تطلع الشمس
ولا بعد العصر حتى تغرب الشمس الا
بمكة الا بمكة الا بمكة * (احمد رزين)

SECTION 23

1814. Congregation and its excellence

(a) **Congregation.** Only Farz prayers may be said in congregation, the smallest number of which is two—34:4.3. The other prayers are said singly. If a third man joins the congregation of the two, either the Imam shall move forward or the Muqtadi backward, so that the two may form a row with the Imam ahead. The Muqtadis (followers) must follow the Imam in all his movements—34:419. If the females attend, they must take the last row but come out first before the males leave the mosque. They shall not join the males in the street. No perfume should be applied by them when joining the congregational prayers. When there is pressure of hunger or call of nature, it must be first removed by one joining the prayers ; because prayerful attitude arises in a peaceful mind.

(b) **Is congregational prayer obligatory ?** There are differences of opinion among the famous jurists in this respect. One section like Imam Ahmad and Ata'a held on the basis of traditions 34:425, 508w that prayer in congregation is Farz Ain (strictly compulsory). Imam Shafeyi held that it is Farz Kefayah (compulsory on the community), while Imam Abu Hanifa and his disciples held it to he *Sunnat Muakkadah* in the neighbourhood of Wajeb. It is written in Quduri that it is Wajeb and that it can be said in indvidual houses after calling the males of the houses in one place. It is hower seen that the traditions put a great stress for Jama'at and hence Imam Abu Hanifa's opinion is reasonable and practicable.

(c) **Procedure of Jama'at.** After formation of rows and lines in case of more than two worshippers, the announcement is made by Aqamat that the prayer has begun. This is really an Azan produced in a lower voice with the utterance of قدقامت الصلوٰة (Prayer has just begun) twice. Immediately after, the Imam starts the payer by uttering 'Allaho-Akbar.' The followers follow him likewise as described in the note. Then in the two rak'ats of Fajr, and in the first two rak'ats of Magrib and I'sha prayers, the Imam reads Fatihah loudly followed by the reading of some verses from the Quran not less than three. The followers remain silent hearing attentively to the reading of the Imam. When the Imam reads the Quran in silence in the remaining prayers, the followers also read Fatihah in silence without the Quranic verses. After Fatihah, the Imam says "Ameen" in a loud or silent voice. Then the followers respond to him by saying in chorous "Ameen." When the Imam says "سمع الله لمن حمده Allah hears one who praises him", the followers must reply by uttering "ربنا لك الحمد O our Lord ! Thine is all praise".

(d) **Merits of congregational prayers.** Great rewards have been promised for congregational prayers. The Prophet said that each step towards the mosque brings reward—34:428. The greater the number of the worshippers in the congregation, the greater are the rewards—34:423. Whoso prays in the congregation for 40 days becomes free from the fire—34:489. Women are also allowed to join the congregation—34:416, 434, but their prayer in their houses is better than in congregation. Except on excuses (such as illness, weakness, blindness, excessive rain, too much heat or cold, darkness etc), prayers in congregation shall not be avoided—34:412.

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409. **Ibn Omar** reported that the Apostle of Allah said : Prayer in conregation is superior to single prayer by twenty seven degrees. —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم صَلٰوةُ الْجَمَاعَةِ تَفْضُلُ صَلٰوةَ الْفَذِّ بِسَبْعٍ وَعِشْرِيْنَ دَرَجَةً * (مُتَّفَقٌ عَلَيْهِ)

410. **Abu Hurairah** reported that the Prophet said : By One in whose Hand there is my life, I indeed intend to order for a bundle of fuel to

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَقَدْ هَمَمْتُ

be gathered; next order for prayer and to say azan therefor, and next to order a man to be Imam of the people. I should remain behind for the people (and a narration: for those who do not come to prayer) that I may burn their houses against them. And by One in whose hand there is my life, had one of them known that he would get a (cooked) bone with meat or two excellent rams, [1315] they would have been present at I'sha prayer [1816] —*Bukhari.*

411. **Same** reported that a blind man came to the Prophet and said: O Ms. of Allah! I I have no guide to lead me to the mosque. He asked the Prophet to give him permission that he might pray in his house. So he gave him permission. When he went away, he called him and said: Do you hear Azan for prayer? 'Yes' said he. He said: Then response. [1817] —*Muslim.*

412. **Ibn Omar** reported that he proclaimed Azan for prayer in a night of cold and wine. Then he said: Behold! pray

أن امر بحطب فيحطب ثم امر بالصلوة فيؤذن لها ثم امر رجلا فيؤم الناس ثم اخالف الى رجال في رواية لايشهدون الصلوة فاحرق عليهم بيوتهم والذي نفسي بيده لو يعلم احدهم انه يجد عرقا سمينا او مرماتين حسنتين لشهد العشاء * (البخاري)

عنه قال اتى النبي صلعم رجل اعمى فقال يا رسول الله انه ليس لي قائد يقودني الى المسجد فسأل رسول الله صلعم ان يرخص له فيصلي في بيته فرخص له فلما ولى دعاه فقال هل تسمع النداء بالصلوة قال نعم قال فاجب - (مسلم)

عن ابن عمر انه اذن بالصلوة في ليلة ذات برد وريح ثم قال الا صلوا

1815. This star rises along with the moon.

1816. Muslim also narrated a similar tradition. This means that great merits can be acquired in congregational prayers.

1817. 'Be present in prayer' was the instruction given to the blind man Abu Omme Makhtum who was a poor refugee. This is, however, said to be a special instruction to Ibne Makhtum though he had real excuse. In case of rain, cold and heat, it is lawful to pray in houses without going to the mosque for congregational prayer.

within the houses. Afterwards he said: The Messenger of Allah used to direct the Muazzen in a night of cold and rain to proclaim: Behold! pray within the houses.

—*Agreed.*

413. **Same** reported that the Apostle of Allah said: When supper is served for one of you while the prayer begins, then begin with the supper and let him make no haste till he finishes it. And as for Ibn Omar, (when) food was served for him and prayer began, he used not to come to it till he finished it (food), though he was hearing the Quran-reading of the Imam.

—*Agreed.*

414. **Ayesha** reported: I heard the Apostle of Allah say: There is no prayer at the presence of food, nor it is when calls of nature drive him. 1818

415. **Abu Hurairah** reported that the Apostle of Allah said: When Aqamat is recited, there is no prayer except the ordained prayers. 1819 —*Muslim.*

416. **Ibn Omar** reported that the Apostle of Allah said:

فِى الرِّحَالِ ثُمَّ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ يَامُرُ الْمُؤَذِّنَ اِذَا كَانَتْ لَيْلَةٌ ذَاتُ بَرْدٍ وَمَطَرٍ يَقُوْلُ اَلَا صَلُّوْا فِى الرِّحَالِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا وُضِعَ عَشَاءُ اَحَدِكُمْ وَاُقِيْمَتِ الصَّلٰوةُ فَابْدَؤُا بِالْعَشَاءِ وَلَا يَعْجَلْ حَتّٰى يَفْرُغَ مِنْهُ وَكَانَ ابْنُ عُمَرَ يُوْضَعُ لَهُ الطَّعَامُ وَتُقَامُ الصَّلٰوةُ فَلَا يَاْتِيْهَا حَتّٰى يَفْرُغَ مِنْهُ وَاِنَّهُ لَيَسْمَعُ قِرَاءَةَ الْاِمَامِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ اَنَّهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ لَاصَلٰوةَ بِحَضْرَةِ الطَّعَامِ وَلَا هُوَ يُدَافِعُهُ الْاَخْبَثَانِ * (مُسْلِمٌ)

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم ثُمَّ اِذَا اُقِيْمَتِ الصَّلٰوةُ فَلَا صَلٰوةَ اِلَّا الْمَكْتُوْبَةُ * (مُسْلِمٌ)

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ

1818. Prayer at the time when food has been served or when one is urged by calls of nature such as passing urine or stool, is Makruh and not prohibited. The reason is obvious, as mind cannot be concentrated at that time in prayer.

1819. It appears from this that after Aqamat, no sunnat prayer shall be said. This is the opinion of Imam Shafeyi. Imam Abu Hanifa however holds that if there is chance of joining the Imam after finishing 'sunnat' prayers, it may lawfully be done. It is said on the basis of traditions that sunnat prayer of the early morning prayer is very important.

When the wife of one of you seeks permission to go to the mosque, he must not prevent her. 1820 —*Agreed.*

417. **Zainab**, wife of Abdullah-b-Mas'ud, reported : The Apostle of Allah said to us : When one of you is present in the mosque, let her not touch perfume. —*Muslim.*

418. **Abu Hurairah** reported that the Apostle of Allah said : Whoso female applies "Bakhur' perfume, shall not be present with us in the last prayer I'sha. —*Muslim.*

419. **Ibn Omar** reported that Messenger of Allah said: Don't prevent your women from (going to) the mosques, but their houses are better for them. —*Abu Daud.*

420. **Ibn Mas'ud** reported that the Apostle of Allah said : Prayer of a woman in her house is better than her prayer in her compartment, and her prayer in her closet is better than her prayer in her house. —*Abu Daud.*

421. **Abu Hurairah** reported : Verily I heard my beloved Abul Qasem say : The prayer of a woman may not be accepted who applies perfume for (going

اذا استاذنت امرأة احدكم الى المسجد فلا يمنعها * (متفق عليه)

عن زينب امرأة عبد الله بن مسعود قالت قال لنا رسول الله صلعم اذا شهدت احدكن المسجد فلا تمس طيبا * (مسلم)

عن ابي هريرة قال قال رسول الله صلعم ايما امرأة اصابت بخورا فلا تشهد معنا العشاء الاخرة * (مسلم)

عن ابن عمر قال قال رسول الله لا تمنعوا نساءكم المساجد و بيوتهن خير لهن * (ابوداود)

عن ابن مسعود قال قال رسول الله صلعم صلوة المرأة في بيتها افضل من صلوتها في حجرتها و صلاتها في مخدعها افضل من صلاتها في بيتها . (ابوداود)

عن ابي هريرة قال اني سمعت حبي ابا القاسم صلعم لا تقبل صلوة امرأة تطيبت للمسجد حتى تغتسل غسلها من

1820. It shows that women also can pray in the mosque in congregation. At least they

to) the mosque, till she washes (it) a washing from impurity. 1821 —*Ahmad, Nisai, Abu Daud.*

لْجَنَابَةِ * (اَبُوْدَاوُدَ اَحْمَدُ وَ النَّسَائِيُّ)

422. **Abu Musa** reported that the Apostle of Allah said: Every eye is a fornicator, and when a woman applies perfume and then passes by an assembly, she is like so and so, that is, a fornicatress. 1822 —*Tirmizi.*

عَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعـم كُلُّ عَيْنٍ زَانِيَةٌ وَ اِنَّ الْمَرْأَةَ اِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَهِيَ كَذَا وَ كَذَا يَعْنِيْ زَانِيَةٌ * (اَلتِّرْمِذِيُّ)

423. **Obay-b-Ka'ab** reported: The Messenger of Allah one day prayed the Fajr with us. When he made salutation, he asked: Is so and so present? They replied: No. He asked: Is so and so present? 'No' replied they. He said: Of all the prayers, these 1823 are the most troublesome to the hypocrites. Had you known what is in them both, you would have come to them even walking upon breasts, riding upon conveyances. Verily the first row is like the row of the angels. Had you known what its excellence is, you would have hastened towards it, and verily the prayer of a man with another man is purer than his prayer singly, and his

عَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صلعـم يَوْمًا نِ الصُّبْحَ فَلَمَّا سَلَّمَ قَالَ اَشَاهِدٌ فُلَانٌ قَالُوْا لَا قَالَ اَشَاهِدٌ فُلَانٌ قَالُوْا لَا قَالَ اِنَّ هَاتَيْنِ الصَّلٰوتَيْنِ اَثْقَلُ الصَّلَوَاتِ عَلَى الْمُنَافِقِيْنَ وَ لَوْ تَعْلَمُوْنَ مَا فِيْهِمَا لَاَتَيْتُمُوْهُمَا وَ لَوْ حَبْوًا عَلَى الرُّكَبِ وَ اِنَّ الصَّفَّ الْاَوَّلَ عَلٰى مِثْلِ صَفِّ الْمَلٰئِكَةِ وَ لَوْ عَلِمْتُمْ مَا فَضِيْلَتُهُ لَابْتَدَرْتُمُوْهُ وَ اِنَّ صَلٰوةَ الرَّجُلِ مَعَ الرَّجُلِ اَزْكٰى مِنْ صَلٰوتِهِ وَحْدَهُ وَ صَلٰوتُهُ مَعَ

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shall not he prevented to pray in the mosque. The author of Mazhare-Hoque says that this applies in case of old women. There is, however, no such implication in the context of the hadis. This is supported also by the practice prevailing now in the cradles of Islam (Mecca and Medinah) where women pray in congregation in reserved compartments.

1821. Ahmad and Nisai narrated a similar tradition. The portion on which perfume has been applied should be washed and not the entire body, but the washing must be complete so as to leave no trace of perfume.

1822. Abu Daud and Nisai narrated a similar tradition.

1823. The prayers of dawn and night have been meant here.

prayer with two men is purer than his prayer with one man, and what increases is more pleasing to Allah.

—*Abu Daud, Nisai.*

424. **Abu Darda'a** reported that the Apostle of Allah said : There are no three persons of a village or a desert among whom prayer is not said (in congregation) but on whom the devil prevails. So you should take to congregation, because the wolf devours the remotest flock. 1824

—*Ahmad, Abu Daud, Nisai.*

425. **Ibn Abbas** reported that the Apostle of Allah said : Whoso hears a proclaimer (for prayer), no excuse should prevent him from following him. They asked : And what is excuse ? He said : Fear or illness. No prayer of him which has been prayed shall be accepted. 1825

—*Abu Daud, Darqutni.*

426. **Abdullah-b-Arqam** reported : I heard the Apostle of Allah say : When Aqamat is recited for prayer and one of you feels (the urge of) stool, let him first pass stool. 1826 —*Tirmizi.*

الرَّجُلَيْنِ اَزْكٰى مِنْ صَلٰوتِهٖ مَعَ الرَّجُلِ وَمَا كَثُرَ فَهُوَ اَحَبُّ اِلَى اللّٰهِ *

(اَبُوْدَاوٗدَ وَ النَّسَائِيُّ)

عَنْ اَبِى الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا مِنْ ثَلٰثَةٍ فِىْ قَرْيَةٍ وَّلَا بَدْوٍ لَاتُقَامُ فِيْهِمُ الصَّلٰوةُ اِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكَ بِالْجَمَاعَةِ فَاِنَّمَا يَاْكُلُ الذِّئْبُ الْقَاصِيَةَ * (اَحْمَدُ اَبُوْدَاوٗدَ وَالنَّسَائِىُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ سَمِعَ الْمُنَادِيَ فَلَمْ يَمْنَعْهُ مِنَ اتِّبَاعِهٖ عُذْرٌ قَالُوْا وَمَا الْعُذْرُ قَالَ خَوْفٌ اَوْ مَرَضٌ لَمْ تُقْبَلْ مِنْهُ الصَّلٰوةُ الَّتِىْ صَلّٰى-

(اَبُوْدَاوٗدَ وَ الدَّارَقُطْنِيُّ)

عَنْ عَبْدِ اللّٰهِ بْنِ اَرْقَمَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اِذَا اُقِيْمَتِ الصَّلٰوةُ وَوَجَدَ اَحَدُكُمُ الْخَلَاءَ فَلْيَبْدَءْ بِالْخَلَاءِ-

(اَلتِّرْمِذِيُّ)

1824. Three persons form a complete congregation. If it is not formed, the devil prevails over them. In other words, they meet with destruction.

1825. He who does not pray in congregation even though he has got no excuse does not offer his prayer for acceptance by Allah. This does not mean that prayer without congregation is rendered null and void but it means that no great religious merit is achieved.

1826. Malek, Abu Daud and Nisai narrated like it.

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم

ثَلَاثٌ لَا يَحِلُّ لِاَحَدٍ اَنْ يَفْعَلَهُنَّ لَا يَؤُمُّ

رَجُلٌ قَوْمًا فَيَخُصُّ نَفْسَهُ بِالدُّعَاءِ دُوْنَهُمْ

فَاِنْ فَعَلَ ذٰلِكَ فَقَدْ خَانَهُمْ وَلَا يَنْظُرُ فِي

قَعْرِ بَيْتٍ قَبْلَ اَنْ يَسْتَاْذِنَ فَاِنْ فَعَلَ

ذٰلِكَ فَقَدْ خَانَهُمْ وَلَا يُصَلِّ وَهُوَ حَقِنٌ حَتّٰى

يَتَخَفَّفَ * (اَبُوْدَاوُدَ)

427. **Saoban** reported that the Messenger of Allah said : As for three things, it is not lawful for anybody to do : A man must not be an Imam of a people and then should particularise himself besides them with an invocation. If he does that, he is indeed treacherous to them. And he shall not go into the inner side of a house before he seeks permission. If he does that, he commits with them a breach of trust. And he shall not pray when propelled by a call of nature till he clears it. [1897]

—*Abu Daud.*

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ قَالَ لَقَدْ

رَاَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلٰوةِ اِلَّا مُنَافِقٌ

قَدْ عُلِمَ نِفَاقُهُ اَوْ مَرِيْضٌ اِنْ كَانَ الْمَرِيْضُ

لَيَمْشِي بَيْنَ رَجُلَيْنِ حَتّٰى يَاْتِيَ الصَّلٰوةَ

وَقَالَ اِنَّ رَسُوْلَ اللهِ صلعم عَلَّمَنَا سُنَنَ

الْهُدٰى وَاِنَّ مِنْ سُنَنِ الْهُدٰى الصَّلٰوةُ

فِي الْمَسْجِدِ الَّذِي يُؤَذَّنُ فِيْهِ وَفِي

رِوَايَةٍ قَالَ مَنْ سَرَّهُ اَنْ يَلْقَى اللهَ غَدًا

مُسْلِمًا فَلْيُحَافِظْ عَلٰى هٰؤُلَاءِ الصَّلَوَاتِ الْخَمْسِ

حَيْثُ يُنَادٰى بِهِنَّ فَاِنَّ اللهَ شَرَعَ لِنَبِيِّكُمْ

428. **Abdullah-b-Mas'ud** reported : Indeed we have seen us (companions) : None but a hypocrite whose hypocrisy is well-known remains behind a (congregational) prayer, or a sick man if the sick man is then able to walk with the help of two men till he comes to the prayer. He said : The Messenger of Allah taught us the ways of guidance ; and of the ways of guidance, there is prayer in the mosque for which proclamation is made. *And in a narration,* he said : Whoso likes that he should meet Allah tomorrow as a Muslim, let him protect these five prayers wherever there is call for them. Verily Allah

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1827. Tirmizi narrated this.

promulgated the rules of guidance for your Prophet, and there are of the rules of guidance: And if you had prayed in your houses just as one remaining behind prays in his house, you would have given up the way of your Prophet, and if you had given up the way of your Prophet, you would have gone astray, And there is no man who makes ablution and then makes the ablution well and then intends towards a mosque out of these mosques except that Allah records for him one merit for every step he takes, and raises one rank therewith, and drops down one sin from him therewith. Indeed we have seen us; and none but a hypocrite, well-known for hypocrisy, keeps behind from it, and also the man who is brought therewith and is conducted between two men till he stands up in the row. —*Muslim.*

سنن الهدى وانهن من سنن الهدى

ولو انكم صليتم في بيوتكم كما يصلي هذا المتخلف في بيته لتركتم سنة نبيكم

ولو تركتم سنة نبيكم لضللتم وما من رجل يتطهر فيحسن الطهور ثم يعمد الى مسجد من هذه المساجد الا كتب الله له بكل خطوة يخطوها حسنة ورفعه بها درجة وحط عنه بها سيئة ولقد رايتنا وما يتخلف عنها الا منافق معلوم النفاق ولقد كان الرجل يؤتى به يهادى بين الرجلين حتى يقام في الصف * (مسلم)

429. **Abu Sha'sa'** reported that a man came out of the mosque after there was Azan therein. Abu Hurairah said: As for this (man), he has indeed disobeyed the father of Qasem. —*Muslim.*

عن الشعثاء قال خرج رجل من المسجد بعد اذن فيه فقال ابوهريرة اما هذا فقد عصى ابا القاسم صلعم * (مسلم)

430. **Osman-b-Affan** reported that the Messenger of Allah said: Whoso is overtaken by a call for prayer in the mosque and then comes out without

عن عثمان بن عفان قال قال رسول صلعم من ادركه الاذان في المسجد ثم

coming out for any necessity and intending no return, he is a hypocrite.

—*Ibn Majah.*

431. **Abdullah-b-Omme Makhtum** asked: O Ms. of Allah! verily Medina is full of poisonous animals and beasts and I am defective in sight. Do you give me an exemption? He said: Do you hear—"Come to prayer, come to salvation"? 'Yes' said he. He said: Then why do you not come? And he did not give (him) exemption.

—*Abu Daud, Nisai.*

432. **Omme Darda'a** reported: Abu Darda'a came to me being enraged. I asked: What has enraged you? I said: By Allah, I know not anything of the affairs of the followers of Muhammad (P. H.) but they pray in congregation, (while you do not).

—*Bukhari.*

433. **Abu Musa al-Ash'ari** reported that the Apostle of Allah said: Two or what is more than two form a congregation.

—*Ibn Majah.*

434. **Bilal-b-Abdullah** reported from Ibn Omar who from his father who said that the Messenger of Allah said: Don't deny the women their shares in the mosques when they seek your permission. Bilal said: By

زَوَجَ لَمْ يَخْرُجْ لِحَاجَةٍ وَهُوَ لَا يُرِيدُ الرَّجْعَةَ فَهُوَ مُنَافِقٌ * (ابْنُ مَاجَةَ)

عَنْ عَبْدِ اللهِ بْنِ أُمِّ مَكْتُومٍ قَالَ يَا رَسُولَ اللهِ صلعم إِنَّ الْمَدِينَةَ كَثِيرَةُ الْهَوَامِّ وَالسِّبَاعِ وَإِنَا ضَرِيرُ الْبَصَرِ فَهَلْ تَجِدُ لِي مِنْ رُخْصَةٍ قَالَ هَلْ تَسْمَعُ حَيَّ عَلَى الصَّلٰوةِ حَيَّ عَلَى الْفَلَاحِ قَالَ نَعَمْ قَالَ فَحَيَّ هَلًا وَلَمْ يُرَخِّصْ - (اَبُوْدَاوُد وَالنَّسَائِيُّ)

عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ دَخَلَ عَلَيَّ أَبُو الدَّرْدَاءِ وَهُوَ مُغْضَبٌ فَقُلْتُ مَا أَغْضَبَكَ قَالَ وَاللهِ مَا أَعْرِفُ مِنْ أَمْرِ أُمَّةِ مُحَمَّدٍ صلعم شَيْئًا إِلَّا أَنَّهُمْ يُصَلُّونَ جَمِيعًا * (اَلْبُخَارِيُّ)

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللهِ صلعم اِثْنَانِ فَمَا فَوْقَهُمَا جَمَاعَةٌ * (اِبْنُ مَاجَةَ)

عَنْ بِلَالِ بْنِ عَبْدِ اللهِ ابْنِ عُمَرَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللهِ صلعم لَا تَمْنَعُوا النِّسَاءَ حُظُوظَهُنَّ مِنَ الْمَسَاجِدِ إِذَا اسْتَأْذَنَكُمْ فَقَالَ بِلَالٌ وَاللهِ لَنَمْنَعَنَّهُنَّ فَقَالَ لَهُ عَبْدُ اللهِ أَقُولُ قَالَ رَسُولُ اللهِ صلعم

Allah, we do not certainly deny them. [1828] Abdullah said to him: I say that the Prophet had narrated (it), but you say that you prevent them. —*Muslim.*

وَتَقُولُ أَنْتَ لَنَمْنَعُهُنَّ * (مُسْلِمٌ)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللهِ صلعم
لَا تُؤَخِّرُوا الصَّلٰوةَ لِطَعَامٍ وَلَا لِغَيْرِهِ *
(شَرْحُ السُّنَّةِ)

5 5w. **Ja'ber** reported that the Apostle of Allah said: Don't give up prayer for food, nor for anything besides it. —*Sharhi Sunnat.*

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلعم
قَالَ لَوْلَا مَا فِي الْبُيُوتِ مِنَ النِّسَاءِ وَ
الذُّرِّيَّةِ أَقَمْتُ صَلٰوةَ الْعِشَاءِ وَأَمَرْتُ
فِتْيَانِي يُحَرِّقُونَ مَا فِي الْبُيُوتِ بِالنَّارِ *
(أَحْمَدُ)

509w. **Abu Hurairah** reported from the Prophet who said: But for women and children in the houses. I would have kept up I'sha prayer and ordered my children to burn with fire what is in the houses. [1829] —*Ahmad.*

عَنْهُ قَالَ أَمَرَنَا رَسُولُ اللهِ صلعم إِذَا
كُنْتُمْ فِي الْمَسْجِدِ فَنُودِيَ بِالصَّلٰوةِ فَلَا
يَخْرُجْ أَحَدُكُمْ حَتّٰى يُصَلِّيَ * (أَحْمَدُ)

507w. **Same** reported: The Apostle of Allah enjoined on us: When you remain in the mosque and then proclamation for prayer is made, none of you shall go out till he prays. —*Ahmad.*

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلعم قَالَ
مَنْ سَمِعَ النِّدَاءَ فَلَمْ يُجِبْهُ فَلَا صَلٰوةَ لَهُ إِلَّا
مِنْ عُذْرٍ * (اَلدَّارَقُطْنِيُّ)

508w. **Ibn Abbas** reported from the Prophet who said: Whoso hears the prayer-call but does not respond to it, there is no prayer for him but on account of an excuse. [1830] —*Darqutni.*

509w. **Abu Bakr-b Solaiman** reported: Verily Omar-b-al Khattab missed Solaiman-b-Abi Hasmah from Fajr prayer. Omar then went to the market at dawn, and the abode of Solaiman

عَنْ أَبِي بَكْرِ بْنِ سُلَيْمَانَ بْنِ أَبِي
حَثْمَةَ قَالَ إِنَّ عُمَرَ بْنَ الْخَطَّابِ فَقَدَ
سُلَيْمَانَ بْنَ أَبِي حَثْمَةَ فِي صَلٰوةِ الصُّبْحِ

1828. In a narration of Sa'lem from his father, he said: Abdullah then advanced towards him and rebuked him with a rebuke which I did never hear like it.

1829. But for the children and women, he would have ordered all to pray in the mosques in congregation and in default to have the houses burnt. In other words, great is the reward of congregational prayer.

1830. His prayer is not accepted who does not go to the mosque for prayer when he hears Azan.

was between the mosque and the market. He passed by Shefa'a, mother of Solaiman and said to her : I have not seen Solaiman in the Fajr prayer. He said : Verily he passed the night praying and then his eyes overcame him. Omar said : That I should be present in Fajr prayer in congregation is pleasing to me than that I should stand up the whole night (in prayer). —*Malek.*

510w. **Muzahed** reported from Abdullah-b-Omar that the Messenger of Allah said : No man shall ever prevent his family members from coming to the mosques[1831] —*Ahmad.*

وَاِنَّ عُمَرَ غَدَا اِلَى السُّوقِ وَمَسْكَنُ سُلَيْمَانَ
بَيْنَ الْمَسْجِدِ وَالسُّوقِ فَمَرَّ عَلَى الشِّفَاءِ
اُمِّ سُلَيْمَانَ فَقَالَ لَهَا لَمْ اَرَ سُلَيْمَانَ فِي
الصُّبْحِ فَقَالَتْ اِنَّهُ بَاتَ يُصَلِّي فَغَلَبَتْهُ
عَيْنَاهُ فَقَالَ عُمَرُ لَاَنْ اَشْهَدَ صَلٰوةَ الصُّبْحِ
فِي جَمَاعَةٍ اَحَبُّ اِلَيَّ مِنْ اَنْ اَقُومَ
لَيْلَةً * (مَالِكٌ)

عَنْ مُجَاهِدٍ عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ
اَنَّ النَّبِيَّ صلعم قَالَ لَا يَمْنَعَنَّ رَجُلٌ اَهْلَهُ
اَنْ يَّاْتُوا الْمَسَاجِدَ * (اَحْمَدُ)

SECTION 24

1832 Rows in Prayer

Rows of worshippers should be arranged without leaving any space open, and the two feet of each worshipper should be placed nearly 4 inches apart. The older section of the people, the wiser and the pious should occupy the front rows and then the children. The best is the first row for males and the last row for females—34 : 442, 511w. Disorder in congregational prayer is bad and leads to differences among its votaries. Every step taken in order to be in line brings reward—34 : 445. No single man shall make a row by himself—34 : 454.

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435. **Nu'man-b-Bashir** reported that the Apostle of Allah

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ كَانَ رَسُولُ

1831. The son of Abdulla-b-Omar said : We prevent them. Abdullah said. I narrate to you from the Prophet, while you say this ! He said that Abdullah did not speak about it till he died.

used to arrange our rows straight till he made them a bow as it were, till he saw that we understood him. Afterward one day he went out and stood till he was about to recite Takbir. He then saw a man's breast going out from the line. He said: Servants of Allah! you must make your rows straight or Allah must turn your faces opposite. —*Muslim.*

436. **Anas** reported: Aqamat was recited for prayer. Then the Messenger of Allah advanced towards us with his face (turning) and said: Arrange your lines and stand shoulder to shoulder, because I see you from behind my back. *Bukhari narrated it. And in what has been agreed upon, he said*: Complete your lines, because I see you from behind my back.

437. **Same** reported that the Messenger of Allah said: Make your lines straight, because the straightening of lines belongs to the Aqamat of prayer. —*Agreed.*

438. **Abu Mas'ud al Ansari** reported that the Messenger of Allah used to touch our shoulders in prayer and say: Be straight and differ not lest your hearts differ. Let those who are major and wise from you keep attached to me, next those who succeed them, next those who succeed them. Abu

الله صلعم يسوي صفوفنا حتى كانما
يسوي بها القداح حتى راى انا قد
عقلنا عنه ثم خرج يوما فقام حتى كاد
ان يكبر فراى رجلا باديا صدره من
الصف فقال عباد الله لتسون صفوفكم
او ليخالفن الله بين وجوهكم - (مسلم)

عن انس قال اقيمت الصلوة فاقبل
علينا رسول الله صلعم بوجهه فقال اقيموا
صفوفكم و تراصوا فاني اراكم من وراء
ظهري رواه البخاري و في المتفق
عليه قال اتموا الصفوف فاني اراكم
من وراء ظهري *

عنه قال قال رسول الله صلعم سووا
صفوفكم فان تسوية الصفوف من اقامة
الصلوة * (متفق عليه)

عن ابي مسعود الانصاري قال
كان رسول الله صلعم يمسح مناكبنا في
الصلوة و يقول استووا ولا تختلفوا فتختلف
قلوبكم ليليني منكم اولوا الاحلام و
النهى ثم الذين يلونهم ثم الذين يلونهم

Mas'ud said : You are to day formost in differences. [1933]

—*Muslim*

قَالَ اَبُو مَسْعُوْدٍ فَاَنْتُمُ الْيَوْمَ اَشَدُّ اخْتِلَافًا * (مُسْلِمٌ)

439. **Abdullah-b-Mas'ud** reported that the Messenger of Allah said thrice. Let those who are major and wise from you stand next to me (in row), next those who follow them. Beware of the uproars of the markets.

—*Muslim.*

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لِيَلِنِيْ مِنْكُمْ اُولُوا الْاَحْلَامِ وَالنُّهٰى ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثَلٰثًا وَاِيَّاكُمْ وَهَيْشَاتِ الْاَسْوَاقِ * (مُسْلِمٌ)

440. **Abu Sayeed al Khodri** reported that the Messenger of Allah saw delay among his companions. So he said to them : Come forward and follow me, and let those who are behind you follow you. A people shall not cease keeping behing till Allah will keep them behind.

—*Muslim.*

عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ رَاٰى رَسُوْلُ اللّٰهِ صلعم فِيْ اَصْحَابِهٖ تَاَخُّرًا فَقَالَ لَهُمْ تَقَدَّمُوْا وَأْتَمُّوْا بِيْ وَلْيَاْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ لَا يَزَالُ قَوْمٌ يَتَاَخَّرُوْنَ حَتّٰى يُؤَخِّرَهُمُ اللّٰهُ - (مُسْلِمٌ)

441. **Jaber-b-Samorah** reported : The Apostle of Allah came out to us and saw us in groups. He said : What is the matter with me that I see you separate ? Afterwards he came out to us and said : Do you not stand in rows just as the angels stand in rows near their Lord ? We replied : O Ms. of Allah ! and how do the angels stand in rows near their Lord ? He said : They make the first rows full and stand shoulder to shoulder in the row.

—*Muslim.*

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صلعم فَرَاٰنَا حِلَقًا فَقَالَ مَالِيْ اَرٰىكُمْ عِزِيْنَ ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ اَلَا تَصُفُّوْنَ كَمَا تَصُفُّ الْمَلٰٓئِكَةُ عِنْدَ رَبِّهَا فَقُلْنَا يَا رَسُوْلَ اللّٰهِ صلعم وَكَيْفَ تَصُفُّ الْمَلٰٓئِكَةُ عِنْدَ رَبِّهَا قَالَ يُتِمُّوْنَ الصُّفُوْفَ الْاُوْلٰى وَيَتَرَاصُّوْنَ فِي الصَّفِّ - (مُسْلِمٌ)

1933. The Holy Prophet here sounded a note of wonderful connection between mind and body. Mind is moulded by outward movements and environments, and outward movements and environments are the results of mental thoughts. Hence, in Islam,

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم خَيْرُ صُفُوْفِ الرِّجَالِ اَوَّلُهَا وَشَرُّهَا اٰخِرُهَا وَخَيْرُ صُفُوْفِ النِّسَاءِ اٰخِرُهَا وَشَرُّهَا اَوَّلُهَا * (مُسْلِمٌ)

442. **Abu Hurairah** reported that the Apostle of Allah said: The best of the rows of the males is their first, and the worst of them is their last, and the best of the rows of the females is their last, and the worst of them is their first. —*Muslim.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم رُصُّوْا صُفُوْفَكُمْ وَقَارِبُوْا بَيْنَهَا وَحَاذُوْا بِالْاَعْنَاقِ فَوَالَّذِيْ نَفْسِيْ بِيَدِهٖ اِنِّيْ لَاَرَى الشَّيْطَانَ يَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَاَنَّهَا الْحَذَفُ ـ (اَبُوْدَاوٗدَ)

413. **Anas** reported that the Apostle of Allah said: Make compact your ranks and draw proximity between them, and stand neck to neck. By One in whose hand there is my life, certainly I see the devil entering in the openings of the rows as if he is a black kid. —*Abu Daud.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَتِمُّوا الصَّفَّ الْمُقَدَّمَ ثُمَّ الَّذِيْ يَلِيْهِ فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ ـ (اَبُوْدَاوٗدَ)

444. **Same** reported that the Messenger of Allah said: Make the front rank complete, next that which follows it. Whatever defect occurs, let it occur in the last rank. —*Abu Daud.*

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَقُوْلُ اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى الَّذِيْنَ يَلُوْنَ الصُّفُوْفَ الْاُوْلٰى وَمَا مِنْ خَطْوَةٍ اَحَبَّ اِلَى اللّٰهِ مِنْ خَطْوَةٍ يَمْشِيْهَا يَصِلُ بِهَا صَفًّا ـ (اَبُوْدَاوٗدَ)

445. **Bara'a-b-A'jeb** reported that the Apostle of Allah used to say: Verily Allah and His angels send blessings upon those who remain attached to the first rank, and there is no step more pleasing to Allah than a step which is taken to reach a line. —*Abu Daud.*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ

416. **Ayesha** reported that the Messenger of Allah said: Verily

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we find a mixture of both mind and body. The movements of limbs, arranging of lines and other physical feats are thus the stepping stones towards spiritual progress. The old, the wise and the majors should fill up the first line in prayer, then those who are near maturity, then those who are still younger and then the women.

Allah and His angels send blessings upon those who stand by the right side of the lines. —*Abu Daud*,

447. **Nu'man-b-Bashir** reported that the Apostle of Allah used to make our rows straight when we stood for prayer. When we formed straight rows, he used to recite Takbir. —*Abu Daud.*

448. **Anas** reported that the Messenger of Allah used to say to his right side "Be straight, arrange your lines", and to his left side "Be straight, arrange your lines". —*Abu Daud.*

449. **Ibn Abbas** reported that the Apostle of Allah said: The best of you are those who are closest in shoulders in prayer. —*Abu Daud.*

450. **Anas** reported that the Apostle of Allah said: Be straight (in line), be straight, be straight. By One in whose hand there is my life, verily I see you from my back as I see you in my front. —*Abu Daud.*

451. **Abu Hurairah** reported that Apostle of Allah said: Keep the Imam in the middle and shut up the openings. —*Abu Daud.*

452. **Ibn Omar** reported that the Messenger of Allah said: Make the lines straight, and stand shoulder to shoulder, and shut up the openings, and keep close to the hands of your brethren, and leave not the secret openings of the devil. Whoso joins a line, Allah will

صلعم إن الله وملئكته يصلون على
ميامن الصفوف - (ابوداود)

عن النعمان بن بشير قال كان رسول
الله صلعم يسوي صفوفنا اذا قمنا الى
الصلوة فاذا استوينا كبر - (ابوداود)

عن انس قال كان رسول الله صلعم
يقول عن يمينه اعتدلوا سووا صفوفكم
و عن يساره اعتدلوا سووا صفوفكم -
(ابوداود)

عن ابن عباس قال قال رسول الله
صلعم خياركم الينكم مناكب في الصلوة -
(ابوداود)

عن انس قال كان النبي صلعم
يقول استووا استووا فو الذي
نفسي بيده اني لاريكم من خلفي
كما اريكم بين يدي * (ابوداود)

عن ابي هريرة قال قال رسول الله
صلعم توسطوا الامام و سدوا الخلل-(ابوداود)

عن ابن عمر قال قال رسول الله
صلعم اقيموا الصفوف و حاذوا بين
المناكب و سدوا الخلل و لينوا بايدي
اخوانكم و لا تذروا فرجات الشيطن ومن

وصل صفا وصله الله ومن قطعه قطعه الله * (ابوداود)

join him ; and whoso severes it, Allah will severe him.

—*Abu Daud.*

عن عائشة قالت قال رسول الله صلعم لا يزال قوم يتاخرون عن الصف الاول حتى يؤخرهم الله في النار -(ابوداود)

453. **Ayesha** reported that the Messenger of Allah said : People will not cease to keep behind from the first line, till Allah with keep them behind in the fire.

—*Abu Daud.*

عن وابصة بن معبد قال راى رسول الله صلعم رجلا يصلي خلف الصف وحده فامره ان يعيد الصلوة * (احمد و الترمذي ، ابوداود (صحيح)

454. **Wa'besah-b-Ma'bad** reported that the Messenger of Allah saw a man praying singly behind a line. He directed him to repeat the prayer. 1834 —*Ahmad, Tirmizi, Abu Daud (Approved)*

عن ابي امامة قال قال رسول الله صلعم ان الله و ملئكته يصلون على الصف الاول قالوا يا رسول الله و على الثاني قال ان الله و ملئكته يصلون على الصف الاول قالوا يا رسول الله صلعم و على الثاني قال ان الله و ملئكته يصلون على الصف الاول قالوا يا رسول الله صلعم و على الثاني قال و على الثاني وقال رسول الله صلعم سووا صفوفكم و حاذوا بين مناكبكم و ليينوا في ايدي اخوانكم و سدوا الخلل فان الشيطن يدخل فيها

511w. **Abu Omamah** reported that the Apostle of Allah said : Verily Allah and his angels send blessings on the first line. They asked : O Ms. of Allah ! and upon the second ? He replied : Verily Allah and His angels send blessings on the first line. They asked : O Ms. of Allah ! and upon the second ? He replied : Verily Allah and His Apostle send blessing on the first line. They asked : O Ms. of Allah ! and upon the second ? He said : And upon the second also. Tne Messenger of Allah said : Make your lines straight, and stand shoulder to shoulder, and stand close to the hands of your brethren, and shut up the openings, because the devil enters through what is between them as black kids,

1834. None shall make a row by himself only. He should either stand by the Imam or join the line.

meaning the young ones of goats.

بِبَنَكُمْ بِمَنْزِلَةِ الْحَذَفِ يَعْنِي أَوْلَادَ الضَّانِ الصِّغَارَ۔

—*Ahmad.* (أحمد)

SECTION 25

1835. **Place of Waiting** (موقف)

The Imam and his followers shall stand in a place of the same level. There shall not be any place for the Imam higher than that of the followers. But the Imam is entitled to a higher place for Khutbah (sermon). If the follower be only one man, he shall stand by the right side of the Imam just a little behind him. In case of two or more followers, they shall make a row behind the Imam. If the second follower joins after the prayer has already begun, either the Imam should go forward in order to afford opportunity to the followers to form a row or the follower should walk behind to make with the new follower a row behind the Imam. The Imam shall stand in front by the middle of the first row, next is the row of the elders, next of the boys, and next of the females. The followers shall stand shoulder to shoulder and very close to one another.

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455. **Abdullah-b-Abbas** reported: I passed the night near my maternal aunt Maimunah. The Messenger of Allah stood praying and I stood by his left side. He caught my hand from behind his back and turned me thus from behind his back—to his right hand side. 1936

—*Agreed.*

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ فَقَامَ رَسُولُ اللهِ صلعم يُصَلِّي فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَ بِيَدِي مِنْ وَرَاءِ ظَهْرِهِ فَعَدَلَنِي كَذٰلِكَ مِنْ وَرَاءِ ظَهْرِهِ إِلَى الشِّقِّ الْأَيْمَنِ *

(مُتَّفَقٌ عَلَيْهِ)

1836. It is written in the Shari-Sunnat that some decisions have been deduced from this tradition—(i) it is lawful to say optional prayer in congregation ; (ii) in case of the follower being one, he shall stand by the right side of the Imam. It is written in

456. **Ja'ber** reported that the Apostle of Allah stood and I came till I stood by his left side. He caught my hand and took me round, till he kept me by his right side. Then Jabbar-b-Sakhar came and stood by the left side of the Ms. of Allah. He caught our hands together and dashed us off till he placed us behind him. —*Muslim.*

عَنْ جَابِرٍ قَالَ قَامَ رَسُوْلُ اللّٰهِ صلعم فَجِئْتُ حَتّٰى قُمْتُ عَنْ يَسَارِهٖ فَاَخَذَ بِيَدَيَّ فَاَدَارَنِيْ حَتّٰى اَقَامَنِيْ عَنْ يَمِيْنِهٖ ثُمَّ جَاءَ جَبَّارُ بْنُ صَخْرٍ فَقَامَ عَنْ يَسَارِ رَسُوْلِ اللّٰهِ صلعم فَاَخَذَ بِيَدَيْنَا جَمِيْعًا فَدَفَعَنَا حَتّٰى اَقَامَنَا خَلْفَهٗ * (مسلم)

457. **Anas** reported: I and Yatim prayed in our house behind the Prophet, and Ome Solaim was behind us.[1237]

—*Muslim.*

عَنْ اَنَسٍ قَالَ صَلَّيْتُ اَنَا وَيَتِيْمٌ فِيْ بَيْتِنَا خَلْفَ النَّبِيِّ صلعم وَاُمُّ سُلَيْمٍ خَلْفَنَا * (مسلم)

458. **Same** reported that the Prophet prayed with him and with, his mother and maternal aunt. He said: He made me stand by his right side and made the woman stand behind us.

—*Muslim.*

عَنْهُ اَنَّ النَّبِيَّ صلعم صَلّٰى بِهٖ وَبِاُمِّهٖ اَوْ خَالَتِهٖ قَالَ فَاَقَامَنِيْ عَنْ يَمِيْنِهٖ وَاَقَامَ الْمَرْاَةَ خَلْفَنَا * (مسلم)

459 **Abu Bakrah** reported that he came to the Prophet while he was bowing. Then he bowed before he joined the line. Afterwards he walked up to the line. That was mentioned to the Prophet. He said: May Allah increase your greed but do not exceed the limit.

—*Bukhari.*

عَنْ اَبِيْ بَكْرَةَ اَنَّهٗ اَنْتَهٰى اِلَى النَّبِيِّ صلعم وَهُوَ رَاكِعٌ فَرَكَعَ قَبْلَ اَنْ يَّصِلَ اِلَى الصَّفِّ ثُمَّ مَشٰى اِلَى الصَّفِّ فَذَكَرَ ذٰلِكَ لِلنَّبِيِّ صلعم فَقَالَ زَادَكَ اللّٰهُ حِرْصًا وَلَا تَعُدْ - (اَلْبُخَارِيُّ)

460. **Samorah-b-Jundub** reported: The Messenger of Allah

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ اَمَرَنَا رَسُوْلُ

Hedayah that if the Muqtadi prays by the left or back of the Imam, the prayer is not void but it is not good.

1237. Omme Solaim was the mother of Anas and Yatim was his brother. This indicates that women shall stand in the last row.

directed us that in case we are three, one of us should be an Imam. —*Tirmizi.*

461. **Ammar** reported that he became the Imam of the people of Madain. He stood in a shop to pray, while the people were behind him. Huzaifah came forward and caught his hands. Ammar followed him till Huzaifah got him down. When Ammar finished his prayer, Huzaifah said to him: Have you not heard that the Messenger of Allah said: When a man becomes Imam of a people, he shall not stand in a place higher than their place or similar to that? Ammar said: For that, I followed you when you caught my hands. —*Abu Daud.*

462. **Sahl-b-Sa'd as Sayidi** reported that he was asked: Of which thing was the pulpit? He said: It was of the trunk of a jungle which so and so, a slave freed by so and so female, took for the Apostle of Allah. [1838] When it was constructed and placed, the Messenger of Allah stood upon it facing the Ka'ba and recited takbir, and the people stood behind him. Then he read, and the people bent behind him. Afterwards he raised his

الله صلعم اذا كنا ثلثة ان يتقدمنا احدنا ـ (الترمذي)

عن عمار انه ام الناس بالمدائن وقام على دكان يصلي والناس اسفل منه فتقدم حذيفة فاخذ على يديه فاتبعه عمار حتى انزله حذيفة فلما فرغ عمار من صلوته قال له حذيفة الم تسمع رسول الله صلعم يقول اذا ام الرجل القوم فلا يقم في مقام ارفع من مقامهم او نحو ذلك فقال عمار لذلك اتبعتك حين اخذت على يدي * (ابوداود)

عن سهل بن سعد الساعدي انه سئل من ايّ شيء ن المنبر فقال هو من اثل الغابة عمله فلان مولى فلانة لرسول الله صلعم وقام عليه رسول الله صلعم حين عمل ووضع فاستقبل القبلة وكبر وقام الناس خلفه فقرأ وركع الناس خلفه ثم رفع راسه ثم رجع القهقرى

1838. The trunk was procured from a distance of nine miles from Medina. The name of 'so and so' was Radmi and the female was Ayeshah Ansariyah. The pulpit consisted of three steps.

head and then retraced steps behind. Then he prostrated upon the ground and afterwards returned to the pulpit. Next he read, then bent, then raised up his head and then retraced his steps behind, till he prostrated upon the ground. *This is the narration of Bukhari and there is the like of it in an agreed one. And he said in his last:* When he finished, he turned towards the people and said: O people, verily I had it constructed that you may follow me and know my prayer.

463. **Ayesha** reported that the Apostle of Allah prayed in his room, and the people followed him behind the rooms. 1839

—*Abu Daud.*

464. **Abu Malek al-Ash'ari** reported: Shall I not inform you about the prayer of the Apostle of Allah? He read Aqamat for prayer and arranged the males in a line, and placed the boys behind them in a line and then prayed with them. He then mentioned his prayer and said: Thus was the prayer. 1840 —*Abu Daud.*

465. **Qais-b-Ubad** reported: While I was in the mosque in

فَسَجَدَ عَلَى الْأَرْضِ ثُمَّ عَادَ اِلَى الْمِنْبَرِ

ثُمَّ قَرَاَ ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَاْسَهُ ثُمَّ رَجَعَ

الْقَهْقَرٰى حَتّٰى سَجَدَ بِالْاَرْضِ هٰذَا لَفْظُ

الْبُخَارِيِّ وَفِى الْمُتَّفَقِ عَلَيْهِ نَحْوُهُ وَقَالَ

فِيْ اٰخِرِهٖ فَلَمَّا فَرَغَ اَقْبَلَ عَلَى النَّاسِ

فَقَالَ يٰاَيُّهَا النَّاسُ اِنَّمَا صَنَعْتُ هٰذَا

لِتَاْتَمُّوْا بِىْ وَلِتَعَلَّمُوْا صَلَاتِيْ *

عَنْ عَائِشَةَ قَالَتْ صَلّٰى رَسُوْلُ اللّٰهِ

صلعم فِيْ حُجْرَتِهٖ وَالنَّاسُ يَاْتَمُّوْنَ بِهٖ

مِنْ وَرَاءِ الْحُجَرَاتِ * (اَبُوْدَاوٗدَ)

عَنْ اَبِيْ مَالِكِ نِ الْاَشْعَرِيِّ قَالَ

اَلَا اُحَدِّثُكُمْ بِصَلٰوةِ رَسُوْلِ اللّٰهِ صلعم قَالَ

اَقَامَ الصَّلٰوةَ وَصَفَّ الرِّجَالَ وَصَفَّ

خَلْفَهُمُ الْغِلْمَانَ ثُمَّ صَلّٰى بِهِمْ فَذَكَرَ صَلٰوتَهٗ

ثُمَّ قَالَ هٰكَذَا صَلٰوةٌ * (اَبُوْدَاوٗدَ)

عَنْ قَيْسِ بْنِ عَبَّادٍ قَالَ بَيْنَا اَنَا

1839. This occurred at the time of I'tiqaf during fasting. I'tiqaf is self imposed confinement within the corner of a mosque for a fixed period for the purpose of the whole-time service of God. To come out at that time from the mosque is unlawful except when compelled by calls of nature.

1840 One of the narrators of this hadis namely Abdul A'la said that the Prophet uttered 'my foilowers', that is, "thus was the prayer of my followers."

the front row, a man dragged me a dragging from my behind and put me to a corner. Then he stood in my place. By Allah, I then did not know my prayer. When he went away, lo! he was Obay-b-Ka'ab. He asked: O young man! May Allah do not put you in grief. Verily the covenant from the Prophet to us is that we should stand very close. Then he turned towards the Ka'ba and said thrice: The people of the covenant are undone, O Lord of the Ka'ba. Afterwards he said: By Allah, I can not be sorry for them, but I am sorry for those who have been led astray. I asked: O Abu Ya'kub! what do you mean by thy people of covenant. He said: The persons in authority. —*Nisai.*

فِي الْمَسْجِدِ فِي الصَّفِّ الْمُقَدَّمِ فَجَبَذَنِي
رَجُلٌ مِنْ خَلْفِي جَبْذَةً فَنَحَّانِي وَقَامَ
مَقَامِي فَوَاللّٰهِ مَا عَقَلْتُ صَلٰوتِي فَلَمَّا
انْصَرَفَ اِذَا هُوَ اُبَيُّ بْنُ كَعْبٍ فَقَالَ يَا
فَتَى لَا يَسُوءُكَ اللّٰهُ اِنَّ هٰذَا عَهْدٌ مِنَ
النَّبِيِّ صلعم اِلَيْنَا اَنْ نَلِيَهُ ثُمَّ اسْتَقْبَلَ
الْقِبْلَةَ فَقَالَ هَلَكَ اَهْلُ الْعَقْدِ وَرَبِّ
الْكَعْبَةِ ثَلَاثًا ثُمَّ قَالَ وَاللّٰهِ مَا عَلَيْكُمْ
اَسِي وَلٰكِنْ اَسِي عَلٰى مَنْ اَضَلُّوا
قُلْتُ يَا اَبَا يَعْقُوبَ مَا تَعْنِي بِاَهْلِ الْعَقْدِ
قَالَ الْاُمَرَاءُ * (اَلنَّسَائِيُّ)

SECTION 26

1841. Imamate (امامة)

The general rule for the Imamate is that the best man among the worshippers shall be the Imam. He is called the best according to the traditions who can read the Quran well and is well-versed in it. The next man fit for Imamate is one who is well acquinted with hadis and sunnat of the Prophet. The jurists added some qualifications for the office a man of good manners and good appearance. In case all are equal in every virtue, then the Imam shall be selected by lottery. There are some exceptions to this rule. The rulers and their officers are entitled to lead prayers within their jurisdiction. If any Imam has already been appointed for any mosque, he is entitled to lead prayer unless he gives permission to anybody—34 : 469. There is no bar

of a blind man to become an Imam—34 : 470. Any major Muslim, whether virtuous or sinner, can be Imam with no injury to prayer—34 : 472. The best Imam is he who is liked by the Muqtadis and the worst Imam is he who is disliked by them—34:471.

OTHER CONTENTS : Zihad with a commander is wajeb—34 : 472. An Imam to lead prayer shall not be found before the Hour—34 : 37. The prayer of three men brings no merit : An Imam disliked by men, wife on whom husband is displeased and two contending brothers—34 : 476.

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466. **Abu Mas'ud** reported that the Messenger of Allah said : He who is the most excellent reader of the Book of Allah from a people shall be their Imam. If they are equal in knowledge of the Quran, then he who is the most learned of them in hadis [1842] ; if they are equal in hadis, then he who is the fore most of them in hijrat, and if they are equal in hijrat ; then he who is the oldest of them in age. No man shall ever be Imam of (another) man in his rule, nor shall he sit in his house by way of respect to him except by his permission. *Muslim narrated it. And in a narration reported by him :* And no man shall ever be an Imam of a man in his family. [1843]

عَنْ اَبِي مَسْعُودٍ قَالَ قَالَ رَسُولُ اللّٰهِ

صلعم يَؤُمُّ الْقَوْمَ اَقْرَؤُهُمْ بِكِتَابِ اللّٰهِ فَاِنْ

كَانُوْا فِى الْقِرَاءَةِ سَوَاءً فَاَعْلَمُهُمْ بِالسُّنَّةِ

فَاِنْ كَانُوْا فِى السُّنَّةِ سَوَاءً فَاَقْدَمُهُمْ هِجْرَةً

فَاِنْ كَانُوْا فِى الْهِجْرَةِ سَوَاءً فَاَقْدَمُهُمْ سِنًّا

وَلَا يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِى سُلْطَانِهٖ وَلَا

يَقْعُدْ فِى بَيْتِهٖ عَلٰى تَكْرِمَتِهٖ اِلَّا بِاِذْنِهٖ

رواه مسلم و فِي رِوَايَةٍ لَهٗ وَلَا يَؤُمَّنَّ الرَّجُلُ

الرَّجُلَ فِى اَهْلِهٖ *

467. **Abu Sayeed** reported that the Apostle of Allah said :

عَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ

1842. Imam Ahmad and Abu Yusuf follow this tradition. In other words, a Quran-reader is superior to a learned man. Imams Abu Hanifa, Muhammad, Malek and Shafeyi hold that a learned man is superior to a Quran reader, as the learned man has got also correct knowledge of Quran-reading During the time of the Prophet, Quran-reading received the deep attention of the people.

1843. There is no longer emigration from the place of birth to another land for religious cause. The jurists therefore interpret this hizrat as flight from all sorts of sins.

When there are three, let one of them be their Imam; and the fittest to be Imam is he who is the most well-read among them. —*Muslim.*

صلعم اذا كانوا ثلثة فليؤمهم احدهم * وأحقهم بالامامة اقرأهم (مسلم)

468. **Ibn Abbas** reported that the Apostle of Allah said: Let the best of you be your Muazzen, and let the most well-read of you be your Imam. —*Abu Daud.*

عن ابن عباس قال قال رسول الله صلعم ليؤذن لكم خياركم وليؤمكم قراءكم * (ابوداود)

469. **Abu Atiyyah al-Oqaili** reported: Malek-b-Huwaires used to come to us in our praying-place to hold conversation. There came one-day the prayer time. Abu Atiyyah said: We asked him: Step forward and lead prayer. He said to us: Let a man come forward from you to pray with you, and soon I shall inform you why I am not leading prayer for you. I heard the Messenger of Allah say: Whoso visits a people, shall not be their Imam; and let a man from them he their Imam. —*Abu Daud, Tirmizi.*

عن ابي عطية العقيلي قال كان مالك بن الحويرث ياتينا الى مصلانا يتحدث فحضرت الصلوة يوما قال ابو عطية فقلنا له تقدم فصله قال لنا قدموا رجلا منكم يصلي بكم وساحدثكم لم لا اصلي بكم سمعت رسول الله صلعم يقول من زار قوما فلا يؤمهم وليؤمهم رجل منهم * (ابوداود والترمذي)

470. **Anas** reported that the Apostle of Allah left the son of Omme Muktum to succeed as as Imam of the people although he was blind. —*Abu Daud.*

عن انس قال استخلف رسول الله صلعم ابن ام مكتوم يؤم الناس وهو اعمى - (ابوداود)

471. **Ibn Omar** reported that the Messenger of Allah said: There are three persons whose prayers shall not be accepted from them: [1844] one who leads a

عن ابن عمر قال قال رسول الله صلعم ثلثة لا تقبل منهم صلوتهم من

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44. They don't get religious merits for their prayers. The last sentence means

people while they do not like him, a man who comes to prayer behind (and praying behind means that one comes to it beyond its time), and a man who brings a freed woman under slavery.

—*Abu Daud, Ibn Majah.*

472. **Abu Hurairah** reported that the Messenger of Allah said : Jihad is binding on you with every commander, whether he be pious or impious, and though he may commit great sins. And prayer is binding on you behind every Muslim, whether he be pious or impious, and though he may commit great sins, and prayer is binding on every Muslim, whether he be pious or impious, and though he may commit great sins. 1845

—*Abu Daud.*

473. **Salamah-bn-al Hurr***e* reported that the Messenger of Allah said : Verily it is one of the signs of the Hour that the people of the mosque will push one another. They will not find an Imam to lead prayer for them.

—*Ahmad, Abu Daud, Ibn Majah.*

474. **Amr-b-Salamah** reported : We were by the side of a wate r

تقدم قوما وهم له كرهون ورجل اتى الصلوة دبارا والدبارا ان ياتيها بعد ان تفوته ورجل اعتبد محررة * (ابوداود وابن ماجة)

عن ابي هريرة قال قال رسول الله صلعم الجهاد واجب عليكم مع كل امير برا كان او فاجرا وان عمل الكبائر و الصلوة واجبة عليكم خلف كل مسلم برا كان او فاجرا وان عمل الكبائر والصلوة واجبة على كل مسلم برا كان فاجرا و ان عمل الكبائر * (ابوداود)

عن سلامة بنت الحر قالت قال رسول الله صلعم ان من اشراط الساعة ان يتدافع اهل المسجد لا يجدون امامًا يصلي بهم - (احمد و ابوداود وابن ماجة)

عن عمرو بن سلمة قال كنا بماء

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either to enslave a freed slave or to enslave a free woman who was never a slave.

1845. It is Makruh (abominable) to read prayer behind a transgressor, but such thing is perfectly lawful.

the resort of man. The caravan used to pass by us and we used to ask them—what is for men? What is for men? Who is this man? They used to say: Methinks Allah sent him, revealed to him and revealed thus to him. I used to commit that word to memory which was as if boiling in my mind. The Arabs liked to coincide their acceptance of Islam with victory (of Mecca). They used to say: Leave him (Muhammad) and his people. If he gets victory over them, he is a true Prophet. So when the victory came to pass, every people hastened with the acceptence of their Islam, and my father made my people soon to accept Islam. When he approached, he said: I have brought you, by Allah, from the Prophet a mission. He said: Pray such prayer at such time. an such prayer at such time. When the prayer time comes, let a man call for prayer, and let one who is the most well-read of you in the Quran become Imam over you. Then they looked and did not find one more well-read of the Quran than myself, as I used to meet the caravan. Then they sent me forward in front of them, while I was a boy of six or seven years. And there was a sheet upon me. When I prostrated, it slipped away from me. A woman of the tribe

مَمَرَّ النَّاسِ يَمُرُّ بِنَا الرُّكْبَانُ فَنَسْأَلُهُمْ مَا
النَّاسُ مَا لِلنَّاسِ مَا هٰذَا الرَّجُلُ فَيَقُولُونَ
يَزْعَمُ أَنَّ اللّٰهَ أَرْسَلَهُ أَوْحَى إِلَيْهِ أَوْحَى
إِلَيْهِ كَذَا فَكُنْتُ أَحْفَظُ ذٰلِكَ الْكَلَامَ
فَكَأَنَّمَا يَغْرَى فِي صَدْرِي وَكَانَتِ الْعَرَبُ
تَلُومُ بِإِسْلَامِهِمُ الْفَتْحَ فَيَقُولُونَ اتْرُكُوهُ
وَقَوْمَهُ فَإِنَّهُ إِنْ ظَهَرَ عَلَيْهِمْ فَهُوَ نَبِيٌّ صَادِقٌ
فَلَمَّا كَانَتْ وَقْعَةُ الْفَتْحِ بَادَرَ كُلُّ قَوْمٍ
بِإِسْلَامِهِمْ وَبَدَرَ أَبِي قَوْمِي بِإِسْلَامِهِمْ فَلَمَّا
قَدِمَ قَالَ جِئْتُكُمْ وَاللّٰهِ مِنْ عِنْدِ النَّبِيِّ
حَقًّا فَقَالَ صَلُّوا صَلٰوةَ كَذَا فِي حِينِ كَذَا
وَصَلٰوةَ كَذَا فِي حِينِ كَذَا فَإِذَا حَضَرَتِ
الصَّلٰوةُ فَلْيُؤَذِّنْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْثَرُكُمْ
قُرْآنًا فَنَظَرُوا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآنًا
مِنِّي لِمَا كُنْتُ أَتَلَقَّى مِنَ الرُّكْبَانِ
فَقَدَّمُونِي بَيْنَ أَيْدِيهِمْ وَأَنَا ابْنُ سِتِّ
أَوْ سَبْعِ سِنِينَ وَكَانَتْ عَلَيَّ بُرْدَةٌ كُنْتُ

told me: Do you not screen away form us the private parts of your reader (Imam)? Then they purchased (a cloth) and made for me a shirt. I did not feel more joy for anything than what I felt for that shirt. 1846 —*Bukhari.*

إذا سجدت انقاصت عني فقالت امرأة منهن اتحيي ان نغطون عنا است قارئكم فاشتروا فقطعوا لي قميصا فما فرحت بشيء فرحي بذلك القميص * (البخاري)

475. **Ibn Omar** reported that when the first Refugees arrived at Medina, Salem, a freed slave of Abu Huzaifah, used to act as their Imam, and there were Omar and Abu Salamah (son of Abdul Asad) among them. —*Bukhari.*

عن ابن عمر قال لما قدم المهاجرون الاولون المدينة كان يؤمهم سالم مولى ابي حذيفة وفيهم عمر وابو سلمة بن عبد الاسد * (البخاري)

476. **Ibn Abbas** reported that the Messenger of Allah said: As for three (persons), their prayer will not be raised up beyond a cubit above their heads: A man who became Imam while they did not like him, and a woman who passed the night while her husband was displeased with her, and two contending brothers. —*Ibn Majah.*

عن ابن عباس قال قال رسول الله صلعم ثلثة لا ترفع لهم صلوتهم فوق رؤسهم شبرا رجل ام قوما وهم له كارهون وامراة باتت وزوجها عليها ساخط واخوان متصارمان * (ابن ماجة)

SECTION 27

1847. Duties of the Imam

It is the primary duty of the Imam to make the prayer short, because there might be in the congregation the ill, the weak, the old, the needy, and possibly the women who left their suckling children at home. He shall neither be more hasty in prayer, nor shorter than what has been already prescribed. He should not lengthen his prayer to give time to the worshippers to join their prayers.

1846. Imam Shafeyi holds on the authority of this tradition that it is lawful

عَنْ اَنَسٍ قَالَ صَلَيْتُ وَرَاءَ اِمَامٍ قَطُّ
اَخَفَّ صَلٰوةً وَلَا اَتَمَّ صَلٰوةً مِنَ النَّبِيِّ صلعم
وَاِنْ كَانَ لَيَسْمَعُ بُكَاءَ الصَّبِيِّ فَيُخَفِّفُ
مَخَافَةَ اَنْ تُفْتَنَ اُمُّهُ * (متفق عليه)

477. **Anas** reported: I did never pray behind an Imam a prayer, shorter and more perfect (than that of the) Prophet. If he heard the crying of a child, he used to make it short out of fear lest its mother would be anxious. —*Agreed.*

عَنْ اَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللّٰهِ
صلعم اِنِّي لَاَدْخُلُ فِي الصَّلٰوةِ وَاَنَا اُرِيدُ
اَطَالَتَهَا فَاَسْمَعُ بُكَاءَ الصَّبِيِّ فَاَتَجَوَّزُ فِي
صَلٰوتِي مِمَّا اَعْلَمُ مِنْ شِدَّةِ وَجْدِ اُمِّهِ
مِنْ بُكَائِهِ * (البخاري)

478. **Abu Qatadah** reported that the Messenger of Allah said: Verily I enter in prayer intending to prolong it. Then I hear the crying of a child and I make my prayer short on account of what I know of the over-anxiety of its mother because of its crying. —*Bukhari.*

عَنْ قَيْسِ بْنِ اَبِي حَازِمٍ قَالَ
اَخْبَرَنِي اَبُو مَسْعُودٍ اَنَّ رَجُلًا قَالَ وَاللّٰهِ
يَا رَسُولَ اللّٰهِ اِنِّي لَاَتَاَخَّرُ عَنْ صَلٰوةِ الْغَدَاةِ
مِنْ اَجْلِ فُلَانٍ مِمَّا يُطِيلُ بِنَا فَمَا رَاَيْتُ
رَسُولَ اللّٰهِ صلعم فِي مَوْعِظَةٍ اَشَدَّ غَضَبًا
مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ اِنَّ مِنْكُمْ مُنَفِّرِينَ
فَاَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ فَاِنَّ
فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ *
(متفق عليه)

479. **Qais-b Abi Ha'zem** reported: Abu Mas'ud informed me that a man enquired: By Allah, O Ms. of Allah, I shall certainly remain behind from the early morning prayer on account of so and so who is used to prolong it for us. Then I did not see the Prophet more enraged in a sermon than on him at the time. Afterwards he said: Verily there are those among you who give annoyance. So whoso of you prays with men, let him he short; because there may be among them the weak, the old and the needy. —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ

480. **Abu Hurairah** reported that the Messenger of Allah

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for a boy of under-age to be Imam. Imams Ahmad, Malek and Abu Hanifa hold the contray view. The inhabitants of Balkh held a minor to be a competent Imam in optional prayers. This has been followed by the Syrians and Egyptians. The

said : Your prayer will be led. If they (Imams) are right, then it is for you ; and if they commit mistake, then it is for you but against them. —*Bukhari.*

صلعم يُصَلُّونَ لَكُمْ فَإِنْ أَصَابُوا فَلَكُمْ وَإِنْ أَخْطَأُوا فَلَكُمْ وَعَلَيْهِمْ * (اَلْبُخَارِيُّ)

481. **Osman-b-Abil A's** reported : The last of what the Prophet instructed me was : When you become the Imam of a people, make the prayer easy for them. *Muslim narrated it. And in a narration reported by him, the* Messenger of Allah said to him : Be Imam of your people. I asked : O Ms. of Allah ! verily I find something in myself. [1847] He said : Come near. Then he seated me in front of him and afterwards placed his palms upon my chest between my breasts and then said : Turn. Then he placed them upon my back between my shoulders and then said : Be Imam of your people. Whoso becomes Imam of a people, let him make (prayer) easy, because there are among them the old, and there are among them the sick, and there are among them the weak and there are among them those that have needs. Then when one of you prays singly, let him pray as he likes.

عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ آخِرُ مَا عَهِدَ إِلَيَّ رَسُولُ اللهِ صلعم إِذَا أَمَمْتَ قَوْمًا فَاخْفِفْ بِهِمُ الصَّلٰوةَ رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةٍ لَهُ أَنَّ رَسُولَ اللهِ صلعم قَالَ لَهُ أَمِّ قَوْمَكَ قُلْتُ يَا رَسُولَ اللهِ إِنِّي أَجِدُ فِي نَفْسِي شَيْئًا قَالَ ادْنُهْ فَأَجْلَسَنِي بَيْنَ يَدَيْهِ ثُمَّ وَضَعَ كَفَّهُ فِي صَدْرِي بَيْنَ ثَدْيَيَّ ثُمَّ قَالَ تَحَوَّلْ فَوَضَعَهَا فِي ظَهْرِي بَيْنَ كَتِفَيَّ ثُمَّ قَالَ أُمَّ قَوْمَكَ فَمَنْ أَمَّ قَوْمًا فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الْكَبِيرَ وَإِنَّ فِيهِمُ الْمَرِيضَ وَإِنَّ فِيهِمُ الضَّعِيفَ وَإِنَّ مِنْهُمْ ذَا الْحَاجَةِ فَإِذَا صَلّٰى أَحَدُكُمْ وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ *

481(a). **Ibn Omar** reported : The Messenger of Allah used to direct us to make (prayer) easy, and he used to be our Imams with *the rows.* —*Nisai.*

عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللهِ صلعم يَأْمُرُنَا بِالتَّخْفِيفِ وَيَؤُمُّنَا بِالصَّافَّاتِ * (اَلنَّسَائِيُّ)

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three Imams base their conclusion on the hadis of Ibn Mas'ud 'None on whom the prescribed sentence can not be passed can be an Imam.'

SECTION 28

1848. Duties of the followers

It is the duty of the *Muqtadis* (followers) not to go ahead of the Imam in standing, bowing, and prostration. If anybody joins the congregation after the prayer has begun and advanced, he must follow the Imam in the condition in which he remains in prayer at that time—34 : 489. He who gets the last rak'at gets the whole prayer provided he finishes the remaining rak'ats after the Imam closes the prayer with Taslim. Anybody who overtaken the prostration shall count the number of the rak'ats he shall have to pray from the following rak'at (bowing). When the Imam recites ضالين, the followers either in silence or in loud voice shall recite امين. When the Imam says سمع الله لمن حمده, the followers shall recite ربنا لك الحمد. When the Imam recites in prayer loudly, the followers shall listen to the reading ; but when he recites within himself the Fatihah, they may read the Fatihah in silence. In other matters, the Imam shall be followed.

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482. **Bara'a-b-A'jeb** reported : We were praying behind the Messenger of Allah. When he said, "Allah hears one who praises Him," none of us behind him bent his back, till the Prophet placed his forehead upon the ground. —*Agreed.*

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ صلعم فَاذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ لَمْ يَحْنِ اَحَدٌ مِنَّا ظَهْرَهُ حَتّٰى يَضَعَ النَّبِيُّ صلعم جَبْهَتَهُ عَلَى الْاَرْضِ * (مُتَّفَقٌ عَلَيْهِ)

483. **Anas** reported : The Messenger of Allah one day prayed with us. When he finished his prayer, he turned his face towards us and said : O men ! verily I am your Imam. So don't precede me in bowing, nor in prostration, nor in standing, nor in returning ; because I see you from my front and from my back.

—*Muslim.*

عَنْ اَنَسٍ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صلعم ذَاتَ يَوْمٍ فَلَمَّا قَضٰى صَلٰوتَهُ اَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ اَيُّهَا النَّاسُ اِنِّي اِمَامُكُمْ فَلَا تَسْبِقُوْنِي بِالرُّكُوْعِ وَلَا بِالسُّجُوْدِ وَلَا بِالْقِيَامِ وَلَا بِالْاِنْصِرَافِ فَاِنِّي اَرَاكُمْ اَمَامِي وَمِنْ خَلْفِي * (مُسْلِمٌ)

484. **Abu Hurairah** reported that the Messenger of Allah said: Don't go ahead of the Imam. Recite Takbir when he recites, and say Ameen when he says "And not of those who have gone astray", and when he bows down, bow down, and when he says 'Allah hears one who praises him,'[1849] say 'O Allah Thine is all Praise, O our Lord!' —*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تُبَادِرُوا الْاِمَامَ اِذَا كَبَّرَ فَكَبِّرُوْا وَ اِذَا قَالَ وَلَا الضَّالِّيْنَ فَقُوْلُوْا اٰمِيْنَ وَ اِذَا رَكَعَ فَارْكَعُوْا وَ اِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ فَقُوْلُوْا اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ * (مُتَّفَقٌ عَلَيْهِ)

485. **Anas** reported that the Apostle of Allah rode on a horse and had a fall from it, and consequently his right side was fractured. He prayed a prayer out of the prayers while he was sitting, and we prayed also sitting behind him. When he finished, he said: Verily an Imam is appointed to be followed. When he prays standing, pray standing; and when he bends down, bend down; and when he rises up, rise up; and when he says 'Allah hears one who praises Him,' say 'O our Lord! Thine is all praise'; and when he prays sitting, pray sitting in a body.[1850] —*Agreed.*

عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ فَجُحِشَ شِقُّهُ الْاَيْمَنُ فَصَلّٰى صَلٰوةً مِنَ الصَّلَوَاتِ وَ هُوَ قَاعِدٌ فَصَلَّيْنَا وَرَاءَهٗ قُعُوْدًا فَلَمَّا انْصَرَفَ قَالَ اِنَّمَا جُعِلَ الْاِمَامُ لِيُؤْتَمَّ بِهٖ فَاِذَا صَلّٰى قَائِمًا فَصَلُّوْا قِيَامًا وَ اِذَا رَكَعَ فَارْكَعُوْا وَ اِذَا رَفَعَ فَارْفَعُوْا وَ اِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ فَقُوْلُوْا رَبَّنَا لَكَ الْحَمْدُ وَ اِذَا صَلّٰى جَالِسًا فَصَلُّوْا جُلُوْسًا اَجْمَعُوْنَ * (مُتَّفَقٌ عَلَيْهِ)

1849. Bukhari did not mention—'And when he says 'not of those who have gone astray.'

1850. Humaidi, a teacher of Bukhari, says about the Prophet's saying 'When he (Imam) prays sitting, pray sitting' that it was uttered at the previous illness of the Prophet. Afterwards the Prophet prayed sitting while the people were standing behind him. He did not still order them to sit. The last is to be followed as it was the last act of the Prophet. The above has been added by Bukhari alone to the text of this hadis. It appears from this that in case the Imam sits for some reason or other in prayer, the followers should pray standing.

عَنْ عَائِشَةَ قَالَتْ لَمَّا ثَقُلَ رَسُولُ اللّٰهِ صلعم جَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلٰوةِ فَقَالَ مُرُوا اَبَا بَكْرٍ اَنْ يُّصَلِّيَ بِالنَّاسِ فَصَلّٰى اَبُو بَكْرٍ تِلْكَ الْاَيَّامَ ثُمَّ اِنَّ النَّبِيَّ صلعم وَجَدَ فِي نَفْسِهٖ خِفَّةً فَقَامَ يُهَادٰى بَيْنَ رَجُلَيْنِ وَ رِجْلَاهُ تَخُطَّانِ فِي الْاَرْضِ حَتّٰى دَخَلَ الْمَسْجِدَ فَلَمَّا سَمِعَ اَبُو بَكْرٍ حِسَّهٗ ذَهَبَ يَتَاَخَّرُ فَاَوْمٰى اِلَيْهِ رَسُولُ اللّٰهِ صلعم اَنْ لَّا يَتَاَخَّرَ فَجَاءَ حَتّٰى جَلَسَ عَنْ يَسَارِ اَبِي بَكْرٍ فَكَانَ اَبُو بَكْرٍ يُصَلِّي قَائِمًا وَ كَانَ رَسُولُ اللّٰهِ صلعم يُصَلِّي قَاعِدًا يَقْتَدِي اَبُو بَكْرٍ بِصَلٰوةِ رَسُولِ اللّٰهِ صلعم وَ النَّاسُ يَقْتَدُونَ بِصَلٰوةِ اَبِي بَكْرٍ * (مُتَّفَقٌ عَلَيْهِ)

486. **Ayesha** perorted that when the Apostle of Allah was seriously ill, Bilal came to call him for prayer. He said: Direct Abu Bakr to lead the prayer of the people. So Abu Bakr led the prayer for those days. Afterwards the Holy Prophet felt better and so he walked supported by two men, while his feet were putting steps on the ground till he entered the mosque. When Abu Bakr heard his movement, he went behind. The Apostle of Allah hinted at him not to go behind. Then he advanced, till he sat by the left side of Abu Bakr, and Abu Bakr was praying standing and the Messenger of Allah praying in sitting. Abu Bakr was following the prayer of the Messenger of Allah, and the people were following the prayer of Abu Bakr. [1851] —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَمَا يَخْشَى الَّذِي يَرْفَعُ رَاْسَهٗ قَبْلَ الْاِمَامِ اَنْ يُّحَوِّلَ اللّٰهُ رَاْسَهٗ رَاْسَ حِمَارٍ * (مُتَّفَقٌ عَلَيْهِ)

487. **Abu Hurairah** reported that the Messenger of Allah said: Does he who raises up his head before the Imam not fear that Allah will exchange his head for the head of an ass? [1852] —*Agreed.*

1851. In a narration, Abu Bakr read Takbir to the hearing of the people. There is difference of opinion whether Abu Bakr led the prayer when the Prophet arrived or the Prophet himself. This was consequent upon Abu Bakr's following the Prophet, as no Imam can lawfully follow his follower. Some say that it was special in case of the Prophet.

1852. In other words, Allah will make him devoid of common sense like an ass which is the weakest of all animals in intellect. Mulla Ali Qari says that it was said by way of threat and warning.

488. **Ali and Mu'az-b-Jabal** reported that the Apostle of Allah said: When one of you comes to prayer while the Imam is in a state, let him do like what the Imam does.

—*Tirmizi (Rare).*

عَنْ عَلِيٍّ وَمُعَاذِبْنِ جَبَلٍ قَالَا قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا اَتَى اَحَدُكُمُ الصَّلٰوةَ وَالْاِمَامُ عَلٰى حَالٍ فَلْيَصْنَعْ كَمَا يَصْنَعُ الْاِمَامُ *

(اَلتِّرْمِذِيُّ (غَرِيْبٌ)

488a. **Abu Hurairah** reported that the Messenger of Allah said: When you come to prayer while we are in prostration, then fall in prostration, and count nothing for it, and whoso overtakes a rak'at, overtakes the prayer.

—*Abu Daud.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا جِئْتُمُ اِلَى الصَّلٰوةِ وَنَحْنُ سُجُوْدٌ فَاسْجُدُوْا وَلَا تَعُدُّوْهُ شَيْئًا وَمَنْ اَدْرَكَ رَكْعَةً فَقَدْ اَدْرَكَ الصَّلٰوةَ * (اَبُوْدَاوٗدَ)

489. **Anas** reported that the Messenger of Allah said: Whoso prays in congregation for Allah for forty days after overtaking the first bowing, two securities are recorded for him—one security from the fire, and another from hypocrisy.

—*Tirmizi.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ صَلّٰى لِلّٰهِ اَرْبَعِيْنَ يَوْمًا فِيْ جَمَاعَةٍ يُدْرِكُ التَّكْبِيْرَةَ الْاُوْلٰى كُتِبَ لَهٗ بَرَاءَتَانِ بَرَاءَةٌ مِّنَ النَّارِ وَبَرَاءَةٌ مِّنَ النِّفَاقِ *

(اَلتِّرْمِذِيُّ)

490. **Abu Hurairah** reported that the Apostle of Allah said: Whoso makes ablution and makes ablution well, and then goes and finds that the people have prayed, the Almighty Allah will give him the equal reward of one who prayed it and witnessed it without anything being diminished from their rewards.

—*Abu Daud, Nisai.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ تَوَضَّاَ فَاَحْسَنَ وُضُوْءَهٗ ثُمَّ رَاحَ فَوَجَدَ النَّاسَ قَدْ صَلَّوْا اَعْطَاهُ اللّٰهُ تَعَالٰى مِثْلَ اَجْرِ مَنْ صَلَّاهَا وَحَضَرَهَا لَا يَنْقُصُ ذٰلِكَ مِنْ اُجُوْرِهِمْ شَيْئًا *

(اَبُوْدَاوٗدَ وَالنَّسَائِيُّ)

491. **Abu Sayeed al-Khodri** reported that a man came while the Messenger of Allah had already prayed. He said: Is there no man to show generosity to this man and to pray with him?

عَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ جَاءَ رَجُلٌ وَقَدْ صَلّٰى رَسُوْلُ اللّٰهِ صلعم فَقَالَ اَلَا رَجُلٌ يَتَصَدَّقُ عَلٰى هٰذَا فَيُصَلِّيْ مَعَهٗ

A man got up and prayed with him. 1853 —*Tirmizi, Abu Daud.*

492. **Obaidullah-b-Abdullah** reported : I went to A'yesha and said : Will you not inform me of the illness of the Prophet ? She said : Yes. The Apostle of Allah was seriously ill. He asked : Did the people say prayer ? 'No' we replied, 'O Ms. of Allah ! they are waiting for you.' He said : Put water for me in a pot. He said : We have done. He took wash and intended to stand up but fell down senselss. Then he came to senses and enquired : Did the people pray ? 'No' replied we 'they are waiting for you, O Ms. of Allah.' He said : Put water for me in a pot. He said : He sat down and washed and then he was going to stand but fell down senseless. Then he regained senses and enquired : Did the people pray ? 'No' we said, 'they are waiting for you, O Ms. of Allah'. He said : Put water for me in a pot. He sat down and took a wash and then went to stand up but fell down senseless. Thereafter he recovered and asked : Did the people pray ? We said : No, O Ms. of Allah, they are waiting for you. The people were waiting for the Holy Prophet for the last night prayer : Then the Apostle sent for Abu Bakr to

فَقَامَ رَجُلٌ فَصَلَّى مَعَهُ *

(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوُدَ)

عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ قَالَ دَخَلْتُ عَلٰى عَائِشَةَ فَقُلْتُ اَلَا تُحَدِّثِيْنِي عَنْ مَرَضِ رَسُوْلِ اللّٰهِ صلعم قَالَتْ بَلٰى ثَقُلَ النَّبِيُّ صلعم فَقَالَ اَصَلَّى النَّاسُ فَقُلْنَا لَا يَا رَسُوْلَ اللّٰهِ صلعم وَ هُمْ يَنْتَظِرُوْنَكَ فَقَالَ ضَعُوْا لِيْ مَاءً فِي الْمِخْضَبِ قَالَتْ فَفَعَلْنَا فَاغْتَسَلَ فَذَهَبَ لِيَنُوْءَ فَاُغْمِيَ عَلَيْهِ ثُمَّ اَفَاقَ اَصَلَّى النَّاسُ فَقُلْنَا لَا هُمْ يَنْتَظِرُوْنَكَ يَا رَسُوْلَ اللّٰهِ صلعم قَالَ ضَعُوْا لِيْ مَاءً فِي الْمِخْضَبِ قَالَتْ فَقَعَدَ فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوْءَ فَاُغْمِيَ عَلَيْهِ ثُمَّ اَفَاقَ فَقَالَ اَصَلَّى النَّاسُ قُلْنَا لَا هُمْ يَنْتَظِرُوْنَكَ يَا رَسُوْلَ اللّٰهِ صلعم قَالَ ضَعُوْا لِيْ مَاءً فِي الْمِخْضَبِ فَقَعَدَ فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوْءَ فَاُغْمِيَ عَلَيْهِ ثُمَّ اَفَاقَ فَقَالَ اَصَلَّى النَّاسُ قُلْنَا لَا هُمْ يَنْتَظِرُوْنَكَ يَا رَسُوْلَ اللّٰهِ صلعم وَ النَّاسُ عُكُوْفٌ فِي الْمَسْجِدِ يَنْتَظِرُوْنَ النَّبِيَّ صلعم لِصَلٰوةِ الْعِشَاءِ الْاٰخِرَةِ فَاَرْسَلَ النَّبِيُّ

1853. The name of the man was Sadka as he used to give alms The last portion being by way of proof is annexed in the note.

lead the prayer of the people. The Messenger came to him and said : Verily the Apostle of Allah directs you to lead the prayer of the people. Abu Bakr being a man full of compassion said : O Omar ! lead the prayer of the people. Omar said to him : You are more deserving of it, Then Abu Bakr led the prayer for those days. Afterwards, the Holy Prophet felt rather better within himsfelf and came out (leaning) against two persons (one of them was Abbas) for the Zuhr prayer, while Abu Bakr was praying with the people. When Abu Bakr saw him, he was about to go behind, but the Prophet hinted at him not to retrace back. He said : Make me sit by his side. Then they made him sit by the side of Abu Bakr, and the Prophet sat. [1854]

—*Agreed.*

صلعم الى ابي بكر بان يصلي بالناس
فاتاه الرسول فقال ان رسول الله صلعم
يامرك ان تصلي بالناس فقال ابو بكر
وكان رجلا رقيقا يا عمر صل بالناس
فقال له عمر انت احق بذلك فصلى
ابو بكر تلك الايام ثم ان النبي صلعم
وجد في نفسه خفة وخرج بين رجلين احد
هما العباس لصلوة الظهر وابو بكر يصلي
بالناس فلما راه ابو بكر ذهب ليتاخر
فاومأ اليه النبي صلعم بان لا يتاخر
فقال اجلساني الى جنبه فاجلساه الى
جنب ابي بكر والنبي صلعم قاعد *
(متفق عليه)

512w. **Abu Hurairah** reported that he used to say : Whoso overtakes a rak'at, overtakes the prostration ; and whoso misses the reading of the Mother of the Quran, loses indeed many good things. —*Malek*

عن ابي هريرة انه كان يقول من
ادرك الركعة فقد ادرك السجدة
ومن فاتته قراءة ام القران فقد فاته
خير كثير *
(مالك)

513w. **Same** reported that he said : One who raises up his head and guards it before the Imam, verily his forehead is in the hand of the devil. —*Malek*

عنه انه قال الذي يرفع رأسه و
يحفظه قبل الامام فانما ناصيته بيد
الشيطن -
(مالك)

1854. Obaidullah said : I went to Abdullah-b-Abbas and said to him—Shall I not present to you what A'yeshah informed me about the illness of the Apostle of Allah ? He said : Narrate. Then I presented her tradition to him. He did deny

SECTION 29

1855 Praying the same prayer twice

If a man performs a prayer and then wishes to say it again in another place, he can lawfully do it, the latter being considered as an optional prayer. In case a prayer is said in congregation and a worshipper witnesses it after previously he said the same prayer elsewhere, he has been directed to join the congregation and not to leave it. Imam Malek held that this direction is with regard to prayers other than sun-set and morning prayers. Imam Abu Hanifa adds Asr prayer to them. According to Imam Shafeyi, there is no distinction in prayers.

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493. **Ja'ber** reported that Mu'az-b-Jabal used to pray with the Prophet and then come to his people and lead their prayer. —*Agreed.*

عَنْ جَابِرٍ قَالَ كَانَ مُعَاذُ بْنُ جَبَلٍ يُصَلِّي مَعَ النَّبِيِّ صلعم ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمْ * (مُتَّفَقٌ عَلَيْهِ)

494. **Same** reported that Mu'az used to pray I'sha with the Prophet, and then return to his people and lead I'sha for them. And that was optional for him. —*Mishkat.*

عَنْهُ قَالَ كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ صلعم الْعِشَاءَ ثُمَّ يَرْجِعُ اِلَى قَوْمِهِ فَيُصَلِّي بِهِمُ الْعِشَاءَ وَهِيَ لَهُ نَافِلَةٌ * (مِشْكٰوةٌ)

495. **Yezid-b-al Aswad** reported: I was present with the Prophet in his pilgrimage and prayed Fajr with him in the mosque at Khaif. When he finished his prayer and intended to depart when lo! there were two men at the last (row) of the people who did not pray with him. He said: Bring them to me. Then they were brought, while their skin

عَنْ يَزِيْدَ بْنِ الْاَسْوَدِ قَالَ شَهِدْتُ مَعَ النَّبِيِّ صلعم حَجَّتَهُ فَصَلَّيْتُ مَعَهُ صَلٰوةَ الصُّبْحِ فِي مَسْجِدِ الْخَيْفِ فَلَمَّا قَضٰى صَلٰوتَهُ وَانْحَرَفَ فَاِذَا هُوَ بِرَجُلَيْنِ فِي اٰخِرِ الْقَوْمِ لَمْ يُصَلِّيَا مَعَهُ قَالَ عَلَيَّ بِهِمَا فَجِيْءَ

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nothing therefrom except that he asked: Has she named the man who was with Abbas? 'Nay' said I. He said: He was Ali.

was trembling. He asked : What prevented you from praying with us ? They said : O Ms. of Allah ! we had prayed in our houses. He said : Don't do (it). When you have prayed in your houses and then come to a congregational mosque, pray with them ; and verily it will be optional for you.

—*Tirmizi, Abu Daud, Nisai.*

496. **Bosr-b-Mihjan** reported from his father that he was in the assembly of the Messnger of Allah. Then there was Azan for prayer. The Apostle of Allah stood, prayed and returned while Mihzan was in his assembly. The Messenger of Allah asked him : What prevented you to pray with the people ? Are you not a Muslim male ? 'Yes, O Prophet' said he, 'but I have already prayed at home.' Then the Apostle of Allah said to him : When you come to the mosque while you have already prayed, and then Aqamat is read for prayer, pray with the people though you have already prayed.

—*Malek, Nisai.*

497. **A man from Asad-b-Khuzaimah** reported that he asked Abu Ayyub al Ansari who said : One of us prays in his abode and then he comes to the mosque and the prayer begins—shall I pray with him ? I find something in me from that Abu

بِهِمَا تُوعَدُ فَرَائِضُهُمَا فَقَالَ مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا فَقَالَا يَا رَسُولَ اللهِ صلعم إِنَّا كُنَّا قَدْ صَلَّيْنَا فِي رِحَالِنَا قَالَ فَلَا تَفْعَلَا إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا ثُمَّ أَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيَا مَعَهُمْ فَإِنَّهَا لَكُمَا نَافِلَةٌ *

(التِّرْمِذِيُّ وَ أَبُوْدَاوُدَ وَ النَّسَائِيُّ)

عَنْ بُسْرِ بْنِ مِحْجَنٍ عَنْ أَبِيهِ أَنَّهُ كَانَ فِي مَجْلِسٍ مَعَ رَسُولِ اللهِ صلعم فَأُذِّنَ بِالصَّلٰوةِ فَقَامَ رَسُولُ اللهِ صلعم فَصَلّٰى وَرَجَعَ وَ مِحْجَنٌ فِي مَجْلِسِهِ فَقَالَ لَهُ رَسُولُ اللهِ صلعم مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَ النَّاسِ أَلَسْتَ بِرَجُلٍ مُسْلِمٍ فَقَالَ بَلٰى يَا رَسُولَ اللهِ وَلٰكِنِّي كُنْتُ قَدْ صَلَّيْتُ فِي أَهْلِي فَقَالَ لَهُ رَسُولُ اللهِ صلعم إِذَا جِئْتَ الْمَسْجِدَ وَ كُنْتَ قَدْ صَلَّيْتَ فَأُقِيمَتِ الصَّلٰوةُ فَصَلِّ مَعَ النَّاسِ وَ إِنْ كُنْتَ قَدْ صَلَّيْتَ

(مَالِكٌ وَ النَّسَائِيُّ)

عَنْ رَجُلٍ مِّنْ أَسَدِ بْنِ خُزَيْمَةَ أَنَّهُ سَأَلَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ قَالَ يُصَلِّي أَحَدُنَا فِي مَنْزِلِهِ الصَّلٰوةَ ثُمَّ يَأْتِي الْمَسْجِدَ وَتُقَامُ الصَّلٰوةُ فَأُصَلِّي مَعَهُمْ فَأَجِدُ فِي نَفْسِي

Ayyub said: We asked about that to the Prophet. He said: That is his share of congregation. —*Malek, Abu Daud.*

498 **Yezid-b-A'mer** reported: I came to the Messenger of Allah, while he was in prayer. I sat but did not join the prayer with them. When the Apostle of Allah turned, he saw me seated. He said: O Yezid! have you not accepted Islam? 'Yes, O Prophet' said I 'I have accepted Islam.' He said: What has prevented you from joining the people in their prayer? He replied: I prayed in my house, I think, what you have prayed. He said: When you come to prayer and find the people, pray with them though you have already prayed. It will he optional for you, and this will be recorded.

—*Abu Daud.*

499. **Solaiman**, a freed slave of Maimunah, reported: I came to Ibn Omar at Belat while they were praying. I asked: Do you not pray with them? He said: I have already prayed, and I heard the Messenger of Allah say: Don't say a prayer twice in a day. 1855a

—*Abu Daud, Nisai, Ahmad.*

514w. **Na'fe'** reported: Verily Abdullah-b-Omar used to say:

شَيْئًا مِنْ ذٰلِكَ فَقَالَ اَبُوْ اَيُّوْبَ سَاَلْنَا عَنْ ذٰلِكَ النَّبِيَّ صلعم فَقَالَ فَذٰلِكَ لَهٗ سِهْمٌ جَمٌّ * (مَالِكٌ وَاَبُوْدَاوُدَ)

عَنْ يَزِيْدَ بْنِ عَامِرٍ قَالَ جِئْتُ رَسُوْلَ اللّٰهِ صلعم وَهُوَ فِى الصَّلٰوةِ فَجَلَسْتُ وَلَمْ اَدْخُلْ مَعَهُمْ فِى الصَّلٰوةِ فَلَمَّا انْصَرَفَ رَسُوْلُ اللّٰهِ صلعم رَاٰنِيْ جَالِسًا فَقَالَ اَلَمْ تَسْلَمْ يَا يَزِيْدُ قُلْتُ بَلٰى يَا رَسُوْلَ اللّٰهِ قَدْ اَسْلَمْتُ قَالَ وَمَا مَنَعَكَ اَنْ تَدْخُلَ مَعَ النَّاسِ فِيْ صَلَاتِهِمْ قَالَ اِنِّيْ كُنْتُ قَدْ صَلَّيْتُ فِىْ مَنْزِلِيْ اَحْسِبُ اَنْ قَدْ صَلَّيْتُمْ فَقَالَ اِذَا جِئْتَ الصَّلٰوةَ فَوَجَدْتَ النَّاسَ فَصَلِّ مَعَهُمْ وَاِنْ كُنْتَ قَدْ صَلَّيْتَ تَكُنْ لَكَ نَافِلَةً وَهٰذِهٖ مَكْتُوْبَةٌ (اَبُوْدَاوُدَ)

عَنْ سُلَيْمَانَ مَوْلٰى مَيْمُوْنَةَ قَالَ اَتَيْنَا ابْنَ عُمَرَ عَلَى الْبَلَاطِ وَهُمْ يُصَلُّوْنَ فَقُلْتُ اَلَا تُصَلِّيْ مَعَهُمْ قَالَ قَدْ صَلَّيْتُ وَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ لَا تُصَلُّوْا صَلٰوةً فِيْ يَوْمٍ مَرَّتَيْنِ -

(اَحْمَدُ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ)

عَنْ نَافِعٍ قَالَ اِنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ

1855a. This has been explained to be applicable in case of Magrib and Fajr prayers but the traditions do not support this contention.

and then he used to pray two rak'ats in his house. 1860 —*Agreed.*

503. **Abdullah-b-Shaqiq** reported: I asked Ayesha about the prayer of the Messenger of Allah out of his voluntary acts. She said: He used to pray in my house four (rak'ats) before the Zuhr and then come out and pray with the people, then enter and pray two rak'ats; and he used to pray the Magrib with the people, and then enter and pray two rak'ats; afterwards he used to pray the I'sha with the people, and then enter in my house and pray two rak'ats. And he used to pray at night nine rak'ats wherein there was Witr; and he used to pray at night for long, standing and at night for long sitting; and when he read while standing, he bent down and prostrated in standing, and when he read sitting, he bent down and prostrated in sitting; and when there was the rise of dawn, he prayed two rak'ats. *Muslim narrated it. And Abu Daud added:* Afterwards he came out to pray the Fajr with the people. 1861

بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي
رَكْعَتَيْنِ فِي بَيْتِهِ * (مُتَّفَقٌ عَلَيْهِ)
وَعَنْ عَبْدِ اللّٰهِ ابْنِ شَقِيقٍ قَالَ سَأَلْتُ
عَائِشَةَ عَنْ صَلٰوةِ رَسُوْلِ اللّٰهِ صلعم عَنْ
تَطَوُّعِهِ فَقَالَتْ كَانَ يُصَلِّي فِي بَيْتِي قَبْلَ
الظُّهْرِ اَرْبَعًا ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ
ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ وَكَانَ يُصَلِّي
بِالنَّاسِ الْمَغْرِبَ ثُمَّ يَدْخُلُ فَيُصَلِّي
رَكْعَتَيْنِ ثُمَّ يُصَلِّي بِالنَّاسِ الْعِشَاءَ وَ
يَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ وَكَانَ يُصَلِّي
مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ فِيْهِنَّ الْوِتْرَ وَ
كَانَ يُصَلِّي لَيْلًا طَوِيْلًا قَائِمًا وَلَيْلًا طَوِيْلًا
قَاعِدًا وَكَانَ اِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَ
سَجَدَ وَهُوَ قَائِمٌ وَكَانَ اِذَا قَرَأَ قَاعِدًا
رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ وَكَانَ اِذَا طَلَعَ
الْفَجْرُ صَلّٰى رَكْعَتَيْنِ رواه مسلم وَزَادَ
اَبُو دَاوُد ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ صَلٰوةَ
الْفَجْرِ *

1860. This was followed by Imam Shafeyi. He says that there is a prayer of two rak'ats after Farz of Zumma prayer. A contradictory hadis occurs elsewhere. Abu Yusuf holds the view of 6 rak'ats after Zumma.

1861. This is the proof that to say sunnat prayer at home is mustahab. There are differences of opinion with regard to the number of rak'ats he prayed at night. They vary from 6, 8, 9, 10, 11, 13.

عَنْ عَائِشَةَ قَالَتْ لَمْ يَكُنِ النَّبِيُّ صلعم عَلَى شَيْءٍ مِّنَ النَّوَافِلِ أَشَدَّ تَعَاهُدًا مِنْهُ عَلَى رَكْعَتَيِ الْفَجْرِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْهَا قَالَتْ قَالَ رَسُولُ اللهِ صلعم رَكْعَتَا الْفَجْرِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيهَا * (مُسْلِمٌ)

504. **Ayesha** reported that the Holy Prophet was not more careful for anything of optional prayers than for two rak'ats of the Fajr prayer. —*Agreed*

505. **Same** reported that the Apostle of Allah said: The two rak'ats of Fajr is better than the world and what is therein.[1861] —*Muslim.*

عَنْ عَبْدِ اللهِ ابْنِ مُغَفَّلٍ قَالَ قَالَ النَّبِيُّ صلعم صَلُّوا قَبْلَ صَلٰوةِ الْمَغْرِبِ رَكْعَتَيْنِ قَالَ فِي الثَّالِثَةِ لِمَنْ شَاءَ كَرَاهِيَةَ أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً * (مُتَّفَقٌ عَلَيْهِ)

506. **Abdullah-b-Mugaffal** reported that the Messenger of Allah said: Pray two rak'ats before the sun-set prayer. He said at the third time for one who likes, fearing lest people should adopt it as sunnat.[1863] —*Agrd.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا رواه مسلم وفي اخرى لَهُ قَالَ إِذَا صَلَّى أَحَدُكُمُ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا *

507. **Abu Hurairah** reported that the Apostle of Allah said: Whoso among you wishes to pray after Zumma, let him pray four (rak'ats). *Muslim narrated it. In his another narration, he said:* When one of you prays the Zumma, let him pray four (rak'ats) after it.

عَنْ أُمِّ حَبِيبَةَ قَالَتْ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَهُ اللهُ عَلَى النَّارِ * (أَحْمَدُ وَالتِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

508. **Omme Habibah** reported: I heard the Messenger of Allah say: Whoso takes care of four rak'ats before the Zuhr, and four after it, Allah will make him unlawful for the fire.

—*Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

1862. The learned jurists have laid down that the Sunnat of Fajr prayer is the best, next the sunnat of Magrib prayer, next the snnnat of Zuhr, next the sunnat of I'sha and next four rak'ats previous to Zuhr prayer.

1863. The Prophet repeated—"Pray two rak'ats before the sun-set prayer" three

509. **Abu Ayyub al-Ansari** reported that the Apostle of Allah said: There are four (rak'ats) before Zuhr prayer in which there is no greeting. For them, the doors of heaven are kept open.

—*Abu Daud, Ibn Majah.*

عَنْ اَبِي اَيُّوبَ الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَرْبَعٌ قَبْلَ الظُّهْرِ لَيْسَ فِيْهِنَّ تَسْلِيْمٌ تُفْتَحُ لَهُنَّ اَبْوَابُ السَّمَاءِ ـ (اَبُوْدَاوٗد وَابْنُ مَاجَةَ)

510. **Abdullah-b-Sa'yeb** reported that the Apostle of Allah used to pray four (rak'ats) before Zuhr after the sun declined. And he said: It is an hour wherein the doors of heaven are opened. So I like that pious actions may be lifted up therein for me. —*Tirmizi.*

عَنْ عَبْدِ اللّٰهِ ابْنِ سَائِبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يُصَلِّي اَرْبَعًا بَعْدَ اَنْ تَزُوْلَ الشَّمْسُ قَبْلَ الظُّهْرِ وَ قَالَ اِنَّهَا سَاعَةٌ تُفْتَحُ فِيْهَا اَبْوَابُ السَّمَاءِ فَاُحِبُّ اَنْ يُصْعَدَ لِيْ فِيْهَا عَمَلٌ صَالِحٌ *
(اَلتِّرْمِذِيُّ)

511. **Ibn Omar** reported that Ms. of Allah said: May Allah show mercy on one who prays four before the afternoon-prayer.

—*Ahmad, Tirmizi, Abu Daud.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم رَحِمَ اللّٰهُ اِمْرَءًا صَلّٰى قَبْلَ الْعَصْرِ اَرْبَعًا * (اَحْمَدُ وَ التِّرْمِذِيُّ وَ اَبُوْدَاوٗد)

512. **Ali** reported that the Messenger of Allah used to pray four rak'ats before the afternoon prayer, which were separated by greeting the near angels, and also those who followed them out of the Muslims and the believers. —*Tirmizi.*

عَنْ عَلِيٍّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يُصَلِّي قَبْلَ الْعَصْرِ اَرْبَعَ رَكَعَاتٍ يَفْصِلُ بَيْنَهُنَّ بِالتَّسْلِيْمِ عَلَى الْمَلٰئِكَةِ الْمُقَرَّبِيْنَ وَ مَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِيْنَ وَ الْمُؤْمِنِيْنَ
(اَلتِّرْمِذِيُّ)

513. **Same** reported that the Apostle of Allah used to say two rak'ats before Asr.

—*Abu Daud.*

عَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يُصَلِّي قَبْلَ الْعَصْرِ رَكْعَتَيْنِ * (اَبُوْدَاوٗد)

514. **Abu Hurairah** reported that the Messenger of Allah

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ

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times. At the third time, he said: It is for one who likes. In other words, it is Sunnat Gair Muakkadah. There is no positive injunction. If it is done, it will be Mustahab.

said : Whoso prays six rak'ats after the sun-set prayer without talking evil of what is between them, will be given an equivalent of the divine service for twelve years. 1864

—*Tirmizi*, (*Rare*)

صلعم مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ فِيمَا بَيْنَهُنَّ بِسُوْءٍ عُدِلْنَ لَهُ بِعِبَادَةِ ثِنْتَيْ عَشْرَةَ سَنَةً *

(اَلتِّرْمِذِيُّ (غَرِيْبٌ)

515. **Ayesha** reported that the Apostle of Allah said : Whoso prays after Magrib twenty rak'ats, Allah will build for him a house in Paradise. 1865

—*Tirmizi.*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ صَلَّى بَعْدَ الْمَغْرِبِ عِشْرِيْنَ رَكْعَةً بَنَى اللّٰهُ لَهُ بَيْتًا فِى الْجَنَّةِ * (اَلتِّرْمِذِيُّ)

516. **Same** reported : The Apostle of Allah did never pray I'sha and then came to me but prayed four or six rak'ats.

—*Abu Daud.*

عَنْهَا اَنَّهَا قَالَتْ مَا صَلَّى رَسُوْلُ اللّٰهِ صلعم اَلْعِشَاءَ قَطُّ فَدَخَلَ عَلَيَّ اِلَّا صَلَّى اَرْبَعَ رَكْعَاتٍ اَوْ سِتَّ رَكْعَاتٍ *

(اَبُوْدَاوُدَ)

517. **Ibn Abbas** reported that the Messenger of Allah said : There are two rak'ats at the setting of the stars before Fajr and two rak'ats after prostration after the sun-set prayer. 1866

—*Tirmizi.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِدْبَارُ النُّجُوْمِ الرَّكْعَتَانِ قَبْلَ الْفَجْرِ وَاِدْبَارُ السُّجُوْدِ الرَّكْعَتَانِ بَعْدَ الْمَغْرِبِ * (اَلتِّرْمِذِيُّ)

518. **Omar** reported : I heard the Apostle of Allah say : Four (rak'ats) before Zuhr after declining (of the sun) is counted for their equivalent in the pre-dawn prayer, and there is nothing

عَنْ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اَرْبَعٌ قَبْلَ الظُّهْرِ بَعْدَ الزَّوَالِ تُحْسَبُ

1864. Muhammad-b-Ismail said that it is the least known tradition. He therefore held this hadis as very weak.

1865. The traditionists held this hadis as weak. Ibn Hujr and some learned doctors say that the Prophet sometimes read such number of rak'ats after Magrib.

1866. The Quran says : And glorify the praise of Thy Lord when you rise, and glorify Him at night and setting of the stars—52 : 49Q. This verse has been explained here by the prayer of two rak'ats of sunnat. Again it refers : Glorify the praise of Thy Lord before the rising of the sun and before the setting and glorify him at night and "at the back of prostration". The last word means 'at the back of early morning prayer.'

but to glorify Allah at that hour. Afterwards, he read : Its shade comes forth from the right sides and left sides in prostration for Allah, whil they are humble. —*Tirmizi.*

519. **Ayesha** reported : The Apostle of Allah did never in my sight leave two rak'ats after Asr. [1867] —*Areed.*

520. **Al-Mukhtar-b-Qulqul** reported : I asked Anas-b-Ma'lek about optional prayer after Asr. He said : Omar used to arrange hands for prayer after Asr. And we used to pray two rak'ats at the time of the Prophet after the setting of the sun before the sun-set prayer. I said to him : Did not the Prophet pray them ? He said : He saw us to pray them, but he did neither order us, nor prohibit us. —*Muslim.*

521. **Anas** reported : We were at Medina. When the Muazzen called for the sun-set prayer, they hastened towards the pillars and prayed two rak'ats so much so that a strange man would enter the mosque and think that the prayer had already been prayed on account of the great number of those who prayed them. —*Muslim.*

بمثلهن في صلوة السحر وما من شيء الا وهو يسبح الله تلك الساعة ثم قرأ يتفيؤ ظلاله عن اليمين والشمائل سجدا لله وهم داخرون * (الترمذي)

عن عائشة قالت ما ترك رسول الله صلعم ركعتين بعد العصر عندي قط * (متفق عليه)

عن المختار ابن فلفل قال سالت انس بن مالك عن التطوع بعد العصر فقال كان عمر يضرب الايدي على صلوة بعد العصر وكنا نصلي على عهد رسول الله صلعم ركعتين بعد غروب الشمس قبل صلوة المغرب فقلت له كان رسول الله صلعم يصليهما قال كان يرانا نصليهما فلم يامرنا ولم ينهنا * (مسلم)

عن انس قال كنا بالمدينة فاذا اذن المؤذن لصلوة المغرب ابتدروا السواري فركعوا ركعتين حتى ان الرجل الغريب ليدخل المسجد فيحسب ان الصلوة قد صليت من كثرة من يصليهما * (مسلم)

1867. Bukhari narrated another : She said ; By one who has departed, he did not leave them till he met Allah.

عَنْ مَرْثَدِ بْنِ عَبْدِ اللهِ قَالَ اَتَيْتُ عُقْبَةَ الْجُهَنِيَّ فَقُلْتُ اَلَا اُعَجِّبُكَ مِنْ اَبِي تَمِيْمٍ يَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلٰوةِ الْمَغْرِبِ فَقَالَ عُقْبَةُ اِنَّا كُنَّا نَفْعَلُهُ عَلٰى عَهْدِ رَسُوْلِ اللهِ صلعم فَقُلْتُ فَمَا يَمْنَعُكَ الْاٰنَ قَالَ الشُّغْلُ * (اَلْبُخَارِيُّ)

522. **Marsad-b-Abdullah** reported: I came to Oqbah-al Johani and asked: Shall I not make you wonder about Abu Tamim who prays two rak'ats before the sun-set prayer? Oqbah said: Verily we used to do it at the time of the Apostle of Allah. I said: What is now preventing you? He said: Occupation. —*Bukhari.*

عَنْ كَعْبِ بْنِ عُجْرَةَ اَنَّ النَّبِيَّ صلعم اَتٰى مَسْجِدَ بَنِيْ عَبْدِ الْاَشْهَلِ فَصَلّٰى فِيْهِ الْمَغْرِبَ فَلَمَّا قَضَوْا صَلٰوتَهُمْ رَاٰهُمْ يُسَبِّحُوْنَ بَعْدَهَا فَقَالَ هٰذِهِ صَلٰوةُ الْبُيُوْتِ رَوَاهُ اَبُوْدَاوُدَ وَفِيْ رِوَايَةِ التِّرْمِذِيِّ وَالنَّسَائِيِّ قَامَ نَاسٌ يَتَنَفَّلُوْنَ فَقَالَ النَّبِيُّ صلعم عَلَيْكُمْ بِهٰذِهِ الصَّلٰوةِ فِي الْبُيُوْتِ *

523. **Ka'ab-b-Uzrah** reported that the Prophet came to the mosque of the children of Abdul-Ash'hal and prayed the sun-set prayer therein. When they finished their prayer, he saw them reciting Tasbih after it. He said: This is the prayer of the houses. *Abu Daud narrated it. In a narration of Tirmizi and Nisai:* Some people got up to pray optional prayer. Then the Prophet said: You should say this prayer in the houses.

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللهِ صلعم يُطِيْلُ الْقِرَاءَةَ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ حَتّٰى يَتَفَرَّقَ اَهْلُ الْمَسْجِدِ * (اَبُوْدَاوُدَ)

524. **Ibn Abbas** reported that the Messenger of Allah used to prolong the Quran-reading in the two rak'ats after the sun-set prayer, till the inmates of the mosque would part away. —*Abu Daud.*

عَنْ عَمْرِو بْنِ عَطَاءٍ قَالَ اِنَّ نَافِعَ بْنَ جُبَيْرٍ اَرْسَلَهُ اِلَى السَّائِبِ يَسْئَلُهُ عَنْ شَيْءٍ رَاٰهُ مِنْهُ مُعَاوِيَةُ فِي الصَّلٰوةِ فَقَالَ نَعَمْ صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُوْرَةِ

525. **Amr-b-Ata'a** reported that Nafe'-b-Jubair sent him to Saiyeb asking him a thing which Muwayiah had seen him to do in prayer. 'Yes' said he, 'I prayed Zumma with him in shortened form. When the Imam

فَلَمَّا سَلَّمَ الْإِمَامُ قُمْتُ فِي مَقَامِي فَصَلَّيْتُ فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ فَقَالَ لَا تَعُدْ لِمَا فَعَلْتَ إِذَا صَلَّيْتَ الْجُمُعَةَ فَلَا تَصِلْهَا بِصَلٰوةٍ حَتّٰى تَكَلَّمَ أَوْ تَخْرُجَ فَإِنَّ رَسُوْلَ اللّٰهِ صلعم أَمَرَنَا بِذٰلِكَ أَنْ لَّا نُوْصِلَ بِصَلٰوةٍ حَتّٰى نَتَكَلَّمَ أَوْ نَخْرُجَ *

(مسلم)

greeted, I stood in my place and prayed (the remainder). When he entered, he sent for me and said: Don't repeat what you have done. When you have prayed Zumma, don't pray it with a prayer till he speaks or comes out, because the Messenger of Allah ordered us to do that, not to say a prayer till we speak or come. out. —*Muslim*

عَنْ عَطَاءٍ قَالَ كَانَ ابْنُ عُمَرَ إِذَا صَلَّى الْجُمُعَةَ بِمَكَّةَ تَقَدَّمَ فَصَلّٰى رَكْعَتَيْنِ يَتَقَدَّمُ فَيُصَلِّي أَرْبَعًا وَإِذَا كَانَ بِالْمَدِيْنَةِ صَلَّى الْجُمُعَةَ ثُمَّ رَجَعَ إِلٰى بَيْتِهٖ فَصَلّٰى رَكْعَتَيْنِ وَلَمْ يُصَلِّ فِي الْمَسْجِدِ فَقِيْلَ لَهٗ فَقَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَفْعَلُهٗ رَوَاهُ أَبُوْ دَاوٗدَ وَفِيْ رِوَايَةِ التِّرْمِذِيِّ قَالَ رَأَيْتُ ابْنَ عُمَرَ صَلّٰى بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ ثُمَّ صَلّٰى بَعْدَ ذٰلِكَ أَرْبَعًا *

526. **Ata'a** reported: When Ibn Omar prayed the Zumma prayer at Mecca, he advanced and prayed two rak'ats. Then he stepped forward and prayed four rak'ats; when he was at Medina, he prayed Zumma prayer and then returned to his house and prayed two rak'ats without praying in the mosque. It was questioned to him. He replied that the Messenger of Allah used to do it. *Abu Daud narrated it. And in a narration of Tirmizi, he said*: I saw Ibn Omar praying two rak'ats after Zumma prayer and then he prayed four (rak'ats) after that.

عَنْ مَكْحُوْلٍ يَبْلُغُ بِهٖ أَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ مَنْ صَلّٰى بَعْدَ الْمَغْرِبِ قَبْلَ أَنْ يَتَكَلَّمَ رَكْعَتَيْنِ وَفِيْ رِوَايَةٍ وَأَرْبَعَ رَكَعَاتٍ رُفِعَتْ صَلٰوتُهٗ فِيْ عِلِّيِّيْنَ (رَزِيْنٌ مُرْسَلًا)

415w. **Makhul** reported that it had reached him that the Prophet had said: Whoso prays after Magrib two rak'ats (and in a narration: four rak'ats) before he speaks, his prayer is lifted up to the highest heaven.

—*Razin* (*Defective*).

عن حذيفة نحوه و زاد فكان يقول عجلوا الركعتين بعد المغرب فانهما ترفعان مع المكتوبة * (رزين و البيهقي)

516w. **Huzaifah** reported a similar thing and he added: He used to say: Hasten the two rakiats after the sun-set prayer because they rise up with the ordained prayer. 1868

—*Razin, Baihagi.*

SECTION 31

1869. Tahajjud Prayer

(a) **Tahajjud**. In this section, the night prayer means the Tahajjud prayer. Tahajjud is derived from Hujud meaning sleep. Tahajjud literally signifies giving up of sleep. This prayer was observed by the Prophet from the mid-night up to the appearance of the early dawn. This prayer was specially ordained for the Holy Prophet by the following verses: And forsake sleep by it during a part of the night, being optional for you. Perchance thy Lord will send thee to the Praised Abode—12:79Q. The Prophet was asked to stand up in prayer at night to seek nearness to God by the following verse: O thou who hast wrapped up thyself! rise to pray in the night except a little or add to it, and recite it with a little or add to it, and recite the Quran well-arranged. Surely the rising by night is the firmest way to tread and most impressive in speech—73:1–6Q. According to this direction of the Almighty, the Prophet imposed upon himself the additional prayer of Tahajjud and spent the major portion of his night in divine service. To this effect, the Quran says: Surely thy Lord knows that thou passest in prayer nearly two-thirds of the night and (sometimes) half of it, and also a party of those who are with thee—73:20Q. These risings of the Prophet were generally interrupted by short naps for few minitues In this prayer at night, the Prophet unrevealed his mind before his great Maker with his entire self-surrender, and remained standing so long in prayer that his feet used to get swollen—31:559. Was this the Prophet who was villified by some European writers for his many marriages?

1868. Baihaqi added something to this tradition as reported in Shuabul I'man,

There is no fixed number of rak'ats in Tahajjud prayer. It is generally a prayer without any fixity of rituals and verses. The great object is to outpour one's heart before his Maker most submissively and with the utmost self-surrender and self-effacement in the worshipper's own language and preferably with the verses of the Quran which he likes most. The number of rak'ats varies from three to thirteen including the Witr prayer. The Prophet used to awaken his wives and the people of the House to come to God by praying at night—34:561.

(b) **Excellence of night prayer.** Great rewards and merits have been promised for night prayer. Allah descends to the lowest heaven in the latter part of the night and invites invocations and petitions—34:562. Therefore the latter part of the night, specially the middle of the latter half of the night is the opportune moment for acceptance of prayer—34:570. There is a moment in the night in which the prayer of a devotee is accepted —34:563. Night prayer expiates and prevents sins—34:566. The honourable of the Muslims are the learned in the Quran and those that pray at night—34:521w.

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527. **Ayesha** reported that when the Messenger of Allah read two rak'ats of Fajr prayer, he used to talk with me if I were awake; and if not, he used to go to bed.[1870] —*Muslim.*

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صلعم إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ فَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي وَإِلَّا اضْطَجَعَ * (مُسْلِمٌ)

528. **Same** reported that when the Prophet prayed two rak'ats of Fajr, he used to lie down upon his right side. —*Agreed.*

عَنْهَا قَالَتْ كَانَ النَّبِيُّ صلعم إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ * (مُتَّفَقٌ عَلَيْهِ)

529. **Ayesha** reported that the Prophet used to pray eleven rak'ats from the time he finished his I'sha prayer up to Fajr, greeting at every two rak'ats and praying Witr with one (rak'at)

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صلعم يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلٰوةِ الْعِشَاءِ إِلَى الْفَجْرِ إِحْدٰى عَشْرَةَ رَكْعَةً

1870. This tradition indicates that there should be some sort of distinction between obligatory and sunnat prayers—either by talking, or by lying upon a side or by reading the Quran.

making prostration in that, so long as one of you reads fifty verses before he raises up his head. When the Muazzen remained silent at the Fajr prayer and the dawn appeared for him, he used to stand up and pray two light rak'ats and then go to lie down upon his right side, till the Muazzen used to come to him for Aqamat, and then he used to come out. 1871

—*Agreed.*

يُسَلِّمُ مِنْ كُلِّ رَكْعَتَيْنِ وَيُوتِرُ بِوَاحِدَةٍ فَيَسْجُدُ السَّجْدَةَ مِنْ ذٰلِكَ قَدْرَ مَا يَقْرَأُ اَحَدُكُمْ خَمْسِيْنَ اٰيَةً قَبْلَ اَنْ يَرْفَعَ رَاْسَهُ فَاِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلٰوةِ الْفَجْرِ وَتَبَيَّنَ لَهُ الْفَجْرُ قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيْفَتَيْنِ ثُمَّ اضْطَجَعَ عَلٰى شِقِّهِ الْاَيْمَنِ حَتّٰى يَاْتِيَهُ الْمُؤَذِّنُ لِلْاِقَامَةِ فَيَخْرُجُ * (مُتَّفَقٌ عَلَيْهِ)

530. **Same** reported that the Prophet used to pray thirteen rak'ats at night, out of which there were Witr and two rak'ats of Fajr. —*Muslim.*

عَنْهَا قَالَتْ كَانَ النَّبِيُّ صلعم يُصَلِّي مِنَ اللَّيْلِ ثَلٰثَ عَشْرَةَ رَكْعَةً مِنْهَا الْوِتْرُ وَرَكْعَتَا الْفَجْرِ * (مُسْلِمٌ)

531. **Masruq** reported: I asked A'yesha about the prayer of the Apostle of Allah at night. She said: Seven, nine, or eleven rak'ats excepting the two rak'ats of Fajr. —*Bukhari.*

عَنْ مَسْرُوْقٍ قَالَ سَاَلْتُ عَائِشَةَ عَنْ صَلٰوةِ رَسُوْلِ اللّٰهِ صلعم بِاللَّيْلِ فَقَالَتْ سَبْعٍ وَتِسْعٍ وَاِحْدٰى عَشْرَةَ رَكْعَةً سِوٰى رَكْعَتَيِ الْفَجْرِ * (اَلْبُخَارِيُّ)

532. **A'yesha** reported that when the Prophet stood to pray at night, he used to open his prayer with two light rak'ats. 1872

—*Muslim.*

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صلعم اِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ افْتَتَحَ صَلَاتَهُ بِرَكْعَتَيْنِ خَفِيْفَتَيْنِ * (مُسْلِمٌ)

533. **Abu Hurairah** reported that the Messenger of Allah said: When one of you gets up at night, let him open the prayer

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا قَامَ اَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَفْتَتِحْ

1871. Imam Shafeyi holds that the witr prayer is one rak'at in the least. The two other Imams follow this opinion in modified form except Abu Hanifa.

1872. These two rak'ats are said to have been meant for ablution. It is Mustahab.

with two light rak'ats. —*Muslim.*

534. **Ibn Abbas** reported : I passed one night near my maternal aunt Maimunah [1873] while the Prophet was near her. The Apostle of Allah talked with his wife for one hour and then fell asleep. When one-third of the latter portion of the night or a portion therefrom passed away, he sat down and looked towards heaven and said : Verily in the creation of heavens and earth, and the changing of night and day, there are surely signs for those who possess understanding—till he finished the chapter. Then he went to the water skin, opened its mouth and then poured water in a pot. After that, he made ablution well between two ablutions without making excess. He stood and then prayed. Then I got up and made ablution and stood on his left side. He caught my ears and led me to his right side. Then he completed thirteen rak'ats of his prayer and after that fell asleep. Then he slept till he snored ; and whenever he slept, he snored. Bilal called him to prayer and then he prayed without making ablution. And there was (the following) in his invocation : O Allah ! give light to my heart, and light to my sight, and light to my ears, and light to my right,

الصلوة بركعتين خفيفتين * (مسلم)

عن ابن عباس قال بت عند خالتي

ميمونة ليلة و النبي صلعم عندها فتحدث

رسول الله صلعم مع اهله ساعة ثم رقد فلما

كان ثلث الليل الاخر او بعضه قعد فنظر

الى السماء فقرء ان في خلق السموات

والارض واختلاف الليل والنهار لايت لاولى

الالباب حتى ختم السورة ثم قام الى

القربة فاطلق شنانها ثم صب في الجفنة

ثم توضأ وضوء حسنا بين الوضوئين لم يكثر

وقد ابلغ فقام فصلى فقمت وتوضأت فقمت عن

يساره فاخذ باذني فادارني عن يمينه

فتتامت صلاته ثلث عشرة ركعة ثم

اضطجع فنام حتى نفخ و كان اذا نام نفخ

فاذنه بلال بالصلوة فصلى و لم يتوضاء

وكان في دعائه اللهم اجعل في قلبي نورا

وفي بصري نورا وفي سمعي نورا وعن يميني

and light to my left, and light above me, and light below me, and light to my front and light to my back, and make light for me. And some has added : And light to my tongue. And he recited : to my bones, my flesh, my blood, my hairs, and to my person. 1874 *Agreed upon it, In a narration reported by both :* Give light to my soul, and magnify light for me.

نُورًا وَعَنْ يَسَارِي نُورًا وَفَوْقِي نُورًا وَ
تَحْتِي نُورًا وَأَمَامِي نُورًا وَخَلْفِي
نُورًا وَاجْعَلْ لِي نُورًا وَزَادَ بَعْضُهُمْ وَفِي
لِسَانِي نُورًا وَذَكَرَ وَعَصَبِي وَلَحْمِي وَ
دَمِي وَشَعْرِي وَبَشَرِي مُتَّفَقٌ عَلَيْهِ وَفِي
رِوَايَةٍ لَهُمَا وَاجْعَلْ فِي نَفْسِي نُورًا وَ
أَعْظِمْ لِي نُورًا *

535. **Same** reported that he fell asleep near the Apostle of Allah. He awoke, cleansed the teeth and made ablution, while he was saying: Verily in the creation of heavens and earth —till he finished the chapter. Afterwards he stood and prayed two rak'ats wherein he prolonged standing, bowing and prostration. Then he went away and slept till he snored. After that, he did it thrice for six rak'ats, making ablution, and reading these verses. Then he prayed Witr with three (rak'ats).

عَنْهُ أَنَّهُ رَقَدَ عِنْدَ رَسُولِ اللّٰهِ صلعم
فَاسْتَيْقَظَ وَتَسَوَّكَ وَتَوَضَّأَ وَهُوَ يَقُولُ
إِنَّ فِي خَلْقِ السَّمٰوَاتِ وَالْأَرْضِ حَتّٰى
خَتَمَ السُّورَةَ ثُمَّ قَامَ فَصَلّٰى رَكْعَتَيْنِ أَطَالَ
فِيهِمَا الْقِيَامَ وَالرُّكُوعَ وَالسُّجُودَ ثُمَّ انْصَرَفَ
فَنَامَ حَتّٰى نَفَخَ ثُمَّ فَعَلَ ذٰلِكَ ثَلٰثَ مَرَّاتٍ
سِتَّ رَكَعَاتٍ كُلَّ ذٰلِكَ يَسْتَاكُ وَيَتَوَضَّأُ
وَيَقْرَأُ هٰؤُلَاءِ الْآيَاتِ ثُمَّ أَوْتَرَ بِثَلَاثٍ *

—*Muslim* (مُسْلِمٌ)

536. **Zaid-b-Khalid al-Johani** reported that he said : I must

عَنْ زَيْدِ بْنِ خَالِدِ نِ الْجُهَنِيِّ أَنَّهُ قَالَ

1874. It thus indicates that to talk after I'sha prayer is not Makruh (abominable). Any religious talk by the way of sermon or teaching is allowed. With regard to the number of night prayers, this hadis differs from that of Ayesha. The Prophet's prayer was different at different times. This supplication as in this tradition should be recited after Tahajjud. Imam Sheik Shihabuddin Suhrawardy greatly recommanded this invocation.

be examining to night the prayer of the Apostle of Allah. He prayed two short rak'ats and then he prayed two long, long, long rak'ats. Next he prayed two rak'ats, and they were shorter than the two before them. Next he prayed two rak'ats, and they were shorter than the two before them. Next he prayed two rak'ats, and they were shorter than the two before them. Next he prayed two rak'ats, and they were shorter than the two before them. Next he prayed Witr. And that was thirteen rak'ats. 1875

—*Muslim.*

لأرمقن صلوة رسول الله صلعم الليلة فصلى ركعتين خفيفتين ثم صلى ركعتين طويلتين طويلتين ثم صلى ركعتين دون اللتين و هما دون قبلهما ثم صلى ركعتين دون اللتين قبلهما ثم صلى ركعتين دون اللتين قبلهما ثم صلى ركعتين و هما دون اللتين قبلهما ثم اوتر فذلك ثلث عشرة ركعة * (مسلم)

537. **A'yeshah** reported that when the Apostle of Allah was old and he was heavy, most of his prayers were said in sitting posture. 1876 —*Agreed.*

عن عائشة قالت لما بدن رسول الله صلعم و ثقل كان اكثر صلاته جالسا * (متفق عليه)

538. **Abdullah-b-Mas'ud** reported: Verily I knew the forms which the Prophet used to observe. He mentioned twenty chapters from the beginning of 'Mufassal' in agreement with the collection of Ibn Mas'ud—two chapters in one rak'at, of which the last was "Ham, Meem, the Cloud" and "Of what they ask." 1877

Agreed.

عن عبد الله بن مسعود قال لقد عرفت النظائر التي كان النبي صلعم يقرن بينهن فذكر عشرين سورة من اول المفصل على تاليف ابن مسعود سورتين في ركعة اخرهن حم الدخان و عم يتساءلون * (متفق عليه)

1875. In Sahih Muslim, this has been repeated four times, but in the books—Al Humaidi, Muatta of Malek and sunan of Abu Daud', this occurs only once.

1876. This refers to optional prayers.

1877. Mufassal are the last short chapters of the Quran. The chapters referred to here are 44 and 78. Here there is reference that Ibn Mas'ud collected the Quran in book from.

539. **Huzaifah** reported that he saw the Prophet praying at night. He was praying thrice 'O Allah! Lord of power, prowess, glory and greatness!' Afterwards he opened with '*Alhamdo*' and read 'The Cow,' and then he bowed down and his bowing was as long as his standing. He was saying in his bowing: Glory to my Lord, the Great. Then he raised up his head from the bowing, and his standing was as long as his bowing. He was saying: Praise be to my Lord! Next he prostrated, and his prostration was as long as his standing, and he was saying in his prostration: Glory to my Lord, the Highest! Next he raised up his head from prostration, and he was seated between the two prostrations as long as his prostration, and he was saying: O Lord! pardon me! O Lord! pardon me. Then he prayed four rak'ats, wherein he read 'The Cow', 'The Family of Imran,' 'The Women" and 'The Food' (or 'the Cattle' as Shu'bah doubted). —*Abu Daud.*

عَنْ حُذَيْفَةَ اَنَّهُ رَاَى النَّبِيَّ صلعم يُصَلِّي مِنَ اللَّيْلِ فَكَانَ يَقُوْلُ اللّٰهُ اَكْبَرُ ثَلٰثًا ذُو الْمَلَكُوْتِ وَ الْجَبَرُوْتِ وَ الْكِبْرِيَاءِ وَ الْعَظَمَةِ ثُمَّ اسْتَفْتَحَ فَقَرَاَ الْبَقَرَةَ ثُمَّ رَكَعَ فَكَانَ رُكُوْعُهُ نَحْوًا مِنْ قِيَامِهِ فَكَانَ يَقُوْلُ فِي رُكُوْعِهِ سُبْحَانَ رَبِّيَ الْعَظِيْمِ ثُمَّ رَفَعَ رَاْسَهُ مِنَ الرُّكُوْعِ فَكَانَ قِيَامُهُ نَحْوًا مِنْ رُكُوْعِهِ يَقُوْلُ لِرَبِّيَ الْحَمْدُ ثُمَّ سَجَدَ فَكَانَ سُجُوْدُهُ نَحْوًا مِنْ قِيَامِهِ فَكَانَ يَقُوْلُ فِي سُجُوْدِهِ سُبْحَانَ رَبِّيَ الْاَعْلٰى ثُمَّ رَفَعَ رَاْسَهُ مِنَ السُّجُوْدِ وَ كَانَ يَقْعُدُ فِيْمَا بَيْنَ السَّجْدَتَيْنِ نَحْوًا مِنْ سُجُوْدِهِ وَ كَانَ يَقُوْلُ رَبِّ اغْفِرْلِيْ رَبِّ اغْفِرْلِيْ فَصَلّٰى اَرْبَعَ رَكَعَاتٍ قَرَاَ فِيْهِنَّ الْبَقَرَةَ وَ اٰلَ عِمْرَانَ وَ النِّسَاءَ وَ الْمَائِدَةَ اَوِ الْاَنْعَامَ شَكَّ شُعْبَةُ * (اَبُوْدَاوُدَ)

540. **Abullah-b-Amr-b-al A's** reported that the Messenger of Allah said: Whoso stands up (in prayer) with ten verses is not recorded as one of the heedless ones, and whoso stands

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ قَامَ بِعَشْرِ اٰيَاتٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ وَ مَنْ

1878. The Prophet lived the middle course in evertyhing according to the instruction of the Quran.

with one hundred verses, is recorded as one of those who are obedient ; and whoso stands with one thousand verses, is recorded as one of those who are well-pleased (with Him). —*Abu Daud.*

541. **Abu Hurairah** reported that the Quran-reading of the Prophet at night was raised by degrees and lowered by degrees. —*Abu Daud.*

542. **Ibn Abbas** reported that the Quran-reading of the Prophet was of such measure as it would make one hear who was in a compartment while he was in the house. —*Abu Daud.*

543. **Abu Qatadah** reported that the Messenger of Allah came out one night when lo ! he was by Abu Bakr who was praying and reading with his low voice. He passed by Omar, while he was praying with his voice raised high. When they both came together to the Prophet, he said : O Abu Bakr ! I passed by you while you were praying, making your voice very low. He said : I made One hear with whom I whispered, O Ms. of Allah. He said to Omar : I passed by you while you were praying with your voice highly raised up. He said : O Ms. of Allah ! I was making sleepers awake and driving out the devil. Then the Prophet said : 'O Abu Bakr ! raise up your voice a

قَامَ بِمِائَةِ اٰيَةٍ كُتِبَ مِنَ الْقَانِتِيْنَ وَ مَنْ قَامَ بِاَلْفِ اٰيَةٍ كُتِبَ مِنَ الْمُقَنْطَرِيْنَ * (اَبُوْدَاوُد)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَتْ قِرَاءَةُ النَّبِيِّ صلعم بِاللَّيْلِ يَرْفَعُ طَوْرًا وَ يَخْفِضُ طَوْرًا * (اَبُوْدَاوُد)

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَتْ قِرَاءَةُ النَّبِيِّ صلعم عَلٰى قَدْرِ مَا يُسْمِعُهُ مَنْ فِي الْحُجْرَةِ وَ هُوَ فِي الْبَيْتِ * (اَبُوْدَاوُد)

عَنْ اَبِيْ قَتَادَةَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صلعم خَرَجَ لَيْلَةً فَاِذَا هُوَ بِاَبِيْ بَكْرٍ يُصَلِّيْ وَ يَخْفِضُ مِنْ صَوْتِهٖ وَ مَرَّ بِعُمَرَ وَ هُوَ يُصَلِّيْ رَافِعًا صَوْتَهٗ فَلَمَّا اجْتَمَعَا عِنْدَ النَّبِيِّ صلعم قَالَ اَبَابَكْرٍ مَرَرْتُ بِكَ وَ اَنْتَ تُصَلِّيْ تَخْفِضُ صَوْتَكَ قَالَ قَدْ اَسْمَعْتُ مَنْ نَاجَيْتُ يَا رَسُوْلَ اللّٰهِ وَ قَالَ لِعُمَرَ مَرَرْتُ بِكَ وَ اَنْتَ تُصَلِّيْ رَافِعًا صَوْتَكَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اُوْقِظُ الْوَسْنَانَ وَ اَطْرُدُ الشَّيْطَانَ فَقَالَ النَّبِيُّ صلعم يَا اَبَابَكْرٍ اِرْفَعْ مِنْ صَوْتِكَ شَيْئًا

little', and he said to Omar 'Lower your voice a little'.

—*Abu Daud, Tirmizi.*

544. **Abu Zarr** reported that the Messenger of Allah stood (in prayer) till he reached the dawn with one verse, and the verse is 'If thou shouldst punish them, then surely they are Thy (mere) servants ; and if Thou shouldst forgive them, then surely Thou art the Almighty, the Wise.' [1879]

—*Nisai, Ibn Majah.*

545. **Abu Hurairah** reported that the Messenger of Allah said : When one of you prays two rak'ats of Fajr, let him lie down upon his right side.

—*Tirmizi, Abu Daud.*

546. **Masruq** reported : I asked Ayesha : which (state of) action was the most pleasing to the Messenger of Allah ? She said : Continuity. I asked : At what time did the Prophet use to get up at night ? She replied : He used to get up when he heard the crowing of the cock.

—*Agreed.*

547. **Anas** reported : We wished not to see the Prophet praying at night but we saw him praying ; and we wished not to see him asleep but we saw him (asleep). [1880] —*Nisai.*

وَ قَالَ لِعُمَرَ اخْفِضْ مِنْ صَوْتِكَ شَيْئًا *

(اَبُوْدَاوُدَ وَ التِّرْمِذِيُّ)

عَنْ اَبِيْ ذَرٍّ قَالَ قَامَ رَسُوْلُ اللّٰهِ صلعم حَتّٰى اَصْبَحَ بِاٰيَةٍ وَ الْاٰيَةُ اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ (اَلنَّسَائِيُّ وَ ابْنُ مَاجَةَ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا صَلّٰى اَحَدُكُمْ رَكْعَتَيِ الْفَجْرِ فَلْيَضْطَجِعْ عَلٰى يَمِيْنِهٖ *

(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوُدَ)

عَنْ مَسْرُوْقٍ قَالَ سَاَلْتُ عَائِشَةَ اَيُّ الْعَمَلِ كَانَ اَحَبَّ اِلٰى رَسُوْلِ اللّٰهِ صلعم قَالَتْ الدَّائِمُ قُلْتُ فَاَيُّ حِيْنٍ كَانَ يَقُوْمُ مِنَ اللَّيْلِ قَالَتْ كَانَ يَقُوْمُ اِذَا سَمِعَ الصَّارِخَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ اَنَسٍ قَالَ مَا كُنَّا نَشَاءُ اَنْ نَرٰى رَسُوْلَ اللّٰهِ صلعم فِي اللَّيْلِ مُصَلِّيًا اِلَّا رَاَيْنَاهُ وَلَا نَشَاءُ اَنْ نَرَاهُ نَائِمًا اِلَّا رَاَيْنَاهُ * (اَلنَّسَائِيُّ)

1879. The Holy Prophet repeatedly read this verse—5 : 18Q in Tahajjud prayer, This is the form of pleading with which Jesus Christ would intercede for his followers who held the doctrine of Trinity.

1880. In other words, the Holy Prophet did not sleep the whole night, nor did

548. **Humaid-b-Abdur Rahman -b-Auf** reported that a man from the companions of the Prophet said: I said while I was in a journey with the Apostle of Allah: By Allah, I must watch the Messenger of Allah over his prayer till I see his action. When he prayed the I'sha prayer (and that is Atamah), he slept for a portion of the night and then awoke and looked towards the horizon and: O our Lord! Thou hast not created this in vain—till he reached up to—verily Thou dost not break promise.' Afterwards the Prophet inclined to his bed, took tooth brush therefrom, then poured water to a pot from a jar near him, made ablution and then stood and prayed till I said: He has prayed as long as he slept. Then he went to bed till I said: He has slept as long as he prayed. Then he got up from sleep and did just as he had done before and prayed like what he had prayed. Thus the Apostle of Allah acted thrice before the early dawn.

—*Nisai.*

عن حميد بن عبد الرحمن ابن عوف قال ان رجلا من اصحاب النبي صلعم قال قلت وانا في سفر مع رسول الله صلعم والله لارقبن رسول الله صلعم للصلوة حتى ارى فعله فلما صلى صلوة العشاء وهي العتمة اضطجع هويا من الليل ثم استيقظ فنظر في الافق فقال ربنا ما خلقت هذا باطلا حتى بلغ الى انك لا تخلف الميعاد ثم اهوى رسول الله صلعم الى فراشه فاستل منه سواكا ثم افرغ في قدح من اداوة عنده ماء فاستن ثم قام فصلى حتى قلت قد صلى قدر ما نام ثم اضطجع حتى قلت قد نام قدر ما صلى ثم استيقظ ففعل كما فعل اول مرة وقال مثل ما قال ففعل رسول الله صلعم ثلاث مرات قبل الفجر *

(النسائي)

549. **Ya'la-b-Mumallak** reported that he asked Omme-Salamah, wife of the Prophet, about the Quran-reading of the

عن يعلى ابن مملك انه سال ام سلمة زوج النبي صلعم عن قراءة النبي

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he pray the whole night. He slept at intervals and prayed at intervals till the rising of the sun. Thus his whole life was a dedication to the Almighty.

Prophet and his prayer. She said : He used to pray, and then sleep as long as he prayed ; he used to pray as long as he slept as long as he prayed till dawn. Afterwards she described his Quran-reading when lo ! she was describing the reading which was distinct word by word.

—*Abu Daud, Tirmizi, Nisai.*

صلعم وَ صَلٰوتِهٖ فَقَالَتْ وَ مَا اٰكُمْ وَ صَلٰوتَهٗ
كَانَ يُصَلِّي ثُمَّ يَنَامُ قَدْرَ مَا صَلّٰى
ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ ثُمَّ يَنَامُ قَدْرَ مَا صَلّٰى
حَتّٰى يُصْبِحَ ثُمَّ نَعَتَتْ قِرَاءَتَهٗ فَاِذَا هِيَ
تَنْعَتُ قِرَاءَةً مُفَسِّرَةً حَرْفًا حَرْفًا *
(اَبُوْدَاوٗدَ وَ التِّرْمِذِيُّ وَ النَّسَائِيُّ)

SECTION 32

1881. **Recitations in night prayer**

550. **Ibn Abbas** reported that when the Prophet stood at night for *Tahajjud* prayer, he used to say : O Allah ! Thine is all praise ; Thou art the supporter of heavens and earth and what is therein, and Thine is all praise ; Thou art the light of heavens and earth and what is therein, and Thine is all praise ; Thou art the King of heavens and earth and what is therein, and Thine is all praise. Thou art the Truth and Thy promise is a truth, and meeting with Thee is a truth, and Thy word is a truth, and Paradise is a truth, and the fire is a truth, and the prophets are true, and Muhammad is a truth, and the Hour is a truth. O Allah ! to Thee I have submitted, and in Thee I have put faith, and on Thee I have relied, and to Thee I have turned,

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صلعم
اِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ اَللّٰهُمَّ
لَكَ الْحَمْدُ اَنْتَ قَيِّمُ السَّمٰوٰتِ وَ الْاَرْضِ
وَ مَنْ فِيْهِنَّ وَ لَكَ الْحَمْدُ اَنْتَ نُوْرُ
السَّمٰوٰتِ وَ الْاَرْضِ وَ مَنْ فِيْهِنَّ وَ لَكَ
الْحَمْدُ اَنْتَ مَلِكُ السَّمٰوٰتِ وَ الْاَرْضِ
وَ مَنْ فِيْهِنَّ وَ لَكَ الْحَمْدُ اَنْتَ الْحَقُّ وَ
وَعْدُكَ الْحَقُّ وَ لِقَاؤُكَ حَقٌّ وَ قَوْلُكَ حَقٌّ
وَ الْجَنَّةُ حَقٌّ وَ النَّارُ حَقٌّ وَ النَّبِيُّوْنَ حَقٌّ وَ
مُحَمَّدٌ حَقٌّ وَ السَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ
اَسْلَمْتُ وَ بِكَ اٰمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ

وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ وَاِلَيْكَ
حَاكَمْتُ فَاغْفِرْلِي مَا قَدَّمْتُ وَمَا اَخَّرْتُ
وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ
بِهِ مِنِّي اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ
لَا اِلٰهَ اِلَّا اَنْتَ وَلَا اِلٰهَ غَيْرُكَ (متفق عليه)

and with Thy help I have fought, and to Thee I have turned for justice. So pardon me for what I sent before and what I shall send latter ; and for what I have kept secret, and for what I have disclosed, and what Thou knowest best than myself. Thou art the First, and Thou art the Last. There is none to be served but Thee, and there is no deity be sides Thee. —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صلعم اِذَا
قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلٰوتَهُ فَقَالَ اَللّٰهُمَّ
رَبَّ جِبْرَئِيْلَ وَمِيْكَائِيْلَ وَاِسْرَافِيْلَ فَاطِرَ
السَّمٰوٰتِ وَالْاَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ
اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْمَا كَانُوْا فِيْهِ
يَخْتَلِفُوْنَ اهْدِنِيْ لِمَا اخْتُلِفَ فِيْهِ مِنَ الْحَقِّ
بِاِذْنِكَ اِنَّكَ تَهْدِيْ مَنْ تَشَاءُ اِلٰى
صِرَاطٍ مُّسْتَقِيْمٍ * (مسلم)

551. **A'yesha** reported that when the Prophet stood at night, he opened his prayer and said : O Allah ! Lord of Gabriel, and Michael and Israfeil ! Creator of heavens and earth ! Knower of the unseen and the seen ! Thou dost judge among Thy servants in what they differ. Guide me in what they differ from truth with Thy permission ; verily Thou guidest whom Thou likest to the straight path. —*Muslim.*

عَنْ عُبَادَةَ ابْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ
اللّٰهِ صلعم مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ
لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَ
سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ
وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ثُمَّ

552. **Obadah-b-Swa'met** reported that the Messenger of Allah said : Whoso gets up from sleep at night and says 'There is no god but Allah ; He is One ; there is no partner for Him ; for Him is the kingdom, and for Him is all praise, and He is Powerful over all things, and glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is the greatest, and there is no power and no strength except through Allah' and next says : 'O Lord ! forgive me (or

he said—he will be responded to). If he makes ablution and prays, his prayer will be accepted.

—*Bukhari.*

قَالَ رَبِّ اغْفِرْلِي اَوْ قَالَ ثُمَّ دَعَا اسْتُجِيْبَ لَهٗ فَاِنْ تَوَضَّاَ وَ صَلّٰى قُبِلَتْ صَلٰوتُهٗ * (اَلْبُخَارِيُّ)

553. **A'yesha** reported that when the Messenger of Allah got up from sleep, he said: There is no god but Thou. Glory be to Thee! O Allah! and with Thy praise! I seek pardon of Thee for my sins, and I ask Thee of Thy mercy. O Allah! increase my knowledge, and misguide not my heart after Thou hast shown me path, and bestow on me mercy from Thee. Verily Thou art the great Bestower. —*Abu Daud.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا اسْتَيْقَظَ مِنَ اللَّيْلِ قَالَ لَا اِلٰهَ اِلَّا اَنْتَ سُبْحٰنَكَ اَللّٰهُمَّ وَ بِحَمْدِكَ اَسْتَغْفِرُكَ لِذَنْبِي وَ اَسْئَلُكَ رَحْمَتَكَ اَللّٰهُمَّ زِدْنِي عِلْمًا وَلَا تُزِغْ قَلْبِي بَعْدَ اِذْ هَدَيْتَنِي وَ هَبْ لِي مِنْ لَّدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ * (اَبُوْدَاوٗدَ)

554. **Mu'az-b-Jabal** reported that the Apostle of Allah said: There is no Muslim who goes to bed with the remembrance of Allah in pure state and then gets up at night and begs Allah of good except that Allah gives it to him. —*Ahmad, Abu Daud.*

عَنْ مُعَاذِبْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا مِنْ مُّسْلِمٍ يَبِيْتُ عَلٰى ذِكْرٍ طَاهِرًا فَيَتَعَارُّ مِنَ اللَّيْلِ فَيَسْئَلُ اللّٰهَ خَيْرًا اِلَّا اَعْطَاهُ اللّٰهُ اِيَّاهُ * (اَحْمَدُ وَ اَبُوْدَاوٗدَ)

555. **Shariq al Haozani** reported: I went to A'yesha and asked her: With what thing did the Prophet open (his prayer) when he got up from sleep at night? She said: You have asked me a thing which none before you had asked me. When he got up at night, he used to read *Takbir* ten times, *Tahmid* ten times and *Sobhan-Allah wa-Behamdihi* ten times, (and he said—"Glory to the Purest King" ten times), *Istigfar* ten times,

عَنْ شَرِيْقٍ الْهَوْزَنِيِّ قَالَ دَخَلْتُ عَلٰى عَائِشَةَ فَسَاَلْتُهَا بِمَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَفْتَتِحُ اِذَا هَبَّ مِنَ اللَّيْلِ فَقَالَتْ سَاَلْتَنِي عَنْ شَيْءٍ مَّا سَاَلَنِي عَنْهُ اَحَدٌ قَبْلَكَ كَانَ اِذَا هَبَّ مِنَ اللَّيْلِ كَبَّرَ عَشْرًا وَ حَمِدَ اللّٰهَ عَشْرًا وَقَالَ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

and *Tahlil* ten times. Afterwards he used to say: O Allah! I seek refuge to Thee from the turmoils of the world, and the turmoils of the Resurrection Day. After that, he used to open the prayer. —*Abu Daud.*

عَشْرًا وَ قَالَ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ عَشْرًا وَ اسْتَغْفَرَ عَشْرًا وَ هَلَّلَ عَشْرًا ثُمَّ قَالَ اَللّٰهُمَّ اِنِّي اَعُوذُ بِكَ مِنْ ضِيقِ الدُّنْيَا وَضِيقِ يَوْمِ الْقِيٰمَةِ عَشْرًا ثُمَّ يَفْتَتِحُ الصَّلٰوةَ (اَبُوْدَاوُد)

556. **Abu Sayeed** reported that when the Messenger of Allah got up at night, he used to recite Takbir and then say: Glory be to Thee! O Allah! and with Thy praise; and Thy name is Blessed, and Thy fortune is High, and there is no deity but Thou. Then he said: Allah is Greatest of the great; then he said: I seek refuge to Allah, the Hearing, the Knowing, from the accursed devil from his evil suggestion, and his breath and his impurities. —*Tirmizi, Abu Daud, Nisai.*

عَنْ اَبِي سَعِيدٍ قَالَ كَانَ رَسُولُ اللّٰهِ صلعم اِذَا قَامَ مِنَ اللَّيْلِ كَبَّرَ ثُمَّ يَقُولُ سُبْحَانَكَ اَللّٰهُمَّ وَ بِحَمْدِكَ وَ تَبَارَكَ اسْمُكَ وَ تَعَالٰى جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ ثُمَّ يَقُولُ اَللّٰهُ اَكْبَرُ كَبِيرًا ثُمَّ يَقُولُ اَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطٰنِ الرَّجِيمِ مِنْ هَمْزِهٖ وَ نَفْخِهٖ وَ نَفْثِهٖ *
(اَلتِّرْمِذِي وَ اَبُوْدَاوُد وَ النَّسَائِيُّ)

557. **Rabia-b-Ka'ab al Aslami** reported: I was passing the night near the compartment of the Prophet, and I was hearing him say for long when he got up from sleep at night, 'Glory be to the Lord of the worlds', and then say for long 'Glory be to Allah and with His praise'. —*Nisai, Tirmizi (Approved, Correct)*

عَنْ رَبِيعَةَ بْنِ كَعْبِ نِ الْاَسْلَمِيِّ قَالَ كُنْتُ اَبِيتُ عِنْدَ حُجْرَةِ النَّبِيِّ صلعم فَكُنْتُ اَسْمَعُهٗ اِذَا قَامَ مِنَ اللَّيْلِ يَقُولُ سُبْحَانَ رَبِّ الْعٰلَمِينَ الْهَوِيِّ ثُمَّ يَقُولُ سُبْحَانَ اللّٰهِ وَ بِحَمْدِهٖ الْهَوِيِّ *
(حَسَنٌ صَحِيحٌ النَّسَائِيُّ وَ التِّرْمِذِيُّ)

SECTION 33

1882. Excellence of Night prayer

[See note 1879]

558. **Abu Hurairah** reported that the Messenger of Allah said:

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ

صلعم يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ
أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ
عَلَى كُلِّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ
فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللهَ انْحَلَّتْ عُقْدَةٌ فَإِنْ
تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ فَإِنْ صَلَّى انْحَلَّتْ
عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا
أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانَ *
(مُتَّفَقٌ عَلَيْهِ)

The devil binds three knots upon the scalp of the head of someone of you when he is asleep by striking on every knot (saying): There is long night for you, so sleep. If he gets up from sleep and then remembers Allah, one knot is loosened; and if he makes ablution, one knot is loosened; and if he prays, one knot is loosened. Then he rises up at dawn happy, self-contented; and if not, he rises at dawn discontended, idle.
—*Agreed.*

عَنِ الْمُغِيرَةِ قَالَ قَامَ النَّبِيُّ حَتَّى
تَوَرَّمَتْ قَدَمَاهُ فَقِيلَ لَهُ لِمَ تَصْنَعُ هَذَا
وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا
تَأَخَّرَ قَالَ أَفَلَا أَكُونُ عَبْدًا شَكُورًا *
(مُتَّفَقٌ عَلَيْهِ)

559. **Mugirah** reported that the Prophet kept standing (in prayer so long that his feet got swollen. It was questioned to him: Why do you do this, while you have been forgiven of your sins what you have sent in advance and what will come latter. He said: Should I not be a grateful servant? —*Agreed.*

عَنِ ابْنِ مَسْعُودٍ قَالَ ذُكِرَ عِنْدَ النَّبِيِّ
رَجُلٌ فَقِيلَ لَهُ مَا زَالَ نَائِمًا حَتَّى أَصْبَحَ
مَا قَامَ إِلَى الصَّلَاةِ قَالَ رَجُلٌ بَالَ الشَّيْطَانُ
فِي أُذُنِهِ وَقَالَ فِي أُذُنَيْهِ *
(مُتَّفَقٌ عَلَيْهِ)

560. **Ibn Mas'ud** reported that there was mention of a man before the Prophet. It was said of him that he continued to sleep till morning and did not stand up for prayer. A man said: The devil has passed urine in his ear (or he said—in his ears)
—*Agreed.*

عَنْ أُمِّ سَلَمَةَ قَالَتِ اسْتَيْقَظَ رَسُولُ اللهِ
صلعم لَيْلَةً فَزِعًا يَقُولُ سُبْحَانَ اللهِ مَاذَا
أُنْزِلَ اللَّيْلَةَ مِنَ الْخَزَائِنِ وَمَاذَا أُنْزِلَ

561. **Omme-Salamah** reported that the Messenger of Allah got up frightened one night from sleep saying: Glory be to Allah! What has come down of treasures to night! And what has

مِنَ الْفِتَنِ مَنْ يُوقِظُ صَوَاحِبَ الْحُجَرَاتِ

يُرِيدُ أَزْوَاجَهُ لِكَيْ يُصَلِّينَ وَرُبَّ كَاسِيَةٍ

فِي الدُّنْيَا عَارِيَةٍ فِي الْآخِرَةِ - (الْبُخَارِيُّ)

come down of the turmoils! Who will awaken the inmates of the rooms (that is his wives), so that they may pray. How many a one having dress in the world will be naked in the next world! [1883] —*Bukhari.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ

صلعم يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ

إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ

اللَّيْلِ الْآخِرِ وَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ

لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي

فَأَغْفِرَ لَهُ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ

قَالَ ثُمَّ يَبْسُطُ يَدَيْهِ يَقُولُ مَنْ يُقْرِضُ غَيْرَ

عَدُومٍ وَلَا ظَلُومٍ حَتَّى يَنْفَجِرَ الْفَجْرُ *

562. **Abu Hurairah** reported that the Messenger of Allah said: Our Lord, the Blessed and High, comes down to us every night [1884] to the nearest heaven at the time when one-third of the latter portion of the night remains, and says: Whoso calls Me, I shall respond to him; Whoso begs of Me, I shall give him; whoso seeks pardon of Me, I shall forgive him. *Agreed upon it. And in a narration of Muslim,* he said: Then He spreads His Hand saying till there appears the dawn: Who is to give loan to One who is neither needy, nor an oppressor.

عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صلعم

يَقُولُ إِنَّ فِي اللَّيْلِ لَسَاعَةً لَا يُوَافِقُهَا رَجُلٌ

مُسْلِمٌ يَسْأَلُ اللهَ فِيهَا خَيْرًا فِي أَمْرِ الدُّنْيَا

وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ وَذَلِكَ كُلَّ

لَيْلَةٍ * (مُسْلِمٌ)

563. **Ja'ber** reported: I heard the Prophet say: Verily there is an hour at night which no resigning man begging therein of Allah about the good of the affairs of world and the hereafter finds, except that He gives it to him; and that is in every night. —*Muslim.*

1883. This refers to those women who put on clothes and dresses of varied hues and kinds. They will find no reward in the next world.

1884. Ibn Hajr, Imam Malek and others interpret it by saying that Allah's mercy come down at praticular times at night. As Allah is everywhere present, his

564. **Abdullah-b-Amr** reported that the Messenger of Allah said : The most pleasing of prayers to Allah was the prayer of David, and the most pleasing of fasting to Allah was the fasting of David. He used to sleep for half the night, and stand up (in prayer) for one-third of it, and then sleep one-sixth of it ; and fast for one day and break (it) for another day. —*Agreed.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَحَبُّ الصَّلٰوةِ اِلَى اللّٰهِ صَلٰوةُ دَاوٗدَ وَ اَحَبُّ الصِّيَامِ اِلَى اللّٰهِ صِيَامُ دَاوٗدَ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُوْمُ ثُلُثَهٗ وَيَنَامُ سُدُسَهٗ وَ يَصُوْمُ يَوْمًا وَ يُفْطِرُ يَوْمًا * (مُتَّفَقٌ عَلَيْهِ)

565. **Ayesha** reported that the he (she meant the Messenger of Allah) used to sleep in the first part of the night and remain awake in its latter part. After that, if he felt any need to go the his wife, he used to finish his need and then sleep. If he was in impure state at the time of the first call, he used to jump up and pour water hastily on him. And when he was not impure, he make ablution for prayer and prayed two rak'ats. —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ كَانَ تَعْنِي رَسُوْلَ اللّٰهِ صلعم يَنَامُ اَوَّلَ اللَّيْلِ وَيُحْيِي اٰخِرَهٗ ثُمَّ اِنْ كَانَتْ لَهٗ حَاجَةٌ اِلَى اَهْلِهٖ قَضٰى حَاجَتَهٗ ثُمَّ يَنَامُ وَاِنْ كَانَ عِنْدَ النِّدَاءِ الْاَوَّلِ جُنُبًا وَثَبَ فَاَفَاضَ عَلَيْهِ الْمَاءَ وَاِنْ لَمْ يَكُنْ جُنُبًا تَوَضَّاَ لِلصَّلٰوةِ ثُمَّ صَلّٰى رَكْعَتَيْنِ * (مُتَّفَقٌ عَلَيْهِ)

566. **Abu Omamah** reported that the Messenger of Allah said : You should take to standing at night (for prayer), because it was the practice of the pious before you, and it is the means of nearness for you to your Lord and the means of expiation for sins, and

عَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَاِنَّهٗ دَاْبُ الصَّالِحِيْنَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَّكُمْ اِلٰى

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coming down is only metaphorical. It gives a clear idea to the readers about the importance of the time for divine service.

a preventive measure for sin. —*Tirmizi.*

567. **Abu Sayeed and Abu Hurairah** reported that the Messenger of Allah said: When a man awakens his wife at night and both pray or he prays two rak'ats in conregation, they are enrolled among those who remember (Allah) from the females. —*Abu Daud, Ibn Majah.*

563. **Amr-b-Abasah** reported that the Apostle of Allah said: The Lord comes nearest to a servant at the middle of the latter half of the night.[1885] If you are able to become one of those who remember Allah at that hour, be so.

—*Tirmizi* (*Correct, Rare*).

569. **Abu Hurairah** reported that the Messenger of Allah said: May Allah show mercy on a person who gets up at night and then prays and awakens his wife who also prays. If she declines, he throws water upon her face. May Allah show mercy on a woman who gets up at night and then prays, and awaken her husband who also prays. If he declines, she throws water upon his face.

—*Abu Daud, Nisai.*

570. **Abu Omamah** reported that it was questioned: O

رَبِّكُم وَ مُكَفِّرَةٌ لِلسَّيِّاتِ وَ مَنْهَاةٌ عَنِ الْاِثْمِ -
(اَلتِّرْمِذِيُّ)

عَنْ اَبِي سَعِيْدٍ وَ اَبِي هُرَيْرَةَ قَالَا
قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا اَيْقَظَ الرَّجُلُ
اَهْلَهُ مِنَ اللَّيْلِ فَصَلَّيَا اَوْ صَلّٰى رَكْعَتَيْنِ
جَمِيْعًا كُتِبَ فِي الذّٰكِرِيْنَ وَ الذّٰكِرَاتِ -
(اَبُوْدَاوُدَ وَ ابْنُ مَاجَةَ)

عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ قَالَ رَسُوْلُ
اللّٰهِ صلعم اَقْرَبُ مَا يَكُوْنُ الرَّبُّ مِنَ
الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْاٰخِرِ فَاِنِ اسْتَطَعْتَ
اَنْ تَكُوْنَ مِمَّنْ يَذْكُرُ اللّٰهَ فِي تِلْكَ السَّاعَةِ
فَكُنْ - اَلتِّرْمِذِيُّ (حَسَنٌ صَحِيْحٌ غَرِيْبٌ)

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم رَحِمَ اللّٰهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلّٰى
وَ اَيْقَظَ امْرَاَتَهُ فَصَلَّتْ فَاِنْ اَبَتْ نَضَحَ
فِي وَجْهِهَا الْمَاءَ رَحِمَ اللّٰهُ امْرَاَةً قَامَتْ
مِنَ اللَّيْلِ فَصَلَّتْ وَ اَيْقَظَتْ زَوْجَهَا فَصَلّٰى
فَاِنْ اَبٰى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ -
(اَبُوْدَاوُدَ وَ النَّسَائِيُّ)

عَنْ اَبِي اُمَامَةَ قَالَ قِيْلَ يَا رَسُوْلَ

1885. This explains that invocations are easily acceptable at that particular time of night.

Apostle of Allah! which invocation is the most acceptable? He said: That in the middle of the latter night and after the obligatory prayers.

—*Tirmizi.*

اللّٰهِ اَيُّ الدُّعَاءِ اَسْمَعُ قَالَ جَوْفُ اللَّيْلِ الْاٰخِرِ وَ دُبُرَ الصَّلَوٰتِ الْمَكْتُوْبَاتِ -

(اَلتِّرْمِذِيُّ)

571. **Abdullah-b-Amr-b-al A's** reported: The Messenger of Allah said to me: O Abdullah! don't be like so and so. He used to stand up (in prayer) at night and then gave up standing at night. [1886]

—*Agreed.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ

قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صلعم يَا عَبْدَ اللّٰهِ لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُوْمُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ - (مُتَّفَقٌ عَلَيْهِ)

517w. **Abu Sayeed al Khodri** reported that the Messenger of Allah said: There are three with whom Allah [1887] is pleased: A man when he stands up (to pray) at night, and a people when they stand in rows in prayer, and a people when they stand in rank in a battle with the enemies.

—*Sharhi Sunnat.*

عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم ثَلٰثَةٌ يَضْحَكُ اللّٰهُ اِلَيْهِمُ الرَّجُلُ اِذَا قَامَ بِاللَّيْلِ يُصَلِّيْ وَ الْقَوْمُ اِذَا صَفُّوْا فِى الصَّلٰوةِ وَ الْقَوْمُ اِذَا صَفُّوْا فِيْ قِتَالِ الْعَدُوِّ - (شَرْحُ السُّنَّةِ)

518w. **Osman-b-Abil-A's** reported: I heard the Messenger of Allah say that David (peace be on him) had an hour at night wherein he aroused his family from sleep saying: O family of David! stand up and pray, because this is an hour in which the Glorious and Almighty Allah responds to supplication except that of a

عَنْ عُثْمَانِ بْنِ اَبِى الْعَاصِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ كَانَ لِدَاوُدَ عَلَيْهِ السَّلَامُ مِنَ اللَّيْلِ سَاعَةٌ يُوْقِظُ فِيْهَا اَهْلَهٗ يَقُوْلُ يَا اٰلَ دَاوُدَ قُوْمُوْا فَصَلُّوْا فَاِنَّ هٰذِهٖ سَاعَةٌ يَسْتَجِيْبُ اللّٰهُ عَزَّ وَ جَلَّ فِيْهَا الدُّعَاءَ

1886. This gives an indication that Abdullah was in a declining staie in the region of spirituality. The real progress is on onward march by gradual degrecs.

1887. 'Allah Jughs means -Allah is pleased with.

sorcerer or a tax-collector (illegally) —*Ahmad.*

519w. **Abu Hurairah** reported : I heard the Apostle of Allah say : The best prayer after the obligatory prayers is a prayer at dead night. —*Ahmad.*

520w. **Same** reported that a man came to the Prophet and said : Verily so and so prays at night. When it is dawn, he steals. He said : What you say will soon prevent it.

—*Ahmad, Baihaqi.*

521w. **Ibn Abbas** reported that the Apostle of Allah said : The most honourable of my followers are those who carry the Quran, and the inmates of night.[1888] —*Baihaqi.*

522w. **Ibn Omar** reported that his father Omar-b-al Khattab used to pray at night as long as pleased, till when there came the latter part of the night, he roused his family from sleep for prayer by calling out to them 'Prayer'. After that, he used to read this verse : Enjoin your family for prayer, and be steadfast to it. We do not ask provision from you, We shall give you provision and the result is for the pious. —*Malek.*

إِلَّا سَاحِرًا أَوْ عَشَّارًا - (أحمد)

عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ أَفْضَلُ الصَّلٰوةِ بَعْدَ الْمَفْرُوضَةِ صَلٰوةٌ فِي جَوْفِ اللَّيْلِ * (أحمد)

عَنْهُ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلعم فَقَالَ إِنَّ فُلَانًا يُصَلِّي بِاللَّيْلِ فَإِذَا أَصْبَحَ سَرَقَ فَقَالَ إِنَّهُ سَيَنْهَاهُ مَا تَقُولُ *

(أحمد و البيهقي)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللهِ صلعم أَشْرَافُ أُمَّتِي حَمَلَةُ الْقُرْآنِ وَ أَصْحَابُ اللَّيْلِ - (البيهقي)

عَنِ ابْنِ عُمَرَ أَنَّ أَبَاهُ عُمَرَ ابْنَ الْخَطَّابِ كَانَ يُصَلِّي مِنَ اللَّيْلِ مَا شَاءَ اللهُ حَتّٰى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ أَيْقَظَ أَهْلَهُ لِلصَّلٰوةِ وَ يَقُولُ لَهُمُ الصَّلٰوةَ ثُمَّ يَتْلُوا هٰذِهِ الْآيَةَ وَ أْمُرْ أَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَ الْعَاقِبَةُ لِلتَّقْوٰى - (مالك)

1888. Those who read the Quran, commit it to memory and act up to it are the bearers of the Holy Quran. The inmates of night are those who remain awake at night, pray and read the Quran.

SECTION 34

1889. Middle course in Prayer

The best of affairs, whether worldly or religious, is the most continuing one though it be little—4:142, and the best of affairs is the mean between the two extremes—4:142w. In praying at night, all should remember that it is entirely optional. In observing it, no obligatoty duties shall be sacrified. Health should not be neglected entirely for worship at night because there is a duty also on body—4:146. The Prophet said : When one of you inclines to sleep while he prays, let him lie down till sleep goes away from him—4:143. Let one of you pray cheerfully —4:141. See the traditions of section 10 and note 352 for details.

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572. **Omar** reported that the Apostle of Allah said : Whoso sleeps from his habits (of glorification) or anything therefrom and reads it between Fajr prayer and Zuhr prayer, there is written for him as if he read it at night. —*Muslim.*

عَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ نَامَ عَنْ حِزْبِهٖ اَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَاَهُ فِيْمَا بَيْنَ صَلٰوةِ الْفَجْرِ وَ صَلٰوةِ الظُّهْرِ كُتِبَ لَهٗ كَاَنَّمَا قَرَاَهُ مِنَ اللَّيْلِ - (مُسْلِمٌ)

573. **Imran-b-Hussain** reported that he asked the Apostle of Allah about the prayer of a man in sitting posture. He said : If he prays standing, it is better ; and whoso prays sitting, there is reward for him equal to half of the reward of a man praying in standing ; and whoso prays lying, there is the reward for him equivalent to half of the reward of a man praying sitting.

—*Bukhari.*

عَنْهُ اَنَّهٗ سَاَلَ النَّبِيَّ صلعم عَنْ صَلٰوةِ الرَّجُلِ قَاعِدًا قَالَ اِنْ صَلّٰى قَائِمًا فَهُوَ اَفْضَلُ وَمَنْ صَلّٰى قَاعِدًا فَلَهٗ نِصْفُ اَجْرِ الْقَائِمِ وَمَنْ صَلّٰى نَائِمًا فَلَهٗ نِصْفُ اَجْرِ الْقَاعِدِ - (اَلْبُخَارِيُّ)

574. **Abdullah-b-Amr** reported : I was informed that the

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ حُدِّثْتُ

Apostle of Allah said: Prayer of a man in sitting is half of prayer. He said: Then I came to him and found him praying in sitting. Then I placed my hand upon his head and said: What is the matter with you, O Abdul lah-b-Amr? I replied: I have been informed, O Ms. of Allah, that verily you said that the prayer of a man in sitting is half of prayer, and you are saying prayer in sitting. He said: Yes, but I am not like any one of you.

—*Muslim.*

575. **Sa'lem-b-Abil Ja'ad** reported that a man from Khuja'a said: Woe to me! I have prayed and then taken rest. They found, as it were, defect over it regarding that. He said: I heard the Messenger of Allah say: O Bilal, keep up prayer and give us consolotion therewith.

—*Abu Daud.*

523w. **Abu Omamah** reported: I heard the Apostle of Allah say: Whoso takes shelter to his bed after being purified and remembers Allah till sleep overtakes him, does not spend an hour at night begging Allah of the good of this world therein and the hereafter except that He gives it to him.[1890] —*Nawbi.*

524w. **Abdullah-b-Mas'ud** reported that the Messenger of Allah said: Our Lord became pleased with two men: A man

اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ صَلٰوةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلٰوةِ قَالَ فَاَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِسًا فَوَضَعْتُ يَدِي عَلٰى رَاْسِهِ فَقَالَ مَا لَكَ يَا عَبْدَ اللّٰهِ بْنَ عَمْرٍو قُلْتُ حُدِّثْتُ يَا رَسُوْلَ اللّٰهِ اَنَّكَ قُلْتَ صَلٰوةُ الرَّجُلِ قَاعِدًا عَلٰى نِصْفِ الصَّلٰوةِ وَاَنْتَ تُصَلِّي قَاعِدًا قَالَ اَجَلْ وَلٰكِنِّي لَسْتُ كَاَحَدٍ مِنْكُمْ ـ (مُسْلِمٌ)

عَنْ سَالِمِ بْنِ اَبِي الْجَعْدِ قَالَ قَالَ رَجُلٌ مِنْ خُزَاعَةَ لَيْتَنِي صَلَّيْتُ فَاسْتَرَحْتُ فَكَاَنَّهُمْ عَابُوْا ذٰلِكَ عَلَيْهِ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اَقِمِ الصَّلٰوةَ يَا بِلَالُ اَرِحْنَا بِهَا * (اَبُوْدَاوُدَ)

عَنْ اَبِي اُمَامَةَ قَالَ سَمِعْتُ النَّبِيَّ صلعم يَقُوْلُ مَنْ اَوٰى اِلٰى فِرَاشِهِ ظَاهِرًا وَذَكَرَ اللّٰهَ حَتّٰى يُدْرِكَهُ النُّعَاسُ لَمْ يَتَقَلَّبْ سَاعَةً مِنَ اللَّيْلِ يَسْاَلُ اللّٰهَ فِيْهَا خَيْرًا مِنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ اِلَّا اَعْطَاهُ اِيَّاهُ * (اَلنَّسَوِيُّ)

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم عَجِبَ رَبُّنَا مِنْ رَجُلَيْنِ

1890. Nawbi narrated this hadis in his book "Azkar" with the narration of Ibn Sunni.

who lifts up his soft bed and quilt from between his beloved and his household for his prayer ; then Allah says to his angels : Look to My servant who has lifted up his bed and his soft bed from between his beloved and his household for his prayer out of desire of what is near Me and out of fear of what is near Me ; and a man who fights in the way of Allah and is defeated with his followers and knows what is against him out of defeat and what is for him in retracing and then returns till his blood is shed ; then Allah says to his angels : Look to My servant. He has returned out of desire of what is near Me and being his fearful of what is near Me, till blood was shed. —*Sharhi Sunnat.*

رَجُلًا ثَارَ عَنْ وَطَائِهِ وَلِحَافِهِ مِنْ بَيْنِ حِبِّهِ وَأَهْلِهِ إِلَى صَلٰوتِهِ فَيَقُوْلُ اللّٰهُ لِمَلَائِكَتِهِ انْظُرُوْا إِلَى عَبْدِيْ ثَارَ عَنْ فِرَاشِهِ وَوِطَائِهِ مِنْ بَيْنِ حِبِّهِ وَأَهْلِهِ إِلَى صَلٰوتِهِ رَغْبَةً فِيْمَا عِنْدِيْ وَشَفَقًا مِمَّا عِنْدِيْ وَرَجُلٍ غَزَا فِيْ سَبِيْلِ اللّٰهِ فَانْهَزَمَ مَعَ أَصْحَابِهِ فَعَلِمَ مَا عَلَيْهِ فِي الْإِنْهِزَامِ وَمَا لَهُ فِي الرُّجُوْعِ فَرَجَعَ حَتّٰى هُرِيْقَ دَمُهُ فَيَقُوْلُ اللّٰهُ لِمَلَائِكَتِهِ انْظُرُوْا إِلَى عَبْدِيْ رَجَعَ رَغْبَةً فِيْمَا عِنْدِيْ وَشَفَقًا مِمَّا عِنْدِيْ حَتّٰى هُرِيْقَ دَمُهُ * (شَرْحُ السُّنَّةِ)

SECTION 35

1891. Witr Prayer

Witr prayer is practically a night prayer. The Holy Prophet used to observe it along with Tahajjud prayers and hence it is found mixed with them. Sometimes he prayed it at the end of I'sha prayer. Later on, the practice came into vouge to say it at the end of I'sha prayer, because it may not be said by the majority of the people at the latter part of the night. Imam Abu Hanifa held the view that it is Wajeb prayer while the three other Imams held it to be sunnat. Regarding the number of rak'ats, there is also difference of opinion. According to Imam Abu Hanifa, it is observed in three rak'ats which is now the general observance, while according to the other three Imams it is only one rak'at.

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم صَلٰوةُ اللَّيْلِ مَثْنٰى مَثْنٰى فَاِذَا خَشِيَ اَحَدُكُمُ الصُّبْحَ صَلّٰى رَكْعَةً وَاحِدَةً تُوْتِرُ لَهٗ مَا قَدْ صَلّٰى * (متفق عليه)

576. **Ibn Omar** reported that the Messenger of Allah said: Prayer at night is by two rak'ats each. When one of you fears the dawn, pray one rak'at, praying Witr of what he has prayed. [1892] —*Agreed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْوِتْرُ رَكْعَةٌ مِنْ اٰخِرِ اللَّيْلِ * (مسلم)

577. **Same** reported that the Messenger of Allah said: Witr is one rak'at at the latter part of the night. —*Muslim.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ يُصَلِّيْ مِنَ اللَّيْلِ ثَلٰثَ عَشْرَةَ رَكْعَةً يُوْتِرُ مِنْ ذٰلِكَ بِخَمْسٍ لَا يَجْلِسُ فِيْ شَيْءٍ اِلَّا فِيْ اٰخِرِهَا * (متفق عليه)

578. **Ayesha** reported that the Apostle of Allah used to pray 13 rak'ats at night, of which he prayed Witr of 5 rak'ats without sitting in any rak'at except in the last of them. [1893] —*Agreed.*

عَنْ سَعْدِ بْنِ هِشَامٍ قَالَ انْطَلَقْتُ اِلٰى عَائِشَةَ فَقُلْتُ يَا اُمَّ الْمُؤْمِنِيْنَ اَنْبِئْنِيْ عَنْ خُلُقِ رَسُوْلِ اللّٰهِ صلعم قَالَتْ اَلَسْتَ تَقْرَأُ الْقُرْاٰنَ قُلْتُ بَلٰى قَالَتْ فَاِنَّ خُلُقَ نَبِيِّ اللّٰهِ صلعم كَانَ الْقُرْاٰنَ قُلْتُ يَا اُمَّ الْمُؤْمِنِيْنَ اَنْبِئْنِيْ عَنْ وِتْرِ رَسُوْلِ اللّٰهِ صلعم فَقَالَتْ كُنَّا نُعِدُّ لَهٗ سِوَاكَهٗ وَطَهُوْرَهٗ فَيَبْعَثُهُ اللّٰهُ مَا شَاءَ اَنْ يَبْعَثَهٗ مِنَ اللَّيْلِ

579. **Sa'ad-b-Hisham** reported: I went to Ayesha and asked: O mother of the Faithful, inform me about the morals of the Apostle of Allah. She asked: Do you not read Quran? 'Yes' replied I. She said: Verily the morals of the Prophet are the Quran. [1894] I asked: O mother of the Faithful! inform me about Witr prayer of the Prophet. She said: We used to prepare his tooth stick and his ablution, and Allah would arouse him as He pleased to rouse him at night. Then he

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1892. Imams Shafeyi, Abu Yusuf and Muhammad hold that night prayer is to be said by two rak'ats and not by four.

1893. The jurists are unanimous in holding that five rak'ats at a time may be prayed lawfully. Imam Abu Hanifa extends it to 8 rak'ats without Makruh, and beyoud that with Makruh.

1894. This undoubtedly bespeaks of the Holy Quran as the best illustration of the Prophet's life. Whatever he preached, he did; and whatever he did, he preached. Therefore ths Quran is the monument of commemorating the morals of the Prophet.

used to use tooth stick, make ablution and pray nine rak'ats without sitting therein, (except at the eighth rak'at), remember Allah, praise Him, call Him and then get up without greeting. Then he used to read the ninth rak'at, and after that sit, remember Allah, praise Him, call Him and then make *Taslim* to our hearing. Then he used to pray two rak'ats after he greeted in sitting. These are eleven rak'ats, O darling. When the Prophet grew in years and became fleshy, he prayed Witr with seven, and he did in the two rak'ats like his action in the first, and these are nine, O darling. When the Prophet prayed a prayer, he desired to continue it, and when slumber or pain prevailed over him for (long) standing at night, he prayed 12 rak'ats at day time; and I know not whether the Prophet read the whole Quran in a night, or prayed the whole night up to the dawn, or fasted a whole month besides the Ramadhan. 1895

—*Muslim.*

فَيَتَسَوَّكُ وَيَتَوَضَّأُ وَيُصَلِّي تِسْعَ رَكَعَاتٍ لَا يَجْلِسُ فِيهَا إِلَّا فِي الثَّامِنَةِ وَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ فَيُصَلِّي التَّاسِعَةَ ثُمَّ يَقْعُدُ فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَعْدَ مَا يُسَلِّمُ وَهُوَ قَاعِدٌ فَتِلْكَ إِحْدَى عَشْرَةَ رَكْعَةً يَا بُنَيَّ فَلَمَّا أَسَنَّ نَبِيُّ اللَّهِ صلعم وَأَخَذَ اللَّحْمُ أَوْتَرَ بِسَبْعٍ وَصَنَعَ فِي الرَّكْعَتَيْنِ مِثْلَ صَنِيعِهِ فِي الْأُولَى فَتِلْكَ تِسْعٌ يَا بُنَيَّ وَكَانَ نَبِيُّ اللَّهِ صلعم إِذَا صَلَّى صَلٰوةً أَحَبَّ أَنْ يُدَاوِمَ عَلَيْهَا وَكَانَ إِذَا غَلَبَهُ نَوْمٌ أَوْ وَجَعٌ عَنْ قِيَامِ اللَّيْلِ صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً وَلَا أَعْلَمُ نَبِيَّ اللَّهِ صلعم قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ وَلَا صَلَّى لَيْلَةً إِلَى الصُّبْحِ وَلَا صَامَ شَهْرًا كَامِلًا غَيْرَ رَمَضَانَ * (مُسْلِمٌ)

580. **Ibn Omar** reported that the Apostle of Allah said: Make Witr the last of your prayer at night. —*Muslim.*

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلعم قَالَ اجْعَلُوا آخِرَ صَلٰوتِكُمْ بِاللَّيْلِ وِتْرًا - (مُسْلِمٌ)

581. **Same** reported from the Prophet who said: Hasten the dawn by Witr. —*Muslim,*

عَنْهُ عَنِ النَّبِيِّ صلعم قَالَ بَادِرُوا الصُّبْحَ بِالْوِتْرِ * (مُسْلِمٌ)

1895. This hadis indicates that there is no 'Sunnat' prayer after Witr, but many traditions contradict this. Imam Malek says that this hadis is not genuine.

582. **Ja'ber** reported that the Apostle of Allah said: Whoso fears that he is unable to stand up (in prayer) at the latter part of the night, let him pray Witr at the first part of it; and whoso has desire to stand up at the latter part of it, let him pray Witr at the end of the night, because prayer at the end of the night is witnessed and that is better. —*Muslim.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ خَافَ اَنْ لَا يَقُوْمَ مِنْ اٰخِرِ اللَّيْلِ فَلْيُوْتِرْ اَوَّلَهٗ وَمَنْ طَمِعَ اَنْ يَقُوْمَ اٰخِرَهٗ فَلْيُوْتِرْ اٰخِرَ اللَّيْلِ فَاِنَّ صَلٰوةَ اٰخِرِ اللَّيْلِ مَشْهُوْدَةٌ وَذٰلِكَ اَفْضَلُ * (مُسْلِمٌ)

583. **A'yesha** reported that in every night the Holy Prophet used to pray Witr at the first portion of the night, or its middle or its last, and he extended his Witr up to pre-dawn tiffin.

—*Agreed.*

عَنْ عَائِشَةَ قَالَتْ مِنْ كُلِّ اللَّيْلِ اَوْتَرَ رَسُوْلُ اللّٰهِ صلعم مِنْ اَوَّلِ اللَّيْلِ وَاَوْسَطِهٖ وَاٰخِرِهٖ وَانْتَهٰى وِتْرُهٗ اِلَى السَّحَرِ * (مُتَّفَقٌ عَلَيْهِ)

584. **Abu Hurairah** reported: My friend gave me three instructions: Fasting for three days in each month, praying two rak'ats of Zuha [1896] and praying Witr before I sleep. —*Ageerd.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ اَوْصَانِيْ خَلِيْلِيْ بِثَلٰثٍ صِيَامِ ثَلٰثَةِ اَيَّامٍ مِّنْ كُلِّ شَهْرٍ وَرَكْعَتَيِ الضُّحٰى وَاَنْ اُوْتِرَ قَبْلَ اَنْ اَنَامَ - (مُتَّفَقٌ عَلَيْهِ)

585. **Gudaif-b-al Hares** reported: I said to A'yesha: Inform me whether you have seen the Apostle of Allah taking bath from impure state at the first of the night or at its last? She said: Sometimes he took bath at the first part of the night

عَنْ خُضَيْفِ بْنِ الْحَارِثِ قَالَ قُلْتُ لِعَائِشَةَ اَرَاَيْتِ رَسُوْلَ اللّٰهِ صلعم كَانَ يَغْتَسِلُ مِنَ الْجَنَابَةِ فِيْ اَوَّلِ اللَّيْلِ اَمْ فِيْ اٰخِرِهٖ قَالَ رُبَّمَا اغْتَسَلَ فِيْ اَوَّلِ اللَّيْلِ

1896. Zuha is a prayer of two rak'ats said when the sun is high in the eastern horizon. It is also called ISHRAQ prayer by which name it is commonly knowh in this part of the country. These two rak'ats are the lowest number of Zuha, and 6 rak'ats are the highest. Abu Hurairah was engaged in preserving traditions. Therefore he was advised to read Witr at the early part of the night, as he could not get up early owing to over-engagement at night. This indicates that occupation in religious learning is better than optional prayers.

and sometime at its last. I said : Allah is greatest ; all praise is for Allah who has granted ease in affairs. I asked whether he used to read Witr at the first part of the night or at its last. She said : Often he read Witr at the first part of the night and often at its last. I said : Allah is Greatest. All praise is for Allah who granted ease in affairs. I asked : Whether he used to be loud in Quran-reading or low She said : Sometimes he was loud and and sometimes low. I said : Allah is Greatest, all praise is for Allah who granted ease in affairs. [1797]

—*Abu Daud, Ibn Majah.*

586. **Abdullah-b-Ali Qais** reported : I asked A'yesha : With how many (rak'ats) did the Prophet pray Witr ? She said ; He used to pray Witr with four and three, six and three, eight and three, ten and three, and he used not to say Witr with less than seven, nor with more than thirteen. [1898] —*Abu Daud.*

587. **Abu Ayyub** reported that the Apostle of Allah said : Witr is incumbent upon every Muslim. [1899] Whoso likes to pray Witr with five, let him pray ; and whoso likes to pray Witr

وَرُبَّمَا اغْتَسَلَ فِي اٰخِرِهٖ قُلْتُ اَللّٰهُ اَكْبَرُ
اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ فِى الْاَمْرِ سَعَةً
قُلْتُ كَانَ يُوْتِرُ اَوَّلَ اللَّيْلِ اَمْ فِي اٰخِرِهٖ
قَالَتْ رُبَّمَا اَوْتَرَ فِي اَوَّلِ اللَّيْلِ وَرُبَّمَا
اَوْتَرَ فِي اٰخِرِهٖ قُلْتُ اَللّٰهُ اَكْبَرُ اَلْحَمْدُ
لِلّٰهِ الَّذِيْ جَعَلَ فِى الْاَمْرِ سَعَةً قُلْتُ كَانَ
يَجْهَرُ بِالْقِرَاءَةِ اَمْ يُخْفِتُ قَالَتْ رُبَّمَا جَهَرَ
وَرُبَّمَا خَفَتَ قُلْتُ اَللّٰهُ اَكْبَرُ اَلْحَمْدُ لِلّٰهِ
الَّذِيْ جَعَلَ فِى الْاَمْرِ سَعَةً *

(اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

عَنْ عَبْدِ اللّٰهِ بْنِ اَبِيْ قَيْسٍ قَالَ
سَاَلْتُ عَائِشَةَ بِكَمْ كَانَ رَسُوْلُ اللّٰهِ صلعم
يُوْتِرُ قَالَتْ كَانَ يُوْتِرُ بِاَرْبَعٍ وَثَلٰثٍ وَسِتٍّ
وَثَلٰثٍ وَثَمَانٍ وَثَلٰثٍ وَعَشْرٍ وَثَلٰثٍ
وَلَمْ يَكُنْ يُوْتِرُ بِاَنْقَصَ مِنْ سَبْعٍ وَلَا
بِاَكْثَرَ مِنْ ثَلٰثَ عَشْرَةَ * (اَبُوْدَاوٗدَ)

عَنْ اَبِيْ اَيُّوْبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم اَلْوِتْرُ حَقٌّ عَلٰى كُلِّ مُسْلِمٍ فَمَنْ
اَحَبَّ اَنْ يُّوْتِرَ بِخَمْسٍ فَلْيَفْعَلْ وَمَنْ

1897. Ibn Majah narrated the last portion of this hadis.

1898. Three rak'ats belong to Witr prayer and the other numbers of rak'ats are for Tahajjud or pre-dawn prayer at night.

1899. Imam Abu Hanifah explains the word 'Haqqun' as binding (wajeb), while Imam

with three, let him pray; and whoso likes to pray Witr with one, let him pray.

—*Abu Daud, Nisai, Ibn Majah.*

اَحَبَّ اَنْ يُّوتِرَ بِثَلٰثٍ فَلْيَفْعَلْ وَمَنْ اَحَبَّ اَنْ يُّوتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ *

(اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

588. **Ali** reported that the Apostle of Allah said: Verily Allah is Witr (odd); He likes Witr. So pray the Witr prayer, O people of the Quran.

—*Tirmizi, Abu Daud, Nisai.*

عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اللّٰهَ وِتْرٌ يُحِبُّ الْوِتْرَ فَاَوْتِرُوْا يَا اَهْلَ الْقُرْاٰنِ - (اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ)

589. **Kharezah-b Huzaifah** reported: The Apostle of Allah came out to us and said: Verily Allah helped you with a prayer which is better for you than the red camels, (that is) Witr. Allah has ordained it for you between what is between the I'sha and the rising of dawn.

—*Tirmizi, Abu Daud.*

عَنْ خَارِجَةَ بْنِ حُذَافَةَ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صلعم وَقَالَ اِنَّ اللّٰهَ اَمَدَّكُمْ بِصَلٰوةٍ هِيَ خَيْرٌ لَّكُمْ مِّنْ حُمْرِ النَّعَمِ اَلْوِتْرُ جَعَلَهُ اللّٰهُ لَكُمْ فِيْمَا بَيْنَ صَلٰوةِ الْعِشَاءِ اِلٰى اَنْ يَّطْلُعَ الْفَجْرُ *

(اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ)

590. **Zaid-b Aslam** reported that the Apostle of Allah said: Whoso sleeps from his Witr, let him pray when it is dawn. 1900

—*Tirmizi* (*Defective*).

عَنْ زَيْدِ بْنِ اَسْلَمَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ نَّامَ عَنْ وِتْرِهٖ فَلْيُصَلِّ اِذَا اَصْبَحَ * اَلتِّرْمِذِيُّ (مُرْسَلًا)

591. **Abdul Aziz-b-Juraih** reported: I asked A'yesha with what thing did the Prophet use to pray Witr? She said: He used to read in the first (rak'at) with—'Glorify the name of your Lord, the Highest' and in the second with 'Say, O you

عَنْ عَبْدِ الْعَزِيْزِ بْنِ جُرَيْجٍ قَالَ سَاَلْنَا عَائِشَةَ بِاَيِّ شَيْءٍ كَانَ يُوْتِرُ رَسُوْلُ اللّٰهِ صلعم قَالَتْ كَانَ يَقْرَأُ فِى الْاُوْلٰى بِسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى وَفِى الثَّانِيَةِ بِقُلْ يٰاَيُّهَا

Shafeyi explains it as 'ordained' or sunnat. Sufyan Saori has preferred five rak'ats for the Witr prayer.

الْكٰفِرُوْنَ وَفِى الثَّالِثَةِ بِقُلْ هُوَ اللّٰهُ اَحَدٌ وَالْمُعَوِّذَتَيْنِ *

(اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَاَحْمَدُ)

عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ عَلَّمَنِيْ رَسُوْلُ اللّٰهِ صلعم كَلِمَاتٍ اَقُوْلُهُنَّ فِيْ قُنُوْتِ الْوِتْرِ اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لِيْ فِيْمَا اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ -

(اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا سَلَّمَ فِى الْوِتْرِ قَالَ سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ - (اَبُوْدَاوٗدَ وَالنَّسَائِيُّ)

unbelievers' and in the third with 'Say, He is Allah the One,' and the two refuging chapters. 1901 —*Tirmizi, Abu Daud, Nisai, Ahmad.*

592. **Hasan-b-Ali** reported: The Apostle of Allah taught me some words which I should utter in Witr prayer: O Allah! guide me among those whom Thou hast guided aright, and pardon me among those whom Thou hast pardoned, and befriend me among those whom Thou hast befriended, and give blessing to me in what Thou hast bestowed, and protect me from the evils which Thou hast created; verily Thou judgest, and none can judge against Thee; surely he whom Thou befriendeth is not disgraced. Blesed art Thou and Exalted, O our Lord 1902

—*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

593. **Obay-b-Ka'ab** reported that when the Apostle of Allah returned greeting in Witr, he used to say: Glory be to the Holy King. —*Abu Daud, Nisai.*

1900 In this case, Witr may be prayed after Fajr prayer.

1901. Nisai narrated from Abdur Rahman and Ahmad from Obay-b-Ka'ab. Darimi also narrated it from Ibn Abbas.

1902. There are three differences for recitation of this supplication. Firstly—whether it should be read in the first rak'at of Witr prayer or at its end. Seccondly—whether it should be read throughout the year or at the latter part of the fasting month; thirdly—whether it is exclusively for Witr prayer or for other prayers as well. With regard to the first question, Imam Shafeyi says that it should be read at the end

عَنْ عَلِيٍّ قَالَ اِنَّ النَّبِيَّ صلعم كَانَ يَقُولُ فِي اٰخِرِ وِتْرِهِ اَللّٰهُمَّ اِنِّي اَعُوذُ بِرِضَائِكَ مِنْ سَخَطِكَ وَ بِمُعَافَتِكَ مِنْ عُقُوبَتِكَ وَ اَعُوذُ بِكَ مِنْكَ لَا اُحْصِي ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ (اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

594. **Ali** reported that the Prophet used to say at the last of his Witr: O Allah! verily I seek refuge to Thy pleasure from Thy anger, and to Thy pardon from Thy punishment, and I seek refuge to Thee from Thee; I count not praise on Thee; Thou art as Thou hast described Thyself. [1903] *Abu Daud, Tirmizi, Nisai, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ قِيلَ لَهٗ هَلْ لَكَ فِي اَمِيرِ الْمُؤْمِنِينَ مُعَاوِيَةَ مَا اَوْتَرَ اِلَّا بِوَاحِدَةٍ قَالَ اَصَابَ اِنَّهٗ فَقِيهٌ وَ فِي رِوَايَةٍ قَالَ ابْنُ اَبِي مُلَيْكَةَ اَوْتَرَ مُعَاوِيَةُ بَعْدَ الْعِشَاءِ بِرَكْعَةٍ وَ عِنْدَهٗ مَوْلًى لِابْنِ عَبَّاسٍ فَاَتَى ابْنَ عَبَّاسٍ فَاَخْبَرَهٗ فَقَالَ دَعْهُ فَاِنَّهٗ قَدْ صَحِبَ النَّبِيَّ صلعم - (اَلْبُخَارِيُّ)

595. **Ibn Abbas** reported that he was asked: Have you got (anything) of Muwayiah, the Commander of the Faithful? [1904] He did not pray Witr but with one (rak'at). He said: It is meet that he should be a theologian. *In a narration: Ibn Abi Mulaikah said that Muwaiyah had used to pray* Witr with one rak'at after Isha prayer, and there was a freed slave of Ibn Abbas near him. He came to Ibn Abbas and informed him. He said: Leave him, because he has enjoyed the company of the Apostle of Allah. —*Bukhari.*

عَنْ بُرَيْدَةَ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ اَلْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا اَلْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا

596. **Boraidah** reported: I heard the Apostle of Allah say: Witr is a truth. Whoso does not pray Witr is not of us. Witr is a truth. Whoso does not say Witr is not of us. Witr is a

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of Witr, while Iman Abu Hanifa holds its recitation in the first rak'at. For the other points, see note 1907.

1903 Nisai says that the Prophet read it aloud three times. Nisai narrated: When he greeted, he used to say thrice—Glory be to the Holy King-raising his voice low at the third time.

1904 There is no fixed supplication for Witr prayer: The Prophet used to take

truth. Whoso does not pray Witr is not of us. —*Abu Daud.*

597. **Abu Sayeed** reported that the Apostle of Allah said : Whoso sleeps at the time of Witr or forgets it, let him pray when he remembers and when he wakes up from sleep. —*Tirmizi.*

—*Abu Daud, Ibn Majah.*

597a. **Ali** reported that the Apostle of Allah used to pray Witr with three (rak'ats), reading therein nine chapters from Mufassal, reading three chapters in each rak'at, the last of them being 'Say, He is Allah, the One.'

—*Tirmizi, Abu Daud, Ibn Majah, Nisai.*

598. **A'yesha** reported that the Apostle of Allah was praying in sitting and he was reading while he was sitting. When there remained from his reading the porportionate time of what would be taken for (reading) thirty or forty verses, he stood and read while he was standing. Then he bent low and next he prostrated. Afterwards he did like that in the second rak'at. —*Muslim.*

599. **Omme-Salamah** reported that the Prophet used to read after Witr two rak'ats. [1905]

—*Tirmizi, Ibn Majah.*

اَلْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوْتِرْ فَلَيْسَ مِنَّا -

(اَبُوْدَاوُدَ)

عَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ نَّامَ عَنِ الْوِتْرِ اَوْ نَسِيَهُ فَلْيُصَلِّ اِذَا ذَكَرَ اِذَا اسْتَيْقَظَ -

(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

عَنْ عَلِيٍّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يُوْتِرُ بِثَلٰثٍ يَقْرَأُ فِيْهِنَّ بِتِسْعِ سُوَرٍ مِنَ الْمُفَصَّلِ يَقْرَأُ فِيْ كُلِّ رَكْعَةٍ بِثَلٰثِ سُوَرٍ اٰخِرُهُنَّ قُلْ هُوَ اللّٰهُ اَحَدٌ * (اَلتِّرْمِذِيُّ)

عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ يُصَلِّيْ جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ فَاِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرُ مَا يَكُوْنُ ثَلٰثِيْنَ اَوْ اَرْبَعِيْنَ اٰيَةً قَامَ وَقَرَأَ وَهُوَ قَائِمٌ ثُمَّ رَكَعَ ثُمَّ سَجَدَ ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ * (مُسْلِمٌ)

عَنْ اُمِّ سَلَمَةَ اَنَّ النَّبِيَّ صلعم كَانَ يُصَلِّيْ بَعْدَ الْوِتْرِ رَكْعَتَيْنِ * (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

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recourse to various supplications were as proper under each circumstance. This distictly shows that rituals are secondary, while spirit in prayer is primary. Companions agreed with the formula as recorded in the tradition of Hasan (34 : 592), but other formulas may lawfully be recited. Those who do not remember any of these formulas should read 'O our Lord ! give us good in this world and good in the hereafter, and protect us from the fire.'

1905. This means : What do you say or what is your opinion about the allegation that Muwayiah is reading Witr prayer by one rak'at ?

600. **Ayesha** reported that the Prophet used to pray Witr with one (rak'at) and then bow two bowings, reading the Quran therein while he was sitting. When he intended to bow low, he stood and bowed. —*Ibn Majah.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم يُوْتِرُ بِوَاحِدَةٍ ثُمَّ يَرْكَعُ رَكْعَتَيْنِ يَقْرَأُ فِيْهِمَا وَهُوَ جَالِسٌ فَاِذَا اَرَادَ اَنْ يَّرْكَعَ قَامَ فَرَكَعَ - (اِبْنُ مَاجَةَ)

601. **Saoban** reported from the Prophet who said: Verily this keeping awake at night is difficult and troublesome. So when one of you prays Witr, let him pray two rak'ats if he stands at night; and if not, they are for him.[1906] —*Tirmizi, Darimi.*

عَنْ ثَوْبَانَ عَنِ النَّبِيِّ صلعم قَالَ اِنَّ هٰذَا السُّهْرَ جَهْدٌ وَ ثِقْلٌ فَاِذَا اَوْتَرَ اَحَدُكُمْ فَلْيَرْكَعْ رَكْعَتَيْنِ فَاِنْ قَامَ مِنَ اللَّيْلِ وَ اِلَّا كَانَتَا لَهُ * (اَلتِّرْمِذِيُّ وَ الدَّارِمِيُّ)

525w. **Malek** reported that it had reached him that a man had asked Ibn Omar about Witr whether it is binding. Abdullah said: Verily the Apostle of Allah prayed Witr, and the Muslims prayed Witr. Then the man began to doubt about it and Abdullah was saying: The Messenger of Allah prayed Witr and the Muslims prayed Witr. —*Muatta.*

عَنْ مَالِكٍ بَلَغَهُ اَنَّ رَجُلًا سَاَلَ ابْنَ عُمَرَ عَنِ الْوِتْرِ وَاجِبٌ هُوَ فَقَالَ عَبْدُ اللّٰهِ قَدْ اَوْتَرَ رَسُوْلُ اللّٰهِ وَ اَوْتَرَ الْمُسْلِمُوْنَ فَجَعَلَ الرَّجُلُ يُرَدِّدُ عَلَيْهِ وَ عَبْدُ اللّٰهِ يَقُوْلُ اَوْتَرَ رَسُوْلُ اللّٰهِ صلعم وَ اَوْتَرَ الْمُسْلِمُوْنَ - (اَلْمُؤَطَّا)

526w. **Nafe'** reported: I was with Ibn Omar at Mecca, while the heaven was beset with cloud. He feared the dawn, and prayed Witr of one (rak'at). Then it disappeared. He saw that there was (still) night over it. Then he made odd by one and prayed two rak'ats by two rak'ats. When he feared

عَنْ نَافِعٍ قَالَ كُنْتُ مَعَ ابْنِ عُمَرَ بِمَكَّةَ وَالسَّمَاءُ مُغِيْمَةٌ فَخَشِيَ الصُّبْحَ فَاَوْتَرَ بِوَاحِدَةٍ ثُمَّ انْكَشَفَ فَرَاٰى اَنَّ عَلَيْهِ لَيْلًا فَشَفَعَ بِوَاحِدَةٍ ثُمَّ صَلّٰى رَكْعَتَيْنِ رَكْعَتَيْنِ فَلَمَّا

1906. If one can pray Tahajjud prayer, that is good for him; If he can not pray, Witr prayer will partly compensate for it.

خَشِيَ الصبح اوتر واحدة - (مالك)

عن ابي امامة ان النبي صلعم كان يصليهما بعد الوتر وهو جالس يقرأ فيهما اذا زلزلت و قل يا ايها الكافرون - (احمد)

the dawn, he prayed Witr with one (rak'at). —*Malek.*

527w. **Abu Omamah** reported that the Prophet used to pray them after Witr while he was sitting, reading therein "When there will be shaking," and "Say O you infidels!"

—*Ahmad.*

SECTION 36

1907. Qunut

Qunut means obedience to God. Technically it means an invocation of humility. It is offered at the time of a great disaster, in order to avert it. It is specially used in Witr prayer in the third rak'at. The form of supplication has been noted down in 34:592 according to Imam Safeyi. According to Imam Abu Hanifah, the following is the invocation of Qunut and is now followed by the Muslims in general:—

اللهم انا نستعينك و نستغفرك و نؤمن بك و نتوكل عليك و نثني عليك الخير و نشكرك ولا نكفرك و نخلع و نترك من يفجرك اللهم اياك نعبد و لك نصلي و نسجد و اليك نسعى و نحفد و نرجوا رحمتك و نخشى عذابك ان عذابك بالكفار ملحق *

"O Allah! we beseech Thee for help, and we seek Thy forgiveness, and we put faith in Thee, and we resign to Thee, and we extol Thee for good, and we are grateful to Thee and we are not ungrateful to Thee, and we forsake and leave him who disobeys Thee. O Allah! Thee do we worship, and for Thee do we pray and prostrate, and to Thee do we betake ourselves, and we are quick and hope Thy mercy, and we fear Thy chastisement. Verily Thy chastisement will overtake the unbelievers." The Holy Prophet prayed with Qunut for punishment

of some particular persons or tribes who butchered and tortured the innocent Muslims as in case of the murder of 70 Muslim missionaries by a tribe. On this occasion, he was prohibited by God to invoke curse upon anybody by the verse: You have got no right in this affair. After that, the Prophet had recourse to the above-mentioned invocations in Witr.

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602. **Abu Hurairah** reported that when the Apostle of Allah wished to supplicate against anybody, or to supplicate for anybody, he used to read the Qunut after bowing; and sometimes he used to say when he uttered 'Allah hears one who praises Him: O our Lord! Thine is the praise, O Allah! save Walid-b-Walid, and Salamah-b-Hashem and Ayyash-b-Abi Rabiyah. O Allah! bind Thy loin (to fight) against the Modars and make it full of droughts like the drought of Joseph', calling out loudly with that.[1908] And he used to say in some of his prayers: 'O Allah! curse so and so of the tribes of the Arabs'—till Allah revealed: You have got no right in the affair—the verse. —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ اِذَا اَرَادَ اَنْ يَدْعُوَ عَلٰى اَحَدٍ اَوْ يَدْعُوَ لِاَحَدٍ قَنَتَ بَعْدَ الرُّكُوْعِ فَرُبَّمَا قَالَ اِذَا قَالَ اللّٰهُ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ اَللّٰهُمَّ اَنْجِ الْوَلِيْدَ بْنَ الْوَلِيْدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ اَبِي رَبِيْعَةَ اَللّٰهُمَّ اشْدُدْ وَطْاَتَكَ عَلٰى مُضَرَ وَاجْعَلْهَا سِنِيْنَ كَسِنِيْ يُوْسُفَ يَجْهَرُ بِذٰلِكَ وَكَانَ يَقُوْلُ فِيْ بَعْضِ صَلٰوتِهٖ اَللّٰهُمَّ الْعَنْ فُلَانًا وَفُلَانًا لِاَحْيَاءٍ مِنَ الْعَرَبِ حَتّٰى اَنْزَلَ اللّٰهُ لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ الْاٰيَةَ * (متفق عليه)

1908. Walid-b-Walid was brother of Khalid-b-Walid. At the time of the battle of Badr, he was taken as a captive by the Prophet and was let off on a ransom of 4000 dirhams. Afterwards he accepted Islam. Salamah-b-Hisham was brother of Abu Jahl. He was one of the early converts and was therefore subject to severe persecutions. He was imprisoned at Mecca and tortured to abjure the new faith. He somehow escaped and fled to the Prophet. Ayash-b-Abi Rabiah was also brother of Abu Jahl, and was one of the early converts. Being persecuted, he migrated to Abyssinia. Afterwards he returned to Medina. Abu Jahl by a false trick took him to Mecca and imprisoned him. He also escaped and fled to Medina.

603. **A'sem al Ahwal** reported: I asked Anas-b-Ma'lek about Qunut in prayer, whether it is before the bowing or after it. He said: Before the bowing. Verily the Prophet read Qunut after bowing for one month. He sent a people known as the Quran-readers of seventy men. Then they were attacked. The Apostle of Allah then read Qunut for a month after the bowing, praying against them.[1909] —*Agreed*

عَنْ عَاصِمٍ الْاَحْوَلِ قَالَ سَاَلْتُ اَنَسَ بْنَ مَالِكٍ عَنِ الْقُنُوْتِ فِى الصَّلٰوةِ كَانَ قَبْلَ الرُّكُوْعِ اَوْ بَعْدَهٗ قَالَ قَبْلَهٗ اِنَّمَا قَنَتَ رَسُوْلُ اللّٰهِ صلعم بَعْدَ الرُّكُوْعِ شَهْرًا اِنَّهٗ كَانَ بَعَثَ اُنَاسًا يُّقَالُ لَهُمُ الْقُرَّاءُ سَبْعُوْنَ رَجُلًا فَاُصِيْبُوْا فَقَنَتَ رَسُوْلُ اللّٰهِ صلعم بَعْدَ الرُّكُوْعِ شَهْرًا يَدْعُوْا عَلَيْهِمْ - (مُتَّفَقٌ عَلَيْهِ)

604. **Ibn Abbas** reported that the Apostle of Allah read Qunut for one month in succession in the Zuhr, Asr, Magrib, I'sha and Fajr prayers. When he said, "Allah hears one who praises Him" in the last rak'at, he supplicated against the tribes of Banu Solaim, Re'el, Zakwan, and Osayyah; and those who were behind him were saying Ameen. —*Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَنَتَ رَسُوْلُ اللّٰهِ صلعم شَهْرًا مُتَتَابِعًا فِى الظُّهْرِ وَ الْعَصْرِ وَ الْمَغْرِبِ وَ الْعِشَاءِ وَ الصَّلٰوةِ الصُّبْحِ اِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ مِنَ الرَّكْعَةِ الْاٰخِرَةِ يَدْعُوْا عَلٰى اَحْيَاءٍ مِنْ بَنِيْ سُلَيْمٍ عَلٰى رِعْلٍ وَ ذَكْوَانَ وَ عُصَيَّةَ وَ يُؤَمِّنُ مَنْ خَلْفَهٗ * (اَبُوْدَاوٗدَ)

605. **Anas** reported that the Prophet read Qunut for a month and then gave it up. —*Abu Daud, Nisai.*

عَنْ اَنَسٍ اَنَّ النَّبِيَّ صلعم قَنَتَ شَهْرًا ثُمَّ تَرَكَهٗ * (اَبُوْدَاوٗدَ وَ النَّسَائِيُّ)

606. **Abu Ma'lek al-Ash'jayi** reported: I asked my father:

عَنْ اَبِيْ مَالِكِ نِ الْاَشْجَعِيِّ قَالَ

1909. At the time of the curse on the tribes of Modar, the Prophet was prohibited from doing so by Allah as he came as "a blessing for the whole of mankind." Imam Abu Hanifa holds according to this tradition that Qunut after the bending has been abrogated. These seventy persons were inmates of Suffah lodged in a corner of the mosque for exclusive devotion to Allah. Their whole-time business was divine service, learning of the Quran and tenets of Islam. The Prophet sent 70 persons who committed the Quran to memory towards Najd to preach Islam. When they reached Bire-Ma'unah, a place between Mecca and Asfan, A'mr-b-Tofail, Re-el and Zakwan killed them. Only Ka'ab-b-Zaid al Ansari escapted from being killed. This skirmish took place in 4 A. H.

O my father, verily you prayed behind the Messenger of Allah, Abu Bakr, Omar, Osman, and Ali at Kufa at present for nearly five years. Did they invoke Qunut? He replied: O my darling! it is an innovation.[1910]

—*Tirmizi, Nisai, Ibn Majah.*

قُلْتُ لِاَبِي يَا اَبَتِ اِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُوْلِ اللّٰهِ صلعم وَ اَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ هٰهُنَا بِالْكُوْفَةِ نَحْوًا مِنْ خَمْسِ سِنِيْنَ اَكَانُوْا يَقْنُتُوْنَ قَالَ اَيْ بُنَيَّ مُحْدَثٌ *

(اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ وَ ابْنُ مَاجَةَ)

607. **Hasan** reported that Omar-b-al Khattab collected the people over Obay-b-Ka'ab, and he was praying for them twenty nights without reading Qunut with them except in the last half. When there came the last ten (days), he used to remain behind and prayed in his house. So they were saying: Obay has fled.

—*Abu Daud.*

عَنِ الْحَسَنِ اَنَّ عُمَرَ بْنَ الْخَطَّابِ جَمَعَ النَّاسَ عَلٰى اُبَيِّ بْنِ كَعْبٍ فَكَانَ يُصَلِّي لَهُمْ عِشْرِيْنَ لَيْلَةً وَلَا يَقْنُتُ بِهِمْ اِلَّا فِي النِّصْفِ الْبَاقِيْ فَاِذَا كَانَتِ الْعَشْرُ الْاَوَاخِرُ يَتَخَلَّفُ فَصَلّٰى فِيْ بَيْتِهٖ فَكَانُوْا يَقُوْلُوْنَ اَبَقَ اُبَيٌّ * (اَبُوْدَاوٗدَ)

608. **Anas-b-Ma'lek** was asked about Qunut. He said: The Apostle of Allah read Qunut after bowing, and in a narration, before bowing and after it.

—*Ibn Majah.*

عَنِ الْحَسَنِ وَسُئِلَ اَنَسُ بْنُ مَالِكٍ عَنِ الْقُنُوْتِ فَقَالَ قَنَتَ رَسُوْلُ اللّٰهِ صلعم بَعْدَ الرُّكُوْعِ وَفِيْ رِوَايَةٍ قَبْلَ الرُّكُوْعِ وَبَعْدَهٗ * (اِبْنُ مَاجَةَ)

SECTION 37

1911. Tarawih prayer

This prayer is called Tarawih meaning the act of taking rest. It seems that because the worshippers take a little rest after every four rak'ats, it is called Tarawih usually said in the month of fasting. The number of rak'ats at first was eleven and it was increased to twenty with an addition of three rak'ats

1910. In other words, the Prophet did not read the Qunut except of course for one month as mentioned above.

of Witr prayer. The Holy Prophet fixed no time at night wherein it can be said, but it must be after I'sha and before Fajr prayers. The Prophet himself generally prayed it at the latter portion of the night after taking rest in the early part, and sometimes when one-third of the night passed away. At the time of the Holy Prophet and of Abu Bakr and of Omar, Tarawih prayer was said separately in respective houses. Then it was Omar who introduced the system of congregation in Tarawih and added it after the I'sha prayer—34:615. The Holy Prophet said this prayer in congregation only thrice or four times in his life. He recommanded that such prayers should be said at home. After the completion of every 4 rak'ats, the following invocation is now read by the Muslims :—

سُبْحَانَ ذِى الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِى الْعِزَّةِ وَ الْعَظَمَةِ وَ الْهَيْبَةِ وَ الْقُدْرَةِ
وَ الْكِبْرِيَاءِ وَ الْجَبَرُوتِ - سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ اَبَدًا اَبَدًا -
سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ *

"Glory be to One having kingdom and power. Glory be to One possessing honour, greatness, power, might and prowess. Glory be to the living King who neither sleepeth, nor dieth for ever and forever ; and He is Glorious, Holy, our Lord, and the Lord of angels and Spirit.

After that the following Monazat is recited :—

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ الْجَنَّةَ وَ نَعُوذُ بِكَ مِنَ النَّارِ يَا خَالِقَ الْجَنَّةِ وَ النَّارِ بِرَحْمَتِكَ
يَا عَزِيزُ يَا غَفَّارُ يَا كَرِيمُ يَا سَتَّارُ يَا رَحِيمُ يَا جَبَّارُ يَا خَالِقُ يَا بَارُّ اَللّٰهُمَّ اَجِرْنَا مِنَ النَّارِ
يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِينَ *

"O God ! we seek to Thee of Paradise, and we seek refuge to Thee from the Fire, O Creator of Paradise and Hell, through Thy grace, O Almighty, O Great Forgiver, O Generous One, O Great Coverer (of sins), O Merciful, O Powerful, O Creator, O Pious One, O God, protect us from the fire, O Protector, O Protector, O Protector, through Thy grace, O Merciful of the merciful."

Night of the Middle Sha'ban. This is generally known as *Shabe-Barat* (Blessed Night). This takes place on the 15th night of the lunar month Sha'ban. Though there is little mention of this night in the holy traditions, still undue importance has been attached to this night. It is said that this importance was first given in the year 448 at Jerusalem when it was celebrated with pomp and grandeur (Mazhari Hoq, P 435, 1st. Vol.). Traditions 655 to 657 refer to the merits of this night. The pious Muslims should not attach undue importance to this night.

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609. **Zaid-b-Sa'bet** reported that the Prophet reserved a room in the mosque made of date leaves and prayed therein during some nights, till the people gathered around him. Then they missed his voice one night and thought that he slept. Some of them began to make row in order to take him out to them. He said : What I saw of your actions might continne for you [1912] till I feared lest it should be ordained for you. If there is ordinance for you for what you have stood up (in prayer), then pray, O people, within your houses ; because the best prayer of a man is in his house except the prescribed prayers. [1913] —*Agreed.*

عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ النَّبِيَّ صلعم اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ فَصَلَّى فِيهَا لَيَالِيَ حَتّٰى اجْتَمَعَ عَلَيْهِ نَاسٌ ثُمَّ فَقَدُوا صَوْتَهُ لَيْلَةً وَظَنُّوا أَنَّهُ قَدْ نَامَ فَجَعَلَ بَعْضُهُمْ يَتَنَحْنَحُ لِيَخْرُجَ إِلَيْهِمْ فَقَالَ مَا زَالَ بِكُمُ الَّذِي رَأَيْتُ مِنْ صَنِيعِكُمْ حَتّٰى خَشِيتُ أَنْ يُكْتَبَ عَلَيْكُمْ وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ فَإِنَّ أَفْضَلَ صَلٰوةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلٰوةَ الْمَكْتُوبَةَ *

(مُتَّفَقٌ عَلَيْهِ)

1912. This was in case of Tarawih prayer during the month of fasting. The Prophet took a corner of the mosque as he was under I'tikaf (whole-time divine service). He went to his room after praying obligatory prayers. In the mean time, the people thought that he was asleep. He wanted to show by this that Tarawih is sunnat.

1913. This applies in case of optional and Sunnat prayers. The reason is that mind can be engaged in thoughts of divine love much more at home than in the mosque where there is assemblage of many persons. Standing would always refer to standing in prayer. In subsequent traditions, standing in this sense would occur.

610. **Abu Hurairah** reported that the Apostle of Allah was giving stimulus for standing (in prayer) at the fasting month without ordering them for that with compulsion.[1914] He was saying: Whoso stands up in the fasting month, out of faith and hopeful of reward, his sins he sent before are forgiven. The Holy Prophet died, and the injunction rested upon that, and the injunction rested upon that in the Khilafat of Abu Bakr, and half of the Khilafat of Omar was upon that.—*Muslim.*

عَنْ اَبِي هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ اَنْ يَّاْمُرَهُمْ فِيْهِ بِعَزِيْمَةٍ فَيَقُوْلُ مَنْ قَامَ رَمَضَانَ اِيْمَانًا وَّاحْتِسَابًا غُفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ فَتُوُفِّيَ رَسُوْلُ اللّٰهِ صلعم وَالْاَمْرُ عَلٰى ذٰلِكَ ثُمَّ كَانَ الْاَمْرُ عَلٰى ذٰلِكَ فِيْ خِلَافَةِ اَبِيْ بَكْرٍ وَّصَدْرًا مِّنْ خِلَافَةِ عُمَرَ عَلٰى ذٰلِكَ * (مُسْلِمٌ)

611. **Ja'ber** reported that the Apostle of Allah said: When some one of you performs prayer in his mosque, let him say a portion of his prayer in his house, because Allah does good to his house on account of his prayer therein.[1914] —*Muslim.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا قَضٰى اَحَدُكُمُ الصَّلٰوةَ فِيْ مَسْجِدِهٖ فَلْيَجْعَلْ لِبَيْتِهٖ نَصِيْبًا مِّنْ صَلٰوتِهٖ فَاِنَّ اللّٰهَ جَاعِلٌ فِيْ بَيْتِهٖ مِنْ صَلٰوتِهٖ خَيْرًا * (مُسْلِمٌ)

612. **Abu Zarr** reported: We fasted with the Apostle of Allah but he did not stand up with us for any portion of the month, till there remained only seven (days). Then he stood (in prayer) with us, till one third of the night passed away. When there was one sixth, he did not stand with us; when there was one-fifth he stood with us, till half the night passed away. I asked: O Apostle of Allah: Would that you were to pray

عَنْ اَبِيْ ذَرٍّ قَالَ صُمْنَا مَعَ رَسُوْلِ اللّٰهِ صلعم فَلَمْ يَقُمْ بِنَا شَيْئًا مِّنَ الشَّهْرِ حَتّٰى بَقِيَ سَبْعٌ فَقَامَ بِنَا حَتّٰى ذَهَبَ ثُلُثُ اللَّيْلِ فَلَمَّا كَانَتِ السَّادِسَةُ لَمْ يَقُمْ بِنَا فَلَمَّا كَانَتِ الْخَامِسَةُ قَامَ بِنَا حَتّٰى ذَهَبَ شَطْرُ اللَّيْلِ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ لَوْ نَفَلْتَنَا

1914. Here Tarawih prayer has been meant.

optional prayers with us by standing up this night! He said: When a man prays with an Imam till he departs, the standing up of one night is reckoned for him. When there was one-fourth (of the night), he did not stand up with us till one-third of the night remained. When one-third of the night came to pass, he gathered together his family members, his wives and the people. Then he stood with us. I asked: And what is Falah? He said: Predawn tiffin. After that, he did not stand up with us in the remaining month. 1916 —*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

قِيَامَ هٰذِهِ اللَّيْلَةِ فَقَالَ اِنَّ الرَّجُلَ اِذَا صَلّٰى مَعَ الْاِمَامِ حَتّٰى يَنْصَرِفَ حُسِبَ لَهٗ قِيَامُ لَيْلَةٍ فَلَمَّا كَانَتِ الرَّابِعَةُ لَمْ يَقُمْ بِنَا حَتّٰى بَقِيَ ثُلُثُ اللَّيْلِ فَلَمَّا كَانَتِ الثَّالِثَةُ جَمَعَ اَهْلَهٗ وَ نِسَاءَهٗ وَالنَّاسَ فَقَامَ بِنَا حَتّٰى خَشِيْنَا اَنْ يَفُوْتَنَا الْفَلَاحُ قُلْتُ وَمَا الْفَلَاحُ قَالَ السُّحُوْرُ ثُمَّ لَمْ يَقُمْ بِنَا بَقِيَّةَ الشَّهْرِ *

(اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

613 **Ayesha** reported: I missed the Apostle of Allah one night when lo! he was at Baqiy. 1917 He said: Don't you fearth at Allah and his Prophet may harass you? I replied: O Ms. of Allah! verily I thought that you have come to some of your wives. He said: The Exalted Allah comes down at night of the middle Sha'ban to the nearest heaven and forgives more (persons) than the

عَنْ عَائِشَةَ قَالَتْ فَقَدْتُ رَسُوْلَ اللّٰهِ صلعم لَيْلَةً فَاِذَا هُوَ بِالْبَقِيْعِ فَقَالَ اَكُنْتِ تَخَافِيْنَ اَنْ يَّحِيْفَ اللّٰهُ عَلَيْكِ وَ رَسُوْلُهٗ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ ظَنَنْتُ اَنَّكَ اَتَيْتَ بَعْضَ نِسَائِكَ فَقَالَ اِنَّ اللّٰهَ تَعَالٰى يَنْزِلُ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ

1915. This applies to all sunnat and optional prayers except Tarawih.

1916. Tirmizi did not mention the last sentence. Ibn Majah's wording is slightly different. 'Falah' means success. It is so called because, by pre-dawn tiffin, strength is acquired for fasting which leads to success.

1917. (i) Baqiy is the famous grave-yard at Medina where all the martyrs of Islam lie buried. (ii) Razin added the following to this tradition: Out of those who are destined for the fire. Tirmizi said that he heard Bukhari say that it is a weak tradition. (iii) Razin added also to this tradition. He said that forgiveness also concerns those who have done hellish acts.

numbers of hairs of the flock of sheep of the tribe of Kalb.
—*Tirmizi, Ibn Majah.*

614. **Zaid-b-Sa'bet** reported that the Apostle of Allah said: Prayer of a man in his house is better than his prayer in this mosque of mine except the obligatory prayer.[1918]
—*Abu Daud, Tirmizi.*

615 **Abdur Rahman-b-Abdul Qa'riy** reported: I came out one night with Omar-b-al Khattab to the mosque, when lo! the people were separate and quite apart from one another. One man was praying for himself, and another man was praying while a party was praying his prayer. Omar said: Verily if I could have gathered these (people) under one Quran reader, it would have been better. Then he firmly resolved and gathered them together under Obay-b-Ka'ab. He narrated: Then I came out with him another night, while the people were praying the prayer of their Quran reader. Omar said: Good is this innovation! Those who sleep away from it is better than those who stand up, wishing (to pray) at latter part of the night, and the people were standing in its first part.
—*Bukhari.*

الَى السَّمَاءِ الدُّنْيَا فَيَغْفِرُ لِاَكْثَرَ مِنْ عَدَدِ شَعْرِ غَنَمِ كَلْبٍ (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُوْلُ صَلٰوةُ الْمَرْءِ فِي بَيْتِهٖ اَفْضَلُ مِنْ صَلٰوتِهٖ فِي مَسْجِدِي هٰذَا اِلَّا الْمَكْتُوْبَةَ *
(اَبُوْدَاوٗدَ وَ التِّرْمِذِيُّ)

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ الْقَارِيِّ

قَالَ خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ لَيْلَةً اِلَى الْمَسْجِدِ فَاِذَا النَّاسُ اَوْزَاعٌ مُتَفَرِّقُوْنَ يُصَلِّي الرَّجُلُ لِنَفْسِهٖ وَ يُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلٰوتِهِ الرَّهْطُ فَقَالَ عُمَرُ اِنِّي لَوْ جَمَعْتُ هٰؤُلَاءِ عَلٰى قَارِئٍ وَاحِدٍ لَكَانَ اَمْثَلَ ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلٰى اُبَيِّ بْنِ كَعْبٍ قَالَ ثُمَّ خَرَجْتُ مَعَهٗ لَيْلَةً اُخْرٰى وَ النَّاسُ يُصَلُّوْنَ بِصَلٰوةِ قَارِئِهِمْ قَالَ عُمَرُ نِعْمَتِ الْبِدْعَةُ هٰذِهٖ وَ الَّتِي تَنَامُوْنَ عَنْهَا اَفْضَلُ مِنَ الَّتِي تَقُوْمُوْنَ يُرِيْدُ اٰخِرَ اللَّيْلِ وَ كَانَ النَّاسُ يَقُوْمُوْنَ اَوَّلَهٗ * (اَلْبُخَارِيُّ)

1918. Imam Malek, Abu Yusuf and others held on the authority of this tradition that Tarawih prayer brings greater reward when said at home in single. Imams Abu Hanifa, Shafeyi and others hold that it should be said in congregation. Hazrat Omar

عَنْ اَبِي مُوسَى الْاَشْعَرِيِّ عَنْ رَسُولِ اللّٰهِ صلعم قَالَ اِنَّ اللّٰهَ تَعَالٰى لَيَطَّلِعُ فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لِجَمِيعِ خَلْقِهِ اِلَّا لِمُشْرِكٍ اَوْ مُشَاحِنٍ *
(اِبْنُ مَاجَةَ وَ اَحْمَد)

616. **Abu Musa al-Ash'ari** reported from the Apostle of Allah who said: Verily the Almighty Allah comes down at the night of the middle Sha'ban and then pardons all of His creations except a polytheist or one having malice. 1919

—*Ibn Majah, Ahmad.*

عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ فَقُومُوا لَيْلَهَا وَ صُومُوا يَوْمَهَا فَاِنَّ اللّٰهَ تَعَالٰى يَنْزِلُ فِيهَا لِغُرُوبِ الشَّمْسِ اِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ اَلَا مِنْ مُسْتَغْفِرٍ فَاَغْفِرَ لَهُ اَلَا مُسْتَرْزِقٍ فَاَرْزُقَهُ اَلَا مُبْتَلًى فَاُعَافِيَهُ اَلَا كَذَا اَلَا كَذَا حَتّٰى يَطْلُعَ الْفَجْرُ (اِبْنُ مَاجَةَ)

617. **Ali** reported that the Apostle of Allah said: When the night of the middle Sha'-ban comes to pass, stand up its night, and fast its day; because the Almighty Allah comes down therein at the setting of the sun to the nearest heaven and says: Is there no seeker of pardon that I may pardon him? Is there no seeker of provisions that I may give him provisions? Is there no distressed man that I may relieve him? Is there not so and so? Is there not so and so?—till there comes the dawn.

—*Ibu Majah.*

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used to read it in the mosque. It was Hazrt Omar who introducted congregation in Tarawih.

1919. Ahmad narrated this hadis from Abdullah-b-Amr-b-al A's. In his narration, the following exception was mentioned "One having malice and a murderer of a person." Disloyalty to God is the greatest sin, as disloyalty to a crown is the greatest crime. No amount of good to men can save a disloyal subject or a rebel. Similarly no amount of good works can save a man if anything is set up in the worship of Allah or Allah's existence is denied. The other sins incurred for breach of duty towards His creation is not so great, but they may be pardoned after full repentance. Some of the following sins come under this catagory: Sin of murder, malice, letting loose of trousers, disobedience to parents, drinking, adultery, unjust tax collecting, oppression, sorcerey, foretelling. About there subjects, traditions will be found in this work.

1920. There are different traditions showing different rak'ats of Tarawih prayer, namely, 11, 13, 20 etc. These numbers were initiated to suit the people at the changed circumstances.

عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ أَمَرَ عُمَرُ
أُبَيَّ بْنَ كَعْبٍ وَتَمِيمًا الدَّارِيَّ أَنْ
يَقُومَا لِلنَّاسِ فِي رَمَضَانَ بِإِحْدَى عَشْرَةَ
رَكْعَةً وَكَانَ الْقَارِئُ يَقْرَأُ بِالْمِئِينَ حَتَّى
كُنَّا نَعْتَمِدُ عَلَى الْعِصِيِّ مِنْ طُولِ الْقِيَامِ
وَمَا كُنَّا نَنْصَرِفُ إِلَّا فِي فُرُوعِ الْفَجْرِ *

(مَالِكٌ)

عَنِ الْأَعْرَجِ قَالَ مَا أَدْرَكْنَا النَّاسَ
إِلَّا وَهُمْ يَلْعَنُونَ الْكَفَرَةَ فِي رَمَضَانَ قَالَ
وَكَانَ الْقَارِئُ يَقْرَأُ سُورَةَ الْبَقَرَةِ فِي
ثَمَانِي رَكَعَاتٍ فَإِذَا قَامَ بِهَا فِي ثِنْتَيْ
عَشْرَةَ رَكْعَةً رَأَى النَّاسُ أَنَّهُ قَدْ خَفَّفَ *

(مَالِكٌ)

عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي بَكْرٍ قَالَ سَمِعْتُ
أُبَيًّا يَقُولُ كُنَّا نَنْصَرِفُ فِي رَمَضَانَ مِنَ
الْقِيَامِ فَنَسْتَعْجِلُ الْخَدَمَ بِالطَّعَامِ مَخَافَةَ
فَوْتِ السَّحُورِ وَفِي أُخْرَى مَخَافَةَ الْفَجْرِ *

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صلعم قَالَ هَلْ
تَدْرِينَ مَا فِي هٰذِهِ اللَّيْلَةِ يَعْنِي لَيْلَةَ

528w. **Sa'yeb-b-Yezid** reported that Omar ordered Obay-b-Ka'ab and Tamin ad-Dari to lead the people's standing (in prayer) during Ramzan with eleven rak'ats, and the Quran-reader used to read 'The Distinction' till we were about to lean against staff on account of prolonged standing. We did not depart except at the rising of dawn. 1921

—*Malek.*

529w. **A'raj** reported: We found no people who did not but curse the infidels during Ramazan. He narrated: And the Quran-reader used to read the chapter 'Cow' in eight rak'ats. When he stood therein with twelve rak'ats, the people saw that he was short.

—*Malek.*

530w. **Abdullah-b-Abi Bakr** reported: I heard Obay say: We used to depart from prayer at Ramadhan 1922 and hasten to feed the servants, being fearful of the missing of the pre-dawn tiffin (and in another narration: being fearful of the dawn).

—*Malek.*

531w. **A'yesha** reported that the Prophet said: Do you all know what is in this night, that is the night of the middle Sha'ban?

1921. (i) 20 rak'ats are said to have been generally accepted by the companions. (ii) To lean against staff in optional prayer is allowed when necessary.

1922. Tarawih prayer was so prolonged that it reached the time of pre-dawn tiffin.

النِّصْفِ مِنْ شَعْبَانَ قَالَتْ مَا فِيهَا يَا رَسُولَ
اللّٰهِ فَقَالَ فِيهَا اَنْ يُكْتَبَ كُلُّ مَوْلُودٍ
مِّنْ بَنِي اٰدَمَ فِي هٰذِهِ السَّنَةِ وَ فِيهَا اَنْ
يُّكْتَبَ كُلُّ هَالِكٍ مِنْ بَنِي اٰدَمَ فِي
هٰذِهِ السَّنَةِ وَ فِيهَا تُرْفَعُ اَعْمَالُهُمْ وَ فِيهَا
تُنْزَلُ اَرْزَاقُهُمْ فَقَالَتْ يَا رَسُولَ اللّٰهِ مَا
مِنْ اَحَدٍ يَّدْخُلُ الْجَنَّةَ اِلَّا بِرَحْمَةِ اللّٰهِ
تَعَالٰى فَقَالَ مَا مِنْ اَحَدٍ يَّدْخُلُ الْجَنَّةَ
اِلَّا بِرَحْمَةِ اللّٰهِ تَعَالٰى ثَلٰثًا قُلْتُ وَلَا اَنْتَ
يَا رَسُولَ اللّٰهِ فَوَضَعَ يَدَهُ عَلٰى هَامَتِهِ فَقَالَ
وَلَا اَنَا اِلَّا اَنْ يَّتَغَمَّدَنِيَ اللّٰهُ مِنْهُ بِرَحْمَتِهِ
يَقُولُهَا ثَلٰثَ مَرَّاتٍ * (اَلْبَيْهَقِيُّ)

She said: What is therein, O Apostle of Allah? He said: Therein there is written every child that will be born of the children of Adam in this year, and therein there is written every man of the children of Adam who will die in this year, and therein their actions are raised up, and therein their provisions are made to come down. She asked: O Ms. of Allah! Is there nobody who will enter Paradise except with the mercy of the Almighty Allah? He repeated thrice: There is none who will enter Paradise except with the mercy of the Almigty Allah. I asked: Nor you too, O Apostle of Allah? Then he placed his hand over his forehead and said: Nor I, except that Allah has kept me covered with His mercy. He uttered it three times. 1923 —*Baihaqi.*

SECTION 38

1924. Fore-noon Prayer

The forenoon prayer comes between the rising of the sun up in the eastern horizon and a little before midday. It is again of two kinds one is called the prayer of Ishraq (early forenoon) and another 'Chasht' (latter forenoon). The former takes place when the sun is nearly in the mid eastern sky and the second a little before noon. The Ishraq consists of 2 to 6 rak'ats and the Chast 2 to 12 rak'ats: This prayer

1923. These are the questions of Tqdir. From this, it should not be understood that it closed the doors of actions. The Quran says: And that is Paradise which I would cause to be inherited on account of what you do.

has got a great merit though it is not Farz, wajeb or sunnat. In order to gain excellence and high divine morals, this prayer has been recommanded. Nearly all the Prophets used to observe this prayer—Adam, Noah, Abraham, Moses, Jesus and others. Great rewards for this prayer have been promised in the traditions, of which a few have been given here.

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618. **Omme-Hani** reported that the Holy Prophet enterned her house on the day of the Conquest of Mecca, took bath and prayed 8 rak'ats. I did never see a prayer shorter than this except that he completed the bending and prostration. And she said in another narration: And that was fore-noon prayer [1925]

—*Agreed.*

عَنْ أُمِّ هَانِيءٍ قَالَتْ إِنَّ النَّبِيَّ صلعم دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ فَاغْتَسَلَ وَصَلَّى ثَمَانِيَ رَكَعَاتٍ فَلَمْ أَرَ صَلٰوةً قَطُّ أَخَفَّ مِنْهَا غَيْرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ وَقَالَتْ فِي رِوَايَةٍ أُخْرٰى وَذٰلِكَ ضُحًى - (مُتَّفَقٌ عَلَيْهِ)

619. **Mu'azah** reported: I asked A'yesha: How much did the Apostle of Allah pray the fore-noon prayer? She replied: Four rak'ats or more as Allah pleased. —*Muslim.*

عَنْ مُعَاذَةَ قَالَتْ سَأَلْتُ عَائِشَةَ كَمْ كَانَ رَسُولُ اللّٰهِ صلعم يُصَلِّي صَلٰوةَ الضُّحٰى قَالَتْ أَرْبَعَ رَكَعَاتٍ وَيَزِيدُ مَا شَاءَ اللّٰهُ * (مُسْلِمٌ)

620. **Abu Zarr** reported that the Apostle of Allah said: Charity comes to pass at dawn on every bone of one of you. Every Tasbih is a charity, every Tahmid is a charity; every Tahlil is a charity, every Takbir is a charity, and enjoining good is a charity, and prohibiting evil is a charity; and there is compensation of that in two rak'ats which are said at fore-noon. [1926] —*Muslim.*

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم يُصْبِحُ عَلٰى كُلِّ سُلَامٰى مِنْ أَحَدِكُمْ صَدَقَةٌ فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيُجْزِي مِنْ ذٰلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحٰى * (مُسْلِمٌ)

1925. Omme Hani was sister of Hazrat Ali. Her real name was Fakhtah.

1926. See note 2266 for full meaning of the Arabic abbreviations.

brought back to life for me, I would not have given it up.

—*Malek.*

(مَالِكٌ)

مَا تَرَكْتُهَا *

SECTION 39

1931. Optional Prayers

These are Nafl prayers which the Holy Prophet said at option and occasionally; they are important than the prayers of *Sunnat Gair Muakkadah.* The more important of these prayers are the following :— (1) 2 rak'ats for sanctity of ablution after ablution is performed; (2) 2 rak'ats on entry into mosque, (3) two rak'ats for seeking good and warding off evils called *Salatul Istakharah* attended with the supplication as recorded in 34:629; (4) 2 rak'ats to ward off griefs and sorrows, (5) 2 rak'ats of prayer for fulfilment of some particular need as laid down in 34:633; (6) 2 rak'ats for rain, (7) and other prayers at the option of the worshipper. If, on the Resurrection Day, anything falls short from obligatory paryers, rewards from this optional prayers will be taken—34:635.

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628. **Abu Hurairah** reported that the Messenger of Allah said to Bilal at the time of Fajr prayer: O Bilal! inform me about the most covetous act you have done in Islam, because I heard the step of your shoes in front of mine in Paradise. He said: I have done no act which was the most covetous to me. Verily I did not make ablution in an hour of night or day but I prayed with that ablution what was ordained for me that I should have prayed.

—*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لِبِلَالٍ عِنْدَ صَلٰوةِ الْفَجْرِ يَا بِلَالُ حَدِّثْنِي بِاَرْجٰى عَمَلٍ عَمِلْتَهُ فِي الْاِسْلَامِ فَاِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ قَالَ مَا عَمِلْتُ عَمَلًا اَرْجٰى عِنْدِي اَنِّي لَمْ اَتَطَهَّرْ طُهُوْرًا فِي سَاعَةٍ مِنْ لَيْلٍ اَوْ نَهَارٍ اِلَّا صَلَّيْتُ بِذٰلِكَ الطُّهُوْرِ مَا كُتِبَ لِي اَنْ اُصَلِّيَ *

(مُتَّفَقٌ عَلَيْهِ)

629. **Ja'ber** reported: The Apostle of Allah used to teach us *Istikharah* (to seek good) in all affairs, as he used to teach us a chapter of the Quran, saying: When one of you is going to do a work, let him say two rak'ats, not being an obligatory prayer, and then let him say: O Allah! I seek good from Thee with Thy knowledge, and seek power from Thee with Thy power, I seek from Thee Thy abundant grace. Verily Thou hast got power and I have no power; Thou knowest and I know not, and Thou art the Greatest Knower of the unseen. O Allah! if Thou knowest best that this affair will be better for me, for my religion and my livelihood and the ultimate result of my affairs (or he said: for affairs of the world and of the next world), give me power and make it easy for me. Then give me blessing therein. And if Thou knowest best that this affair will be bad for me, for my religion and my livelihood and the ultimate result of my affairs (or he said: for my affairs of the present as well as of the next world), then remove it from me and turn me therefrom, and give me good wherever it might be. Then give me satisfaction over it. He narrated: He used to name his needs. 1932 —*Bukhari.*

عَنْ جَابِرٍ قَالَ كَانَ رَسُولُ اللّٰهِ صلعم
يُعَلِّمُنَا الْاِسْتِخَارَةَ فِي الْاُمُورِ كُلِّهَا كَمَا
يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْاٰنِ يَقُولُ اِذَا هَمَّ
اَحَدُكُمْ بِالْاَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ
الْفَرِيضَةِ ثُمَّ لِيَقُلْ اَللّٰهُمَّ اِنِّي اَسْتَخِيرُكَ
بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْاَلُكَ
مِنْ فَضْلِكَ الْعَظِيمِ فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ
وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوبِ اَللّٰهُمَّ
اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَيْرٌ لِي
فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ اَمْرِي
اَوْ قَالَ فِي عَاجِلِ اَمْرِي وَاٰجِلِهِ فَاقْدُرْهُ
لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَاِنْ
كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِي فِي دِينِي
وَمَعَاشِي وَعَاقِبَةِ اَمْرِي اَوْ قَالَ فِي
عَاجِلِ اَمْرِي وَاٰجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي
عَنْهُ وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ
اَرْضِنِي بِهِ قَالَ وَيُسَمِّي حَاجَتَهُ *

(اَلْبُخَارِيُّ)

1932. This is the supplication of Istikharah seeking good from Allah in any

عَنْ عَلِيٍّ قَالَ حَدَّثَنِي اَبُوْ بَكْرٍ وَ صَدَقَ اَبُوْ بَكْرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْبًا ثُمَّ يَقُوْمُ فَيَتَطَهَّرُ ثُمَّ يُصَلِّي ثُمَّ يَسْتَغْفِرُ اللّٰهَ اِلَّا غَفَرَ اللّٰهُ لَهٗ ثُمَّ قَرَأَ وَ الَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ - (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

630. **Ali** reported: Abu Bakr informed me, and he spoke the truth. He said: I heard the Apostle of Allah say: No man commits a sin and then stands, makes ablution and afterwards prays and thereafter seeks forgiveness of Allah, except that Allah forgives him. Next he read: As for those who, when they commit an indecency or are unjust to themselves, remember Allah and seek forgiveness for their sins. 1933

—*Tirmizi, Ibn Majah.*

عَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صلعم اِذَا حَزَنَهُ اَمْرٌ صَلّٰى * (اَبُوْدَاوٗدَ)

631. **Huzaifah** reported that when any affair aggrieved the Prophet, he used to pray. 1934

—*Abu Daud.*

عَنْ بُرَيْدَةَ قَالَ اَصْبَحَ رَسُوْلُ اللّٰهِ صلعم فَدَعَا بِلَالًا فَقَالَ بِمَا سَبَقْتَنِيْ اِلَى الْجَنَّةِ مَا دَخَلْتُ الْجَنَّةَ قَطُّ اِلَّا سَمِعْتُ خَشْخَشَتَكَ

632. **Boraidah** reported that the Apostle of Allah got up at dawn, called Bilal and said: With what thing have you preceded me in Paradise? I did never enter Paradise but heard your noise of step in front

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undertaking of importance, such as marriage, trade, compilation of a book etc. There is no Istikhara in compulsory, sunnat or Mustahab prayers, nor in minor duties of daily routine such as eating, drinking etc. Two rak'ats of prayers should be said for Istikharah with the above supplication. There is no fixed hour for this prayer except the prohibited times. If, however, the long formula cannot be recited, the simple form is:—O Allah! choose for me, and select for me and surrender me not to my choice.

1933. Ibn Majah did not mention the verse. The remaining verse is the following: And who is there to forgive sins except Allah? And they do not persist in what they did while they know it. These are they whose reward is forgiveness from their Lord and a Paradise beneath which rivers flow.

1934. This prayer is quite in accordance with the injunction of the Quran in the following verse:—O those who believe! seek help with patience and prayer (2:153Q). The significance of this prayer is that when a man is engaged in prayer, his mental out-look becomes broad and he looks to the affairs of the Next World. The world thus becomes insignificant to him with all its sorrows. Such a prayer thus gives solace to the troubled heart.

of mine. He said: O Apostle of Allah! I did never proclaim Azan except that I prayed two rak'ats; and no event afflicted me except that I made ablution at its advent; and I considered that there is over me two rak'ats for Allah. Then the Apostle of Allah said: On account of these two (rak'ats). 1935 —*Tirmizi.*

633. **Abdullah-b-Abi Aufa** reported that the Messenger of Allah said: Whoso stands in need of something to Allah or to anybody from the children of Adam, let him make ablution and make it well, and let him next pray two rak'ats, and let him next praise the Exalted Allah, and let him send blessings on the Holy Prophet, and let him next say: There is no god but Allah, the Forbearing, the Generous, Glory be to Allah, Lord of the Mighty Throne, and praise be to Allah, the Lord of the worlds. I seek from Thee the granting of Thy mercy, and the firm resolve of Thy forgiveness and profit from every virtue, and freedom from every sin. Leave not any sin for me but Thou hast pardoned it for me, nor any anxiety but Thou hast removed it, nor any need which is a pleasure to Thee but Thou hast decreed it, O Merciful of the merciful. —*Ibn Majah, Tirmizi (Rare).*

اَمَامِي قَالَ يَا رَسُوْلَ اللّٰهِ مَا اَذَّنْتُ قَطُّ
اِلَّا صَلَّيْتُ رَكْعَتَيْنِ وَمَا اَصَابَنِي حَدَثٌ
قَطُّ اِلَّا تَوَضَّاْتُ عِنْدَهُ وَرَاَيْتُ اَنَّ لِلّٰهِ عَلَيَّ
رَكْعَتَيْنِ فَقَالَ رَسُوْلُ اللّٰهِ صلعم بِهِمَا *
(اَلتِّرْمِذِيُّ)

عَنْ عَبْدِ اللّٰهِ بْنِ اَبِي اَوْفٰى قَالَ
قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ كَانَتْ لَهُ حَاجَةٌ
اِلَى اللّٰهِ اَوْ اِلٰى اَحَدٍ مِّنْ بَنِي اٰدَمَ
فَلْيَتَوَضَّاْ فَلْيُحْسِنِ الْوُضُوْءَ ثُمَّ لِيُصَلِّ رَكْعَتَيْنِ
ثُمَّ لِيُثْنِ عَلَى اللّٰهِ تَعَالٰى وَلْيُصَلِّ عَلَى
النَّبِيِّ صلعم ثُمَّ لِيَقُلْ لَا اِلٰهَ اِلَّا اللّٰهُ
الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ
الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ اَسْئَلُكَ
مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ
مِنْ كُلِّ بِرٍّ وَّالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَا تَدَعْ
لِيْ ذَنْبًا اِلَّا غَفَرْتَهُ وَلَا هَمًّا اِلَّا فَرَّجْتَهُ وَلَا
حَاجَةً هِيَ لَكَ رِضًى اِلَّا قَضَيْتَهَا يَا اَرْحَمَ
الرّٰحِمِيْنَ * اِبْنُ مَاجَةَ وَالتِّرْمِذِيُّ (غَرِيْبٌ)

1935. It appears, therefore, that the prayers for acceptance of ablution and prayer

SECTION 40

1936. **Prayer of Glorification**

The procedure of this prayer has been described in hadis 634 as narrated below.

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634. **Ibn Abbas** reported that the Prophet said to Abbas-b-Abdul Muttalab: O Abbas! O uncle! shall I not give you? Shall I not make a gift to you? Shall I not inform you? Shall I not make you to possess ten virtues? When you will do that, Allah will forgive your sins, its first and its last, its past and its present, its involuntary and its voluntary, its small and its great, its secret and its open. (That is): You should pray four rak'ats reading in each rak'at the Opening of the Book and a chapter. When you become free from the reading in the first rak'at while you are standing, you shall utter 15 times 'Glory be to Allah', and 'All praise is for Allah' and 'There is no deity but Allah' and 'Allah is Greatest', then you shall bow down and utter it 10 times while you are in bowing; next you shall raise up your head from bowing and utter it ten times:

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ يَا عَبَّاسُ يَا عَمَّاهُ اَلَا اُعْطِيكَ اَلَا اَمْنَحُكَ اَلَا اُخْبِرُكَ اَلَا اَفْعَلُ بِكَ عَشْرَ خِصَالٍ اِذَا اَنْتَ فَعَلْتَ ذٰلِكَ غَفَرَ اللّٰهُ لَكَ ذَنْبَكَ اَوَّلَهُ وَاٰخِرَهُ قَدِيمَهُ وَحَدِيثَهُ خَطَاَهُ وَعَمْدَهُ صَغِيرَهُ وَكَبِيرَهُ سِرَّهُ وَعَلَانِيَتَهُ اَنْ تُصَلِّيَ اَرْبَعَ رَكَعَاتٍ تَقْرَءُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةً فَاِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي اَوَّلِ رَكْعَةٍ وَاَنْتَ قَائِمٌ قُلْتَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَرْكَعُ فَتَقُولُهَا وَاَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَاْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْرًا ثُمَّ تَهْوِي سَاجِدًا

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at the occurance of any event, favourable or unfavourable, are important and bring great rewards just in case of Bilal. This shows that Islamic prayers are meant for complete devotion to one God in all affairs of life.

next you shall prostrate down and utter it ten times while you are in prostration, next you shall raise up your head from prostration and utter it ten times, next you shall raise up your head and utter it ten times. And that will be 75 times in each ruku.' You shall do it in the four rak'ats. If you are able to pray it once in every day, do; and if you are unable to do, then once in every week,; if you are (still) unable to do, then once in every month; if you are still unable to do, then once in a year; if you are (still) unable to do, then once in your life. 1937

—*Abu Daud, Ibn Majah, Tirmizi, Baihaqi.*

فَتَقُولُهَا وَ اَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَاْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْرًا ثُمَّ تَرْفَعُ رَاْسَكَ فَتَقُولُهَا عَشْرًا فَذَالِكَ خَمْسٌ وَ سَبْعُونَ فِي كُلِّ رَكْعَةٍ تَفْعَلُ ذَالِكَ فِي اَرْبَعِ رَكْعَاتٍ اِنِ اسْتَطَعْتَ اَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ فَاِنْ لَمْ تَفْعَلْ فَفِي كُلِّ جُمُعَةٍ مَرَّةً فَاِنْ لَمْ تَفْعَلْ فَفِي كُلِّ شَهْرٍ مَرَّةً فَاِنْ لَمْ تَفْعَلْ فَفِي كُلِّ سَنَةٍ مَرَّةً فَاِنْ لَمْ تَفْعَلْ فَفِي عُمُرِكَ مَرَّةً * (اَبُوْدَاوُد)

وَ ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَ الْبَيْهَقِيُّ)

625. **Abu Hurairah** reported: I heard the Apostle of Allah say: Verily the first of what a servant shall be taken account of on the Resurrection Day from his actions, will be prayer. If it is complete, he will attain salvation and success; and if it is defective, he will be disappointed and a loser. If anything is reduced from his compulsory (prayer), the Blessed and Almighty Lord will say: Look; is there any voluntary acts of My servant in order that what fallen short of his obligatory prayers may be filled up

عَنْ اَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ اِنَّ اَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيٰمَةِ مِنْ عَمَلِهِ صَلٰوتُهُ فَاِنْ صَلَحَتْ فَقَدْ اَفْلَحَ وَ اَنْجَحَ وَ اِنْ فَسَدَتْ فَقَدْ خَابَ وَ خَسِرَ فَاِنِ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ تَبَارَكَ وَ تَعَالٰى انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلُ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ

1937. Biahaqi narrated this hadis. D'awatul-Kabir and Tirmizi narrated a similar hadis from Abu Rafe'. Ten virtues are acquired by truly reciting the glorifications of Allah as formulated here and ten sins are removed.

عَلٰى ذٰلِكَ وَفِي رِوَايَةٍ ثُمَّ الزَّكٰوةُ مِثْلَ ذٰلِكَ ثُمَّ تُوْخَذُ الْاَعْمَالُ عَلٰى حَسْبِ ذٰلِكَ * (اَبُوْدَاوٗد وَاَحْمَد)

therewith ? Next will come his remaining actions in that manner. *And in a narration* : Next the Zakat (will come) like that. Next the actions will be summoned in that manner. 1938

—*Abu Daud, Ahmad.*

عَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا اَذِنَ اللّٰهُ لِعَبْدٍ فِيْ شَيْءٍ اَفْضَلَ مِنْ رَكْعَتَيْنِ يُصَلِّيْهِمَا وَاِنَّ الْبِرَّ لَيُذَرُّ عَلٰى رَاْسِ الْعَبْدِ مَا دَامَ فِيْ صَلٰوتِهٖ وَمَا تَقَرَّبَ الْعِبَادُ اِلَى اللّٰهِ بِمِثْلِ مَا خَرَجَ مِنْهُ يَعْنِى الْقُرْاٰنَ * (اَحْمَدُ وَالتِّرْمِذِيُّ)

636. **Abu Omamah** reported that the Apostle of Allah said : Allah did not direct anybody for anything better than two rak'ats which he prays ; and verily virtue certainly spreads over the head of a servant so long as he remains in his prayer, and nothing can bring the servants nearer to Allah as that from which he comes out, that is the Quran. 1939

—*Ahmad, Tirmizi.*

SECTION 41

1940. Prayer in Journey

Islam as a natural and perfect religion of mankind did not forget to give concession to the travellers in matters of prayer and fasting. The Quran says : And when you are in a journey in the earth, there is no blame on you if you shorten the prayer if you fear that those who disbelieve will cause you distress ; surely the unbeleivers are your open enemies—4:101Q. It

1938. Imam Ahmad narrated this hadis from another narrator. In another tradition, murder has been said to be the first thing to be asked on the Resurrection Day. The contradiction is met in the way that among the duties towards Allah, prayer will be the first thing, and among the duties towards His creation, murder will be the first thing.

1939. In other words, there is nothing like the Quran-reading, either in prayer or outside it, which can bring us nearer and nearer to Allah.

appears, therefore, from this verse that the traveller has got option either to shorten the prayer or to complete it fully. Imam Shafeyi sponsors this view ; but according to Imm Abu Hanifah, to shorten prayer in a journey is Wajeb in as much as it is a gift from God which should not be denied. His view is based on tradition 639. The Zuhr, Asr and I'sha prayers are shortened to two rak'ats, and the Sunnat prayers are dropped with the exception of the two rak'ats before the Fajr prayer. If anybody wishes to pray Sunnat and Nafl prayers attached to each obligatory prayer, he may do them by signs and gestures in walking, sitting or riding. If the Imam is a traveller, he is allowed to shorten prayer but the Muqtadis (followers) who are not travellers shall pray the remaining rak'ats in full. If, however, the Muqtadi is a traveller, he must follow the Imam and not shorten prayer. It is not necessary to face the Ka'ba when praying on riding though it is necessary at the time of the Niyyat. In the midst of prayer, the worshipper shall not move irrespective of the movements of the riding animal or conveyance.

What is the extent of journey in which a man is entitled to shorten a prayer? There is difference of opinion among the Imams. The Quran is, however, silent on the point. The differences are based on different traditions on the subject. It appears from the traditions that the main object of the Prophet was not to make hard and fast rules but to keep the rules always elastic adaptable to particular circumstances of each case looking to the convenience and inconvenience of the particular traveller himself. For information, the main differences have been laid down below. Imam Abu Hanifa says that the required distance is three stations, the distance between the two stations being a journey from morning to mid-day. Imams Shafeyi, Ahmad and Malek fixed the journey of one day, the journey of nearly 50 miles. There are also differences of opinion in case a man breaks a journey abroad for some days. According to Imam Abu Hanifa, if a man stays at a place for at least 15 days with a previous intention, he is to be regarded as a Muqim and is required to pray in full from the beginning of his stay, but he is not required to pray in full if there is no previous intention to stay without having any regard to time for stay. According to Imam Shafeyi, the time limit is

4 days' stay with previous intention and 18 days without intention. In case of further stay, it is wajeb to pray in full.

Amalgamation of Prayers. In journey, amalgamation of Zuhr and Asr prayers, and Magrib and I'sha prayers, are allowed. According to Imam Shafeyi, Asr may be said along with Zuhr and vice versa. According to Imam Abu Hanifa, Zuhr and Asr may be prayed at the latest time of the former and the beginning of the latter, and the same case is with the Magrib and I'sha.

It seems, however, that a traveller is free to choose his own line of action for his prayer in a journey provided he is put in inconvenience or trouble for performing his divine service.

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637. **Anas** reported that the Apostle of Allah prayed Zuhr at Medina by four (rak'ats) and prayed Asr at Zul-Hulaifah by two rak'ats. —*Agreed.*

عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم صَلَّى الظُّهْرَ بِالْمَدِيْنَةِ اَرْبَعًا وَصَلَّى الْعَصْرَ بِذِى الْحُلَيْفَةِ رَكْعَتَيْنِ * (مُتَّفَقٌ عَلَيْهِ)

638. **Haresah-b-Wahb al-Khozayi** reported: The Apostle of Allah prayed two rak'ats at Mina with us while we were so many that we were not so before, and we were secure. 1941

عَنْ حَارِثَةَ بْنِ وَهْبِ نِ الْخُزَاعِيِّ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صلعم وَنَحْنُ اَكْثَرُ مَا كُنَّا قَطُّ وَاٰمَنُهٗ بِمِنًى رَكْعَتَيْنِ * (مُتَّفَقٌ عَلَيْهِ)

639. **Ya'la-b-Umayyah** reported: I said to Omar-b-al Khattab: Verily the Almighty Allah said: You should shorten prayer provided you fear that those who are unbelievers may put you to trial. The peoele have certainly become secure. Omar said: I wonder at what you have wondered. Then I asked the Apostle of Allah. He said: It is a

عَنْ يَعْلَى بْنِ اُمَيَّةَ قَالَ قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ اِنَّمَا قَالَ اللّٰهُ تَعَالٰى اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ اِنْ خِفْتُمْ اَنْ يَّفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا فَقَدْ اَمِنَ النَّاسُ قَالَ عُمَرُ عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ فَسَاَلْتُ

1941. This journey was undertaken after the Farewell Pilgrimage. Though there was peace and no fear, prayer was shortened by the Prophet. The provision in the Quranic verse was therefore explained in this way. In other words, irrespective of the proviso, prayer must be shortened as denial of God's gift is a sin.

gift which Allah has besowed on you. So accept His gift.

—*Muslim.*

639a. **Anas** reported: We came out with the Apostle of Allah from Medina to Mecca. He was praying each prayer by two rak'ats, till we returned to Medina. It was questioned to them: Have you stayed for some (days) at Mecca? He replied: We stayed there for ten (days). 1942 —*Agreed.*

640. **Hafs-b-A'sem** reported: I accompanied Ibn Omar on the way to Mecca. He prayed two rak'ats of Zuhr with us. Then he came to his camel and sat. He saw some people standing (in prayer). So he asked. What do these people do? I replied: They are reading 'Tasbih'. He said: Had I said prayer of Tasbih, I would have perfected my prayer. I accompanied the Apostle of Allah, and he used not to pray more than two rak'ats in journey, and Abu Bakr, Omar, and Osman did in a similar way. —*Agreed.*

641. **Ibn Abbas** reported that the Apostle of Allah used to combine Zuhr and Asr when he was on the back of a journey, and combine Magrib and Isha. 1943 *Bukhari.*

رَسُولَ اللهِ صلعم فَقَالَ صَدَقَةٌ تَصَدَّقَ اللهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ * (مُسْلِمٌ)

عَنْ اَنَسٍ قَالَ خَرَجْنَا مَعَ رَسُولِ اللهِ صلعم مِنَ الْمَدِيْنَةِ اِلَى مَكَّةَ فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ حَتّٰى رَجَعْنَا اِلَى الْمَدِيْنَةِ قِيْلَ لَهُمْ اَقَمْتُمْ بِمَكَّةَ شَيْئًا قَالَ اَقَمْنَا بِهَا عَشْرًا * (مُتَّفَقٌ عَلَيْهِ)

عَنْ حَفْصِ بْنِ عَاصِمٍ قَالَ صَحِبْتُ ابْنَ عُمَرَ فِي طَرِيْقِ مَكَّةَ فَصَلّٰى لَنَا الظُّهْرَ رَكْعَتَيْنِ ثُمَّ جَاءَ رَحْلَهُ وَجَلَسَ فَرَاٰى نَاسًا قِيَامًا فَقَالَ مَا يَصْنَعُ هٰؤُلَاءِ قُلْتُ يُسَبِّحُونَ قَالَ لَوْ كُنْتُ مُسَبِّحًا اَتْمَمْتُ صَلٰوتِي صَحِبْتُ رَسُولَ اللهِ صلعم فَكَانَ لَا يَزِيْدُ فِي السَّفَرِ عَلٰى رَكْعَتَيْنِ وَاَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَذٰلِكَ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللهِ صلعم يَجْمَعُ بَيْنَ صَلٰوةِ الظُّهْرِ وَالْعَصْرِ اِذَا كَانَ عَلٰى ظَهْرِ سَيْرٍ وَيَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ * (اَلْبُخَارِيُّ)

1942. This occurred at the time of the Farewell Pilgrimage. This hadis indicates that even in case of 10 days' stay in one place, prayer shall be shortened. This is contrary to the view of Imam Shafeyi who holds that in case of four days' stay in one place, to say prayer in full is wajeb.

1943. The prayers of glolification were said after 'Qasar' prayer by some men.

642. **Ibn Omar** reported that the Messenger of Allah used to pray I'sha with signs in journey upon his riding camel towards a place where she turned with him with the exception of the obligatory prayers, and he used to pray Witr upon his riding camel. 1944 —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللّٰهِ صلعم يُصَلِّي فِي السَّفَرِ عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ يُومِي إِيمَاءً صَلٰوةَ اللَّيْلِ إِلَّا الْفَرَائِضَ وَيُوتِرُ عَلَى رَاحِلَتِهِ: (مُتَّفَقٌ عَلَيْهِ)

643. **Ibn Abbas** reported that the Holy Prophet undertook a journey and stayed for 19 days praying each by two rak'ats. *Ibn Abbas said*: So we prayed each by two rak'ats in what is between us and Mecca for 19 days. When we stayed more than that, we used to pray four. 1945 —*Bukhari.*

عَنِ ابْنِ عَبَّاسٍ قَالَ سَافَرَ النَّبِيُّ صلعم سَفَرًا فَاَقَامَ تِسْعَةَ عَشَرَ يُومًا يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ قَالَ ابْنُ عَبَّاسٍ فَنَحْنُ نُصَلِّي فِيمَا بَيْنَنَا وَبَيْنَ مَكَّةَ تِسْعَةَ عَشَرَ رَكْعَتَيْنِ رَكْعَتَيْنِ فَاِنْ اَقَمْنَا اَكْثَرَ مِنْ ذٰلِكَ صَلَّيْنَا اَرْبَعًا * (اَلْبُخَارِيُّ)

644. **Imran-b-Hussain** reported: I accompained the Prophet in a holy fight and witnessed victory with him. He stayed at Mecca for 18 nights without praying each but by two rak'ats,

عَنْ عِمْرَانِ بْنِ حُصَيْنٍ قَالَ غَزَوْتُ مَعَ النَّبِيِّ صلعم وَشَهِدْتُ مَعَهُ الْفَتْحَ فَاَقَامَ بِمَكَّةَ ثَمَانِيَ عَشْرَةَ لَيْلَةً لَا يُصَلِّي إِلَّا

Ibn Omar prohibited it on the ground that the reason for which obligatory prayer has been shortened will be frustrated by the additional prayer. In such a case, it is better to give up optional prayer. With regard to 'sunnat' prayers, the case is somewhat different.

1944. Imam Shafeyi follewes the express meaning of the hadis. In other words, Zuhr and Asr prayers may be said either at the time of Zuhr or Asar. This is the case with Magrib and I'sha. Imam Abu Hanifa explains this hadis to the effect that Zuhr may be said at the fag end of its time and Asar at its earliest time. So it the case with Magrib and Isha.

1945. At the time of the first Takbir, a Muslim shall stand facing the Ka'ba. Thereafter he is not responsible for the direction of the conveyances. It is lawful to read sunnat and optional prayers on riding conveyances. Imam Abu Hanifa excepted the morning sunnat. Without excuse, it is not lawful to pray compulsory prayers on conveyance. If there is any lawful excuse, it is lawful. These rules have been laid down for actual journey. Regarding Witr prayer, Imams Abu Hanifa and Malek rely on other traditions and hold that it shall be said on landing. Imam

saying: 'O citizens! pray four, and verily we are sojourners. 1946

—*Abu Daud.*

645. **Ibn Omar** reported: I prayed Zuhr by two rak'ats along with the Prophet in a journey, and after that by two rak'ats. *And in a narration, he said*: I prayed with the Prophet in habitation and in journey. I prayed with him four rak'ats of Zuhr in habitation, and after that two rak'ats; and I prayed with him in journey two rak'ats of Zuhr and two rak'ats after it, and two rak'ats of Asr. And he did not pray anything after them; and the sunset prayer in habitation and in journey is equal—three rak'ats, and it is not diminished either in residence or in journey. It is Witr of the day, and there are two rak'ats after it,

—*Tirmizi.*

646. **Mu'az-b-Jabal** reported that the Holy Prophet was in the battle of Tabuk. 1947 When the sun inclined a little before he started, he combined Zuhr and Asr. If he started before the sun inclined, he delayed Zuhr

رَكْعَتَيْنِ يَقُوْلُ يَا اَهْلَ الْبَلَدِ صَلُّوْا اَرْبَعًا فَاِنَّا سَفْرٌ * (اَبُوْدَاوُدَ)

عَنِ ابْنِ عُمَرَ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صلعم الظُّهْرَ فِى السَّفَرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَفِيْ رِوَايَةٍ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صلعم فِى الْحَضَرِ وَالسَّفَرِ فَصَلَّيْتُ مَعَهٗ فِى الْحَضَرِ الظُّهْرَ اَرْبَعًا وَبَعْدَهَا رَكْعَتَيْنِ وَصَلَّيْتُ مَعَهٗ فِى السَّفَرِ الظُّهْرَ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ وَلَمْ يُصَلِّ بَعْدَهَا شَيْئًا وَالْمَغْرِبَ فِى الْحَضَرِ وَالسَّفَرِ سَوَاءً ثَلٰثَ رَكَعَاتٍ وَلَا يَنْقُصُ فِيْ حَضَرٍ وَّلَا سَفَرٍ وَهِيَ وِتْرُ النَّهَارِ وَبَعْدَهَا رَكْعَتَيْنِ * (اَلتِّرْمِذِيُّ)

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كَانَ النَّبِيُّ صلعم فِيْ غَزْوَةِ تَبُوْكَ اِذَا زَاغَتِ الشَّمْسُ قَبْلَ اَنْ يَّرْتَحِلَ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَاِنِ ارْتَحَلَ قَبْلَ اَنْ تَزِيْغَ الشَّمْسُ

Abu Hanifa says that ouiside the town, it is lawful. His disciple Muhammad differed from him. Another disciple Abu Yusuf held it as Makruh.

1946 It is Mustahab for an Imam to dictate to his followers before prayer that he is reading Qasar prayer. The followers shall complete their prayers though the Imam shortens them. If however the sojourner follows an Imam who is not on journey, he should follow the Imam fully.

1947. The expedition of Tabuk took place at 9 A. H. This was sent to the Syrian frontier to quell disturbances with the Roman empire.

till he landed for Asr. And similarly in the Magrib prayer. When the sun set in before he started, he combined Magrib and I'sha; and if he started before the sun set in, he delayed Magrib, till he landed for I'sha and then he combined them both.

—*Abu Daud, Tirmizi.*

647. Anas reported that when the Apostle of Allah undertook a journey and wished to pray optional prayers, he used to turn his face with his she-camel towards the Ka'ba and recite Takbir. Afterwards he used to pray to whichever direction his riding camel turned him. —*Abu Daud.*

648. Ja'ber reported: The Apostle of Allah sent me to do a work. Then I came while he was praying upon his riding camel towards the east, and prostrating lower than bowing.

—*Abu Daud.*

649. Ibn Omar reported that the Apostle of Allah prayed two rak'ats at Minn, and Abu Bakr after him, and Omar after Abu Bakr, and Osman in the beginning of his Khilafat. Afterwards Osman prayed four. When Ibn Omar prayed with the Imam, he prayed four; and when he prayed it single-handed, he prayed two rak'ats. —*Agreed.*

650. A'yesha reported that the prayer of two rak'ats has been made obligatory. Next the Prophet emigrated and four rak'ats were

اٰخِرَ الظُّهْرِ حَتّٰى يَنْزِلَ لِلْعَصْرِ وَفِي الْمَغْرِبِ مِثْلَ ذٰلِكَ اِذَا غَابَتِ الشَّمْسُ قَبْلَ اَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ وَاِنِ ارْتَحَلَ قَبْلَ اَنْ تَغِيْبَ الشَّمْسُ اَخَّرَ الْمَغْرِبَ حَتّٰى يَنْزِلَ لِلْعِشَاءِ ثُمَّ يَجْمَعُ بَيْنَهُمَا *

(اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ)

عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا سَافَرَ وَاَرَادَ اَنْ يَتَطَوَّعَ اسْتَقْبَلَ الْقِبْلَةَ بِنَاقَتِهِ فَكَبَّرَ ثُمَّ صَلّٰى حَيْثُ وَجْهُ رَكَابِهِ *

(اَبُوْدَاوُدَ)

عَنْ جَابِرٍ قَالَ بَعَثَنِيْ رَسُوْلُ اللّٰهِ صلعم فِيْ حَاجَةٍ فَجِئْتُ وَهُوَ يُصَلِّيْ عَلٰى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ وَيَجْعَلُ السُّجُوْدَ اَخْفَضَ مِنَ الرُّكُوْعِ * (اَبُوْدَاوُدَ)

عَنِ ابْنِ عُمَرَ قَالَ صَلّٰى رَسُوْلُ اللّٰهِ صلعم بِمِنًى رَكْعَتَيْنِ وَاَبُوْبَكْرٍ بَعْدَهُ وَعُمَرُ بَعْدَ اَبِيْ بَكْرٍ وَعُثْمَانُ صَدْرًا مِنْ خِلَافَتِهِ ثُمَّ اِنَّ عُثْمَانَ صَلّٰى بَعْدُ اَرْبَعًا فَكَانَ ابْنُ عُمَرَ اِذَا صَلّٰى مَعَ الْاِمَامِ صَلّٰى اَرْبَعًا وَاِذَا صَلّٰاهَا وَحْدَهُ صَلّٰى رَكْعَتَيْنِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ فُرِضَتِ الصَّلٰوةُ رَكْعَتَيْنِ ثُمَّ هَاجَرَ رَسُوْلُ اللّٰهِ صلعم فَفُرِضَتْ

made obligatory and the prayer of journey was given up over the first obligatory prayer. *Zuhri said.* I asked Urwah: What is the matter with A'yesha that she completes. He said: She took proof as Osman had taken proof [1943] —*Agreed.*

اَرْبَعًا وَتُرِكَتْ صَلٰوةُ السَّفَرِ عَلَى الْفَرِيْضَةِ الْاُوْلٰى قَالَ الزُّهْرِيُّ قُلْتُ لِعُرْوَةَ مَابَالُ عَائِشَةَ تُتِمُّ قَالَ تَاَوَّلَتْ كَمَا تَاَوَّلَ عُثْمَانُ* (مُتَّفَقٌ عَلَيْهِ)

651. **Ibn Abbas** reported: Allah made the prayer obligatory through the tongue of your Prophet, four rak'ats in residence and two rak'ats in journey, and one rak'at in fear. —*Muslim.*

عَنِ ابْنِ عَبَّاسٍ قَالَ فَرَضَ اللّٰهُ الصَّلٰوةَ عَلٰى لِسَانِ نَبِيِّكُمْ صلعم فِى الْحَضَرِ اَرْبَعًا وَفِى السَّفَرِ رَكْعَتَيْنِ وَفِى الْخَوْفِ رَكْعَةً * (مُسْلِمٌ)

652. **Same and Ibn Omar** reported that the Apostle of Allah promulgated two rak'ats for the prayer of journey, and these two are complete without abbreviation, and Witr in journey is sunnat. —*Ibn Majah.*

عَنْهُ وَعَنِ ابْنِ عُمَرَ قَالَ سَنَّ رَسُوْلُ اللّٰهِ صلعم صَلٰوةَ السَّفَرِ رَكْعَتَيْنِ وَهُمَا تَمَامٌ غَيْرُ قَصْرٍ وَالْوِتْرُ فِى السَّفَرِ سُنَّةٌ (اِبْنُ مَاجَةَ)

653. **Bara'a** reported: I accompanied the Apostle of Allah in 18 journeys. I did not see him giving up two rak'ats when the sun inclined a little before Zuhr. —*Abu Daud, Tirmizi (Rare).*

عَنِ الْبَرَاءِ قَالَ صَحِبْتُ رَسُوْلَ اللّٰهِ صلعم ثَمَانِيَةَ عَشَرَ سَفَرًا فَمَا رَاَيْتُهُ تَرَكَ رَكْعَتَيْنِ اِذَا زَاغَتِ الشَّمْسُ قَبْلَ الظُّهْرِ* اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ (غَرِيْبٌ)

533w. **A'yesha** reported: Everything the Prophet did was that he shortened the prayer as well as completed (it). [1949] —*Sharhi Sunnat.*

عَنْ عَائِشَةَ قَالَتْ كُلُّ ذٰلِكَ قَدْ فَعَلَ رَسُوْلُ اللّٰهِ صلعم قَصَرَ الصَّلٰوةَ وَاَتَمَّ * (شَرْحُ السُّنَّةِ)

534w. **Ma'lek** reported that it had reached him: Ibn Abbas used to shorten prayer in the equivalent distance between

عَنْ مَالِكٍ بَلَغَهُ اَنَّ ابْنَ عَبَّاسٍ كَانَ يَقْصُرُ الصَّلٰوةَ فِى مِثْلِ مَا يَكُوْنُ بَيْنَ

1943. Hazrat, Osman and Ayesha hold that Qasar as well as full prayer may be said in journey.

1649. Imam Shafeyi holds on the basis of this hadis that in case of journey,

مَكَّةَ وَالطَّائِفِ وَفِي مِثْلِ مَا بَيْنَ مَكَّةَ وَعُسْفَانَ وَفِي مِثْلِ مَا بَيْنَ مَكَّةَ وَجُدَّةَ قَالَ مَالِكٌ وَذَالِكَ اَرْبَعَةُ بُرُدٍ * (اَلْمُوَطَّا)

عَنْ نَافِعٍ قَالَ اِنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ كَانَ يَرَى ابْنَهُ عُبَيْدَ اللّٰهِ يَتَنَفَّلُ فِي السَّفَرِ فَلَا يُنْكِرُ عَلَيْهِ * (مَالِكٌ)

Mecca and Tayef, and in the equivalent distance between Mecca and Jeddah. (*Ma'lek said: And that is the distance of four postal stations*). 1950 —*Muatta.*

535w. **Nafe** reported: Verily Abdullah-b-Omar saw his son Obaidullah saying optional prayer in journey. He did not prohibit him. 1951 —*Malek.*

SECTION 42

1952. Zumma Prayer

(a) **Excellence of Zumma prayer.** Great rewards have been promised in the traditions about divine service on Friday which commences on the previous night and ends with sunset. Of course there is no day in Islam like Chrsitianity and Jndaism for exclusive devotion in a day of a week and work for the remaining six days, still Islam laid down that Friday is the best day of the week (31:662) and that there is an hour on Friday which is an opportune moment for acceptance of supplication. There are different traditions relating to different times as the best hour, but it seems from the spirit of the traditions that the hour was not fixed and it may be searched for in the whole of Friday. If a man dies on Friday, he will be saved from the punishment of the grave—34:664. The verse of perfection (5:3Q) was revealed on Friday, Adam was created on Friday and the Hour shall occur on Friday.

(b) **Conditions of Zumma prayer.** Zumma prayer is Wajeb and takes the place of Zuhr prayer. It consists of 2 rak'ats

prayer may be said in short or in full according to the desire of the worshipper. This is however said to be a weak tradition and cannot prevail over other traditions of authenticity.

1950. One postal station was nearly 18 miles off from another. The distance between Mecca and Tayef is 4 stations, and between Mecca and Jeddah nearly 50 miles. No fixed standard of a journey has been clearly laid down by the traditions. The Jurists and the Imams deduced by Istihad some criterions.

1951. See note 1945.

always said in congregation of three according to Imam Abu Hanifa and forty according to Imam Shafeyi. The Quran, however, says without any distinction of number: O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off traffic; that is better for you if you know. But when the prayer is finished, then disperse abroad in the land and seek Allah's grace, and remember Allah much that you may be successful—62:9Q. It appears from the above verse that Zumma is obligatory upon all Muslims except those who are ill, women, slaves and boys under age (34:671). But all are allowed to join congregational Zumma prayer including women. Before actually starting for Zumma prayer, a Muslim should pair off nails, shave the objectionable hairs, cleanse the teeth, have a bath, put on the best dress available (34:683) and use scent (34;690) to remove the offensive smells. These are intended to foster habits of cleanliness and to make the assembly as little offensive as possible.

(c) **Khutbah (sermon).** Before the prayer begins, the Imam is to deliver Friday sermon calling the whole congregation as regards their duties towards Allah and their duties towards His creation and reminding them of the hereafter together with a prayer for the welfare of the community as a whole. In order to keep the solidarity of the community, the language of the sermon must be that of the congregation with the following exceptions: (a) Kalima must be recited; (b) at least one verse of the Quran must be read; (c) the blessings on the Prophet must be sent and (d) Allah is to be glorified and praised.

(d) **Some rules and Sunnat Prayers.** (i) Silence must be observed at the time of the sermon by the audience who shall listen to the words coming out from the pulpit. (ii) If anybody misses the last rak'at of Zumma prayer, he is to pray singly four rak'ats of Zuhr—34:540w. (iii) He who comes first is entitled to sit in the front rows (note 1972), and none shall commit the sin of joining the front rows by overstepping the necks of other worshippers. There is therefore no reserved place in the mosque for the rich and the poor, for the clergy and the laity. (iv) Nobody shall sit in the temporary vacant seat of another (34 : 680).

There are four rak'ats of sunnat before the Farz prayer, and four rak'ats of sunnat Muakkadah and 2 rak'ats of sunnat Gair

Muakkadah after the Farz prayer. There are other optional prayers, such as two rak'ats for Wuzu and 2 rak'ats of entry into mosque before the Farz, and two rak'ats after the sunnat Gair Muakkadh.

654. **Abu Huraira**h reported that the Apostle of Allah said: We are the latest generation which will come first on the Resurrection Day, except that they were given the Book before us, and we have been given after them. Then this was certainly their day which was made obligatory on them, that is the Zumma day. Then they differed therein, and so Allah guided us for it, and the people will follow us therein, the Jews tomorrow, and the Christians the day after tomorrow. *Agreed upon it. And in a narration of Muslim, he said*: We are the latest generation which will come first on the Resurrection Day, and we will be the first who will enter Paradise. except that (etc.)—and he mentioned up to its last. And in another report of his and of Huzaifah: They reported that the Ms. of Allah said at the end of the tradition: "We are the latest generations out of the inhabitants of the world and we are those who will come first on the Resurrection Day to have a decision for our actions before all the creatures." 1958

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ

صلعم نَحْنُ الْاٰخِرُوْنَ السَّابِقُوْنَ يَوْمَ الْقِيٰمَةِ

بَيْدَ اَنَّهُمْ اُوْتُوا الْكِتَابَ مِنْ قَبْلِنَا

وَاُوْتِيْنَاهُ مِنْ بَعْدِهِمْ ثُمَّ هٰذَا يَوْمُهُمُ

الَّذِيْ فُرِضَ عَلَيْهِمْ يَعْنِي يَوْمَ الْجُمُعَةِ

فَاخْتَلَفُوْا فِيْهِ فَهَدَانَا اللّٰهُ لَهٗ وَالنَّاسُ لَنَا

فِيْهِ تَبَعٌ اَلْيَهُوْدُ غَدًا وَالنَّصَارٰى بَعْدَ غَدٍ

مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِّمُسْلِمٍ قَالَ نَحْنُ

الْاٰخِرُوْنَ الْاَوَّلُوْنَ يَوْمَ الْقِيٰمَةِ وَنَحْنُ اَوَّلُ

مَنْ يَّدْخُلُ الْجَنَّةَ بَيْدَ اَنَّهُمْ وَذَكَرَ نَحْوَهٗ

اِلٰى اٰخِرِهٖ وَفِيْ اُخْرٰى لَهٗ عَنْهُ وَعَنْ

حُذَيْفَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صلعم فِيْ اٰخِرِ

الْحَدِيْثِ نَحْنُ الْاٰخِرُوْنَ مِنْ اَهْلِ الدُّنْيَا

وَالْاَوَّلُوْنَ يَوْمَ الْقِيٰمَةِ الْمَقْضِيُّ لَهُمْ قَبْلَ

الْخَلَائِقِ *

1958. The Jews and the Christians differed in the interpretation of Allah's injunction for service on Friday. One party maintained that this is the day which has been set apart exclusively for divine service, and the other days of the week for mundane bussiness. Others maintained that there are different dates for divine

655. **Abu Hurairah** reported that the Apostle of Allah said: The best day on which the sun rises is Friday wherein Adam was created, and wherein he was admitted in Paradise, and wherein he was taken out therefrom; and the Hour shall not come to pass except on Friday. —*Muslim.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ * (مُسْلِمٌ)

656. **Same** reported that the Messenger of Allah said: Verily there is an hour on Friday in which there is no Muslim servant who seeks good from Allah but Allah grants it to him. 194 *Agreed upon it, And Muslim added*: And he said: It is a short hour. *In a narration of both, he said*: Verily there is certainly an hour on Friday in which no Muslim prays in standing seeking good from Allah but Allah grants it to him.

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِنَّ فِي الْجُمُعَةِ لَسَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللّٰهَ فِيهَا خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ متفق عَلَيْهِ وَزَادَ مُسْلِمٌ وَقَالَ وَهِيَ سَاعَةٌ خَفِيفَةٌ وَفِي رِوَايَةٍ لَهُمَا قَالَ إِنَّ فِي الْجُمُعَةِ لَسَاعَةً لَا يُوَافِقُهَا مُسْلِمٌ قَائِمٌ يُصَلِّي يَسْأَلُ اللّٰهَ خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ *

657. **Abu Burdah-b-Abi Musa** reported: I heard my father say: I heard the Messenger of Allah say regarding an hour on Friday: It is between the sitting of the Imam and the finishing of the prayer. —*Muslim*

عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ فِي شَأْنِ سَاعَةِ الْجُمُعَةِ هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلٰوةُ * (مُسْلِمٌ)

658. **Abu Hurairah** reported: I went to Tur and met with

عَنْ أَبِي هُرَيْرَةَ قَالَ خَرَجْتُ إِلَى

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service. The true interpretation has been given by Islam, namely, divine service shall be held everyday, and there is congregational prayer only on Friday.

194 There are nearly 35 traditions relating to the fortunate hour on Friday in which prayer is acceptable.

1955. Ahmad narrated this hadis up to--'Ka'ab has spoken the truth.' Ka'ab was a great Jewish doctor. He did not accept Islam at the time of the Prophet and

الطورِ فَلَقِيتُ كَعْبَ الاحبارِ فَجَلَسْتُ مَعَهُ
فَحَدَّثَنِي عَنِ التَّورٰيةِ وَحَدَّثْتُهُ عَنْ رَسُولِ
اللّٰهِ صلعم فَكَانَ فِيمَا حَدَّثْتُهُ اَنْ قُلْتُ قَالَ
رَسُولُ اللّٰهِ صلعم خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ
الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ اٰدَمُ وَفِيهِ
اُهْبِطَ وَفِيهِ تِيبَ عَلَيْهِ وَفِيهِ مَاتَ وَفِيهِ
تَقُومُ السَّاعَةُ وَمَا مِنْ دَابَّةٍ اِلَّا وَهِيَ
مُصِيخَةٌ يَوْمَ الْجُمُعَةِ مِنْ حِينَ تُصْبِحُ حَتّٰى
تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ اِلَّا الْجِنَّ
وَالْاِنْسَ وَفِيهِ سَاعَةٌ لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ
وَهُوَ يُصَلِّي يَسْاَلُ اللّٰهَ شَيْئًا اِلَّا اَعْطَاهُ
اِيَّاهُ قَالَ كَعْبٌ ذٰلِكَ فِي كُلِّ سَنَةٍ
يَوْمٌ فَقُلْتُ بَلْ فِي كُلِّ جُمُعَةٍ فَقَرَاَ كَعْبٌ
التَّورٰيةَ فَقَالَ صَدَقَ رَسُولُ اللّٰهِ صلعم
قَالَ اَبُو هُرَيْرَةَ لَقِيتُ عَبْدَ اللّٰهِ بْنَ سَلَامٍ
فَحَدَّثْتُهُ بِمَجْلِسِي مَعَ كَعْبِ الْاَحْبَارِ وَمَا
حَدَّثْتُهُ فِي يَوْمِ الْجُمُعَةِ فَقُلْتُ لَهُ قَالَ
كَعْبٌ ذٰلِكَ فِي كُلِّ سَنَةٍ يَوْمٌ قَالَ عَبْدُ
اللّٰهِ بْنُ سَلَامٍ كَذَبَ كَعْبٌ فَقُلْتُ لَهُ ثُمَّ

Ka'ab-b-al Ahbar, and sat with him. He talked with me about the Torah, and I talked with him about the Apostle of Allah. Of what I talked with him, there was this that I said that the Messenger of Allah had said: The best day that the sun rises on is Friday. Therein Adam was created, and therein he was brought down, and therein his repentance was accepted, and therein he died, and therein the Hour shall come to pass. And there is no beast that does not cry on Friday, from the time of dawn till the sun rises, out of fear for the Hour except Jinn and man. And therein there is an hour which no Muslim servant overtakes while he is praying seeking anything from Allah but Allah gives it to him. Ka'ab asked: Is it a day in every year? I replied: Rather in every week. Then Ka'ab read the Torah and said: The Apostle of Allah spoke the truth: *Abu Hurairah* said: I met Abdullah-b-Salam and communicated to him my meeting with Ka'ab al Ahbar, and what I had informed him on Friday. I asked him: Ka'ab said: That is a day in every

did not meet him, but he embraced it during the caliphate of Omar. Abdullah-b-Salam was a companion at that time, though he was a Jewish doctor before his conversion. It is a great miracle that the Holy Prophet spoke of things in the Torah, while he was himself an illiterate man and agreed with the learned doctors of Jewish religion. This he speaks of divine knowledge bestowed on him.

year. Abdullah-b-Salam said: Ka'ab spoke falsehood. I asked him. Then Ka'ab read the Torah and said: Rather it is in every week. Abdullah-b-Salam said: Ka'ab has spoken the truth. Afterwards Abdullah-b-Salam said; I have indeed known which that hour is. Abu Hurairah said: I asked; inform me about it, and don't be miser to me. Abdullah-b-Salam said: That is the last hour on Friday. Abu Hurairah said: I asked—And how can it be the last hour on Friday? Indeed the Apostle of Allah said: No Muslim servant praying therein shall miss it. Abdullah-b-Salam saked: Has not the Messenger of Allah said: Whoso sits in an assemblage waiting for prayer, is in prayer till he prays? Abu Hurairah said: I said: Yes. He said: It is that.

—*Malek, Abu Daud, Tirmizi, Nisai, Ahmad.*

659. **Anas** reported that the Messenger of Allah said: Seek the hour which is so hoped for on Friday after prayer till the setting of the sun.

—*Tirmizi.*

660. **Aus b-Aus** reported that the Messenger said: Verily the best of your days is Friday. Therein Adam was created and therein his life was taken and therein (will occur) the Trumpet, and therein the swoon.

قَرَأَ كَعْبٌ التَّوْرَاةَ فَقَالَ بَلْ هِيَ فِي كُلِّ جُمُعَةٍ فَقَالَ عَبْدُ اللّٰهِ بْنُ سَلَامٍ صَدَقَ كَعْبٌ ثُمَّ قَالَ عَبْدُ اللّٰهِ ابْنُ سَلَامٍ قَدْ عَلِمْتُ اَيَّةَ سَاعَةٍ هِيَ قَالَ اَبُو هُرَيْرَةَ فَقُلْتُ اَخْبِرْنِي بِهَا وَلَا تَضِنَّ عَلَيَّ فَقَالَ عَبْدُ اللّٰهِ بْنُ سَلَامٍ هِيَ اٰخِرُ سَاعَةٍ فِي يَوْمِ الْجُمُعَةِ قَالَ اَبُو هُرَيْرَةَ فَقُلْتُ وَكَيْفَ تَكُونُ اٰخِرَ سَاعَةٍ فِي يَوْمٍ الْجُمُعَةِ وَقَدْ قَالَ رَسُولُ اللّٰهِ صلعم لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي فِيهَا فَقَالَ عَبْدُ اللّٰهِ ابْنُ سَلَامٍ اَلَمْ يَقُلْ رَسُولُ اللّٰهِ صلعم مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلٰوةَ فَهُوَ فِي صَلٰوةٍ حَتّٰى يُصَلِّيَ قَالَ اَبُو هُرَيْرَةَ فَقُلْتُ بَلٰى قَالَ فَهُوَ ذٰلِكَ *

(مَالِكٌ وَاَبُوْدَاوُد وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَاَحْمَدُ)

عَنْ اَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِلْتَمِسُوا السَّاعَةَ الَّتِي تُرْجٰى فِي يَوْمِ الْجُمُعَةِ بَعْدَ الْعَصْرِ اِلٰى غُرُوبِ الشَّمْسِ *

(اَلتِّرْمِذِيُّ)

عَنْ اَوْسِ بْنِ اَوْسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِنَّ مِنْ اَفْضَلِ اَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ اٰدَمُ وَفِيهِ قُبِضَ وَفِيهِ

النفخة وفيه الصعقة فاكثروا علي من الصلوة فيه فان صلوتكم معروضة علي قالوا يارسول الله وكيف تعرض صلوتنا عليك وقد رمت قال يقولون بليت قال ان الله حرم على الارض اجساد الانبياء *
(ابوداود والنسائي وابن ماجة)

So increase blessings on me therein, because your blessings are presented to me. They asked: O Apostle of Allah! and how are our blessings presented to you while you will be swollen? (He said: They were saying: When you will be no more). He said: Verily Allah made the bodies of Prophets unlawful for earth. 196 —*Abu Daud, Nisai, Ibn Majah.*

عن ابي هريرة قال قال رسول الله صلعم اليوم الموعود يوم القيمة واليوم المشهود يوم عرفة والشاهد يوم الجمعة وما طلعت الشمس ولا غربت على يوم افضل منه فيه ساعة لايوافقها عبد مؤمن يدعوا الله بخير الا استجاب الله له ولا يستعيذ من شيء الا اعاذه منه *
احمد والترمذي (غريب)

661. **Abu Hurairah** reported that the Messenger of Allah said: The promised day is the Day of Resurrection, and the witnessed day is the day of Arafat, and the bearer of witness is Friday. The sun has neither risen, nor set on a day better than it. There is therein an hour in which a believing servant praying to Allah for good, does not but find Allah responding to him, nor does he seek refuge from anything but He gives him refuge therefrom. 197 —*Ahmad, Tirmizi (Rare).*

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196. Darimi and Baihaqi in his Da'watul-Kabir narrated this hadis. In other words, earth has got no power to consume the bodies of the Prophets. It is due either to strong frame of body created by Allah or due to some supernatural agency. In Egypt, the tomb of Tutakhanem was dug and his body which is said to have been buried 4000 years ago has been discovered with no sign of decay. If that is true, it is not beyond reason that the Prophet's body would be preserved. It is unanimously held that the Prophet regained life in his grave after his burial.

197. This hadis is called garib, because one of its narrators Musa-b-Obaidah was weak (in memory). The words explained here occur in the Quran in the following verse: Consider the heaven full of stars, and the promised day, and the bearer of witness, and one against whom witness is borne (85 : 1—8Q).

662. **Abu Lobabah-b-Abdul Munzer** reported that the Apostle of Allah said: Verily Zumma day is the best of the days and the greatest near Allah, and it is greater than the day of Sacrifice and the day of Fitr near Allah. Therein there are five characteristics. Therein Allah created Adam, and therein Allah sent down Adam to the earth, and therein Allah caused Adam to die, and therein there is an hour in which no servant seeks anything but He gives it to him so long as he does not seek an unlawful thing, and therein the Hour shall occur. And there is no angel near by, and no heaven, and no earth, and no wind, and no mountain, and no sea except that it fears Friday. 1958 —*Ibn Majah.*

عَنْ اَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ قَالَ قَالَ النَّبِيُّ صلعم اِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْاَيَّامِ وَاَعْظَمُهَا عِنْدَ اللّٰهِ وَهُوَ اَعْظَمُ عِنْدَ اللّٰهِ مِنْ يَوْمِ الْاَضْحٰى وَيَوْمِ الْفِطْرِ فِيْهِ خَمْسُ خِلَالٍ خَلَقَ اللّٰهُ فِيْهِ اٰدَمَ وَاَهْبَطَ اللّٰهُ فِيْهِ اٰدَمَ اِلَى الْاَرْضِ وَفِيْهِ تَوَفَّى اللّٰهُ اٰدَمَ وَفِيْهِ سَاعَةٌ لَا يَسْاَلُ الْعَبْدُ فِيْهَا شَيْئًا اِلَّا اَعْطَاهُ مَالَمْ يَسْاَلْ حَرَامًا وَفِيْهِ تَقُوْمُ السَّاعَةُ مَا مِنْ مَلَكٍ مُقَرَّبٍ وَلَا سَمَاءٍ وَلَا اَرْضٍ وَلَا رِيَاحٍ وَلَا جِبَالٍ وَلَا بَحْرٍ اِلَّا هُوَ مُشْفِقٌ مِنْ يَوْمِ الْجُمُعَةِ * (اِبْنُ مَاجَةَ)

663. **Abu Darda'a** reported that the Messenger of Allah said: Increase blessing on me on Friday, because it is witnessed; angels witness it. And nobody sends blessing on me but it is presented to me till he is free from it. He said: I asked: And after death? He said: Verily Allah made unlawful for the earth that it should consume the bodies of prophets; so the Prophet of Allah is alive and is given provision. —*Ibn Majah.*

عَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَكْثِرُوا الصَّلٰوةَ عَلَيَّ يَوْمَ الْجُمُعَةِ فَاِنَّهُ مَشْهُوْدٌ يَشْهَدُ الْمَلٰئِكَةُ وَاِنَّ اَحَدًا لَمْ يُصَلِّ عَلَيَّ اِلَّا عُرِضَتْ عَلَيَّ صَلٰوتُهُ حَتّٰى يَفْرُغَ مِنْهَا قَالَ قُلْتُ وَبَعْدَ الْمَوْتِ قَالَ اِنَّ اللّٰهَ حَرَّمَ عَلَى الْاَرْضِ اَنْ تَاْكُلَ اَجْسَادَ الْاَنْبِيَاءِ فَنَبِيُّ اللّٰهِ حَيٌّ يُرْزَقُ - (اِبْنُ مَاجَةَ)

1958. Ahmad narrated from Sa'ad-b-Mu'az that a certain man of the Ansars came to the Holy Prophet and said: Inform me about Friday: what good is there in it? He said: Therein there are five good things. He narrated up to the last of this hadis. The days of Azha and Fitr are the two days of the two I'd festivals.

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا مِنْ مُسْلِمٍ يَمُوْتُ يَوْمَ الْجُمُعَةِ اَوْ لَيْلَةَ الْجُمُعَةِ اِلَّا وَقَاهُ اللّٰهُ فِتْنَةَ الْقَبْرِ * اَحْمَدُ وَالتِّرْمِذِيُّ (غَرِيْبٌ)

664. **Abdullah-b-Amr** reported that the Messenger of Allah said: There is no Muslim who dies on Friday or night of Friday but Allah saves him from the calamities of the grave. 1959

—*Ahmad, Tirmizi, (Rare).*

عَنِ ابْنِ عَبَّاسٍ اَنَّهُ قَرَأَ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ الْاٰيَةَ وَعِنْدَهُ يَهُوْدِيٌّ فَقَالَ لَوْ نَزَلَتْ هٰذِهِ الْاٰيَةُ عَلَيْنَا لَاتَّخَذْنَاهَا عِيْدًا فَقَالَ ابْنُ عَبَّاسٍ فَاِنَّهَا نَزَلَتْ فِيْ يَوْمِ عِيْدَيْنِ فِيْ يَوْمِ جُمُعَةٍ وَيَوْمِ عَرَفَةَ * اَحْمَدُ وَالتِّرْمِذِيُّ (غَرِيْبٌ)

665. **Ibn Abbas** reported that he read: "To day I have perfected your religion the verse, while there was a Jew near him. He said: Had this verse been revealed on us, we would have taken it as a festival. *Ibn Abbas* said: Verily it was revealed on a day of the two festivals—on Zumma day and on the day of Arafat. —*Ahmad, Tirmizi (Rare)*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قِيْلَ لِلنَّبِيِّ صلعم لِاَيِّ شَيْءٍ سُمِّيَ يَوْمُ الْجُمُعَةِ قَالَ لِاَنَّ فِيْهَا طُبِعَتْ طِيْنَةُ اَبِيْكَ اٰدَمَ وَفِيْهَا الصَّعْقَةُ وَالْبَعْثَةُ وَفِيْهَا الْبَاشَّةُ وَفِيْ اٰخِرِ ثَلٰثِ سَاعَاتٍ مِنْهَا سَاعَةٌ مَنْ دَعَى اللّٰهَ فِيْهَا اسْتُجِيْبَ لَهُ * (اَحْمَدُ)

536w. **Abu Hurairah** reported: The Holy Prophet was asked: For what reason has Friday been specialised? He replied: Because the clay of your forefather was made to take shape therein, and there will be swoon therein, and the resurrection, and therein the overtaking, and there is an hour therein out of the last three hours in which anybody who calls Him will be responded to. —*Ahmad.*

عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا دَخَلَ رَجَبٌ قَالَ اَللّٰهُمَّ بَارِكْ لَنَا فِيْ رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ قَالَ

537w. **Anas** reported that when Rajab appeared, the Messenger of Allah used to say: O Allah! give us blessing in Rajab and Sha'ban, and take us to Ramadhan. He said: And he used to say: The Night of Friday

1959. It is called Garib because its isnad is not continous.

is a night most resplendent, and the day of Friday is a day most dazzling. —*Baihaqi.*

وَكَانَ يَقُولُ لَيْلَةُ الْجُمُعَةِ لَيْلَةٌ أَغَرُّ وَيَوْمُ الْجُمُعَةِ يَوْمٌ أَزْهَرُ * (اَلْبَيْهَقِيُّ)

SECTION 43

1960. Zumma Prayer is Compulsory

(See note 1952).

666. **A woman of Banu Abd al-As'hal** reported : I asked : O Ms. of Allah ! verily there is a rotten way for us to go to the mosque. So how shall we proceed when will rain overtake us ? He asked : Is there no way better than this ? 'Yes' replied I. Then the latter is (to be preferred) to the former. —*Abu Daud.*

عَنِ امْرَأَةٍ مِّنْ بَنِي عَبْدِ الْأَشْهَلِ قَالَتْ قُلْتُ يَارَسُولَ اللّٰهِ إِنَّ لَنَا طَرِيقًا إِلَى الْمَسْجِدِ مُنْتِنَةً فَكَيْفَ نَفْعَلُ قَالَ لَيْسَ بَعْدَهَا طَرِيقٌ هِيَ أَطْيَبُ مِنْهَا قُلْتُ بَلَى فَهٰذِهٖ بِهٰذِهٖ * (اَبُوْدَاوٗد)

667. **Ibn Omar and Abu Hurairah** reported that they said : We heard the Apostle of Allah say upon the planks of his pulpit : Let the peoples resist from giving up their Zumma-prayers, or else Allah must put a seal upon their hearts, and then they will be among those who are heedless. —*Muslim.*

عَنِ ابْنِ عُمَرَ وَاَبِي هُرَيْرَةَ اَنَّهُمَا قَالَا سَمِعْنَا رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ عَلٰى اَعْوَادِ مِنْبَرِهٖ لَيَنْتَهِيَنَّ اَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ اَوْ لَيَخْتِمَنَّ اللّٰهُ عَلٰى قُلُوْبِهِمْ ثُمَّ لَيَكُوْنُنَّ مِنَ الْغٰفِلِيْنَ * (مُسْلِمٌ)

668. **Abul Ja'ad az-Zumairi** reported that the Messenger of Allah said : Whoso gives up three Friday prayers by way of neglecting them, Allah will seal his heart. 1961

—*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

عَنْ اَبِي الْجَعْدِ الضَّمِيْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ تَرَكَ ثَلٰثَ جُمَعٍ تَهَاوُنًا بِهَا طَبَعَ اللّٰهُ عَلٰى قَلْبِهٖ * (اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

1961. Malek narrated the hadis from Safwan-b-Solaim and Ahmad from Abu Qatadah.

669. **Samorah-b-Jundub** reported that the Messenger of Allah said : Whoso gives up a zumma without excuse, let him give one dinar in charity ; if he does not find (it), then half a dinar.1962

—*Ahmad, Abu Daud, Ibn Majah.*

670. **Abu Hurairah** reported from the Prophet who said Zumma is upon one whom the night can take to his family. 1963

—*Tirmizi.*

671. **Ta'req-b-Shehab** reported that the Messenger of Allah said : Zumma is a truth, binding upon every Muslim in congregation except upon four : Covenanted slave, woman, boy, or sick man. 1964 —*Abu Daud.*

672. **Ibn Mas'ud** reported that the Holy Prophet said to a people who used to keep behind from Zumma : I was about to

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ عُذْرٍ فَلْيَتَصَدَّقْ بِدِيْنَارٍ فَاِنْ لَّمْ يَجِدْ فَبِنِصْفِ دِيْنَارٍ *

(اَحْمَد وا بوداؤد وابن ماجة)

عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ الْجُمُعَةُ عَلٰى مَنْ اٰوَاهُ اللَّيْلُ اِلٰى اَهْلِهٖ *

(اَلتِّرْمِذِيُّ)

عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَلْجُمُعَةُ حَقٌّ وَّاجِبٌ عَلٰى كُلِّ مُسْلِمٍ فِيْ جَمَاعَةٍ اِلَّا عَلٰى اَرْبَعَةٍ عَبْدٍ مَمْلُوْكٍ اَوِ امْرَاَةٍ اَوْ صَبِيٍّ اَوْ مَرِيْضٍ *

(ابوداؤد)

عَنِ ابْنِ مَسْعُوْدٍ اَنَّ النَّبِيَّ صلعم قَالَ لِقَوْمٍ يَتَخَلَّفُوْنَ عَنِ الْجُمُعَةِ لَقَدْ هَمَمْتُ

1962. This is a partial expiation of the sin of not praying Zumma prayer.

1963. This means that Zumma is obligatory upon all persons including men who live in such a distance from the mosque that if they attend the mosque for Zumma, they are in a position to return to their wives at night after due performance of the prayer. Tirmizi says that the chain of narration of the hadis is weak.

1964. It is evident from this tradition that without congregation, Zumma prayer is not lawful. There are, however, differences of opinion among the Imams as to the number of persons who are to form a congregation in order to make Zumma prayer binding. Imams Abu Hanifa and Muhammad held that a congregation consists of three persons besides the Imam. Imam Abu Yusuf limits it to two besids the Imam. Imams Shafeyi defines it as a congregation of 40 persons. Zumma is not binding on women, boys under age, the mad, the travellers, the blind, the lame, and the extremly old.

order a person to pray with the people and then to burn the houses of those people who remain behind from Zumma. —*Muslim.*

673. **Abdullah-b-Amr** reported from the Prophet who said: Zumma prayer is upon one who hears prayer-call. —*Abu Daud.*

675. **Ibn Abbas** reported that the Holy Prophet said: Whoso gives up a Zumma without an excuse is written as a hypocrite in a record which will neither be effaced, nor changed.[1965] —*Shafeyi.*

538w. **Jaber** reported that the Messenger of Allah said: Whoso believes in Allah and the latter day, there is Zumma upon him on Friday, except a sick man, a traveller, a woman, a boy or a covenanted slave. Whoso becomes free from it for sport or merchandise, Allah will become free from him; and Allah is Free (from want), Glorious.[1966] —*Darqutni.*

اَنْ اٰمُرَ رَجُلًا يُصَلِّي بِالنَّاسِ ثُمَّ اُحَرِّقَ عَلٰى رِجَالٍ يَتَخَلَّفُوْنَ عَنِ الْجُمُعَةِ بُيُوْتَهُمْ * (مُسْلِمٌ)

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صلعم قَالَ اَلْجُمُعَةُ عَلٰى مَنْ سَمِعَ النِّدَاءَ * (اَبُوْدَاوٗدَ)

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم قَالَ مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ ضَرُوْرَةٍ كُتِبَ مُنَافِقًا فِيْ كِتَابٍ لَا يُمْحٰى وَلَا يُبَدَّلُ * (اَلشَّافِعِيُّ)

عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَعَلَيْهِ الْجُمُعَةُ يَوْمَ الْجُمُعَةِ اِلَّا مَرِيْضٌ اَوْ مُسَافِرٌ اَوِ امْرَأَةٌ اَوْ صَبِيٌّ اَوْ مَمْلُوْكٌ فَمَنِ اسْتَغْنٰى بِلَهْوٍ اَوْ تِجَارَةٍ اِسْتَغْنَى اللّٰهُ عَنْهُ وَاللّٰهُ غَنِيٌّ حَمِيْدٌ * (اَلدَّارَقُطْنِيُّ)

SECTION 44

Cleanliness & Takbir

675. **Salman** reported that the Messenger of Allah said: A man takes bath on Friday, and purifies himself as far as he can with ablution, and applies oil out of his oils or uses perfume

عَنْ سَلْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ وَيَدَّهِنُ مِنْ دُهْنِهٖ اَوْ يَمَسُّ

1965. In some narrations, three Zummas have been mentioned.

1966. Whoso is engaged in trade and sport at the time of Zumma prayer, Allah will not turn His kind attention to him.

of his house, and then comes out without making separation between any two, 1967 and then he prays what has been prescribed for him, and then he keeps silence when the Imam reads, except that he is forgiven what occurs between it and another Zumma. —*Bukhari.*

مِنْ طِيْبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّيْ مَا كُتِبَ لَهُ ثُمَّ يُنْصِتُ اِذَا تَكَلَّمَ الْاِمَامُ اِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْاُخْرٰى * (اَلْبُخَارِيُّ)

676. **Abu Hurairah** reported from the Apostle of Allah who said: Whoso takes bath, comes to Zumma and prays what has been ordained for him, and keeps silence till he finishes his sermon and then prays with him, is forgiven what occurs between it and another Zumma, and for three days more. —*Muslim.*

عَنْ اَبِيْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ مَنِ اغْتَسَلَ ثُمَّ اَتَى الْجُمُعَةَ فَصَلّٰى مَا قُدِّرَ لَهُ ثُمَّ اَنْصَتَ حَتّٰى يَفْرُغَ مِنْ خُطْبَتِهِ ثُمَّ يُصَلِّيْ مَعَهُ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْاُخْرٰى وَفَضْلُ ثَلٰثَةِ اَيَّامٍ * (مُسْلِمٌ)

677. **Same** reported that the Messenger of Allah said: Whoso makes ablution and makes ablution well, and the comes to Zumma and hears and remains silent, he is forgiven what comes to pass between it and another Zumma, and three days in addition, and whoso touches a stone, prays in vain. 1968 —*Muslim.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ تَوَضَّاَ فَاَحْسَنَ الْوُضُوْءَ ثُمَّ اَتَى الْجُمُعَةَ فَاسْتَمَعَ وَاَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلٰثَةِ اَيَّامٍ وَمَنْ مَسَّ الْحَصٰى فَقَدْ لَغَا * (مُسْلِمٌ)

678. **Same** reported that the Messenger of Allah said: When Friday comes, the angels wait upon the door of the mosque

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلٰئِكَةُ عَلٰى بَابِ

1967. It means that in the mosque one should not make his space for prayer after separating two men who were sitting together previous to his arrival.

1968. This is quite significant about the spirit of prayer in Islam. The outward forms are only means to an end, and not endsin themselves. A prayer without remembrance of Allah is nothing but touching a stone or a ground in prostration.

recording the first comer, and then one who comes after ; and the parable of the first comer is like the parable of one who sends a she camel for sacrifice to Mecca, next like one who sends a cow for sacrifice, and next a ram, next a cock and next an egg. When the Imam comes out, they close up their books and hear the Reminder. 1969

المسجد يكتبون الاول فالاول ومثل المهجر كمثل الذي يهدي بدنة ثم كالذي يهدي بقرة ثم كبشا ثم دجاجة ثم بيضة فاذا خرج الامام طووا صحفهم ويستمعون الذكر

(متفق عليه)

—*Agreed.*

679. **Same** reported that the Apostle of Allah said : When you have said to your friend on Friday while the Imam is delivering sermon 'Be silent,' you have indeed uttered a vain talk. 1970

عنه قال قال رسول الله صلعم اذا قلت لصاحبك يوم الجمعة انصت والامام يخطب فقد لغوت *

(متفق عليه)

—*Agreed.*

680. **Ja'ber** reported that the Messenger of Allah said : Nobody from you must cause his brother to get up on the Zumma-day and then get up to the back his seat and sit therein, but let him say : Make room 1971

عن جابر قال قال رسول الله صلعم لا يقيمن احدكم اخاه يوم الجمعة ثم يخالف الى مقعده فيقعد فيه ولكن يقول افسحوا *

(مسلم)

—*Muslim.*

681. **Abu Sayeed and Abu Hurairah** reported that the Messenger of Allah said : Whoso takes bath on Friday, puts on his best drees and applies scent if it be with him and then comes

عن ابي سعيد وابي هريرة قالا قال رسول الله صلعم من اغتسل يوم الجمعة ولبس من احسن ثيابه ومس

1969. In other words, the first comers will get great rewards from Allah. The foremost one will get a reward of sacrificing a camel at Mecca, the next one will get a reward of sacrificing a cow at Mecca, and thus the rewards decrease according to the position of the rows.

1970. The Reminder means the Quran which reminds the people of the directions and prohibitions of Allah.

1971. It appears from this hadis that to hold talk whether good or bad at the time of **Khutba** is unlawful. See note 1930 for full discussion.

to Zumma prayer without treading over the necks of men, and then prays what Allah has prescribed for him and then keeps silence when his Imam comes out till he is free from his prayer, these are expiations for what is between it and a Zumma which has gone previous to it.

—*Abu Daud.*

682. **Aus-b-Aus** reported that the Messenger of Allah said: Whoso gives bath [1972] on Friday and takes bath, and wakes up and awakens at the early dawn, and walks on foot and does not ride, and comes near the Imam and hears without vain talk, there is for him for every step the action of a year, the reward of fasting it and standing therein (in prayer). —*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

683. **Abdullah-b-Salam** reported that the Apostle of Allah said: There is nothing (bad) on any of you, if he finds to put on two clothes for Zumma-day except the two clothes of his labour. [1973] —*Ibn Majah, Malek.*

684. **Samorah-b-Jundab** reported that the Apostle of Allah

مِنْ طِيْبٍ اِنْ كَانَ عِنْدَهٗ ثُمَّ اَتَى الْجُمُعَةَ
فَلَمْ يَتَخَطَّ اَعْنَاقَ النَّاسِ ثُمَّ صَلّٰى مَا كُتِبَ
اللّٰهُ لَهٗ ثُمَّ اَنْصَتَ اِذَا خَرَجَ اِمَامُهٗ
حَتّٰى يَفْرُغَ مِنْ صَلَاتِهٖ كَانَتْ كَفَّارَةً لِّمَا
بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الَّتِيْ قَبْلَهَا * (اَبُوْدَاوُد)

عَنْ اَوْسِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ
اللّٰهِ صلعم مَنْ غَسَّلَ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ
وَبَكَّرَ وَابْتَكَرَ وَمَشٰى وَلَمْ يَرْكَبْ وَدَنٰى
مِنَ الْاِمَامِ وَاسْتَمَعَ وَلَمْ يَلْغُ كَانَ لَهٗ بِكُلِّ
خُطْوَةٍ عَمَلُ سَنَةٍ اَجْرُ صِيَامِهَا وَقِيَامِهَا *
(اَلتِّرْمِذِيُّ وَاَبُوْدَاوُد وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنْ عَبْدِ اللّٰهِ بْنِ سَلَامٍ قَالَ قَالَ رَسُوْلُ
اللّٰهِ صلعم مَا عَلٰى اَحَدِكُمْ اِنْ وَجَدَ اَنْ
يَتَّخِذَ ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوٰى ثَوْبَيْ
مِهْنَتِهٖ * (اِبْنُ مَاجَةَ وَمَالِكٌ)

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ

1972. This is one of the finest teachings of Islam. It is democracy in the mosque and absence of any distinction between the high and the low, the rich and the poor, the noble and the ignoble. The first comers have got absolute right in the first row. It is unlawful to make a man ask to make room for others who come late. It is also Makruh to reserve seats before-hand in the mosque.

1973. This applies in the case of a husband who asks his wife to take bath and who himself takes bath.

said: Be present at the sermon and draw near the Imam; and verily a man does not cease to be distant (from the Imam) till he will be late in Paradise provided he enters it. —*Abu Daud.*

685. **Mu'az b-Anas Al Johani** from his father reported that the Messenger of Allah: Whoso oversteps the necks of men on Zumma day, a bridge towards Hell will be prepared for him. 1974

—*Tirmizi (Rare).*

686. **Mu'az-b-Anas** reported that the Prophet prohibited from sitting with legs joined to belly on Friday, while the Imam is delivering. 1975 —*Tirmizi, Abu Daud.*

687. **Ibn Omar** reported that the Messenger of Allah said: When one of you feels inclined to sleep on Zumma day, let him turn aside from that seat of his. —*Tirmizi.*

688. **Nafe'** reported: I heard Ibn Omar say that the Apostle of Allah forbade a man's asking a man to get up from his seat and sitting therein. It was questioned to Nafe': On Friday? He replied: On Friday and other days. —*Agreed.*

689. **Abdullah-b-Amr** reported that the Messenger of Allah

الله صلعم احضروا الذكر وادنوا من الامام فان الرجل لا يزال يتباعد حتى يؤخر في الجنة وان دخلها * (ابوداود)

عن معاذ بن انس الجهني عن ابيه قال قال رسول الله صلعم من تخطى رقاب الناس يوم الجمعة اتخذ جسرا الى جهنم * (الترمذي غريب)

عن معاذ بن انس ان النبي صلعم نهى عن الحبوة يوم الجمعة والامام يخطب * (الترمذي وابوداود)

عن ابن عمر قال قال رسول الله صلعم اذا نعس احدكم يوم الجمعة فليتحول من مجلسه ذلك - (الترمذي)

عن نافع قال سمعت ابن عمر يقول نهى رسول الله صلعم ان يقيم الرجل الرجل من مقعده ويجلس فيه قيل لنافع في الجمعة قال في الجمعة وغيرها * (متفق عليه)

عن عبد الله بن عمرو قال قال رسول

1974. Malek narrated it from Yahya-b-Sayeed. It is not against asceticim that one takes up new clothes on festive occasions like I'ds and Zuma-days. The Prophet himself used to put on clothes other than his clothes of daily use on Zumma-day and the days of I'ds. This is not because Allah likes this, but because people are pleased with a man of decent dress.

1975. The word "from his father" is said te have boen a mistake.

said : Three (classes of) persons attend Zumma : a man who comes to it with vain talk, and that is his acquisition therefrom ; [1976] and a man who comes to it with invocation ; he is a man who invokes Allah ; if He wishes, He grants it, and if He wishes, He rejects it ; and a man who comes to it with attention and silence, and does neither step over the neck of a Muslim, nor gives trouble to anybody ; that is an expiation up to the Zumma which follows it and three days more ; and that is because Allah says : Whoso does a good, there is for him ten times like it. [1977] —*Abu Daud.*

690. **Obaid-b Sabbaq** reported a defective tradition that the Messenger of Allah said in a Zumma of the Zummas : O assembly of the Muslims ! verily this is a day which Allah has made a festival. So take bath ; and whoso has got scent, it will not injure him if he applies it, and you shall take to teeth-cleansing. —*Ibn Majah, Malek.*

691. **Bara'a** reported that the Apostle of Allah said : It is a duty upon the Muslims to take bath on Friday ; and everyone of them should apply scent of his

اللهِ صلعم يَحْضُرُ الْجُمُعَةَ ثَلَاثَةُ نَفَرٍ فَرَجُلٌ حَضَرَهَا بِلَغْوٍ فَذَاكَ حَظُّهُ مِنْهَا وَرَجُلٌ حَضَرَهَا بِدُعَاءٍ فَهُوَ رَجُلٌ دَعَا اللهَ إِنْ شَاءَ أَعْطَاهُ وَإِنْ شَاءَ مَنَعَهُ وَرَجُلٌ حَضَرَهَا بِإِنْصَاتٍ وَسُكُوتٍ وَلَمْ يَتْخَطَّ رَقَبَةَ مُسْلِمٍ وَلَمْ يُؤْذِ أَحَدًا فَهِيَ كَفَّارَةٌ إِلَى الْجُمُعَةِ الَّتِي تَلِيهَا وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ وَذَاكَ بِأَنَّ اللهَ يَقُولُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا *

(أَبُوْدَاوُدَ)

عَنْ عُبَيْدِ بْنِ السَّبَّاقِ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللهِ صلعم فِي جُمُعَةٍ مِنَ الْجُمَعِ يَا مَعْشَرَ الْمُسْلِمِيْنَ إِنَّ هٰذَا يَوْمٌ جَعَلَهُ اللهُ عِيْدًا فَاغْتَسِلُوْا وَمَنْ كَانَ عِنْدَهُ طِيْبٌ فَلَا يَضُرُّهُ أَنْ يَمَسَّ مِنْهُ وَعَلَيْكُمْ بِالسِّوَاكِ *

(مَالِكٌ ابْنُ مَاجَةَ)

عَنِ الْبَرَاءِ قَالَ قَالَ رَسُوْلُ اللهِ صلعم حَقًّا عَلَى الْمُسْلِمِيْنَ أَنْ يَغْتَسِلُوْا يَوْمَ الْجُمُعَةِ وَلْيَمَسَّ أَحَدُهُمْ مِنْ طِيْبِ أَهْلِهِ

1976. In such a sitting, people are free from sleep, and if there is sleep, there remains no ablution.

1977. He gets no reward in Zumma prayer, as he holds vain talks at the time of sermon. One who is engaged in a supplication to Allah without hearing sermon of the Imam is neither good, nor extremly bad. It is however Makruh near Abu Imam Hanifa and unlawful near the other Imams.

family. If he does not find, water is a scent for him. 1978

—*Ahmad, Tirmizi (Approved)*

فَإِنْ لَّمْ يَجِدْ فَالْمَاءُ لَهُ طِيبٌ *
أَحْمَدُ وَالتِّرْمِذِيُّ (حَسَنٌ)

530w. **Abu Abbas** reported that the Messenger of Allah said: Whoso holds conversation on Friday while the Imam is delivering sermon is like an ass who carries loads, 1979 and one who says to him "Be silent", there is no Zumma for him.

—*Ahmad.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَهُوَ كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا وَالَّذِي يَقُوْلُ لَهُ أَنْصِتْ لَيْسَ لَهُ جُمُعَةٌ *(أحمد)

SECTION 45

1980. Khutbah (Friday sermon)

Khutbah is Farz in Zumma prayer. After the second call for prayer generally uttered in a lower voice than the first call, the Imam stands up on the pulpit facing the audience to deliver sermon. This consists of two parts with the provision of a little rest for the Imam in the middle of the two. This sermon is primarily meant to export the audience towards Allah and His Apostle and to remind them once in every week the transitory nature of this world and the everlasting rewards in the hereafter. Any subject relating to the welfare of the community may be dealt with in the Khutbi. It is therefore necessary that the masses should know what the preacher preaches. In other words, it must be delivered in the language of the worshippers. See note 1952 (c) for further light.

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692. **Anas** reported that the Apostle of Allah used to say Zumma prayer when the sun was inclined.

—*Bukhari.*

عَنْ أَنَسٍ قَالَ أَنَّ النَّبِيَّ صلعم كَانَ يُصَلِّي الْجُمُعَةَ حِيْنَ تَمِيْلُ الشَّمْسُ *
(اَلْبُخَارِيُّ)

1978. According to Imam Malek, Friday bath is wajeb, but the majority regard it as sunnat Muakkadah.

1979. As ass carries loads without any knowledge; a learned man likewise carries books on his back instead of getting any profit from them.

693. **Sahl-b-Sa'ad** reported: We used neither to take sleep at noon, nor to take food but after Zumma prayer. 1981 —*Agreed.*

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ مَا كُنَّا نَقِيلُ وَلَا نَتَغَدَّى إِلَّا بَعْدَ الْجُمُعَةِ * (مُتَّفَقٌ عَلَيْهِ)

694. **Anas** reported that when the cold became intense, the Prophet used to say prayer earlier; and when the heat became intense, he used to pray late, that is Zumma prayer. —*Bukhari.*

عَنْ أَنَسٍ (رض) قَالَ كَانَ النَّبِيُّ صلعم إِذَا اشْتَدَّ الْبَرْدُ بَكَّرَ بِالصَّلٰوةِ وَإِذَا اشْتَدَّ الْحَرُّ أَبْرَدَ بِالصَّلٰوةِ يَعْنِي الْجُمُعَةَ * (اَلْبُخَارِيُّ)

695. **Sa'yeb-b-Yezid** reported that at first there was Azan on Zumma-day when the Imam was on the pulpit during the times of the Apostle of Allah, Abu Bakr and Omar. When Osman came and the people increased, he added the third azan at Jaora'a 1982 —*Bukhari.*

عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ كَانَ النِّدَاءُ يَوْمَ الْجُمُعَةِ أَوَّلُهُ إِذَا جَلَسَ الْإِمَامُ عَلَى الْمِنْبَرِ عَلٰى عَهْدِ رَسُولِ اللّٰهِ صلعم وَأَبِي بَكْرٍ وَعُمَرَ فَلَمَّا كَانَ عُثْمَانُ وَكَثُرَ النَّاسُ زَادَ النِّدَاءَ الثَّالِثَ عَلَى الزَّوْرَاءِ * (اَلْبُخَارِيُّ)

696. **Jaber-b-Samorah** reported that the Prophet delivered two sermons, in the midst of which he used to sit, reading the Quran and reminding the people. His prayer was short and his sermon was short. —*Muslim.*

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَتْ لِلنَّبِيِّ صلعم خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا يَقْرَأُ الْقُرْآنَ وَيُذَكِّرُ النَّاسَ فَكَانَتْ صَلٰوتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا * (مُسْلِمٌ)

697. **Ammar** reported: I heard the Messenger of Allah say: Verily the prolongation of the prayer of a man and the shortening

عَنْ عَمَّارٍ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ إِنَّ طُولَ صَلٰوةِ الرَّجُلِ وَقِصَرَ خُطْبَتِهِ

1981. It is Mustahab to take food after Zumma on Friday.

1982. Azan began first on Friday at the time when the Imam sat on the pulpit. There was no azan before that. This was the practice all along till Osman introduced a third azan. It was first said at Jaora'a ubazaar in the market of Medina before the first Azan. It is called third as one Azan precedes Khutba, and another before Khutba for prayer. This is now considered as the first Azan.

sermon is a sign of his wisdom. So prolong the prayer and shorten the sermon, and verily there is sorcery in oratory.

—*Muslim.*

698. **Jaber** reported that when the Apostle of Allah delivered sermon, his eyes became red, his voice raised up and his anger severe till he was as it were an warner of an army saying—"It will fall upon you at dawn or at dusk", and he used to say—I and the Hour have been raised up like these two. And he joined his two fingers, the ring and the middle. —*Muslim.*

699. **Ya'la-b-Ommayyah** reported: I heard the Prophet reading on the pulpit "And they all called: O Malek! let your Lord give decree against us."[1983]

—*Agreed.*

700. **Omme Hisham**, daughter of Haresa-b-an-Nu'man, reported: I did not overtake "Qaf, and by the honoured Quran"[1984] except from the tongue of the Apostle of Allah. He used to read it on every Zumma upon the pulpit when he delivered sermon to the people. —*Muslim.*

701. **Amr-b-Hurais** reported that the Prophet delivered a sermon on Friday while there was a black turban upon him.

مِئَنَّةٌ مِنْ فِقْهِهِ فَأَطِيلُوا الصَّلَاةَ وَاقْصُرُوا الْخُطْبَةَ وَإِنَّ مِنَ الْبَيَانِ سِحْرًا *

(مُسْلِمٌ)

عَنْ جَابِرٍ قَالَ كَانَ رَسُولُ اللّٰهِ صلعم إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ صَبَّحَكُمْ وَمَسَّاكُمْ وَيَقُولُ بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ وَيَقْرِنُ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى *

(مُسْلِمٌ)

عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ سَمِعْتُ النَّبِيَّ صلعم يَقْرَأُ عَلَى الْمِنْبَرِ وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ قَالَتْ مَا أَخَذْتُ ق وَالْقُرْآنِ الْمَجِيدِ إِلَّا عَنْ لِسَانِ رَسُولِ اللّٰهِ صلعم يَقْرَؤُهَا كُلَّ جُمُعَةٍ عَلَى الْمِنْبَرِ إِذَا خَطَبَ النَّاسَ * (مُسْلِمٌ)

عَنْ عَمْرِو بْنِ حُرَيْثٍ أَنَّ النَّبِيَّ صلعم خَطَبَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ أَرْخَى

1983. It indicates that there will be no other Prophet between the appearance of the Prophet Muhammad and the Resurrection. It is inferred from this that the Resurrection is not distant.

1984. Malek is the principal guard over Hell. He will be addressed by the infidels: we can't bear such misfortunes and punishments of Hell. Let your Lord take our breath.

طَرَفَيْهَا بَيْنَ كَتِفَيْهِ يَوْمَ الْجُمُعَةِ * (مُسْلِمٌ)

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم وَهُوَ يَخْطُبُ اِذَا جَاءَ اَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَالْاِمَامُ يَخْطُبُ فَلْيَرْكَعْ رَكْعَتَيْنِ وَلْيَتَجَوَّزْ فِيْهِمَا * (مُسْلِمٌ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ اَدْرَكَ رَكْعَةً مِنَ الصَّلٰوةِ مَعَ الْاِمَامِ فَقَدْ اَدْرَكَ الصَّلٰوةَ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صلعم يَخْطُبُ خُطْبَتَيْنِ كَانَ يَجْلِسُ اِذَا صَعِدَ الْمِنْبَرَ حَتّٰى يَفْرُغَ اَرَاهُ الْمُؤَذِّنَ ثُمَّ يَقُوْمُ فَيَخْطُبُ ثُمَّ يَجْلِسُ وَلَا يَتَكَلَّمُ ثُمَّ يَقُوْمُ فَيَخْطُبُ * (اَبُوْدَاوٗدَ)

عَنْ عَبْدِ اللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ كَانَ النَّبِيُّ صلعم اِسْتَوٰى عَلَى الْمِنْبَرِ اِسْتَقْبَلْنَاهُ بِوُجُوْهِنَا * (اَلتِّرْمِذِيُّ)

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ

He let loose its both sides between his two shoulders. —*Muslim.*

702. **Jaber** reported that the Messenger of Allah said while he was delivering sermon: When some one of you comes on Friday while the Imam delivers sermon, let him say two rak'ats and let him be short therein. [1915] —*Muslim.*

703. **Abu Hurairah** reported that the Ms. of Allah said: Whoso overtakes a rak'at of a prayer with the Imam, he has indeed overtaken the (entire) prayer. —*Agreed.*

704. **Ibn Omar** reported that the Prophet used to deliver two sermons. When he ascended the pulpit, he used to sit down until (I consider) the Muazzen finished his call. Then he used to stand up and deliver sermon. Next he used to sit without speaking and then he used to get up and deliver sermon. [1916] —*Abu Dawud.*

705. **Abdullah-b Mas'ud** reported that when the Prophet stood straight upon the pulpit, we turned our faces towards him. [1917] —*Tirmizi.*

706. **Ja'bar-b-Samarah** reported that the Prophet used to

1915. On the basis of this tradition, Imams Ahmad and Shafeyi hold that prayer of two rak'ats for ablution is wajib. Imam Abu Hanifa, Malek and others hold that this prayer at the time of delivery of sermon or outside it is not wajib.

1916. This hadis shows that in the sitting between the two sermons, there shall be no talk or reading. Some latter jurists hold, however, that it is better to read the Quran or chapter Ikhlas at that time.

1917. Tirmizi said that they did not know this tradition except from Muhammad-b-Fazl who was not so trustworthy.

deliver sermon in standing, then sit and then stand and deliver sermon in standing. He who informed you that he used to deliver sermon in sitting, has indeed spoken falsehood. By Allah, I have indeed prayed with him more than two thousand prayers. —*Muslim.*

صلعم يخطب قائماً ثم يجلس ثم يقوم فيخطب قائماً فمن نبئك انه كان يخطب جالساً فقد كذب فقد والله صليت معه اكثر من الفي صلوة * (مسلم)

707. **Ka'ab-b-Uzrah** reported that he entered the mosque while Abdur Rahman b-Ommil Hakam was delivering sermon in sitting. He said: Look at this wretch delivering sermon in sitting while the Almighty Allah said: And when they see a merchandise or a sport, they hasten towards it and leave you standing.[1933] —*Muslim.*

عن كعب بن عجرة انه دخل المسجد وعبد الرحمن بن ام الحكم يخطب قاعداً فقال انظروا الى هذا الخبيث يخطب قاعداً وقال الله تعالى واذا رأوا تجارة اولهوا نِ انفضوا اليها وتركوك قائماً * (مسلم)

708. **Omarah-b-Ruwaibah** reported that he saw Bishr-b-Merwan upon the pulpit raising his hands. So he said: May Allah destroy these two hands! Indeed I saw the Prophet that he did not do more than hinting at by his hand 'Thus'. And he pointed out with his ring finger. —*Muslim.*

عن عمارة بن رويبة انه راى بشر بن مروان على المنبر رافعاً يديه فقال قبح الله هاتين اليدين لقد رأيت رسول الله صلعم ما يزيد على ان يقول بيده هكذا واشار باصبعه المسبحة * (مسلم)

709. **Ja'ber** reported that when the Apostle of Allah stood straight upon the pulpit on Friday, he said 'Sit down.' Ibn Mas'ud heard it and then he sat at the door of the mosque.

عن جابر قال اما استوى رسول الله صلعم يوم الجمعة على المنبر قال اجلسوا فسمع ذلك ابن مسعود فجلس على باب

1933. This is verse—62:11 of the Quran. This verse was revealed at the time when a caravan appeared from Syria to Medina. The companions were then engaged in Zumma prayer. When the caravan was passing by them, all of them except twelve men went out leaving the prayer.

الْمَسْجِدَ فَرَاٰهُ رَسُوْلُ اللّٰهِ صلعم قَالَ تَعَالَ
يَا عَبْدَ اللّٰهِ بْنَ مَسْعُوْدٍ * (اَبُوْدَاوُدَ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم مَنْ اَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً فَلْيَصِلْ
اِلَيْهَا اُخْرٰى وَمَنْ فَاتَتْهُ الرَّكْعَتَانِ فَلْيُصَلِّ
اَرْبَعًا اَوْ قَالَ الظُّهْرَ * (الدَّرَقُطْنِيُّ)

The Apostle of Allah saw him and said : Come, O Abdullah-ibn Mas'ud. —*Abudaud.*

51 (a). **Abu Hurairah** reported that the Apostle of Allah said : Whoso overtakes a rak'at of Jumma, let him join another with it. And whoso misses the two rik'ats, let him pray four (or he said : Zuhr prayer).

—*Darqutni.*

SECTION 46

1980. Prayer of Fear

So great an importance was given by Islam to prayer that even in battles and places of fear, prayer must be said towards the remembrance of the Almighty who alone can dispel all calamities. The Holy Prophet himself with his devoted followers used to pray and prostrate before the Glorious Allah in the midst of the enemies. The enemies were not unmindful of their divine acts and were naturally disconcerted to see the band of angels who fought with them. About this prayer, the Quran says : And when you are in a journey in the earth, there is no blame on you if you shorten the prayer if you fear that those who disbelieve will cause you distress, for the disbelievers are your open enemies. When Thou art among them and keepest up the prayer for them, let a party of them stand up with thee and let them take their arms ; then when they have prostrated themselves, let them go to your rear and let the other party who have not prayed come forward and pray with them—4:102. In case of a great danger it is permitted to say prayer either on foot or on riding. The Quran says : But if you are in danger, then say your prayers on foot or on horse back—2:239. This is prayer by *Ima* i.e. by signs and gestures. It appears from the above verses that the congregation must be divided into two batches, one batch to face the enemy and the other to pray one rak'at only behind the Imam. The first batch will then take the place of the second batch and the latter will proceed to pray the

remaining one rak'at with the former Imam who is not to break the prayer but to fulfil two rak'ats. This sort of prayer will give an idea in the mind of the enemies that it is a manœuvre of armies and not prayer.

There are different traditions regarding the modes of this prayer but the above method has been generally accepted.

The Holy Prophet prayed this prayer of fear in four places, at Zatur-Reqa'a, at the valley of Nakhl at Asfan and at Zufard. This shows that this prayer is allowed only in journey. Imam Abu Hanifa says that it is allowed in case of danger in journey as well as in residence.

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710. **Salam-b-Abdullah** reported from his father who said: I joined the Apostle of Allah in a battle towards Najd. We encountered the enemy and then we drew up ranks for them. The Prophet stood to pray for us, and there stood a party with him and another advanced towards the enemy. The Prophet bowed down with those who were with him and prostrated twice, and then they departed to the place of the party who did not pray. Then they came, and the Prophet bowed down with them one bowing and made two prostrations and then greeted. Everyone of then then got up and bent down for himself one rak'at and made two prostratins. *Nafe narrated a similar tradition, and he added*: If then there comes a fear severer than that, pray walking, standing upon their feet and riding, **facing the Ka'ba or without**

عَنْ سَالِمِ ابْنِ عَبْدِ اللّٰهِ قَالَ غَزَوْتُ
مَعَ رَسُوْلِ اللّٰهِ صلعم قِبَلَ نَجْدٍ فَوَازَيْنَا
الْعَدُوَّ فَصَافَفْنَا لَهُمْ فَقَامَ رَسُوْلُ اللّٰهِ صلعم
يُصَلِّي لَنَا فَقَامَتْ طَائِفَةٌ مَعَهُ وَاَقْبَلَتْ
طَائِفَةٌ عَلَى الْعَدُوِّ وَرَكَعَ رَسُوْلُ اللّٰهِ صلعم
بِمَنْ مَعَهُ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ انْصَرَفُوْا مَكَانَ
الطَّائِفَةِ الَّتِي لَمْ تُصَلِّ فَجَاءُوْا فَرَكَعَ رَسُوْلُ
اللّٰهِ صلعم بِهِمْ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ ثُمَّ
سَلَّمَ فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فَرَكَعَ لِنَفْسِهِ رَكْعَةً
وَسَجَدَ سَجْدَتَيْنِ وَرَوَى نَافِعٌ نَحْوَهُ وَزَادَ
فَاِنْ كَانَ خَوْفٌ هُوَ اَشَدُّ مِنْ ذٰلِكَ صَلَّوْا
رِجَالًا قِيَامًا عَلَى اَقْدَامِهِمْ وَرُكْبَانًا مُسْتَقْبِلِي
الْقِبْلَةِ اَوْ غَيْرَ مُسْتَقْبِلِيْهَا قَالَ نَافِعٌ

facing it. Nafe' said: I don't consider that Ibn Omar narrated that except from the Messenger of Allah. 1900 —*Bukhari.*

711. **Yezid-b-Ruman** from Sa'leh-b Khawwat from one who prayed with the Prophet the prayer of fear on the day of Zatur Reqa'a reported that a party closed up a rank with him, and a party were facing the enemy. He prayed with those who were with him one rak'at. Then he jumped up on his feet and they completed for themselves and then they went away. They then formed a rank facing the enemy, and another party advanced and prayed with them the rak'at of the prayer which remained due. Afterwards he sat at ease and they prayed in full for themselves and then he greeted with them. 1901

—*Agreed.*

712. **Ja'ber** reported: We came with the Messenger of Allah till we were at Zatur-Reqa'a. When we came to a shade-giving tree, we left it for the Messenger of Allah.

لَا أُرَى ابْنَ عُمَرَ ذَكَرَ ذٰلِكَ إِلَّا عَنْ رَسُولِ اللّٰهِ صلعم * (اَلْبُخَارِيُّ)

عَنْ يَزِيدَ بْنِ رُومَانَ عَنْ صَالِحِ بْنِ خَوَّاتٍ عَمَّنْ صَلّٰى مَعَ رَسُولِ اللّٰهِ صلعم يَوْمَ ذَاتِ الرِّقَاعِ صَلٰوةَ الْخَوْفِ إِنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةٌ وِجَاهَ الْعَدُوِّ فَصَلّٰى بِالَّتِي مَعَهُ رَكْعَةً ثُمَّ ثَبَتَ قَائِمًا وَأَتَمُّوا لِأَنْفُسِهِمْ ثُمَّ انْصَرَفُوا فَصَفُّوا وِجَاهَ الْعَدُوِّ وَجَاءَتِ الطَّائِفَةُ الْأُخْرٰى فَصَلّٰى بِهِمُ الرَّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلَاتِهِ ثُمَّ ثَبَتَ جَالِسًا وَأَتَمُّوا لِأَنْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرٍ قَالَ أَقْبَلْنَا مَعَ رَسُولِ اللّٰهِ صلعم حَتّٰى إِذَا كُنَّا بِذَاتِ الرِّقَاعِ كُنَّا إِذَا أَتَيْنَا عَلٰى شَجَرَةٍ ظَلِيلَةٍ تَرَكْنَاهَا لِرَسُولِ

1900. On fact is clear from this tradition that congregation is not to be given up even in case of fear and dread. Imam Malek says that in journey, prayer of fear may be said but Imam Abu Hanifa holds that both in journey and residence it is allowed in case of fear. It is said that the Holy Prophet prayed this prayer in four places—Zatur-Reqa, valley of Nakl, Asfan, and Zufard.

1901. The man was Sahal-b-Abi Hasma. Zatur Reqa' is the name of a battle which took place at 5 A. H. between the Prophet and the infidels The Prophet returned victorious without fight. The battle is so called as the Muslims had received wounds in feet and there were sores. Imams Shafeyi and Malek follow this tradition.

Then a man out of the the polytheists advanced, while the sword of the Apostle of Allah was hanging with a tree. He took the sword of the Holy Prophet and brandished it. He asked the Prophet: Do you fear me? 'No' said he. He asked: Who will then protect you from me? "Allah" reported he, 'will protect me from you.' 1992 Then the companions of the Prophet threatened him, snatched the sword and kept it hanging. Then Azan was proclaimed for prayer, and he prayed two rak'ats with a party. Next they made delay, and he prayed with two rak'ats with another party. So for the Apostle of Allah, there were four rak'ats and for the people two rak'ats. —*Agreed.*

713. **Same** reported: The Apostle of Allah prayed the prayer of fear with us, and we arrayed two lines behind him while the enemy was between us and the direction of the Ka'ba. The Prophet recited Takbir and we all did so. Then he bent down and we all bent down. Then he raised up his head from the bending, and we all raised up. Then he went

الله صلعم فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ وَسَيْفُ
رَسُولِ اللهِ صلعم مُعَلَّقٌ بِشَجَرَةٍ فَأَخَذَ سَيْفَ
نَبِيِّ اللهِ صلعم فَاخْتَرَطَهُ فَقَالَ لِرَسُولِ
اللهِ صلعم أَتَخَافُنِي قَالَ لَا قَالَ فَمَنْ
يَمْنَعُكَ مِنِّي قَالَ اللهُ يَمْنَعُنِي مِنْكَ
فَتَهَدَّدَهُ أَصْحَابُ رَسُولِ اللهِ صلعم فَغَمَدَ
السَّيْفَ وَعَلَّقَهُ فَنُودِيَ بِالصَّلٰوةِ فَصَلّٰى
بِطَائِفَةٍ رَكْعَتَيْنِ ثُمَّ تَأَخَّرُوا وَصَلّٰى بِالطَّائِفَةِ
الْأُخْرٰى رَكْعَتَيْنِ فَكَانَتْ لِرَسُولِ اللهِ صلعم
أَرْبَعَ رَكَعَاتٍ وَلِلْقَوْمِ رَكْعَتَانِ - (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ صَلّٰى بِنَا رَسُولُ اللهِ صلعم
صَلٰوةَ الْخَوْفِ فَصَفَفْنَا خَلْفَهُ صَفَّيْنِ وَالْعَدُوُّ
بَيْنَنَا وَبَيْنَ الْقِبْلَةِ فَكَبَّرَ النَّبِيُّ صلعم
وَكَبَّرْنَا جَمِيعًا ثُمَّ رَكَعَ وَرَكَعْنَا جَمِيعًا
ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا

1992. At the time of this talk, his companions were not there. During this talk, the sword fell down from the hand of the unbeliever and it was taken up by the Prophet. Afterwards the companions came and the man was pardoned. This was said before the verse for shortening prayers at the time of journey was revealed. It was said at Asfan.

down to prostration, and so also the row which was next to him, and the last row remained standing in the midst of the enemy. When the Prophet finished prostration, and the row which was next to him stood, the last row went to prostrtion and then they stood and the last row advanced forward and the first row retraced backward. Then the Prophet bent down and we all bent down, then he raised up his head from the bending, and we all raised up. Then he went down to prostration and also the row which was next to him which was the last in the first rak'at; and the last row stood in the midst of the enemy. When the Prophet finished prostration, and the row which was next to him departed, and the last line went to prostration, they prostrated. Then the Prophet greeted with all. —*Muslim.*

714. **Abu Hurairah** reported that the Apostle of Allah landed (at a place) between Zajnan [1938] and Asfan. [1939] The polytheists said regarding these (men): A prayer—it is dearer to them than their parents and their children, and it is Asr prayer. So make your affairs common and encounter them with an united front. Gabriel came to the Holy

ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نَحْرِ الْعَدُوِّ فَلَمَّا قَضَى النَّبِيُّ صلعم السُّجُودَ وَقَامَ الصَّفُّ الَّذِي يَلِيهِ انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ ثُمَّ قَامُوا ثُمَّ تَقَدَّمَ الصَّفُّ الْمُؤَخَّرُ وَتَأَخَّرَ الْمُقَدَّمُ ثُمَّ رَكَعَ النَّبِيُّ صلعم وَرَكَعْنَا جَمِيعًا ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ الَّذِي كَانَ مُؤَخَّرًا فِي الرَّكْعَةِ الْأُولَى وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نَحْرِ الْعَدُوِّ فَلَمَّا قَضَى النَّبِيُّ صلعم السُّجُودَ وَالصَّفُّ الَّذِي يَلِيهِ انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ فَسَجَدُوا ثُمَّ سَلَّمَ النَّبِيُّ صلعم جَمِيعًا * (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللّٰهِ صلعم نَزَلَ بَيْنَ ضَجْنَانَ وَعُسْفَانَ فَقَالَ الْمُشْرِكُونَ لِهٰؤُلَاءِ صَلٰوةٌ هِيَ أَحَبُّ إِلَيْهِمْ مِنْ آبَائِهِمْ وَأَبْنَائِهِمْ وَهِيَ الْعَصْرُ فَاجْمِعُوا أَمْرَكُمْ فَتَمِيلُوا عَلَيْهِمْ مَيْلَةً وَاحِدَةً وَإِنَّ جِبْرَائِيلَ

1938. Zajnan is a hill between Mecca and Medina.
1939. Asfan is the name of a place which is only two stations off from Mecca.

Prophet and ordered him to divide his companions unto two battalions and to pray with them and another party to remain standing behind them and to take their arms and amunitions, so that there should be one rak'at for them, and for the Apostle of Allah two rak'ats.

—*Tirmizi, Nisai.*

541w. **Ja'ber** reported that the Messenger of Alluh was praying with the people the Zuhr prayer in the midst of fear at the valley of Nakhl.[1965] He prayed two rak'ats with a party and then greeted. Afterwards another party came and he prayed with them two rak'ats and then he greeted.

—*Sharhi Sunnat.*

اَتَى النَّبِيَّ صلعم فَاَمَرَهُ اَنْ يَقْسِمَ اَصْحَابَهُ
شَطْرَيْنِ فَيُصَلِّيَ بِهِمْ وَتَقُوْمَ طَائِفَةٌ اُخْرٰى
وَرَاءَهُمْ وَلْيَاْخُذُوْا حِذْرَهُمْ وَاَسْلِحَتَهُمْ فَتَكُوْنَ
لَهُمْ رَكْعَةٌ وَلِرَسُوْلِ اللّٰهِ صلعم رَكْعَتَانِ *
(اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ)

عَنْ جَابِرٍ اَنَّ النَّبِيَّ صلعم كَانَ يُصَلِّي
بِالنَّاسِ صَلٰوةَ الظُّهْرِ فِي الْخَوْفِ بِبَطْنِ
نَخْلٍ فَصَلّٰى بِطَائِفَةٍ رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ
جَاءَ طَائِفَةٌ اُخْرٰى فَصَلّٰى بِهِمْ رَكْعَتَيْنِ ثُمَّ
سَلَّمَ * (شَرْحُ السُّنَّةِ)

SECTION 47

1996. I'd Prayers

I'd comes from *And* meaning to return and *Fitr* means breaking fast. *I'dul Fitr* means the festival of breaking fast after Ramazan. *I'dul Azhr* means the festival of sacrifice which occurs on the day following the haj. Islam has got no festival except these two which are also celebrated with a view to demonstrate happiness after performance of duties like fasting. They teach that there is real happiness in the performance of religious duties. These are also practical examples of Islamic brotherhood in which all men irrespective of caste and creed should join these prayers. The prayer of I'ds is performed in the same manner as the 2 rak'ats of Zumma prayer with the exception of Aqamat or Azan. I'd prayers may be said in fields, or in mosques if the congregations are not great. In this prayer, there are seven takbirs in the first rak'at and five in the second, and

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[1995] Nakhl is a place between Mecca and Tayef.

كَانَ يَوْمُ جِيدٍ خَالَفَ الطَّرِيقَ * (اَلْبُخَارِيُّ)

used a different road.
—*Bukhari*

عَنِ الْبَرَاءِ قَالَ خَطَبَنَا النَّبِيُّ صلعم يَوْمَ النَّحْرِ فَقَالَ اِنَّ اَوَّلَ مَا نَبْدَءُ بِهِ فِي يَوْمِنَا هٰذَا اَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ فَمَنْ فَعَلَ ذٰلِكَ فَقَدْ اَصَابَ سُنَّتَنَا وَمَنْ ذَبَحَ قَبْلَ اَنْ نُصَلِّيَ فَاِنَّمَا هُوَ شَاةُ لَحْمٍ عَجَّلَهُ لِاَهْلِهِ لَيْسَ مِنَ النُّسُكِ فِي شَيْءٍ * (مُتَّفَقٌ عَلَيْهِ)

724. **Bara'a** reported: The Holy prophet addressed us on the day of sacrifice. He said: Verily the first thing with which we should begin in this day of ours is that we should pray and then return and sacrifice (animals). Whoso does that adopts our ways, and whoso sacrifices before we pray, it is verily the mutton of a goat which he hastens for his family. There is nothing of sacrifice (in it).[1993]
—*Agreed.*

عَنْ جُنْدُبِ بْنِ عَبْدِ اللّٰهِ الْبَجَلِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ ذَبَحَ قَبْلَ الصَّلٰوةِ فَلْيَذْبَحْ مَكَانَهَا اُخْرٰى وَمَنْ لَمْ يَذْبَحْ حَتّٰى صَلَّيْنَا فَلْيَذْبَحْ عَلَى اسْمِ اللّٰهِ * (مُتَّفَقٌ عَلَيْهِ)

725. **Jundub-b-Abdullah al Bajaliy** reported that the Messenger of Allah said: Whoso slaughters before the prayer, let him slaughter another in its place; and whoso does not slaughter till we have prayed, let him staughter in the name of Allah.
—*Agreed.*

عَنِ الْبَرَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ ذَبَحَ قَبْلَ الصَّلٰوةِ فَاِنَّمَا يَذْبَحُ لِنَفْسِهِ وَمَنْ ذَبَحَ بَعْدَ الصَّلٰوةِ فَقَدْ تَمَّ نُسُكُهُ وَاَصَابَ سُنَّةَ الْمُسْلِمِيْنَ * (مُتَّفَقٌ عَلَيْهِ)

726. **Bara'a** reported that the Messenger of Allah said: Whoso slaughters before the prayer, verily he slaughters for himself; and whoso slaughters after the prayer, he has indeed perfected his sacrificial rite and adopted the way of the Muslims.
—*Agreed.*

1993. It is admitted that anything that is sacrificed before rising of the sun on I'd day is not lawful. According to Imam Shafeyi, it is lawful if the sun rises to the extent of an arrow in the horizon. Imam Abu Hanifa holds sacrifice as wajeb on a man possessing nisab after prayer: It extends up to 12th date of the moon. Nahr means sacrifice of a camel or an animal by an arrow.

727. **Ibn Omar** reported that the Messenger of Allah used to sacrifice and offer for sacrifice at the praying place. —*Bukhari.*

عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَذْبَحُ وَيَنْحَرُ بِالْمُصَلّٰى * (اَلْبُخَارِيُّ)

728. **Anas** reported that the Prophet came to Medina, and there were two days for them (Medinites) in which they used to play. He asked: What are these two days? They replied: We used to make play therein in the Days of Ignorance. [1999] The Messenger of Allah said: Allah has changed for you better things than these two, the day of Sacrifice and the day of Fitr. —*Abu Daud.*

عَنْ اَنَسٍ قَالَ قَدِمَ النَّبِيُّ صلعم الْمَدِيْنَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُوْنَ فِيْهِمَا فَقَالَ مَا هٰذَانِ الْيَوْمَانِ قَالُوْا كُنَّا نَلْعَبُ فِيْهِمَا فِي الْجَاهِلِيَّةِ فَقَالَ رَسُوْلُ اللّٰهِ صلعم قَالَ اَبْدَلَكُمُ اللّٰهُ بِهِمَا خَيْرًا مِّنْهُمَا يَوْمَ الْاَضْحٰى وَيَوْمَ الْفِطْرِ - (اَبُوْدَاوُدَ)

729. **Boraidah** reported that the Prophet used not to come out on the day of Fitr till he ate, and he used not to take food on the day of sacrifice till he prayed. —*Tirmizi, Ibn Majah, Darimi.*

عَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِيُّ صلعم لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتّٰى يَطْعَمَ وَلَا يَطْعَمُ يَوْمَ الْاَضْحٰى حَتّٰى يُصَلِّيَ -

(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

730. **Kasir-b-Abdullah** reported from his father from his grand father that the Prophet read takbir in the two I'ds—seven in the first (rak'at) before the Quran reading [2000] and five in the last before the Quran-reading. —*Tirmizi, Ibn Majah, Darimi.*

عَنْ كَثِيْرِ بْنِ عَبْدِ اللّٰهِ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صلعم كَبَّرَ فِي الْعِيْدَيْنِ فِي الْاُوْلٰى سَبْعًا قَبْلَ الْقِرَاءَةِ وَفِي الْاٰخِرَةِ خَمْسًا قَبْلَ الْقِرَاءَةِ -

(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

1999. The days of festivals to the Pre-Islamic Arabs were Naoroj and Meherjan which were the days on which the sun was said to have had changes. In other words, night and day became equal in the midst of the two days. They held festivals on these two days from ancient times. These were replaced by the Prophet by the two I'd days.

2000. According to three Imams, the I'd prayers are recited with seven takbirs in the first rak'at and five in the second. There is difference of opinion whether Takbir Tahrima is included within these numbers. Imam Abu Hanifa holds, however, that

عَنْ سَعِيْدِ بْنِ الْعَاصِ قَالَ سَأَلْتُ اَبَا مُوْسٰى وَحُذَيْفَةَ كَيْفَ كَانَ رَسُوْلُ اللّٰهِ صلعم يُكَبِّرُ فِى الْاَضْحٰى وَالْفِطْرِ فَقَالَ اَبُوْ مُوْسٰى كَانَ يُكَبِّرُ اَرْبَعًا تَكْبِيْرَهُ عَلَى الْجَنَائِزِ فَقَالَ حُذَيْفَةُ صَدَقَ - (اَبُوْدَاوٗدَ)

731. **Sayeed-b-al A'a** reported: I asked Abu Musa and Huzaifah: How did the Prophet recite Takbir in the two I'ds? Abu Musa said: He used to recite four Takbirs like his Takbir over a funeral prayer Huzaifah said: He has indeed spoken the truth. —*Abu Daud.*

عَنِ الْبَرَاءِ اَنَّ النَّبِيَّ صلعم نَزَلَ يَوْمَ الْعِيْدِ قَرِيْبًا فَخَطَبَ عَلَيْهِ - (اَبُوْدَاوٗدَ)

732. **Bara'a** reported that the Holy Prophet was presented with a bow on an I'd day, and then he delivered sermon (banning) it. —*Abu Daud.*

عَنْ جَابِرٍ قَالَ شَهِدْتُ الصَّلٰوةَ مَعَ النَّبِيِّ صلعم فِيْ يَوْمِ عِيْدٍ فَبَدَاَ بِالصَّلٰوةِ قَبْلَ الْخُطْبَةِ بِغَيْرِ اَذَانٍ وَّلَا اِقَامَةٍ فَلَمَّا قَضَى الصَّلٰوةَ قَامَ مُتَكِئًا عَلٰى بِلَالٍ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ وَوَعَظَ النَّاسَ وَذَكَّرَهُمْ وَحَثَّهُمْ عَلٰى طَاعَتِهٖ وَمَضٰى اِلَى النِّسَاءِ وَمَعَهٗ بِلَالٌ فَاَمَرَهُنَّ بِتَقْوَى اللّٰهِ وَوَعَظَهُنَّ وَذَكَّرَهُنَّ - (اَلنَّسَائِيُّ)

733. **Ja'ber** reported: I was present with the Prophet in a prayer on an I'd day. He began with the prayer before the sermon without prayer call and without Aqamat. When he finished the prayer, he stood leaning against Bilal, praised Allah and glorified Him, and instructed the people, and reminded them of Allah and goaded them to His obedience. He went to the women accompanied by Bilal and enjoined them to fear Allah, and admonished them and reminded them of Allah. —*Nisai.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صلعم اِذَا خَرَجَ يَوْمَ الْعِيْدِ فِيْ طَرِيْقٍ رَجَعَ فِيْ غَيْرِهٖ - (اَلتِّرْمِذِيُّ وَالدَّارِمِيُّ)

734. **Abu Hurairah** reported that when the Holy Prophet came out on an I'd day in one way, he used to return by another. —*Tirmizi.*

there are three takbirs in the first and three in the second besides another Takbir. Imams Malek and Ahmad hold seven Takbirs with Takbir Tahrima and five without it. Imam Shafeyi holds seven and five without Takbir Tahrima. As the tradition to this effect are somewhat contrdictory, one is free to follow any Mazhab. In order to keep the rules elastic, the Prophet practised in various ways.

735. **Same** reported that rain overtook them on an I'd day. The Holy Prophet prayed the I'd prayer within the mosque with them. —*Abu Daud, Ibn Majah.*

عنه انه اصابهم مطر في يوم عيد فصلى بهم النبي صلعم صلوة العيد في المسجد - (ابوداود وابن ماجة)

736. **Abu Omair-b-Anas** reported from his uncles who were the companions of the Prophet that a caravan came to the Holy Prophet witnessing that they had seen the new moon yesterday. He ordered them to break fast, and at dawn to return to their praying places. —*Abu Daud, Nisai.*

عن ابي عمير بن انس عن عمومة له من اصحاب النبي صلعم ان ركبا جاؤا الى النبي صلعم يشهدون انهم راوا الهلال بالامس فامرهم ان يفطروا واذا اصبحوا ان يغدوا الى مصلاهم - (ابوداود والنسائي)

737. **Ibn Juraih** reported that Ata'-b-Abbas and Ja'ber-b-Abdullah informed me that there was no Azan on the days of Fitr and Azha. I asked Ata'a after a while about it. He informed me. He narrated : Ja'ber-b-Abdullah informed me : There is nither Azan for prayer on the day of Fitr when the Imam comes out, nor after he comes out, nor Aqamat,nor call, nor anything. There are no Azan and no Aqamat at that time. —*Muslim.*

عن ابن جريج قال اخبرني عطاء عن ابن عباس وجابر بن عبد الله قالا لم يكن يؤذن يوم الفطر ولا يوم الاضحى ثم سالته يعني عطاء بعد حين عن ذلك فاخبرني قال اخبرني جابر بن عبد الله ان لا اذان للصلوة يوم الفطر حين يخرج الامام ولا بعد ما يخرج ولا اقامة ولا نداء ولا شيء لا نداء يومئذ ولا اقامة * (مسلم)

738. **Abu Sayeed al Khodri** reported that the Apostle of Allah used to come out on the days of Sacrifice and Fitr and begin prayer. When he finished his prayer, he used to stand and turn towards the people while they remained in their places. If he had any necessity for an army, he mentioned it to the

عن ابي سعيد ن الخدري ان رسول الله صلعم كان يخرج يوم الاضحى ويوم الفطر فيبدا بالصلوة فاذا صلى صلاته قام فاقبل على الناس وهم جلوس

في مصلاهم فان كانت له حاجة بعث ذكره للناس او كانت له حاجة بغير ذلك امرهم بها وكان يقول تصدقوا تصدقوا تصدقوا وكان اكثر من يتصدق النساء ثم ينصرف فلم يزل كذالك حتى كان مروان بن الحكم فخرجت معاصرا مروان حتى اتينا المصلى فاذا كثير بن الصلت قد بنى منبرا من طين ولبن فاذا مروان يذازعني يده كانه يجرني نحو المنبر واذا اجره نحو الصلوة فلما رايت ذالك منه قلت اين الابتداء بالصلوة فقال لا يا ابا سعيد قد ترك ما تعلم قلت كلا والذي نفسي بيده لا تاتون بخير مما اعلم ثلاث مرار ثم انصرف - (مسلم)

people; or if he had any other necessity he used to pass order about it and he used to say: Give alms, give alms, give alms. And those that were foremost in charity were the women. Then he departed. Thus it continued, till there came Merwan-b al Hakam. 2001 I came out taking the hand of Merwan, till we came to the praying place when lo! Kasir-b al Salt built a pulpit of earth and mortar, and lo! the hand of Merwan was holding me as if it was drawing me towards the pulpit, and I was drawing him towards the prayer. When I saw that from him, I said: Where is the beginning with the prayer? He said: No, O Abu Sayeed! what you know has now been abandoned. I said thrice "Never, by One in whose hand there is my life, you can not bring better than what I know. Afterwards he departed. 2002 —*Muslim.*

عن جعفر بن محمد مرسلا ان النبي صلعم وابا بكر وعمر كبروا في العيدين والاستسقاء سبعا وخمسا وصلوا قبل الخطبة وجهروا بالقراءة * (الشافعي)

512w. **Ja'far-b-Muhammad** reported a defective tradition that the prophet, Abu Bakr and Omar read seven and five takbirs in the two I'ds and prayer for rain and they prayed before the sermon, and they were loud in reading. —*Shafeyi.*

2001. Merwan was born at 2 A H. and commanded political influence of a great magnitude.

2002. Abu Sayeed did not join the congregational prayer on account to the bad action of Merwan.

543w. **Ata'a** reported a defective tradition: When the Prophet delivered sermon, he used to lean against his staff a leaning. —*Shafeyi.*

544w. **Abul Huwaires** reported: The Messenger of Allah wrote to Amr-b Hazm while he was at Najran: Hasten the prayer of sacrifice, and the belate the prayer of Fitr, and remind the people (of Allah.) [2003] —*Shafeyi.*

عَنْ عَطَاءٍ مُرْسَلًا اَنَّ النَّبِيَّ صلعم كَانَ اِذَا خَطَبَ يَعْتَمِدُ عَلَى عَنَزَتِهِ اِعْتِمَادًا * (اَلشَّافِعِيُّ)

عَنْ اَبِي الْحُوَيْرِثِ اَنَّ رَسُولَ اللّٰهِ صلعم كَتَبَ اِلَى عَمْرِو بْنِ حَزْمٍ وَهُوَ بِنَجْرَانَ عَجِّلِ الْاَضْحٰى وَاَخِّرِ الْفِطْرَ وَذَكِّرِ النَّاسَ * (اَلشَّافِعِيُّ)

SECTION 48

2004. Sacrifice of I'd-ul-Azha.

(a) **Sacrifice is universal.** Sacrifice is prevalent in every religion and community. It was believed that sacrifice was adopted to appease some angry deity or to seek favour. This is entirely a pantheistic idea begotten by a belief in the plurality of gods. Islam, while maintaining the institution of sacrifice, introduced in it a meaning which was not recognised before. The Quran says: Their flesh and their blood will not reach Allah, but self-denying practice will reach Him (22:37Q). "And to every nation we appointed acts of sacrifice that they may mention the name of Allah on what He has given them of the cattle quadrupeds. So your God is one God, therefore to Him should you submit, and give good news to the humble ones whose heart tremble when Allah is mentioned and those who are patient over that which afflicts them"—22:34Q. The act of sacrifice of an animal is an act which thus teaches self denial, submission to one God at the risk of the dearest things in the world, humbleness of heart and patience under sufferings. When these acts of piety are analysed, we find the following. The dearest thing should be sacrified in the name of Allah. Cow is held by a people as one of the dearest things in the world. The only pro-

2003. Najran is the name of a town in Hejaz. The Holy Prophet appointed Amr-b-Hajm as Governor of Najran and issued instructions to him.

perty of the Arabs are the cattles, sheeps, goats and camels. These are the most valuable sources of income of the Arabs. Sacrifice of these animal causes the greatest mental suffering of this people and a great loss to them. Sacrifice was therefore ordered as a very effective way of driving out love of property from the soil of mind. Therefore this is a thing which teaches surrender to the Almighty. Secondly, cow is regarded as a god by a section of the people. Indeed, it was taken as an object of worship by the Israilites at the time of Moses. Therefore this cow is more reasonably to be sacrified for the Great Ma'bud (object of worship). Thirdly, sacrifice of an animal is a natural phenomenon. We see around us that some animals such as lion and tiger live by eating other lower animals. Therefore there is the rule of the survival of the fittest. It is but natural therefore that man will sacrifice animal for the purpose of food. In water, there are innumerable worms having breath. Do we not kill these animals? In ether, innumerable worms are floating. Do we not kill them every moment by inhaling and exhaling? Taking the question of vegetables, we see that there is life in them. Do we not kill them by taking them daily in our food? Therefore we come to this proposition that everything in the world is more or less necessary for us and without sacrificing these things, it is not possible for us to live. It cannot be said that man is to be sacrified for animal. The fact is that everything in the world has been created for man, and man for worshipping God. The object of animal life is to administer comforts to human beings. An animal will reach its goal in this way. We use therefore their milk, their backs for riding, their flesh for food etc. So sacrifice of animals is natural and no animal should be regarded as an object of worship. There is another reason. That is obedience to divine command even if no reason is understood. Another reason is that the sacrifice of Azha commemorates the surrender of Abraham to divine command—84:753,

(b) **Some rules.** Knife should be sharpened before hand and animal should not be kept waiting for sacrifice before other animals that have already been sacrificed. Sacrice extends to two days following the I'd day—84:545w. In the act of sacrifice, the supplication as recorded in 84:747 and Allah's name should be recited. One goat

or ram suffices for one man ; and one cow for seven, and one camel for seven. This sacrifice is Wajeb upon those who have got *nisab* according to Imam Abu Hanifa and sunnat Muakkada according to other Imams. It should be remembered that in accordance with the spirit of sacrifice, the animal must be stout and strong without any defect in ear, horn, leg or in any other limb. Each camel for sacrifice must not be less than 5 years old, and each cow not less than 2 years, and each goat not less than one year and each ram or sheep not less than 6 months old.

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739. **Anas** reported that the Messenger of Allah made sacrifice of two stout rams having horns. He sacrified them with his own hand and took the name of Allah and recited Takbir. He said : I saw him putting his one foot upon their buttocks and saying : In the name of Allah, and Allah is Greatest. [2005]

—*Agreed.*

عَنْ اَنَسٍ قَالَ ضَحّٰى رَسُوْلُ اللّٰهِ صلعم بِكَبْشَيْنِ اَمْلَحَيْنِ اَقْرَنَيْنِ ذَبَحَهُمَا بِيَدِهٖ وَسَمّٰى وَكَبَّرَ قَالَ رَاَيْتُهٗ وَاضِعًا قَدَمَهٗ عَلٰى صِفَاحِهِمَا وَيَقُوْلُ بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ * (مُتَّفَقٌ عَلَيْهِ)

740. **Ayesha** reported that the Apostle of Allah passed order regarding a ram having horn. It treaded in blackness and sat in blackness and looked in blackness. [2006] It was brought to be offered for sacrifice. He said : O Ayesha ! come with knife. Then he said : Sharpen it with a stone. So I did. Then he took it, and took the ram, placed it down and then slaughtered it. Afterwards he said : In the name of Allah, O Allah ! accept from Muhammad and the family

عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم اَمَرَ بِكَبْشٍ اَقْرَنَ يَطَاُ فِيْ سَوَادٍ وَيَبْرُكُ فِيْ سَوَادٍ وَيَنْظُرُ فِيْ سَوَادٍ فَاُتِيَ بِهٖ لِيُضَحِّيَ بِهٖ قَالَ يَاعَائِشَةُ هَلُمِّي الْمُدْيَةَ ثُمَّ قَالَ اَشْحِذِيْهَا بِحَجَرٍ فَفَعَلْتُ ثُمَّ اَخَذَهَا وَاَخَذَ الْكَبْشَ فَاَضْجَعَهٗ ثُمَّ ذَبَحَهٗ ثُمَّ قَالَ بِسْمِ

2005. To sacrifice with one's hand is Mustahab. To recite the name of Allah at the time of sacrifice is Farz, and to recite takbir is Mustahab.

2006. It treaded in blackness means—it had black feet. It sat in blackness means—its bullocks are black. It looked in blackness means—its eyes are black.

اللهِ اَللّٰهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ وَّمِنْ اُمَّةِ مُحَمَّدٍ ثُمَّ ضَحّٰى بِهٖ ـ (مُسْلِمٌ)

of Muhammad and from the followers of Muhammad. Afterwards he sacrified, 2007

—*Muslim.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم لَا تَذْبَحُوْا اِلَّا مُسِنَّةً اِلَّا اَنْ يَعْسُرَ عَلَيْكُمْ فَتَذْبَحُوْا جَذَعَةً مِّنَ الضَّاْنِ * (مُسْلِمٌ)

741. **Jaber** reported that the Apostle of Allah said: Don't sacrifice but a year-old animal except when it becoms difficult to you. Then sacrifice one six months old out of rams. 2008

—*Muslim.*

عَنْ عُقْبَةَ بْنِ عَامِرٍ اَنَّ النَّبِيَّ صلعم اَعْطَاهُ غَنَمًا يَّقْسِمُهَا عَلٰى صَحَابَتِهٖ ضَحَايَا فَبَقِيَ عَتُوْدٌ فَذَكَرَهٗ لِرَسُوْلِ اللهِ صلعم فَقَالَ ضَحِّ بِهٖ اَنْتَ وَفِيْ رِوَايَةٍ قُلْتُ يَارَسُوْلَ اللهِ اَصَابَنِيْ جَذَعٌ قَالَ ضَحِّ بِهٖ * (مُتَّفَقٌ عَلَيْهِ)

742. **Oqbah-b-A'mer** reported that the Messenger of Allah gave him a flock of sheep in order to divide them among his companions by way of sacrificial feast. A young kid remained (after division), and so he mentioned it to the Prophet who said: You sacrifice it. *And in a narration:* I asked: O Ms. of Allah! a young kid has remained with me. He said: Sacrifice it. —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صلعم يَذْبَحُ وَيَنْحَرُ بِالْمُصَلّٰى * (اَلْبُخَارِيُّ)

743. **Ibn Omar** reported that the Apostle of Allah used to slaughter and sacrifice at the praying place. —*Bukhari.*

عَنْ جَابِرٍ اَنَّ النَّبِيَّ صلعم قَالَ اَلْبَقَرَةُ عَنْ سَبْعَةٍ وَالْجَزُوْرُ عَنْ سَبْعَةٍ * (مُسْلِمٌ وَاَبُوْدَاوٗدَ)

744. **Ja'ber** reported that the Messenger of Allah said: One cow is for seven, and one she-camel for seven. —*Muslim, Abu Daud.*

عَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صلعم اِذَا دَخَلَ الْعَشْرُ وَاَرَادَ بَعْضُكُمْ اَنْ

745. **Omme Salamah** reported that the Messenger of Allah said: When the first ten days approach and some of you wishes

2007. It is Makruh to sharpen the knife before an animal or to sacrifice an animal before an animal. Hazrat Omar is reported to have inflicted seven strifes to such a man.

2008. Taj'a is a ram of more than six month but less than one year. Camels of more than 5 years and cows of more than 2 years shall be sacrificed

to make offering by sacrifice, let him not touch anything out of its hairs and nails. And in a narration: he must not take hairs, nor nails. And in a narration: Whoso sees the new moon of Zul-Haj and wishes to make sacrifice, let him neither take off its hairs, nor its nails. 2003 —*Muslim.*

يُضَحِّي فَلَا يَمَسَّ مِنْ شَعْرِهِ وَبَشَرِهِ شَيْئًا وَفِي رِوَايَةٍ فَلَا يَأْخُذَنَّ شَعْرًا وَلَا يَقْلِمَنَّ ظُفُرًا وَفِي رِوَايَةٍ مَنْ رَأَى هِلَالَ ذِي الْحِجَّةِ وَأَرَادَ أَنْ يُضَحِّيَ فَلَا يَأْخُذْ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ * (مُسْلِمٌ)

746. **Ibn Abbas** reported that the Apostle of Allah said: There are no days wherein good actions are more pleasing to Allah than in these ten days. They asked: O Ms. of Allah, nor Jihad in the way of Allah? He said: nor Jihad in the way of Allah except (Jihad of) a person who went out with himself and his property and did not return with anything of them. —*Bukhari.*

عَنِ ابْنِ عَبَّاسٍ (رض) قَالَ قَالَ رَسُولُ اللهِ صلعم مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهِنَّ أَحَبُّ إِلَى اللهِ مِنْ هٰذِهِ الْأَيَّامِ الْعَشْرِ قَالُوا يَارَسُولَ اللهِ صلعم وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ قَالَ وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذٰلِكَ بِشَيْءٍ * (الْبُخَارِيُّ)

747. **Jaber** reported that the Messenger of Allah slaughtered on the of day of sacrifice two horned white and black castrated rams. When he placed them facing the Qibla, he said: Verily I turned my face towards One who created the heavens and the earth upon the religion of Abraham, being upright, and I am not one of the polytheists. Verily my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds. There is no partner for Him, and I have been ordered with

عَنْ جَابِرٍ قَالَ ذَبَحَ النَّبِيُّ صلعم يَوْمَ الذَّبْحِ كَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ مَوْجُوئَيْنِ فَلَمَّا وَجَّهَهُمَا قَالَ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوَاتِ وَالْأَرْضَ عَلٰى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعٰلَمِينَ لَا شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ

2003. These are only pious wishes of the Prophet but not strictly prohibited.

وَأَنَا مِنَ الْمُسْلِمِينَ اَللّٰهُمَّ مِنْكَ وَلَكَ
عَنْ مُحَمَّدٍ وَأُمَّتِهِ بِسْمِ اللّٰهِ وَاللّٰهُ أَكْبَرُ
ثُمَّ ذَبَحَ - (أَحْمَدُ وَأَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

عَنْ حَنَشٍ قَالَ رَأَيْتُ عَلِيًّا يُضَحِّي
بِكَبْشَيْنِ فَقُلْتُ لَهُ مَا هٰذَا فَقَالَ إِنَّ رَسُوْلَ
اللّٰهِ صلعم أَوْصَانِي أَنْ أُضَحِّيَ عَنْهُ فَأَنَا
أُضَحِّي عَنْهُ * (أَبُوْدَاوُدَ وَالتِّرْمِذِيُّ)

عَنْ عَلِيٍّ قَالَ أَمَرَنَا رَسُوْلُ اللّٰهِ صلعم
أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ وَأَنْ لَا
نُضَحِّيَ بِمُقَابَلَةٍ وَلَا مُدَابَرَةٍ وَلَا شَرْقَاءَ وَلَا
خَرْقَاءَ - (اَلتِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَالنَّسَائِيُّ
وَالدَّارِمِيُّ وَابْنُ مَاجَةَ)

عَنْهُ قَالَ نَهَى رَسُوْلُ اللّٰهِ صلعم أَنْ
نُضَحِّيَ بِعَضْبِ الْقَرْنِ وَالْأُذُنِ -
(اِبْنُ مَاجَةَ)

عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ رَسُوْلَ اللّٰهِ

that, and I am one of the Muslims. O Allah, it is Thine and for Thee, from Muhammad and his people: In the name of Allah, Allah is the greatest. After then he slaughtered. 2010 —*Ahmad, Abu Daud, Ibn Majah.*

748. **Hanash** reported: I saw Ali sacrificing two rams. I asked him: What is this? He said: Verily the Messenger of Allah left instruction to me to sacrifice it, and so I am sacrificing it. 2011 —*Tirmizi, Abu Daud.*

749. **Ali** reported: The Apostle of Allah ordered us to examine the eye and ear (of the sacrificial animal) and not to sacrifice an animal whose ear has been cut off in front portion or in back portion, or whose ear has been silted long or round. 2012 —*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

750. **Same** reported that the Apostle of Allah prohibited to sacrifice an animal with horn and ear torn off. —*Ibn Majah.*

751. **Bara'a-b-Ajeb** reported that the Apostle of Allah was

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2010. Darimi also narrated it. In another narration of Ahmad, Abu Daud, and Tirmizi, it is reported: He said: In the name of Allah, and Allah is the Greatest; O Allah! this is from me and from one who does not sacrifice out of my people.

2011. This hadis shows that to offer an animal for sacrifice on behalf of a dead person is allowed, but some jurists hold it unlawful. Ibn Mubarrak says that an animal may be given away in charity without sacrifice.

2012. Ibn Majah narrated up to-eye and ear. According to Imam Shafeyi, it is not lawful to sacrifice an animal whose ear has been partly cut off, but it is lawful according to Imam Abu Hanifah provided it is less than half of the ear.

asked: What should be given up from the sacrificial animals? He pointed out with his hand He said: Four (animals); the lame animal whose lameness is open, the blind animal whose blindness is open, the diseased animal whose disease is open, and the lean animal which will not become strong. —*Malek, Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

صلعم سُئِلَ مَاذَا يُتَّقَى مِنَ الضَّحَايَا فَأَشَارَ بِيَدِهِ فَقَالَ أَرْبَعًا الْعَرْجَاءُ الْبَيِّنُ ضَلَعُهَا وَالْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا وَالْعَجْفَاءُ الَّتِي لَا تُنْقِي - (مَالِكٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

752. **Abu Sayeed** reported that the Apostle of Allah used to sacrifice a ram having horns, stirile, looking with black (eyes), eating with black (tongue) and walking with black (feet). —*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عَنْ أَبِي سَعِيدٍ قَالَ كَانَ رَسُولُ اللهِ صلعم يُضَحِّي بِكَبْشٍ أَقْرَنَ فَحِيلٍ يَنْظُرُ فِي سَوَادٍ وَيَأْكُلُ فِي سَوَادٍ وَيَمْشِي فِي سَوَادٍ - (التِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

753. **Mujashe'** from Banu Solaim reported that the Apostle of Allah used to say: Verily a ram of more than six months is sufficient for what a year old goat is sufficient. —*Abu Daud, Nisai, Ibn Majah.*

عَنْ مُجَاشِعٍ مِنْ بَنِي سُلَيْمٍ أَنَّ رَسُولَ اللهِ صلعم كَانَ يَقُولُ إِنَّ الْجَذَعَ يُوَفِّي مِمَّا يُوَفِّي مِنْهُ الثَّنِيُّ * (أَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

754. **Abu Hurairah** reported; I heard the Apostle of Allah say: How good are the sacrificial rams which are six months old! —*Tirmizi.*

عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ نِعْمَتِ الْأُضْحِيَّةُ الْجَذَعُ مِنَ الضَّأْنِ * (التِّرْمِذِيُّ)

755. **Ibn Abbas** reported: We were with the Messenger of Allah in a journey. Then the festival of sacrifice took place. We seven became partners in one cow and

عَنِ ابْنِ عَبَّاسٍ قَالَ كُنَّا مَعَ رَسُولِ اللهِ صلعم فِي سَفَرٍ فَحَضَرَ الْأَضْحَى فَاشْتَرَكْنَا فِي الْبَقَرَةِ سَبْعَةً وَفِي الْبَعِيرِ عَشَرَةً *

ten in one camel. 2014
—*Ibn Majah, Nisai, Tirmizi,* (*Approved, Rare*).

اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ
(حَسَنٌ غَرِيْبٌ)

756. **Ayesha** reported that the Apostle of Allah said : The son of Adam does not do anything of the actions of the day of sacrifice which is more pleasing to Allah than the shedding of blood, and verily he will come on the Resurrection Day with its hairs, horns and hoofs ; and the blood certainly falls in a place near Allah before it falls down on the ground. So make yourself purified therewith. 2015
—*Tirmizi, Ibh Majah*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صلعم مَا عَمِلَ ابْنُ اٰدَمَ مِنْ عَمَلٍ يَوْمَ النَّحْرِ اَحَبَّ اِلَى اللهِ مِنْ اِهْرَاقِ الدَّمِ وَاِنَّهٗ لَيَاتِيْ يَوْمَ الْقِيٰمَةِ بِقُرُوْنِهَا وَاَشْعَارِهَا وَاَظْلَافِهَا وَاِنَّ الدَّمَ لَيَقَعُ مِنَ اللهِ بِمَكَانٍ قَبْلَ اَنْ يَّقَعَ بِالْاَرْضِ فَطَيِّبُوْا بِهَا نَفْسًا *
(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

757. **Abu Hurairah** reported that the Apostle of Allah said : There are no days more pleasing to Allah to be worshipped therein than the ten days of Zul-Haj. The fasting of every day therefrom amounts to the fasting of a year ; and the standing up (in prayer) o one night therefrom amounts to the standing up (in prayer) in the Blessed Night. 2016

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم مَا مِنْ اَيَّامٍ اَحَبَّ اِلَى اللهِ اَنْ يُّتَعَبَّدَ لَهٗ فِيْهَا مِنْ عَشْرِ ذِى الْحِجَّةِ يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِصِيَامِ سَنَةٍ وَقِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ *
(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

758. **Jundub-b-Abdullah** reported : I was present at the festival on the day of sacrifice with the Apostle of Allah. He did neither prepare for prayer, nor finish it, nor make greeting, when he saw the meat of sacrificial animals, lo ! those

عَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ قَالَ شَهِدْتُ الْاَضْحٰى يَوْمَ النَّحْرِ مَعَ رَسُوْلِ اللهِ صلعم فَلَمْ يَعُدْ اَنْ صَلّٰى وَفَرَغَ مِنْ صَلَاتِهٖ سَلَّمَ

2014. Ten however is not the rule for a camel. It is only seven persons who can sacrifice a camel. This hadis is said to have been abrogated.
2015. Allah accepts it sooner than it falls to the ground.
2016. Tirmizi says that its Isnad is weak.

were slaughtered before he finished his prayer. He said: Whoever slaughters before he prays or we pray, let him sacri- another in its stead. And in a narration, he reported: The Prophet prayed on the day of sacrifice and then he delivered sermon and then sacrificed. He said: Whoever sacrifices before he prays, let him sacrifice another in its place; and whoever has not sacrificed, let him sacrifice in the name of Allah.

—*Agreed.*

759. **Ibn Omar** reported that the Prpohet stayed at Medina for ten years making sacrifice.[2017] —*Tirmizi'*

760. **Zaid-b-Arqam** reported that the companions of the Prophet asked: O Ms. of Allah! what is this sacrifice? He said: The way of your fore-father Abraham (P. B.). They said: What is for us therein, O Ms. of Allah? He said: There is one reward for every hair. They asked: For wool, O Ms. of Allah? He said: There is one reward for every hair of wool.

—*Ahmad, Ibn Majah.*

545w. **Nafe'** reported that Ibn Omar said: Sacrifice continues for two days after the day of sacrifice.[2018] —*Malek.*

فَاِذَا هُوَ يُرَى لَحْمَ اَضَاحِيَّ قَدْ ذُبِحَتْ قَبْلَ اَنْ يَفْرُغَ مِنْ صَلَاتِهِ فَقَالَ مَنْ كَانَ ذَبَحَ قَبْلَ اَنْ يُصَلِّيَ اَوْ نُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا اُخْرَى وَفِي رِوَايَةٍ قَالَ صَلَّى النَّبِيُّ صلعم يَوْمَ النَّحْرِ ثُمَّ خَطَبَ ثُمَّ ذَبَحَ وَقَالَ مَنْ كَانَ ذَبَحَ قَبْلَ اَنْ يُصَلِّيَ فَلْيَذْبَحْ اُخْرَى مَكَانَهَا وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللّٰهِ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عُمَرَ قَالَ اَقَامَ رَسُوْلُ اللّٰهِ صلعم بِالْمَدِيْنَةِ عَشْرَ سِنِيْنَ يُضَحِّيْ * (اَلتِّرْمِذِيُّ)

عَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ قَالَ اَصْحَابُ رَسُوْلِ اللّٰهِ صلعم يَارَسُوْلَ اللّٰهِ مَا هٰذِهِ الْاَضَاحِيُّ قَالَ سُنَّةُ اَبِيْكُمْ اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ قَالُوْا فَمَا لَنَا فِيْهَا يَا رَسُوْلَ اللّٰهِ قَالَ بِكُلِّ شَعَرَةٍ حَسَنَةٌ قَالُوْا فَالصُّوْفُ يَارَسُوْلَ اللّٰهِ قَالَ بِكُلِّ شَعَرَةٍ مِنَ الصُّوْفِ حَسَنَةٌ - (اَحْمَدُ وَابْنُ مَاجَةَ)

عَنْ نَافِعٍ اَنَّ ابْنَ عُمَرَ قَالَ الْاَضْحٰى يَوْمَيْنِ بَعْدَ يَوْمِ الْاَضْحٰى - (مَالِكٌ)

2017. This shows that sacrifice is wajeb. The Prophet also followed this practice every year.

2018. Malek also reports that he heard similar to this tradition from Ali-b-Abi Taleb. The learned jurists follow this, and Fatwah stands upon the tradition reported by Malek.

SECTION 43

2019. Atirah

عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ لَا فَرَعَ وَلَا عَتِيْرَةَ قَالَ وَالْفَرَعُ اَوَّلُ نِتَاجٍ كَانَ يُنْتَجُ لَهُمْ كَانُوْا يَذْبَحُوْنَهُ لِطَوَاغِيْتِهِمْ وَالْعَتِيْرَةُ فِيْ رَجَبٍ ـ (مُتَّفَقٌ عَلَيْهِ)

761. **Abu Hurairah** reported from the Prophet who said: There is no *Fara'a* and no *Atirah*. He said: *Fara'a* was the first young one (of an animal) which was born to them and which they offered for sacrifice for their idols, and *Atirah* was in Rajab. 2020 —*Agreed.*

عَنْ مِخْنَفِ بْنِ سُلَيْمٍ قَالَ كُنَّا وُقُوْفًا مَعَ رَسُوْلِ اللّٰهِ صلعم بِعَرَفَةَ فَسَمِعْتُهُ يَقُوْلُ يَا اَيُّهَا النَّاسُ اِنَّ عَلٰى كُلِّ اَهْلِ بَيْتٍ فِيْ كُلِّ عَامٍ اُضْحِيَّةً وَّعَتِيْرَةً هَلْ تَدْرُوْنَ مَا الْعَتِيْرَةُ هِيَ الَّتِيْ تَسْمُوْنَهَا الرَّجَبِيَّةَ ـ (اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

762. **Mekhnaf-b-Solaim** reported: We were waiting at Arafat with the Apostle of Allah. I heard him say: O people! there shall be an animal for sacrifice and an Atirah for every member of any household every year. Do you know what Atirah is? It is that which you name Rajabiah. 2021 —*Tirmizi, Abu Dawd, Nisai, Ibn Majah.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اُمِرْتُ بِيَوْمِ الْاَضْحٰى عِيْدًا جَعَلَهُ اللّٰهُ لِهٰذِهِ الْاُمَّةِ قَالَ لَهٗ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ لَّمْ اَجِدْ اِلَّا مَنِيْحَةً اُنْثٰى اَفَاُضَحِّيْ بِهَا قَالَ لَا وَلٰكِنْ خُذْ مِنْ شَعْرِكَ وَاَظْفَارِكَ وَتَقُصُّ شَارِبَكَ

763. **Abdullah-b-Amr** reported that the Apostle of Allah said: I have ordered with a festival on the day of sacrifice which Allah appointed for this people. A man asked him: O Ms. of Allah! inform me that if I do not find except a female gifted camel, I should whether sacrifice it. He said: No, but take off its hairs and nails and shorten your moustache and shave your private hairs. That will be

2020 'Atirah was in Rajab' means that Atirah was an animal which was sacrificed in the month of Rajab.

2021. Tirmizi says that this hadis is rare and weak in isnad.

وَتَعَالَى عَانَتَكَ فَذَالِكَ تَمَامُ اُضْحِيَّتِكَ عِنْدَ اللهِ * (اَبُوْدَاوُدَ وَالنَّسَائِيُّ)

your completing of your sacrifice near Allah. 2022

—*Abu Daud, Nisai.*

SECTION 50

2023. Prayer of Eclipse

The word *Khusuf* properly signifies lunar eclipse and *Kusuf* solar eclipse, but the former has been used in the section in a loose form to mean both lunar and solar eclipses. According to the majority of the learned jurists, prayer on the occasion of an eclipse is sunnat. According to Abu Hanifa, there are two rak'ats of prayers for solar eclipse in congregation without any sermon, and two rak'ats for lunar eclipse without congregation. According to Imam Shafeyi, the prayers shall be said in congregation with Khutbah (sermon).

764. **Ayesha** reported : Verily the sun eclipsed at the time of the Prophet. He sent one to proclaim "congregational Prayer." He came and prayed four rak'ats by two rak'ats and four prostrations. Ayesha said : I did never make a bending or a prostration more prolonged than this. 2024

—*Agreed.*

عَنْ عَائِشَةَ قَالَتْ اِنَّ الشَّمْسَ خَسَفَتْ عَلَى عَهْدِ رَسُوْلِ اللهِ صلعم فَبَعَثَ مُنَادِيًا اَلصَّلٰوةُ جَامِعَةٌ فَتَقَدَّمَ فَصَلّٰى اَرْبَعَ رَكَعَاتٍ فِيْ رَكْعَتَيْنِ وَاَرْبَعَ سَجَدَاتٍ قَالَتْ عَائِشَةُ مَا رَكَعْتُ رُكُوْعًا قَطُّ وَلَا سَجَدْتُ سُجُوْدًا قَطُّ كَانَ اَطْوَلَ مِنْهُ * (مُتَّفَقٌ عَلَيْهِ)

765. **Same** reported that the Prophet read openly his Quran in the prayer of eclipse.

—*Agreed.*

عَنْهَا قَالَتْ جَهَرَ النَّبِيُّ صلعم فِيْ صَلٰوةِ الْخُسُوْفِ بِقِرَاءَتِهِ * (مُتَّفَقٌ عَلَيْهِ)

766. **Abdullah-b-Abbas** reported that the sun eclipsed at the

عَنْ عَبْدِ اللهِ اِبْنِ عَبَّاسٍ قَالَ اِنْخَسَفَتْ

2022. مَنْحَةٌ is a she-camel which is gifted to a needy man on condition that the donee will drink its milk while it gives milk and then it should be returned to the owner.

2024. It is seen from this that in every rak'at, two bendings and two prostrations shall be made. Imam Abu Hanifa held that one bending and one prostration are sufficient in one rak'at of the prayer of eclip se.

time of the Apostle of Allah. The Apostle of Allah said prayer while the people were with him. He stood as long as the chapter 'Cow' can be read and then he bent for long and then he rose. Then he kept standing for long and that was less than the first standing. Then he made a long bending and it was less than the first bending. Afterwards he rose and then kept standing for long, and it was less than the first standing. Then he rose and made prostration. Afterwards he stood and remained standing for long, and it was less than the first standing. Next he bent for long, and it was less than the first bending. Next he rose and remained standing for long, and it was less than the first standing. Next he bent for long, and it was less than the first bending. Then he rose and made prostration, and then he went away, while the sun shone bright. He said: Verily the sun and the moon are two signs of the signs of Allah. They do not eclipse for death of anybody or for his life. So when you see that, remember Allah. They asked: O Ms. of Allah! we saw you that you took something in this place of yours, and then we found that you stepped behind. He said: Verily I saw paradise and I intended to take

الشَّمْسُ عَلَى عَهْدِ رَسُوْلِ اللّٰهِ صلعم فَصَلّٰى رَسُوْلُ اللّٰهِ صلعم وَالنَّاسُ مَعَهُ فَقَامَ قِيَامًا طَوِيْلًا نَحْوًا مِّنْ قِرَاءَةِ سُوْرَةِ الْبَقَرَةِ ثُمَّ رَكَعَ رُكُوْعًا طَوِيْلًا ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيْلًا وَهُوَ دُوْنَ الْقِيَامِ الْاَوَّلِ ثُمَّ رَكَعَ رُكُوْعًا طَوِيْلًا وَهُوَ دُوْنَ الرُّكُوْعِ الْاَوَّلِ ثُمَّ رَفَعَ ثُمَّ سَجَدَ ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيْلًا وَهُوَ دُوْنَ الْقِيَامِ الْاَوَّلِ ثُمَّ رَكَعَ رُكُوْعًا طَوِيْلًا وَهُوَ دُوْنَ الرُّكُوْعِ الْاَوَّلِ ثُمَّ رَفَعَ ثُمَّ قَامَ قِيَامًا طَوِيْلًا وَهُوَ دُوْنَ الْقِيَامِ الْاَوَّلِ ثُمَّ رَكَعَ رُكُوْعًا طَوِيْلًا وَهُوَ دُوْنَ الرُّكُوْعِ الْاَوَّلِ ثُمَّ رَفَعَ ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ اِنَّ الشَّمْسَ وَالْقَمَرَ اٰيَتَانِ مِنْ اٰيَاتِ اللّٰهِ لَا يَخْسِفَانِ لِمَوْتِ اَحَدٍ وَّلَا لِحَيَاتِهٖ فَاِذَا رَاَيْتُمْ ذٰلِكَ فَاذْكُرُوا اللّٰهَ قَالُوْا يَا رَسُوْلَ اللّٰهِ رَاَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِيْ مَقَامِكَ هٰذَا ثُمَّ رَاَيْنَاكَ تَكَعْكَعْتَ فَقَالَ اِنِّيْ رَاَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا

grape. Should I have overtaken it, I would have certainly eaten therefrom till the world would last. I saw the Fire, and never have I seen such fearful spectacle as on this day. I saw that most of its inmates are women. They enquired : For what, O Ms. of Allah ? He said : For their ungratefulness. It was said : They were ungrateful to Allah. He said : They were ungrateful to their kinsmen and denied good. If you do good to one of them all along and then she sees something in you (unfavourable), she will say : I did never see any good from you. —*Agreed.*

767. **Ayesha** reported like the tradition of Ibn Abbas ; and she said : Then he made prostration and prolonged prostration. Afterwards he went away while the sun shone fully. He addressed the people and praised Allah and eulogised Him and then said : Verily the sun and the moon are signs of the signs of Allah. They do not eclipse for death of anybody, nor for his life. So when you see that, call Allah, read Takbir, send blessings and give alms. Then he said : O people of Muhammad, by Allah, there is none who is more enraged than Allah (to see) that His servant commits fornication or that His maid commits fornication. O people of Muhammad, by Allah, had you known what

عنقودا ولو اخذته لاكلتم منه ما بقيت الدنيا ورأيت النار فلم ار كاليوم منظرا قط افظع ورأيت اكثر اهلها النساء فقالوا بما يا رسول الله قال بكفرهن قيل يكفرن بالله قال يكفرن العشير ويكفرن الاحسان لو احسنت الى احدهن الدهر ثم رأت منك شيئا قالت ما رأيت منك خيرا قط * (متفق عليه)

عن عائشة نحو حديث ابن عباس وقالت ثم سجد فاطال السجود ثم انصرف وقد انجلت الشمس فخطب الناس فحمد الله واثنى عليه ثم قال ان الشمس والقمر ايتان من ايات الله لا يخسفان لموت احد ولا لحيوته فاذا رأيتم ذلك فادعوا الله وكبروا وصلوا وتصدقوا ثم قال يا امة محمد والله ما من احد اغير من ان يزني عبده او تزني امته يا امة محمد والله لو تعلمون ما اعلم

I know, you would have certainly laughed little and wept much. —*Agreed.*

لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا ـ (مُتَّفَقٌ عَلَيْهِ)

768. **Abu Musa** reported that the sun (once) eclipsed. Then the Prophet stood with horror fearing that the Hour had come. He came to the mosque and prayed with the longest of standing, bending and prostration which I did never see him doing. He said: These are signs which Allah sends not for death of anybody, nor for his life, but He frightens therewith His servants. So when you see anything of that, hasten to remember Him, supplicate to him and seek forgiveness from Him. —*Agreed.*

عَنْ اَبِي مُوسَى قَالَ خَسَفَتِ الشَّمْسُ فَقَامَ النَّبِيُّ صلعم فَزِعًا يَخْشَى اَنْ تَكُونَ السَّاعَةُ فَاَتَى الْمَسْجِدَ فَصَلَّى بِاَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ مَا رَاَيْتُهُ قَطُّ يَفْعَلُهُ وَقَالَ هٰذِهِ الْاٰيَاتُ الَّتِي يُرْسِلُ اللّٰهُ لَا تَكُونُ لِمَوْتِ اَحَدٍ وَلَا لِحَيٰوتِهِ وَلٰكِنْ يُخَوِّفُ اللّٰهُ بِهَا عِبَادَهُ فَاِذَا رَاَيْتُمْ شَيْئًا مِنْ ذٰلِكَ فَافْزَعُوا اِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ * (مُتَّفَقٌ عَلَيْهِ)

769. **Jaber** reported that the sun eclipsed at the time of the Prophet on the day Ibrahim, son of the Prophet, died. He prayed six rak'ats with the people with four prostrations. 2025 —*Muslim.*

عَنْ جَابِرٍ قَالَ انْكَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللّٰهِ صلعم يَوْمَ مَاتَ اِبْرَاهِيمُ بْنُ رَسُولِ اللّٰهِ صلعم فَصَلَّى بِالنَّاسِ سِتَّ رَكَعَاتٍ بِاَرْبَعِ سَجَدَاتٍ ـ (مُسْلِمٌ)

770. **Ibn Abbas** reported that the Apostle of Allah prayed when the sun eclipsed 8 rak'ats before prostration. And from Ali, (it is reported) like that. —*Muslim.*

عَنِ ابْنِ عَبَّاسٍ قَالَ صَلَّى رَسُولُ اللّٰهِ صلعم حِينَ كَسَفَتِ الشَّمْسُ ثَمَانَ رَكَعَاتٍ فِي اَرْبَعِ سَجَدَاتٍ وَعَنْ عَلِيٍّ مِثْلَ ذٰلِكَ (مُسْلِمٌ)

771. **Abdur Rahman-b-Samorah** reported: I was throwing arrows at Medina at the life-time of the Apostle of Allah when lo! there was solar

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ كُنْتُ اَرْمِي بِاَسْهُمٍ لِي بِالْمَدِينَةِ فِي حَيٰوةِ

2025. Ibrahim was son of the Prophet by Mary, the Copt. He was born at 8 A. H. and died at 10 A. H at the age of 18 months. Prophet wept bitterly on his death.

eclipse. I threw them off and said: By Allah, I must look to what has been revealed to the Apostle of Allah about eclipse of the sun. Then I came to him while he was standing in prayer raising up his hands He began to read Tasbih, Tahlil, Takbir and Tahmid and invoke till he became tired of it. When he was tired of it, he read two chapters and prayed two rak'ats. —*Muslim.*

772. **Samorah-b-Jundub** reported: The Messenger of Allah prayed with us in solar eclipse for which we did not hear any sound. —*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

773. **Akramah** reported that it was questioned to Ibn Abbas: Such and such wife of the Ms. of Allah died. [2026] Then he fell in prostration. It was said to him: Do you prostrate at this hour? He said that the Apostle of Allah had said: When you see a sign, make prostration. And what sign is greater than the passing away of the wives of the Prophet? —*Abu Daud, Tirmizi.*

773 (a) **Asma'a-bn-Abi Bakr** reported that the Holy Prophet ordered manumission of slaves at the time of the solar eclipse. —*Bukhari.*

رسول الله صلعم إذ كسفت الشمس فذبذتها فقلت والله لأنظرن إلى ما حدث لرسول الله صلعم في كسوف الشمس قال فأتيته وهو قائم في الصلوة رافع يديه فجعل يسبح ويهلل ويكبر ويحمد ويدعو حتى حسر عنها فلما حسر عنها قرأ سورتين وصلى ركعتين * (مسلم)

عن سمرة بن جندب قال صلى بنا رسول الله في كسوف لا نسمع له صوتا - (الترمذي وابوداود والنسائي وابن ماجة)

عن عكرمة قال قيل لابن عباس ماتت فلانة بعض ازواج النبي صلعم فخر ساجدا فقيل له تسجد في هذه الساعة فقال قال رسول الله صلعم اذا رأيتم ايةً فاسجدوا واي اية اعظم من ذهاب ازواج النبي صلعم * (ابوداود والترمذي)

عن اسماء بنت ابي بكر قالت لقد امر النبي صلعم بالعتاقة في كسوف الشمس - (البخاري)

2026. She was Hazrat Safiyyah.

774. **Obai-b-Ka'ab** reported that the sun eclipsed during the time of the Messenger of Allah. He prayed with them and read a long chapter, and said five rak'ats, and made two prostrations. Then he stood for the second time and read a long chapter and then said five rak'ats and made two prostrations. Afterwards he sat invoking, facing the Ka'ba, till its eclipse disappeared.

—*Abu Daud.*

عَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ انْكَسَفَتِ الشَّمْسُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صلعم فَصَلّٰى بِهِمْ فَقَرَأَ سُوْرَةً مِّنَ الطُّوْلٰى وَرَكَعَ خَمْسَ رَكَعَاتٍ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ الثَّانِيَةَ فَقَرَأَ بِسُوْرَةٍ مِّنَ الطُّوْلٰى ثُمَّ رَكَعَ خَمْسَ رَكَعَاتٍ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ جَلَسَ فَهُوَ مُسْتَقْبِلَ الْقِبْلَةِ يَدْعُو حَتّٰى انْجَلٰى كُسُوْفُهَا .

(اَبُوْدَاوٗد)

SECTION 52

202. Prostration of gratefulness.

The kind of prostration is made on the receipt of a good news or for avoiding harms. Imam Shafeyi says that it is sunnat, while Imam Abu Hanifa and Malek hold it to be Makruh. It is said that the Holy Prophet fell in prostration when he heard the murder of Abu Jahl; Abu Bakr also did likewise when he heard the murder of Musailamah, and Ali when he heard the murder of the Kharijites. This prostration takes place not in prayer but outside it.

775. **Abu Bakrah** reported that when a happy news reached him or he was pleased with it, he used to fall down in prostration by way of gratefulness to Allah, the Almighty.

—*Abu Daud, Tirmizi (Approved, Rare)*

عَنْ اَبِيْ بَكْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا جَاءَهُ اَمْرٌ سُرُوْرٌ اَوْ بُشِّرَ بِهٖ خَرَّ سَاجِدًا شَاكِرًا لِلّٰهِ تَعَالٰى .

(اَبُوْدَاوٗد وَالتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

776. **Sa'ad-b-Abi Waqqas** reported: We came ont with the Apostle of Allah from Mecca with the intention of (going

عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صلعم مِنْ مَّكَّةَ نُرِيْدُ

to) Medina. When we were near Azwaza'a, he got down and then raised up his hands and supplicated to Allah for an hour. Thereafter he fell down in prostration and stayed for long and then he got up and raised up his hands for an hour and afterwards fell down in prostration, and stayed for long. Then he got up and raised up his hands for an hour and then fell down in prostratio n. He said : Verily I begged of my Lord and interceded for my people. He gave me one-third of my people. Then I fell down in prostration to my Lord out of gratefulness. Afterwads I raised up my head and begged of my Lord for my people. The n He gave me one-third of my people. Then I fell down in prostration to my Lord out of gratefulness. Afterwards I raised my head and begged of Allah for my people. He then gave me th e remaining one-third. Then I fell down in prostrati on to my Lord out of g ratefulness.

—*Ahmad, Abu Daud.*

546w. **Abu Ja'far** reported that the Apostle of Allah saw a man out of the dwarfs and fell down in prostration.

—*Darqutni (Defective).*

المدينة فلما كنا قريبا من عزوزاء نزل

ثم رفع يديه فدعا الله ساعة ثم خر ساجدا

فمكث طويلا ثم قام فرفع يديه ساعة

ثم خر ساجدا فمكث طويلا ثم قام

فرفع يديه ساعة ثم خر ساجدا قال اني

سألت ربي وشفعت لامتي فاعطاني

ثلث امتي فخررت ساجدا لربي شكرا

ثم رفعت رأسي فسالت ربي لامتي

فاتاني ثلث امتي فخررت ساجدا لربي

شكرا ثم رفعت رأسي فسالت ربي

لامتي فاعطاني الثلث الاخر فخررت

ساجدا لربي شكرا - (احمد وابوداود)

عن ابي جعفر ان النبي صلعم راى

رجلا من القاشين فخر ساجدا (الدارقطني)

SECTION 53

2028. Prayer for rain

According to Imam Shafeyi, Abu Yusuf and Muhammad, prayer for rain is just like prayer for I'd. There are two rakats of prayer for this according to Imam Malek, but there is no prayer for rain according to Imam Abu Hanifa, except supplication, seeking of forgiveness and glorification. Hazrat Omar is said to have only supplicated for rain, but the Hanifi mazhab follows not Abu Hanifa but his disciples on this point. They gave a decision for prayer for rain as there are traditions in support of it. It has been suggested that it is better to read chapter Qaf (50Q) in the first rak'at or chapter (57Q); and in second rak'at the chapter (54Q) or chapter (88Q).

عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ قَالَ خَرَجَ رَسُوْلُ اللهِ صلعم بِالنَّاسِ اِلَى الْمُصَلّٰى يَسْتَسْقِي فَصَلّٰى بِهِمْ رَكْعَتَيْنِ جَهَرَ فِيْهِمَا بِالْقِرَاءَةِ وَاسْتَقْبَلَ الْقِبْلَةَ يَدْعُوْا وَرَفَعَ يَدَيْهِ وَ حَوَّلَ رِدَائَهُ حِيْنَ اسْتَقْبَلَ الْقِبْلَةَ * (مُتَّفَقٌ عَلَيْهِ)

777. **Abdullah-b-Zaid** reported that the Apostle of Allah came out with the people to the praying place to pray for rain. Then he prayed two rak'ats with them wherein he was loud in Quran-reading. He faced the Ka'ba for supplication and raised up his hands and turned his sheet when he faced the Ka'ba. —*Agreed.*

عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللهِ صلعم لَا يَرْفَعُ يَدَيْهِ فِيْ شَيْءٍ مِنْ دُعَائِهِ اِلَّا فِي الْاِسْتِسْقَاءِ فَاِنَّهُ يَرْفَعُ حَتّٰى يُرٰى بَيَاضُ اِبْطَيْهِ * (مُتَّفَقٌ عَلَيْهِ)

778. **Anas** reported that the Prophet used not to raise up his hands in anything of his supplication except in prayer for rain, and verily he used to raise till the brightness of his armpit was seen. —*Agreed.*

عَنْهُ اَنَّ النَّبِيَّ صلعم اسْتَسْقٰى فَاَشَارَ بِظَهْرِ كَفَّيْهِ اِلَى السَّمَاءِ * (مُسْلِمٌ)

779. Same reported that the Holy Prophet prayed for rain; and he hinted with the surface of his two palms at the heaven. —*Muslim.*

780. **Ayesha** reported that when the Holy Prophet saw rain, he used to say: O Allah! incessant profitable shower.
—*Bukhari.*

781. **Anas** reported that while we were with the Prophet, rain overtook us. Then the Messenger of Allah drew his cloth (upon the body) till it drenched him with rain water. We said: O Ms. of Allah! why have you done this? He said: Because it is a new thing fromits Lord. —*Muslim.*

782. **Abdullah-b-Zaid** reported that the Apostle of Allah went out to the praying place and prayed for rain. He turned his sheet when he faced the Ka'ba; he put its right skirt over his left shoulder and put its left skirt over his right shoulder, and afterwards he supplicated to Allah.[2029] —*Abu Daud.*

783. **Same** reported that the Apostle of Allah said prayer for rain while there was a black gown over him. He intended to take the lower portion of it and to put its upper portion over him. When it became heavy, he turned it over upon his shoulder.
Ahmad, Abu Daud.

784. **Anas** reported that when there was famine, Omar-b-al Khattab prayed for rain with Abbas-b-Abdul Muttaleb. He said: O Allah! verily we approach Thee through the

عَنْ عَائِشَةَ قَالَتْ اَنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ اِذَا رَاَى الْمَطَرَ قَالَ اَللّٰهُمَّ صَيِّبًا نَافِعًا * (اَلْبُخَارِيُّ)

عَنْ اَنَسٍ قَالَ اَصَابَنَا وَنَحْنُ مَعَ رَسُوْلِ اللّٰهِ صلعم مَطَرٌ قَالَ فَحَسَرَ رَسُوْلُ اللّٰهِ صلعم ثَوْبَهٗ حَتّٰى اَصَابَهٗ مِنَ الْمَطَرِ فَقُلْنَا يَارَسُوْلَ اللّٰهِ لِمَ صَنَعْتَ هٰذَا قَالَ لِاَنَّهٗ حَدِيْثُ عَهْدٍ بِرَبِّهٖ * (مُسْلِمٌ)

عَنْ عَبْدِ اللّٰهِ بْنِ زَيْدٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صلعم اِلَى الْمُصَلّٰى فَاسْتَسْقٰى وَحَوَّلَ رِدَاءَهٗ حِيْنَ اسْتَقْبَلَ الْقِبْلَةَ فَجَعَلَ عِطَافَهُ الْاَيْمَنَ عَلٰى عَاتِقِهِ الْاَيْسَرِ وَجَعَلَ عِطَافَهُ الْاَيْسَرَ عَلٰى عَاتِقِهِ الْاَيْمَنِ ثُمَّ دَعَا اللّٰهَ * (اَبُوْدَاوٗدَ)

عَنْهُ اَنَّهٗ قَالَ اسْتَسْقٰى رَسُوْلُ اللّٰهِ صلعم وَعَلَيْهِ خَمِيْصَةٌ لَهٗ سَوْدَاءُ فَاَرَادَ اَنْ يَّاْخُذَ اَسْفَلَهَا فَيَجْعَلَهٗ اَعْلَاهَا فَلَمَّا ثَقُلَتْ قَلَّبَهَا عَلٰى عَاتِقَيْهِ ۔ (اَحْمَدُ وَاَبُوْدَاوٗدَ)

عَنْ اَنَسٍ اَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ اِذَا قُحِطُوْا اسْتَسْقٰى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ اَللّٰهُمَّ اِنَّا كُنَّا نَتَوَسَّلُ

2029. This tradition does not mention prayer for rain.

means of our Prophet. So give us rain. And verily we seek the means of the uncle of our Prophet towards Thee, so give us rain. He said: Then they were given rain. —*Bukhari.*

إِلَيْكَ بِنَبِيِّنَا فَتَسْقِيَنَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا قَالَ فَيُسْقَوْنَ * (اَلْبُخَارِيُّ)

785. **Omar**, a liberated slave of Abu Talhan, reported that he had seen the Prophet praying for rain near Ahjar iz-Zait near Zaora'a standing with supplication, praying for rain with his hands raised upwards his face, but not allowing them to cross his head 2090 —*Ibn Daud, Tirmizi, Nisai.*

عَنْ عُمَيْرٍ مَوْلَى أَبِي اللَّحْمِ أَنَّهُ رَأَى النَّبِيَّ صلعم يَسْتَسْقِي عِنْدَ أَحْجَارِ الزَّيْتِ قَرِيبًا مِنَ الزَّوْرَاءِ قَائِمًا يَدْعُو يَسْتَسْقِي رَافِعًا يَدَيْهِ قِبَلَ وَجْهِهِ لَا يُجَاوِزُ بِهِمَا رَأْسَهُ * (اَبُوْدَاوُدَ اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ)

786. **Ibn Abbas** reported that the Apostle of Allah came out (that is) for prayer of rain, being modest, humble, fearful, and obedient. —*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُولُ اللّٰهِ صلعم يَعْنِي فِي الْاِسْتِسْقَاءِ مُتَبَذِّلًا مُتَوَاضِعًا مُتَخَشِّعًا مُتَضَرِّعًا (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

787. **Amr-b-Shuaib** reported from his father who from his grand father who said that when the Apostle of Allah prayed for rain, he said: O Allah, give Thy servants and Thy animals rain and spread Thy mercy and give life to Thy dead city.

—*Malek, Abu Daud.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهِ قَالَ كَانَ النَّبِيُّ صلعم اِذَا اسْتَسْقَى قَالَ اَللّٰهُمَّ اسْقِ عِبَادَكَ وَبَهِيْمَتَكَ وَانْشُرْ رَحْمَتَكَ وَاَحْيِ بَلَدَكَ الْمَيِّتَ * (مَالِكٌ وَاَبُوْدَاوُدَ)

788. **Jaber** reported: I saw the Holy Prophet raising hands and saying: O Allah! give us rain, abundant, wide spread, producing herbage, benefitting without doing injury, in haste without

عَنْ جَابِرٍ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صلعم يُرَاعِي فَقَالَ اَللّٰهُمَّ اسْقِنَا غَيْثًا مُغِيْثًا مَرِيْئًا مَرِيْعًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ

2090. Ahjaarus-Zait is the name of a place in Medina. It is so called because of the blackness of its stones. Its taste is like olive oil. Zaora is the name of a place in the bazar of Medina.

delay; He said: Then the clouds poured heavy shower on them. —*Abu Daud.*

789. **Ayesha** reported that the people ccmplained to the Holy Prophet about dire want of rain. He passed order for a pulpit and it was put in the praying-place,and he gave a promise tothe people that (rain would fall on a day on which) they should come out. Ayesha said: Then the Messenger of Allah came out when a portion of the sun had appeared. He sat upon the pulpit,read Takbir, praised Allah and then said: Verily you complain about famine in your houses and the belating of rain for you frcm its appointed time while Allah directed you to call Him and promised you that He will respond to you. Then he prayed: "All praise is due to Allah, Lord of the universe, the most Compassionate, the most Merciful, Lord of the day of Judgment. There is no deity but Allah. He doeth what He wisheth. O Allah! Thou art Allah; there is none to be served but Thee, (Thou art) rich and we are poor. Send rain upon us,and make what Thou sendest for us a power and a provision for a time." Then he raised up his hands and did not give up raising till the whiteness of his armpits was seen. Then he turned towards the people his back and turned or changed his sheet with his hands raised

اَجَلٍ قَالَ فَاَطْبَقَتْ عَلَيْهِمُ السَّمَاءُ *
(اَبُوْدَاوُدَ)

عَنْ عَائِشَةَ (رض) قَالَتْ شَكَا النَّاسُ
اِلٰى رَسُوْلِ اللّٰهِ صلعم قُحُوْطَ الْمَطَرِ فَاَمَرَ
بِمِنْبَرٍ فَوُضِعَ لَهٗ فِى الْمُصَلّٰى وَوَعَدَ النَّاسَ
يَوْمًا يَخْرُجُوْنَ فِيْهِ قَالَتْ عَائِشَةُ فَخَرَجَ
رَسُوْلُ اللّٰهِ صلعم حِيْنَ بَدَا حَاجِبُ الشَّمْسِ
فَقَعَدَ عَلَى الْمِنْبَرِ فَكَبَّرَ وَحَمِدَ اللّٰهَ ثُمَّ
قَالَ اِنَّكُمْ شَكَوْتُمْ جَدْبَ دِيَارِكُمْ وَاسْتِيْخَارَ
الْمَطَرِ عَنْ اِبَّانِ زَمَانِهٖ عَنْكُمْ وَقَدْ اَمَرَكُمُ
اللّٰهُ اَنْ تَدْعُوْهُ وَوَعَدَكُمْ اَنْ يَسْتَجِيْبَ
لَكُمْ ثُمَّ قَالَ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ
الرَّحْمٰنِ الرَّحِيْمِ مَالِكِ يَوْمِ الدِّيْنِ لَا اِلٰهَ
اِلَّا اللّٰهُ يَفْعَلُ مَا يُرِيْدُ اَللّٰهُمَّ اَنْتَ
اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ
اَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا اَنْزَلْتَ
لَنَا قُوَّةً وَبَلَاغًا اِلٰى حِيْنٍ ثُمَّ رَفَعَ يَدَيْهِ
فَلَمْ يَتْرُكِ الرَّفْعَ حَتّٰى بَدَا بَيَاضُ اِبْطَيْهِ
ثُمَّ حَوَّلَ اِلَى النَّاسِ ظَهْرَهٗ وَقَلَّبَ اَوْ

delay; He said: Then the clouds poured heavy shower on them. —*Abu Daud.*

789. **Ayesha** reported that the people ccmplained to the Holy Prophet about dire want of rain. He passed order for a pulpit and it was put in the praying-place,and he gave a promise tothe people that (rain would fall on a day on which) they should come out. Ayesha said: Then the Messenger of Allah came out when a portion of the sun had appeared. He sat upon the pulpit,read Takbir, praised Allah and then said: Verily you complain about famine in your houses and the belating of rain for you frcm its appointed time while Allah directed you to call Him and promised you that He will respond to you. Then he prayed: "All praise is due to Allah, Lord of the universe, the most Compassionate, the most Merciful, Lord of the day of Judgment. There is no deity but Allah. He doeth what He wisheth. O Allah! Thou art Allah; there is none to be served but Thee, (Thou art) rich and we are poor. Send rain upon us,and make what Thou sendest for us a power and a provision for a time." Then he raised up his hands and did not give up raising till the whiteness of his armpits was seen. Then he turned towards the people his back and turned or changed his sheet with his hands raised

اَجَلٍ قَالَ فَاَطْبَقَتْ عَلَيْهِمُ السَّمَاءُ *
(اَبُوْدَاوُدَ)

عَنْ عَائِشَةَ (رض) قَالَتْ شَكَا النَّاسُ
اِلٰى رَسُوْلِ اللّٰهِ صلعم قُحُوْطَ الْمَطَرِ فَاَمَرَ
بِمِنْبَرٍ فَوُضِعَ لَهٗ فِى الْمُصَلّٰى وَوَعَدَ النَّاسَ
يَوْمًا يَخْرُجُوْنَ فِيْهِ قَالَتْ عَائِشَةُ فَخَرَجَ
رَسُوْلُ اللّٰهِ صلعم حِيْنَ بَدَا حَاجِبُ الشَّمْسِ
فَقَعَدَ عَلَى الْمِنْبَرِ فَكَبَّرَ وَحَمِدَ اللّٰهَ ثُمَّ
قَالَ اِنَّكُمْ شَكَوْتُمْ جَدْبَ دِيَارِكُمْ وَاسْتِيْخَارَ
الْمَطَرِ عَنْ اِبَّانِ زَمَانِهٖ عَنْكُمْ وَقَدْ اَمَرَكُمُ
اللّٰهُ اَنْ تَدْعُوْهُ وَوَعَدَكُمْ اَنْ يَسْتَجِيْبَ
لَكُمْ ثُمَّ قَالَ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ
الرَّحْمٰنِ الرَّحِيْمِ مَالِكِ يَوْمِ الدِّيْنِ لَا اِلٰهَ
اِلَّا اللّٰهُ يَفْعَلُ مَا يُرِيْدُ اَللّٰهُمَّ اَنْتَ
اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ
اَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا اَنْزَلْتَ
لَنَا قُوَّةً وَبَلَاغًا اِلٰى حِيْنٍ ثُمَّ رَفَعَ يَدَيْهِ
فَلَمْ يَتْرُكِ الرَّفْعَ حَتّٰى بَدَا بَيَاضُ اِبْطَيْهِ
ثُمَّ حَوَّلَ اِلَى النَّاسِ ظَهْرَهٗ وَقَلَّبَ اَوْ

الرِّيحِ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ
مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ
شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ وَإِذَا
تَخَيَّلَتِ السَّمَاءُ تَغَيَّرَ لَوْنُهُ وَخَرَجَ وَدَخَلَ
وَأَقْبَلَ وَأَدْبَرَ فَإِذَا مَطَرَتْ سُرِّيَ عَنْهُ
فَعَرَفَتْ ذٰلِكَ عَائِشَةُ فَسَأَلَتْهُ فَقَالَ لَعَلَّهُ
يَا عَائِشَةُ (رض) كَمَا قَالَ قَوْمُ عَادٍ فَلَمَّا
رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هٰذَا
عَارِضٌ مُمْطِرُنَا وَفِي رِوَايَةٍ يَقُولُ إِذَا رَأَى
الْمَطَرَ رَحْمَةٌ * (مُتَّفَقٌ عَلَيْهِ)

Prophet used to say: O Allah! I beg Thee of its good and the good of what is therein and the good of what is sent therewith and I seek refuge to Thee from its evils and the evils of what is therein and the evils of what is sent therewith. And when heaven became cloudy, his colour became changed. He came out, entered, advanced and retraced back. When it was raised up, he was pleased with it. Ayesha recognised that and asked him. He said: O Ayesha! perchance it is as the people of A'd said: When they saw it advancing and coming towards their valleys, they said: This is a cloud which will rain over us. (And in a narration, he said: When he saw rain as mercy etc.). —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ
صلعم مَفَاتِيحُ الْغَيْبِ خَمْسٌ ثُمَّ قَرَأَ إِنَّ
اللّٰهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ الْآيَةَ -
(أَخْرَجَهُ الْبُخَارِيُّ)

793. **Ibn Omar** reported that the Ms. of Allah said: The keys of the unseen are five. Then he read: Verily Allah is He with whom is the knowledge of the Hour, and He sends down rain—the verse. 2088

—*Bukhari.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ
صلعم لَيْسَتِ السَّنَةُ بِأَنْ لَا تُمْطَرُوا وَلٰكِنَّ

794. **Abu Hurairah** reported that the Ms. of Allah said: It is not famine that there is no rain over you, but it is famine

2088. The full verse is as follows: Surely Allah is He with whom is the knowledge of the Hour, and He sends down rain, and He knows what is in the wombs, and nobody knows what he shall earn on the morrow, and no one knows in what land he shall die; surely Allah is Knowing, Aware—31: 34Q.

that there is rain over you, but still the earth does not grow anything. —*Muslim*.

795. **Abu Hurairah** reported: I heard the Apostle of Allah say: Verily the wind is from the mercy of the Almighty Allah. It brings mercy and punishment. So don't abuse it, but ask Allah of its good and seek refuge to Him from its evils. —*Shafeyi, Abu Dand, Ibn Majah.*

796. **Ibn Abbas** reported that a man cursed the wind in presence of the Prophet. He said: Curse not the wind, and verily it has been commanded; and verily as for one who curses a thing which does not deserve it, the curse returns to him. —*Tirmizi (Hare)*

797. **Obai b-Ka'ab** reported that the Apostle of Allah said: Rebuke not the wind. But when you see what you dislike, say: O Allah! verily we ask Thee of the good of this wind and the good of what it contains, and the good of what it has been ordered with; and we seek refuge to Thee from the evils of this wind and the evils of what is therein, and the evils of what it has been ordered with. —*Tirmizi*.

798. **Ayesha** reported that when the Prophet saw anything (meaning cloud) appearing in the sky, he used to leave his actions and advance towards it and say:

السَّنَةَ أَنْ تُمْطَرُوا وَلَا تُنْبِتُ الْأَرْضُ شَيْئًا ـ

(مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ

اللهِ صلعم يَقُولُ الرِّيحُ مِنْ رَوْحِ اللهِ تَعَالَى

تَأْتِي بِالرَّحْمَةِ وَبِالْعَذَابِ فَلَا تَسُبُّوهَا وَسَلُوا

اللهَ مِنْ خَيْرِهَا وَعُوذُوا بِهِ مِنْ شَرِّهَا *

(الشَّافِعِيُّ وَأَبُو دَاوُدَ وَابْنُ مَاجَةَ)

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا لَعَنَ الرِّيحَ

عِنْدَ النَّبِيِّ صلعم فَقَالَ لَا تَلْعَنِ الرِّيحَ

فَإِنَّهَا مَأْمُورَةٌ وَإِنَّهُ مَنْ لَعَنَ شَيْئًا لَيْسَ

لَهُ بِأَهْلٍ رَجَعَتِ اللَّعْنَةُ عَلَيْهِ *

اَلتِّرْمِذِيُّ (غَرِيبٌ)

عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ قَالَ رَسُولُ

اللهِ صلعم لَا تَسُبُّوا الرِّيحَ فَإِذَا رَأَيْتُمْ مَا

تَكْرَهُونَ فَقُولُوا اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ

خَيْرِ هٰذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا

أُمِرَتْ بِهِ وَنَعُوذُ بِكَ مِنْ شَرِّ هٰذِهِ الرِّيحِ

وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُمِرَتْ بِهِ *

(اَلتِّرْمِذِيُّ)

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صلعم

إِذَا أَبْصَرَ نَاشِئًا مِنَ السَّمَاءِ تَعْنِي

السَّحَابَ تَرَكَ عَمَلَهُ وَاسْتَقْبَلَهُ وَقَالَ اللَّهُمَّ

O Allah! verily I seek refuge to Thee from the evils of what is therein. If Allah removed it, He praised Allah; and if it rained, he said: O Allah, (send) profitable shower. —*Abu Daud, Nisai, Ibn Majah, Shafeyi.*

اني اعوذبك من شر ما فيه فان كشفه الله حمد الله ان مطرت قال اللهم سقيا نافعا ـ (ابوداود والنسائي وابن ماجة والشافعي)

799. **Ibn Omar** reported that when the Prophet heard the verse of thunder and lightning, he used to say: O Allah! kill us not with Thy wrath, destroy us not with Thy punishment, and pardon us before that. —*Ahmad, Tirmizi (Rare)*

عن ابن عمر ان النبي صلعم كان اذا سمع صوت الرعد والصواعق قال اللهم لا تقتلنا بغضبك ولا تهلكنا بعذابك وعافنا قبل ذلك * احمد والترمذي (غريب)

547w. **Abu Hurairah** reported: I heard the Messenger of Allah say: A Prophet among the prophets came out praying for rain when lo! he was by some ants which raised up some of their feet towards the sky. He said: Return, you will be responded to on account of these ants. —*Darqutni.*

عن ابي هريرة قال سمعت رسول الله صلعم يقول خرج نبي من الانبياء بالناس يستسقي فاذا هو بنملة رافعة بعض قوائمها الى السماء فقال ارجعوا فقد استجيب لكم من اجل هذه النملة ـ (الدارقطني)

548w. **Ibn Abbas** reported: Wind did not blow at any time except that the Holy Prophet sat upon his knees and said: O Allah! make it a mercy, and make it not a punishment. O Allah! make it a joy and make it not a storm. Ibn Abbas said about the book of the Almighty Allah: Verily We sent upon them a violent wind and We sent upon them a barren wind, and We

عن ابن عباس قال ما هبت ريح قط الا جثى النبي صلعم على ركبتيه وقال اللهم اجعلها رحمة ولا تجعلها عذابا اللهم اجعلها رياحا ولا تجعلها ريحا قال ابن عباس في كتاب الله تعالى انا ارسلنا عليهم ريحا صرصرا وارسلنا عليهم

sent the fertilising wind in order that it may send the winds conveying good news. —*Shafeyi, Baihaqi.*

549w. **Abdullah-b-Zubair** reported that when he heard any thunder, he used to leave conversation and say : Glory be to One whom thunder glorifies with His praise, and also the angels out of His fear. —*Malek.*

الرياح العقيم وارسلنا الريح لواقح وان يرسل الريح مبشرات- (الشافعي والبيهقي)

عن عبد الله بن الزبير انه كان اذا سمع الرعد ترك الحديث وقال سبحان الذي يسبح الرعد بحمده والملئكة من خيفته * (مالك)

CHAPTER XXXV

SECTION 1

2035. Fasting

(a) **Fasting is an universal institution.** Fasting is one of the five fundamental articles upon which Islam stands. It is an universal institution in as much as all the religions of the world and all the great religious personalities adopted fasting as the principal method of controlling and killing passions. The Celts, the Romans, the Babylonians, and the Assyrians practised it. The, philosophers, either Cynic, Stoic, Pythogorean or Neoplantonic, left advice for fast. The followers of Hinduism, Jainism, Confucius and Zoroaster practised it. The Jews observe an an nual fast on the Day of Atonement in commemoration of the descent of Moses from Sinai. The prophet Moses qualified himself to receive revelation from God after forty days of fasting. Jesus fasted for forty days in the desert and commanded his followers to faste (Mathew 4 : 16). Therefore the institution of fasting is universal and existed in some form or another till it fell into disuse owing to want of method, regularity and time. That there was fasting previously is supported by the following verse : The fasting was prescribed for those who were before you—2:183Q.

(b) **Fasting gained perfection in Islam.** The injunction about fasting was revealed in 2 A. H. in Islam. It gave the institution of fasting a finishing touch and introducted therein method, regularity, and meaning which go together to make it perfect and everliving. Fasting will not die a natural death in Islam. Like prayer, the

institution of fasting is kept alive as it is observed every year in the world of Islam and forms the regulating principle of their lives. Fasting was previously resorted to as a sign of grief or mourning or for commemoration of a great event. The underlying idea was to propitiate an angry god. Islam abolished this pantheistic idea and introducted a highly developed significance. The object is that you may guard against evil—2 : 183Q. In other words, the chief object of fasting is to generate power in a man which can control unruly passions just as a beast is brought under control by keeping it occasionally hungry and then by giving it food. The same principle has been expressed by the following traditions : 'The castration of my people is fasting'—34 : 473w. 'Whoso is not able (to marry), keep fast, and verily it is (as it were) castration for him'—27 :3. Thus fasting has been introduced as it kills the animal propensities in a man. Secondly in Islamic fasting, there is nothing to be eaten or drunk from the early dawn till the setting of the sun. If anything, say even water, is taken, it produces no appreciable effect on mind as a result of hunger. It is then a misnomer of fasting. Thirdly, in order to put an effective check on passions, even intercourse with wife in the hours of fasting has been prohibited. In other religions, this has not been so prohibited and therefore there has been no effective check on passions. Fourthly, fasting is methodical in Islam as in every month of Ramzan, the young and the old, the rich and the poor, the literate and the illiterate, all have to fast with the same spirit of common fatherhood of God and universal brotherhood of man ; while in other religions, it is not so. Islam has not forgotten to reserve provisions for optional fasting at the choice of every Muslim. It has therefore kept the door of voluntary fasting open to all. Because of the want of any provision for compulsion, fasting in other religions is practically dead. Islam saved this institution by making it obligatory. This seasonal fasting is natural as the world also undergoes such a fasting in particular season of the year. From Falgun to Baisakh in India, the earth is dried up by God but He gives it food after that period. Thus the drying up of the body is also required in some particular time of the year. For these reasons, fasting has reached perfection in Islam.

(c) **Results obtained by fasting.** (1) As already stated, **fasting brings passions under control.** Passion is the root of all evils, and

this can be regulated by the method of fasting. In case of excessive food and drink, it rises its head and commits tremendous havoc in the spiritual world. It is a natural law that the more is the physical weakness of the body, the more is the weakness of passion. For example, a man having a strong urge of sexual passion is ordered to fast—27:3. Daily practice of such fast with a little quantity of food taken at regular intervals will completely annihilate the sexul urge. Similar is the case with other evil tendencies. The Almighty Allah created man and his passions. He knows the best medicines for passions and therefore he has prescribed fasting. Our fasting does not profit God, nor does our eating; but when in His wisdom, He decreed fast, He did it that we may be given health of body and soul.

(ii) **It makes the soul shining**. Fasting invigorates the soul and enlivens it from its lethargic state, while excessive eating makes it blind and dark just as excessive water destroys crops. Excessive eating makes a man dull and stupid and deprives a man from the power of thinking. A hungry belly is, however, a fountain of wisdom. This has been the experience of many pious divines.

(iii) **Fasting gives taste in Prayer.** By the practice of fasting, taste in prayer is enjoyed. A full belly can never taste the sweetness of prayers and invocations. His prayer ends only in tounge and does not enter heart which is full with food.

(iv) **Fasting removes false sense of prestige**. It removes pride because a hungry man finds himself weak and naturally turns towards One who is strong. Hunger thus makes a man modest and turns the mind towards the Almighty for help.

(v) **It saves time and trouble.** Fasting reduces the period of sleep and thus a great deal of time is saved for works. Excessive eating keeps a man engaged very often in taking food and responding to the frequent calls of nature while this time can be saved by fasting.

(vi) **Fasting saves money.** Fasting saves expenditures and thus helps economy. This is no less useful to a worldly man having small means.

(vii) **It greatly contributes to the preservation of health.** Health improves a great deal by fasting. The great American-physician Dr. Dewey said: 'Take the food away from a sick man's stomach, and then you have begun to starve not the sick man

but the disease. The digestive organs are given some rest to work with redoubled energy and vigour just as a land which was left without cultivation for one year brings abundant crops in the year following, or just as a man can work with redoubled vigour after some rest. Spiritual progress depends on healthy mind which again depends on healthy body. Therefore the value of fasting for preservation of health is very great.

(viii) **Fasting teaches democracy.** It teaches democracy which is not even witnessed in prayer. A king may pray with a beggar in the mosque but at home he may lead quite a different life by taking foods at pleasure and by having sexual relations with women. Fasting, however, places all men, rich and poor, on the same pitiful plight of hunger and does not allow anybody to take food and drink or to have sexual relation in day time.

(ix) **Fasting teaches sympathy for the hungry.** Fasting is the only thing which gives a sense of pangs of a hungry man in the mind of the rich. Thus this sense enkindles a spirit of kindness to the poor and the distressed. It also gives rise to the thought how the people will fare on the Resurrection Day when they will feel the greatest urge of hunger and thirst.

(x) **Fasting teaches moral discipline.** Fasting is a training ground for the lesson that man, whatever is his rank and position, is prepared to suffer the greatest privation and the hardest trial. This lesson is learnt from day to day. This practice really contributes to the moral development of man. Fasting accustoms a man to face the hardshihs of life and increases his power of resistance.

(xi) **Fasting keeps faith in God a living force.** A fasting man can easily satisfy himself by taking food or drink in the inner recesses of his house. There is none to see him if he pours down some drops of water to his thirsty throat but he feels that Allah is near him and so he restrains himself. Thus the existence of Allah is felt closer and closer. This is not for once or twice but regularly for a whole month. In this way, faith in God is kept alive and a new consciousness of a higher life is awakened. For this, the Quran says : Only the patient will be paid back their rewards in full without measure—39:10Q.

(d) **Compulsory Fast.** In all the principal ordinances of Islam

there are two sides, compulsory and optional. Here we are discussing about the compulsory fast. Farz or compulsory fast comes to pass only in the month of Ramzan. It commences with the new moon of Ramzan and ends with the appearance of the new moon of Shawwal. The Quran says with regard to this compulsory fast: O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil, for a fixed number of days, but whoever among you is sick or on a journey, then a like number of other days; and those who are able to do it may redeem it by feeding a poor man. So whoso does good spontaneously, it is good for him; and that you fast is better for you if you know. The month of Ramzan is that in which the Quran was revealed.....; therefore whoso of you is present in the month, he shall fast therein—2: 183 to 185. Eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night—2:187. The Quran was revealed in the month of Ramzan and therefore it is fitting that this month should be observed for spiritual training.

Exceptions: In case of inability to fast, there is no compulsion. Those who are ill, or in journey, or those women who are in the course of menstrual discharge, or pregnant, or have suckling children at breast have been exempted from fasting the Ramzan but they are required to keep fast for the equal number of other days.

(e) **Expiatory Fast.** The following fasts have been enjoined as an expiation for breach of divine commandments.

(i) Two months' successive fasting in case a Muslim killed a Muslim by mistake and the killer has not the means to free a slave (4:92Q).

(ii) Two months' successive fasting when the husband puts away the wife by saying: Thou art to me as the back of my mother (58:3-4Q).

(iii) Three days' fasting as an expiation for breach of an oath (5:89Q).

(iv) Fasting if a Muhrim kills a game (5: 95Q).

(v) Two months' fasting for breach of one fast of Ramzan without lawful excuse.

(f) **Compensatory Fast.** Fasting has also been recommended for breach of certain minor duties as compensation.

(i) In default of charity or sacrifice of an animal, a Muhrim

is required to fast for 3 days for breach of certain duties (2:196Q).

(2) If one breaks the Ihram before Haj though he observed Ihram by combining Umrah ahd Haj together, he is required to fast for three days during the pilgrimage and seven days after the pilgrimage (2:196Q).

(3) In case of breach of a vow, there is fast.

The above fasts assume a binding character on the occurrence of certain circumstances and in default of certain expiations.

2036. Excellence of Fasting.

In this section, there are traditions relating to the virtues and merits which a man gets from God by fasting the month of Ramadhan. In this month, the doors of mercy, forgiveness and kindness are specially opened and the doors of punishment are closed up. So whoso wishes to have these blessings will at once take up to fasting at the advent of this month. God says: It is for Me and I shall certainly compensate it —35:3. The Prophet said: The fragrance of the mouth of a fasting man is more pleasant to Allah than the smell of musk—35:4.

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا دَخَلَ رَمَضَانُ فُتِحَتْ اَبْوَابُ السَّمَاءِ وَفِي رِوَايَةٍ فُتِحَتْ اَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ اَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِيْنُ وَفِي رِوَايَةٍ فُتِحَتْ اَبْوَابُ الرَّحْمَةِ * (مُتَّفَقٌ عَلَيْهِ)

1. **Abu Hurairah** reported that the Apostle of Allah said: When Ramzan comes, the doors of heaven are opened, [2036a] (in a narration: The doors of Paradise are opened), and the doors of Hell are shut up, and the devils are put under chains. And in a narration: The doors of mercy are opened. —*Agreed.*

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ

2. **Sahl-b-Sa'ad** reported that the Messenger of Allah said: In Paradise, there are eight

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2036a. Mercy and blessing of Allah descend in Ramzan just as in Paradise; and supplications duly made therein are generally granted. 'The doors of Paradise are opened' means that the people are given in Ramzan the means of carrying on good and pious actions. 'The doors of Hell are shut up' means that those who fast are free from such actions as will lead to Hell, and that minor sins are forgiven. 'The devils are put under chains' means that devilish natures are kept under control owing to self-denial from food, and drink and sexual intercourse.

doors of which there is a door named Rayyan. [2037] None but those who fast will enter it.

—*Agreed.*

3. **Abu Hurairah** reported that the Messenger of Allah said: Whoso fasts Ramzan out of faith and hopeful of reward, all his past sins will be forgiven for him; and whoso stands up (in prayer) in Ramzan out of faith and hopeful of reward, all his past sins will be forgiven and whoso stands up (in prayor) at the Blessed Night out of faith and hopeful of reward, all his past sins will be forgiven.

—*Agreed.*

4. **Same** reported that the Messenger of Allah said: Every good action of the son of Adam shall be multiplied to ten times like it up to seven hundred times. The Almighty Allah said: Except-fasting, [2038] because it is for Me, and I shall Myself compensate it. He gives up his passions and food for Me. For a fasting man, there are two rejoicings, one rejoicing at the time of his breaking fast, and one at the time of meeting his

الله صلعم فى الجنّة ثمانية ابواب منها باب
يسمى الريان لا يدخله الّا الصائمون *
(متفق عليه)

عن ابي هريرة قال قال رسول الله صلعم
من صام رمضان ايمانا واحتسابا غفر له
ما تقدم من ذنبه ومن قام رمضان
ايمانا واحتسابا غفر له ما تقدم من ذنبه
ومن قام ليلة القدر ايمانا واحتسابا
غفر له ما تقدم من ذنبه ـ (متفق عليه)

عنه قال قال رسول الله صلعم كلّ
عمل ابن ادم يضعف الحسنة بعشر امثالها
الى سبع مائة ضعف قال الله تعالى
الّا الصوم فانه لي وانا اجزي به يدع
شهوته وطعامه من اجلي للصائم فرحتان
فرحة عند فطره وفرحة عند لقاء ربّه

2037. Similar sense has been expressed in tradition 8:1. Therein it has been stated that fasting men will enter Paradise by the door of Rayyan.

2038. Merits of fasting are manifold and can not be counted in numbers. This is for two reasons. Sincerity of purpose in fasting is greater than all other divine acts as it is a secret worship done absolutely for Allah. Secondly, it is a great medicine for human passions and evil tendencies. A virtue can increase up to 700 virtues just as a paddy-seed can grow up to 700 paddy seeds.

وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ وَالصِّيَامُ جُنَّةٌ فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي امْرُؤٌ صَائِمٌ * (مُتَّفَقٌ عَلَيْهِ)

Lord, and certainly the fragrance of the mouth of a fasting man is more pleasant to Allah than the smell of musk. And fasting is a shield.[2039] So when the fasting of some one of you comes up, he shall not utter foul words, nor shall he cry hoarse. If then anybody rebukes him or fights with him, let him say: I am a man observing fast. —*Agreed.*

٥ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِينُ وَمَرَدَةُ الْجِنِّ وَغُلِّقَتْ أَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَفُتِّحَتْ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَيُنَادِي مُنَادٍ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ وَلِلّٰهِ عُتَقَاءُ مِنَ النَّارِ وَذٰلِكَ كُلَّ لَيْلَةٍ (التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَأَحْمَدُ (غَرِيبٌ)

5. **Abu Hurairah** reported that the Messenger of Allah said: When there appears the first night of the month of Ramzan, the devils and evil ginn are put in chains, and the doors of the fire are shut up so as no door therefrom can be opened, and the doors of Paradise are opened up, so as no door therefrom can be shut up; and a proclaimer proclaims: O seeker of good! come forward. O seeker of evils, cut short. And for the sake of Allah, they are free from the Fire; and that is for every night —*Tirmizi* (*Rare*), *Ibn Majah*, *Ahmad*.

٦ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم أَتَاكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ فَرَضَ اللهُ عَلَيْكُمْ صِيَامَهُ تُفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ وَتُغَلُّ فِيهِ مَرَدَةُ

6. **Abu Hurairah** reported that the Messenger of Allah said: There came to you Ramzan, a Blessed month. Its fasting—Allah made obligatory on you. The doors of heaven are opened up therein; and the doors of Hell are shut up therein; and the mischievous devils are put in

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2039. Fasting is a shield as it shields a man from evil deeds and curbs passions.

chains for Allah. There is a night therein which is better than one thousand months. Whoso is deprived of its good, is deprived of all good.

—*Ahmad Nisai.*

الشَّيَاطِيْنِ لِلّٰهِ فِيْهِ لَيْلَةٌ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ *

(اَحْمَدُ وَالنَّسَائِيُّ)

7. **Anas-b-Malek** reported : At the advent of Ramzan the Messenger of Allah said : Verily this month has come to you ; and therein there is a night which is better than one thousand months. Whoso is deprived of it, is deprived of all good ; and none is deprived of its good except every unfortunate man.

—*Ibn Majah.*

عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ دَخَلَ رَمَضَانُ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ هٰذَا الشَّهْرَ قَدْ حَضَرَكُمْ وَفِيْهِ لَيْلَةٌ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ مَنْ حُرِمَهَا فَقَدْ حُرِمَ الْخَيْرَ كُلَّهُ وَلَا يُحْرَمُ خَيْرَهَا اِلَّا كُلُّ مَحْرُوْمٍ *

(اِبْنُ مَاجَةَ)

550w. **Abdullah-b-Amr** reported that the Messenger of Allah said : Fasting and the Quran will intercede for a man. Fasting will say : O Lord ! I denied him food and sexual satisfaction during day-time. So make me an intecessor for him. And the Quran will say : I denied him sleep during night. So make me an intercessor for him. So they will both intercede.

—*Baihaqi.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ الصِّيَامُ وَالْقُرْاٰنُ يَشْفَعَانِ لِلْعَبْدِ يَقُوْلُ الصِّيَامُ اَيْ رَبِّ اِنِّيْ مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفِّعْنِيْ فِيْهِ وَيَقُوْلُ الْقُرْاٰنُ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِيْ فِيْهِ فَيُشَفَّعَانِ *

(اَلْبَيْهَقِيُّ)

551w. **Salman al-Faresiy** reported : The Messenger of Allah admonished us on the last day of Sha'ban. He said : O men ! verily there has come to you a magnificent month, a blessed month, a month wherein there is a night which is better than one thousand months. Allah has

عَنْ سَلْمَانِ الْفَارِسِيِّ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صلعم فِيْ اٰخِرِ يَوْمٍ مِّنْ شَعْبَانَ فَقَالَ يَا اَيُّهَا النَّاسُ قَدْ اَظَلَّكُمْ شَهْرٌ عَظِيْمٌ شَهْرٌ مُبَارَكٌ شَهْرٌ فِيْهِ لَيْلَةٌ خَيْرٌ مِّنْ اَلْفِ

made its fast obligatory and the standing (in prayer) of its nights optional.[2240] Whoso comes therein with a good habit, becomes like one who performs an obligatory thing in what is besides it; and whoso performs an obligatory thing becomes like one who performs 70 obligatory duties in what is besides it. And it is a month of patience; and as for patience, its reward is Paradise. And (it is) a month of mutual sympathy, and a month wherein the provision of a believer is increased. Whoso gives 'Iftar' therein to a fasting man, there is for him forgiveness for his sins, and emancipation of his neck from the Fire, and there is for him the like of his reward without anything being diminished from his reward. We asked: O Ms. of Allah! nobody of us finds means wherewith to give 'Iftar' to a fasting man. Then the Messenger of Allah said: Allah will bestow this reward on one who gives Iftar to a fasting man with a sip of milk, or date, or a sip of water. And whoso gives satisfaction to a fasting man, Allah will give him drink from my Fountain, which will not make him thirsty till he will enter Paradise. And it is a month of which the beginning is mercy, the middle is forgiveness

شَهْرٍ جَعَلَ اللّٰهُ صِيَامَهُ فَرِيضَةً وَقِيَامَ لَيْلِهِ
تَطَوُّعًا مَنْ تَقَرَّبَ فِيهِ بِخَصْلَةٍ مِنَ الْخَيْرِ
كَانَ كَمَنْ اَدَّى فَرِيضَةً فِيمَا سِوَاهُ وَمَنْ
اَدَّى فَرِيضَةً فِيهِ كَانَ كَمَنْ اَدَّى سَبْعِينَ
فَرِيضَةً فِيمَا سِوَاهُ وَهُوَ شَهْرُ الصَّبْرِ وَالصَّبْرُ
ثَوَابُهُ الْجَنَّةُ وَشَهْرُ الْمُوَاسَاةِ وَشَهْرٌ يُزَادُ
فِيهِ رِزْقُ الْمُؤْمِنِ مَنْ فَطَّرَ فِيهِ صَائِمًا
كَانَ لَهُ مَغْفِرَةً لِذُنُوبِهِ وَعِتْقَ رَقَبَتِهِ مِنَ
النَّارِ وَكَانَ لَهُ مِثْلُ اَجْرِهِ مِنْ غَيْرِ اَنْ
يَنْتَقِصَ مِنْ اَجْرِهِ شَيْءٌ قُلْنَا يَارَسُولَ اللّٰهِ
لَيْسَ كُلُّنَا نَجِدُ مَا نُفَطِّرُ بِهِ الصَّائِمَ فَقَالَ
رَسُولُ اللّٰهِ صلعم يُعْطِي اللّٰهُ هٰذَا الثَّوَابَ
مَنْ فَطَّرَ صَائِمًا عَلٰى مَذْقَةِ لَبَنٍ اَوْ تَمْرَةٍ
اَوْ شَرْبَةٍ مِنْ مَاءٍ وَمَنْ اَشْبَعَ صَائِمًا سَقَاهُ
اللّٰهُ مِنْ حَوْضِي شَرْبَةً لَا يَظْمَأُ حَتّٰى يَدْخُلَ
الْجَنَّةَ وَهُوَ شَهْرٌ اَوَّلُهُ رَحْمَةٌ وَاَوْسَطُهُ مَغْفِرَةٌ

2240. This refers to Tarawih prayer during Ramadhan. It is according to Hanifi Mazhab 'Sunnat Muakkadah'.

and the end is freedom from the Fire. And whoso makes light the (burden of) his covenanted slaves therein, Allah will forgive him, and He will make him free from the Fire.

—*Baihaqi.*

552w. **Ibn Abbas** reported that when the month of Ramzan approached, he used to set free every prisoner and give alms to every beggar. —*Baihaqi.*

553w. **Ibn Omar** reported that the Messenger of Allah said: Verily Paradise embellishes itself for Ramazan at the beginning of a year to the following year. When the first day of Ramazan appears, wind blows under the Throne from the leaves of Paradise upon the pure-eyed virgins. They say; O Lord! give us our husbands from Thy servants. Our eyes will take solace from them, and their eyes will take solace from us. —*Baihaqi.*

554w. **Abu Hurairah** reported from the Prophet who had said that there is forgiveness for his people in the last night of Ramazan. It was questioned: O Ms. of Allah! is it the Blessed Night? 'No' said he, 'but (as for) a worker, his wages will be given in full when he finishes his work.'

—*Ahmad.*

وَاٰخِرُهُ عِتْقٌ مِّنَ النَّارِ وَمَنْ خَفَّفَ عَنْ مَمْلُوكِهِ فِيهِ غَفَرَ اللّٰهُ لَهُ وَاَعْتَقَهُ مِنَ النَّارِ۔

(اَلْبَيْهَقِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللّٰهِ صلعم اِذَا دَخَلَ شَهْرُ رَمَضَانَ اَطْلَقَ كُلَّ اَسِيْرٍ وَاَعْطٰى كُلَّ سَائِلٍ * (اَلْبَيْهَقِيُّ)

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صلعم قَالَ اَنَّ الْجَنَّةَ تُزَخْرَفُ لِرَمَضَانَ مِنْ رَأْسِ الْحَوْلِ اِلٰى حَوْلٍ قَابِلٍ فَاِذَا كَانَ اَوَّلُ يَوْمٍ مِّنْ رَمَضَانَ هَبَّتْ رِيْحٌ تَحْتَ الْعَرْشِ مِنْ وَرَقِ الْجَنَّةِ عَلَى الْحُوْرِ الْعِيْنِ فَيَقُلْنَ يَارَبِّ اجْعَلْ لَنَا مِنْ عِبَادِكَ اَزْوَاجًا تَقَرُّ اَعْيُنُنَا وَتَقَرُّ اَعْيُنُهُمْ بِنَا * (اَلْبَيْهَقِيُّ)

عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صلعم اَنَّهُ قَالَ يُغْفَرُ لِاُمَّتِهِ فِيْ اٰخِرِ لَيْلَةٍ فِيْ رَمَضَانَ قِيْلَ يَارَسُوْلَ اللّٰهِ اَهِيَ لَيْلَةُ الْقَدْرِ قَالَ لَا وَلٰكِنَّ الْعَامِلَ اِنَّمَا يُوَفّٰى اَجْرَهُ اِذَا قَضٰى عَمَلَهُ * (اَحْمَدُ)

SECTION 2

2041. Sight of new moon.

A lunar month consists of 29 or 30 days. According to this calculation, a lunar year is less than nearly 12 days of a solar year. Hence the month of Ramzan rotates in every season and comes back to its starting point during the course of nearly 29 or 30 years. The people of every climate gets advantages by that. If the moon is visible on the 29th Sha'ban, the Ramazan begins on the following day. If not, from the day following the 30th day of Sha'ban. This is the case with the I'd day.

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8. **Ibn Omar** reported that the Messenger of Allah said: Don't fast until you see the new moon: and don't break it until you see it. If then there is cloud over you, count in full. In a narration, he said: The month is of twenty nine nights. So don't fast until you see it; if then there is cloud over you, wait and complete the number thirty. —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللهِ صلعم لَا تَصُومُوا حَتّٰى تَرَوُا الْهِلَالَ وَلَا تُفْطِرُوا حَتّٰى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ وَفِي رِوَايَةٍ قَالَ الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً فَلَا تَصُومُوا حَتّٰى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلٰثِينَ * (مُتَّفَقٌ عَلَيْهِ)

9. **Abu Hurairah** reported that the Messenger of Allah said: Fast at the sight of it, and break it at the sight of it; if there is cloud over you, then complete the number of Sha'ban—thirty. —*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلٰثِينَ * (مُتَّفَقٌ عَلَيْهِ)

10. **Ibn Omar** reported that the Apostle of Allah said: We are an illiterate people, knowing no writing and counting. The month is such and such (and he closed the fingers at the

عَنِ ابْنِ عُمَرَ (رض) قَالَ قَالَ رَسُولُ اللهِ صلعم إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسُبُ الشَّهْرُ هٰكَذَا وَهٰكَذَا وَعَقَدَ

الْاَبْهَامَ فِى الثَّالِثَةِ ثُمَّ قَالَ الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا يَعْنِي تَمَامَ الثَّلٰثِيْنَ يَعْنِي مَرَّةً تِسْعًا وَعِشْرِيْنَ وَمَرَّةً ثَلٰثِيْنَ * (مُتَّفَقٌ عَلَيْهِ)

third time). Afterwards he said : A month is such and such, that is, complete thirty (days), that is, sometimes twenty nine and sometimes thirty. —*Agreed*

عَنْ اَبِي بَكْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم شَهْرَا عِيْدٍ لَا يَنْقُصَانِ رَمَضَانُ وَذُوالْحِجَّةِ * (مُتَّفَقٌ عَلَيْهِ)

11. **Abu Bakrah** reported that the Apostle of Allah said : These are two months of festival which do not decrease-Ramazan and Zul-Hajj. —*Agreed*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَتَقَدَّمَنَّ اَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ اَوْ يَوْمَيْنِ اِلَّا اَنْ يَكُوْنَ رَجُلٌ كَانَ يَصُوْمُ صَوْمَهُ فَلْيَصُمْ ذٰلِكَ الْيَوْمَ * (مُتَّفَقٌ عَلَيْهِ)

12. **Abu Hurairah** reported that the Apostle of Allah said : None of you shall precede Ramazan by one or two (fasts) except a person who used to keep fast. Let him then fast that day. [2042] —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا انْتَصَفَ شَعْبَانُ فَلَا تَصُوْمُوْا * (اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

13. **Abu Hurairah** reported that the Apostle of Allah said : When there comes the middle of Sha'ban, don't fast. [2043] —*Abu Daud, Tirmizi, Ibn Majah.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَحْصُوْا هِلَالَ شَعْبَانَ لِرَمَضَانَ * (اَلتِّرْمِذِيُّ)

14. **Same** reported that the Apostle of Allah said : Count the new moon of Sha'ban for Ramazan. —*Tirmizi.*

عَنْ اُمِّ سَلَمَةَ (رض) قَالَتْ مَا رَاَيْتُ

15. **Omme Salamah** reported : I did not see the Prophet fasting

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2042. Fasting on the previous day of Ramazan is generally disallowed. There is an exception in the case of a man who is accustomed to fasting on that day. If a man habitually fasts on Zumma-day which accidentally coincides with the previous day of Ramazan, he is allowed to fast that day. This is however said to be Makruh.

2043. The Holy Prophet told it out of compassion for his followers, as by too much fasting a man may lose his health. If however a man is capable of keeping fast, he is not prohibited as the Prophet is said to have kept fast throughout the month of Shaban (65:16)

for two consequitive months except Sha'ban and Ramazan.
—*Abu Daud, Tirmizi, Nisai. Ibn Majah.*

16. **Ammar-b-Yaser** reported : Whoso fasts the day about which he doubts has indeed disobeyed the father of Qasem [2044] —*Abu Daud, Tirmizi, Nisai, Ibn Majah, Darimi.*

17. **Ibn Abbas** reported that a desert Arab came to the Prophet and said : Verily I have seen the new moon, that is the new moon of Ramazan. He asked : Do you bear witness that there is no god but Allah ? 'Yes' replied he. He asked : Do you bear witness that Muhammad is the Apostle of Allah ? 'Yes' said he. He said : O Bilal ! proclaim among men that they should keep fast tomorrow. [2045] —*Abu Daud, Tirmizi, Nisa,i Ibn Majah.*

18. **Ibn Omar** reported : They (meaning the people) saw the new moon. Then I informed the Prophet : Verily I have seen it (the new moon). So he fasted and ordered the people to observe its fasting. —*Abu Daud, Darimi.*

النَّبِيَّ صلعم يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ اِلَّا شَعْبَانَ وَرَمَضَانَ * (اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَى اَبَا الْقَاسِمِ صلعم * (اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

عَنِ ابْنِ عَبَّاسٍ (رض) قَالَ جَاءَ اَعْرَابِيٌّ اِلَى النَّبِيِّ صلعم فَقَالَ اِنِّي رَاَيْتُ الْهِلَالَ يَعْنِي هِلَالَ رَمَضَانَ فَقَالَ اَتَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ قَالَ نَعَمْ قَالَ اَتَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ قَالَ نَعَمْ قَالَ يَا بِلَالُ اَذِّنْ فِي النَّاسِ اَنْ يَصُوْمُوْا غَدًا - (اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنِ ابْنِ عُمَرَ (رض) قَالَ تَرَاءَى النَّاسُ الْهِلَالَ فَاَخْبَرْتُ رَسُوْلَ اللّٰهِ صلعم اَنِّي رَاَيْتُهُ فَصَامَ وَاَمَرَ النَّاسَ بِصِيَامِهِ - (اَبُوْدَاوُدَ وَالدَّارِمِيُّ)

2044. Father of Qasem is the Prophet himself. This doubt refers to the fasting of the day which has not been proved to be the 1st Ramazan owing to the absence of the new moon from general view. If there is no cloud and nobody sees the moon, there is no doubt that the day is not first Ramazan. Doubt occurs in the opposite case.

2045. This proves that the deposition of one man is sufficient for proof of sight of the new moon of Ramazan provided the man is pious. Imam Abu Hanifa upholds this opinion.

2043. The Prophet used to count every day of Sha'ban to ascertain the first day of Ramazan.

عَنْ عَائِشَةَ (رض) قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم يَتَحَفَّظُ مِنْ شَعْبَانَ مَالَا يَتَحَفَّظُ مِنْ غَيْرِهٖ ثُمَّ يَصُوْمُ لِرُؤْيَةِ رَمَضَانَ فَاِنْ غُمَّ عَلَيْهِ عَدَّ ثَلٰثِيْنَ يَوْمًا ثُمَّ صَامَ *

(ابوداود)

19. **Ayesha** reported that the Apostle of Allah used to remember Sha'ban besides which he did not remember so much. Then he kept fast of Ramazan as a result of its sight. If there is cloud over it, he counted thirty days and then fasted.

—*Abu Duud.*

عَنْ اَبِى الْبَخْتَرِىِّ قَالَ خَرَجْنَا لِلْعُمْرَةِ فَلَمَّا نَزَلْنَا بِبَطْنِ نَخْلَةَ تَرَاءَيْنَا الْهِلَالَ فَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ ثَلٰثٍ وَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ فَلَقِيْنَا ابْنَ عَبَّاسٍ فَقُلْنَا اِنَّا رَاَيْنَا الْهِلَالَ فَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ ثَلٰثٍ وَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ فَقَالَ اَيَّ لَيْلَةٍ رَاَيْتُمُوْهُ قُلْنَا لَيْلَةَ كَذَا وَكَذَا فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صلعم مَدَّهُ لِلرُّؤْيَةِ فَهُوَ لِلَّيْلَةِ رَاَيْتُمُوْهُ وَفِىْ رِوَايَةٍ عَنْهُ قَالَ اَهَلَّنَا رَمَضَانَ وَنَحْنُ بِذَاتِ عِرْقٍ فَاَرْسَلْنَا رَجُلًا اِلَى ابْنِ عَبَّاسٍ يَسْاَلُهٗ فَقَالَ بْنُ عَبَّاسٍ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اللّٰهَ تَعَالٰى قَدْ اَمَدَّهُ لِرُؤْيَتِهٖ فَاِنْ اُغْمِيَ عَلَيْكُمْ فَاَكْمِلُوْا

20. **Abul Bukhari** reported: We went out for visiting the House. When we got down at the valley of Nakhlah, we gathered to see the new moon. Some of the people said: It is of three nights; and some of the people said: It is of two nights. Then we met Ibn Abbas and said: Verily we have seen the new moon. Some of the people said: It is of three nights. And some of the people said: It is of two nights. He enquired: In which night have you seen it? We said: In such and such a night. He said: Verily the Apostle of Allah prolonged it for sight and it is of one night that you have seen. In a narration reported by him, he said: We were informed of the new moon of Ramazan while we were at Zate Erq. We sent a man to Ibn Abbas to ask him. Ibn Abbas said that the Apostle of Allah had said: Verily the Almighty Allah has extended it

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2047. Nakhlah is the name of a place between Mecca and Tayef. Zate Erq is the name of a place near Nakhlah.

for its sight. If there is cloud over it, complete the number.[2048] (مسلم) — *Muslim.*

الْعِدَّةَ *

SECTION 3

2059. Rules of fasting

(a) **Procedure of Fast.** The fast begins from the appearance of the white colour in the eastern horizon before the early dawn till the setting of the sun. In other words, it is about an hour and a half before the sun-rise and extends up to sun-set. Before the beginning of fast, some light food or tiffin generally known as *Sehri* should be taken as there is blessing in it and as it enables a man to cope with the hardships of fast to some extent. There should be a gap of at least the time required for reading 50 short verses of the Quran between Sehri and the earliest time of Fajr prayer—34:42. In the beginning of Islam, there was Azan for Sehri but it now fell in to disuse—34:101. The duties of a Muslim is, however, to wake up others for Sehri—34:473w. Then the Niyyat should be taken for fast. It runs thus :—

نَوَيْتُ اَنْ اَصُوْمَ غَدًا مِّنْ شَهْرِ رَمَضَانَ الْمُبَارَكَ فَرْضَاللّٰكَ فَتَقَبَّلْ مِنِّيْ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ *

'I resolve to keep fast tomorrow in the month of blessed Ramazan, a binding duty for Thee ; O Allah, accept from me, verily Thou art the Hearing, the Knowing.'

Then immediately after the setting of the sun, the fast should be broken. This is generally known as *Iftar*. The sooner the Iftar is taken, the better for rewards. Fast should be broken generally with water and dates with the following invocation.

اَللّٰهُمَّ صُمْتُ لَكَ وَتَوَكَّلْتُ عَلٰى رِزْقِكَ وَاَفْطَرْتُ بِرَحْمَتِكَ يَا اَرْحَمَ الرّٰحِمِيْنَ *

'O Allah ! I have fasted for Thee, and I have relied on Thy provision and I have broken fast by Thy mercy, O Merciful of the merciful.'

(b) **Sunnats in Fast.** There are six duties in fast known as sunnats.

i. To partake of *Sehri* or pre-dawn tiffin.

ii. To break fast immediately after sun-set.

iii. To read Tarawih prayer at night.

2048. It appears from this that the sight of the new moon is a condition precedent to fasting, irrespective of the large or short size of the moon and that in case of differences of opinions, fasting should be resumed.

iv. To feed the poor and the hungry.

v. To increase the Quran-reading.

vi. To observe I'tikaf within the mosque during the last ten days of Ramazan.

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21. **Anas** reported that the Messenger of Allah said : Take tiffin before dawn, [2050] because in this tiffin there is blessing. —*Agreed.*

عَنْ اَنَسٍ (رض) قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم تَسَحَّرُوْا فَاِنَّ فِى السَّحُوْرِ بَرَكَةً * (مُتَّفَقٌ عَلَيْهِ)

22. **Amr-b-Al As** reported that the Apostle of Allah said : The difference between our fasting and the fasting of the people of the Book is pre-dawn tiffin. —*Muslim.*

عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم فَصْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ اَهْلِ الْكِتَابِ اَكْلَةُ السَّحَرِ * (مُسْلِمٌ)

23. **Sahl** reported that the Apostle of Allah said : People will continue in prosperity so long as they are quick in breaking fast. —*Agreed.*

عَنْ سَهْلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ * (مُتَّفَقٌ عَلَيْهِ)

24. **Omar** reported that the Messenger of Allah said : When the night comes in from this side, and the day goes back from this side, and the sun sets in, a fasting man shall break fast. [2051] —*Agreed.*

عَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا اَقْبَلَ اللَّيْلُ مِنْ هٰهُنَا وَاَدْبَرَ النَّهَارُ مِنْ هٰهُنَا وَغَرَبَتِ الشَّمْسُ فَقَدْ اَفْطَرَ الصَّائِمُ * (مُتَّفَقٌ عَلَيْهِ)

25. **Abu Hurairah** reported that the Apostle of Allah prohibited *Wisal* in fast. A man asked him : O Ms. of Allah ! do you make Wisal ? [2052] He replied :

عَنْ اَبِىْ هُرَيْرَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم عَنِ الْوِصَالِ فِى الصَّوْمِ فَقَالَ لَهٗ رَجُلٌ اِنَّكَ تُوَاصِلُ يَا رَسُوْلَ اللّٰهِ قَالَ وَاَيُّكُمْ

2050. Sehri is pre-dawn tiffin and Sihr is the 6th part of the night.

2051. The first side refers to east and the second west. At the setting of the sun, it will be considered that fast has been broken though no food and drink were taken.

2052. Wisal means fasting for 3 or more days without eating and drinking in the interval. Imams Abu Hanifa, Malek and Shafeyi held such fasting without break as Makruh (abominable). It is said to be Makruh Tahrima and the majority of the learned jurists are of this opinion.

مثلي اني ابيت يطعمني ربي ويسقيني
(متفق عليه)

عن حفصة قالت قال رسول الله صلعم
من لم يجمع الصيام قبل الفجر فلا صيام
له ۔ (الترمذي وابوداود والنسائي)

عن ابي هريرة قال قال رسول الله
صلعم اذا سمع النداء احدكم والاناء في
يده فلا يضعه حتى يقضي حاجته منه ۔
(ابوداود)

عنه قال قال رسول الله صلعم قال
الله تعالى احب عبادي الي اعجلهم
فطرا * (الترمذي)

عن سلمان بن عامر قال قال رسول
الله صلعم اذا افطر احدكم فليفطر على
تمر فانه بركة فان لم يجد فليفطر على
ماء فانه طهور * (احمد والترمذي
وابوداود وابن ماجة)

Who is he among you like me? Verily I pass my night while my Lord feeds me and gives me drink. —*Agreed.*

26. **Hafsah** reported that the Apostle of Allah said: Whoever does not intend to fast before day-break, there is no fast for him. 2053 —*Tirmizi, Abu Daud, Nisai.*

27. **Abu Hurairah** reported that the Messenger of Allah said: When one of you hears the call to prayer while he has a cup in his hand, he shall not put it down till he satisfies his want from it. 2054 —*Abu Daud.*

28. **Same** reported that the Messenger of Allah said: The Almighty Allah said: The dearest of My servants in My sight are quickest in breaking fast. —*Tirmizi.*

29. **Salmah-b-A'mer** reported that the Apostle of Allah said: When one of you breaks fast, let him break fast with date because it is a blessing; if he does not find it, let him break fast with water, because it is pure. —*Ahmad, Tirmizi, Abu Daud, Ibn Majah.*

2053. It is seen from this that niyyet or intention of fasting must be made at night and if it not so made, fasting is invalid. Imam Ahmad and Malek hold this opinion, while Imam Abu Hanifa says that niyyet must be made before mid-day. Imam Shafeyi extends the time up to sun-set.

2054. The cup was raised for drink for eating something. At this time, Azan was proclaimed. The duty of every Muslim at this time is that if he knows that the dawn is apparent, he should stop further eating and drinking for fasting, and if he is ignorant or sees no sign of clear dawn, he shall not stop drinking and eating which he badly requires. Some say that by proclamation here is meant the call for sun-set prayer. At that time fast should be broken after azan.

عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صلعم يُفْطِرُ قَبْلَ اَنْ يُصَلِّيَ عَلٰى رُطَبَاتٍ فَاِنْ لَّمْ تَكُنْ رُطَبَاتٌ فَتَمَيْرَاتٌ فَاِنْ لَّمْ تَكُنْ تَمَيْرَاتٌ حَسَا حَسَوَاتٍ مِّنْ مَّاءٍ *

اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ (حَسَنٌ غَرِيْبٌ)

30. **Anas** reported that the Apostle of Allah used to break fast before prayer with fresh dates ; if these were not available, then with dry dates ; if dry dates were not available, he drank some handfuls of water.

—*Tirmizi, Abu Daud,*
(Approved, Rare).

عَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صلعم اِذَا اَفْطَرَ قَالَ ذَهَبَ الظَّمَاُ وَابْتَلَّتِ الْعُرُوْقُ وَثَبَتَ الْاَجْرُ اِنْ شَاءَ اللّٰهُ تَعَالٰى ـ

(اَبُوْدَاوٗدَ)

31. **Ibn Omar** reported that when the Prophet broke fast, he used to say : The thirst has gone and the veins have become wetted and reward has become sure if the Almighty Allah wills.

—*Abu Daud.*

عَنْ مُعَاذِ بْنِ زُهْرَةَ قَالَ اِنَّ النَّبِيَّ صلعم كَانَ اِذَا اَفْطَرَ قَالَ اَللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ ـ اَبُوْدَاوٗدَ (مُرْسَلٌ)

32. **Mu'az-b-Zahrah** reported that when the Prophet broke fast, he used to say : O Allah ! for Thee I fasted, and over Thy provision I broke it.

—*Abu Daud (Defective)*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَزَالُ الدِّيْنُ ظَاهِرًا مَا عَجَّلَ النَّاسُ الْفِطْرَ لِاَنَّ الْيَهُوْدَ وَالنَّصٰرٰى يُؤَخِّرُوْنَ *

(اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

33. **Abu Hurairah** reported that the Messenger of Allah said : This religion will not cease to prevail so long as the people hasten to break fast, because the Jews and the Christians make delay (in breaking fast).

—*Abu Daud, Ibn Majah.*

عَنْ اَبِيْ عَطِيَّةَ قَالَ دَخَلْتُ اَنَا وَمَسْرُوْقٌ عَلٰى عَائِشَةَ فَقُلْنَا يَا اُمَّ الْمُؤْمِنِيْنَ رَجُلَانِ مِنْ اَصْحَابِ مُحَمَّدٍ صلعم اَحَدُهُمَا يُعَجِّلُ الْاِفْطَارَ وَيُعَجِّلُ الصَّلٰوةَ وَالْاٰخَرُ يُؤَخِّرُ الْاِفْطَارَ وَيُؤَخِّرُ الصَّلٰوةَ قَالَتْ اَيُّهُمَا يُعَجِّلُ

34. **Abu Atiyyah** reported : I and Masruq went to Ayesha and asked ; O mother of the Faithful ! (inform about) two men from the companions of Muhammad (P. H.)—one man hastens to break fast and hastens to pray and another makes delay to break fast and makes delay to pray. She asked ; Who among the

two hastens to break fast and hastens to pray ? We said : Abdullah-b-Mas'ud. She said : Thus the Messenger of Allah did. And another was Abu Musa. —*Muslim.*

35. **Irbad-b-Sa'riyah** reported : The Apostle of Allah called me for pre-dawn tiffin in Ramzan. He said : Come to the blessed tiffin. —*Abu Daud, Nisai.*

36. **Abu Hurairah** reported that the Apostle of Allah said : How good is the food of dates before dawn for a believer. —*Abu Daud.*

555w. **Zaid-b-Khalid** reported that the Messenger of Allah said : Whoso breaks fast of a man or supplies a warrior with war-materials, there is for him reward equivalent to the reward of the latter.[2055] —*Baihaqi.*

الافطار ويعجل الصلوة قلنا عبد الله بن مسعود قالت هكذا صنع رسول الله صلعم والاخر ابو موسى * (مسلم)

عن العرباض بن سارية قال دعاني رسول الله صلعم الى السحور في رمضان فقال هلم الى الغداء المبارك * (ابوداود والنسائي)

عن ابي هريرة قال قال رسول الله صلعم نعم سحور المؤمن التمر - (ابوداود)

عن زيد بن خالد قال قال رسول الله صلعم من فطر صائما او جهز غازيا فله مثل اجره - (البيهقي)

SECTION 4

2056. Things which break fast

The following duties are Farz in fasts and breach of one of them shall make the fast null and void.

i. If some one sees the moon, or anybody reliable as a witness attests that he has seen it, it becomes compulsory on the former to keep fast.

ii. Niyyat of fast is Farz. In every night after Sehri tiffin, niyyat must be made in mind or uttered by the tongue for the following day's fast. According to some Imams, the time extends up to mid-day.

iii. Anything wilfully introduced unto the body from outside makes the fast void ; but if it is introduced out of forgetfulness or if anything goes unto the body as a result of involuntary action, fasting will not be void. Therefore smoking, wilful vomitting, wilful

2055. Baihaqi narrated it in Shu'abul I'man, and Muhiyus-Sunnat in Masabih.

taking of medicine and acts of similar nature make the fas void, but if one takes in something as food or drink out of forgetfulness, or vomits a little quantity involuntarily, or somehow or other allows water to get in without any intention, he will not injure fast. Cleansing the mouth or teeth by gurgling or snipping water into nostrils does not break fast.

iv. Sexual intercourse during the hours of fasting is prohibited. If resumed, it will make the fast void but there is no prohibition at night. Kissing or embracing is however allowed. Masturbation or taking out semen renders the fast also void.

v. In many cases the Prophet held that one who does not resist from false talk and false action is not required to keep fast. Once he advised two men to break fast because they rendered it void by back-biting—1:152w. He said: Fast is meaningless if one speaks falsehood and is engaged in bad actions—4:20. The jurists did not take it as one of the rules which break fast, because it is difficult to judge a man by inward actions. The Prophet therefore made the Charity of Fitr compulsory as a protection of fast from vile discourse and vain talks—8:78.

In cases where a fast is rendered void, one is required to compensate it by fasting 60 consequitive days or in case of inability, to feed sixty poor men.

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37. **Abu Hurairah** reported that the Messenger of Allah said: Whoever does not give up false talk and action according to it, there is no need of Allah that he should give up his food and and drink. 2036a —*Bukhari.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ لَّمْ يَدَعْ قَوْلَ الزُّوْرِ وَالْعَمَلَ بِهٖ فَلَيْسَ لِلّٰهِ حَاجَةٌ فِيْ اَنْ يَّدَعَ طَعَامَهٗ وَشَرَابَهٗ * (اَلْبُخَارِيُّ)

38. **Ayesha** reported that the Messenger of Allah used to kiss and embrace while he was fasting and he had the greatest control among you over his passions. 2037 —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم يُقَبِّلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ وَكَانَ اَمْلَكَكُمْ لِاِرْبِهٖ * (مُتَّفَقٌ عَلَيْهِ)

2036a. The object of fasting is to bring evil attributes under control. If this object is not attained, mere depriving oneself of food and drink is nothing.

2037. The Holy Prophet had complete control over his passions. Inspite of kisses and embraces, he retained himself from having sexual intercourse during fasting.

عنها قالت كان رسول الله صلعم يدركه الفجر في رمضان وهو جنب من غير حلم فيغتسل ويصوم * (متفق عليه)

39. **Same** reported that the dawn overtook the Prophet in Ramazan while he was impure without emission. He then took bath and kept fast. 2058 —*Agreed.*

عن ابن عباس قال ان النبي صلعم احتجم وهو محرم واحتجم وهو صائم * (متفق عليه)

40. **Ibn Abbas** reported that the Prophet took cupping while he was a pilgrim, and he took cupping while he was fasting. 2059

—*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم من نسي وهو صائم فاكل او شرب فليتم صومه فانما اطعمه الله وسقاه * (متفق عليه)

41. **Abu Hurairah** reported that the Apostle of Allah said: Whoever forgot while he was fasting and ate or drank, let him complete his fast because Allah fed him and gave him drink.

—*Agreed.*

عنه قال بينما نحن جلوس عند النبي صلعم اذ جاءه رجل فقال يارسول الله هلكت قال مالك قال وقعت على امراتي وانا صائم فقال رسول الله صلعم هل تجد رقبة تعتقها قال لا قال فهل تستطيع ان تصوم شهرين متتابعين قال لا قال هل تجد اطعام ستين مسكينا

42. **Same** reported: While he was sitting near the Prophet when lo! a man came to him and enquired: O Ms. of Allah! I am undone! He asked: What is the matter with you? He replied: I cohabited with my wife while I was fasting. The Prophet enquired: Will you find a slave to free him? He replied: No. He asked: Are you able to fast for two consequitive months? 'No', said he. He enquired: Have you got means to feed sixty poor men? He said: No. He said: Sit down.

According to Hanifi Mazhab, these things are Makruh if there is fear of sexual intercourse.

2058. Here emission signifies emission by means other than by sexual intercourse. In case of sexual intercourse in Ramazan during the night, the Prophet sometimes took bath at day-break. This shows that fast is not void in case of nocturnal emission before dawn. Here emission was excepted as it did not occur in case of Prophets.

2059. According to three Imams, cupping is allowed in fasting, while Imam Ahmad holds that fasting becomes void in case of cupping.

قَالَ لَا قَالَ اجْلِسْ وَمَكَثَ النَّبِيُّ صلعم

فَبَيْنَا نَحْنُ عَلَى ذٰلِكَ اُتِيَ النَّبِيُّ صلعم

بِعَرَقٍ فِيْهِ تَمْرٌ وَالْعَرَقُ الْمِكْتَلُ الضَّخْمُ

قَالَ اَيْنَ السَّائِلُ قَالَ اَنَا قَالَ خُذْ هٰذَا

فَتَصَدَّقْ بِهِ فَقَالَ الرَّجُلُ اَعَلٰى اَفْقَرَ مِنِّي

يَارَسُوْلَ اللّٰهِ فَوَاللّٰهِ مَا بَيْنَ لَابَتَيْهَا يُرِيْدُ

الْحَرَّتَيْنِ اَهْلُ بَيْتٍ اَفْقَرَ مِنْ اَهْلِ بَيْتِي

فَضَحِكَ النَّبِيُّ صلعم حَتّٰى بَدَتْ اَنْيَابُهُ

ثُمَّ قَالَ اَطْعِمْهُ اَهْلَكَ * (مُتَّفَقٌ عَلَيْهِ)

Prophet tarried a little. While we were in that condition, one Araq wherein there were dates (and an Araq is a big bag) was brought to the Prophet. He asked: Where is the questioner? He replied: I. He said: Take this and give it in charity. The man said: To one poorer than myself, O Prophet of Allah? By Allah, there is no inhabitant of a house out of what is between its two sides (meaning two mountains) who is poorer than the inmates of my house. The Prophet laughed, till his canine teeth were seen. He said: Feed your family therewith. 2060 —*Agreed.*

عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صلعم كَانَ يُقَبِّلُهَا

وَهُوَ صَائِمٌ وَيَمُصُّ لِسَانَهَا * (اَبُوْدَاوٗدَ)

43. Ayesha reported that the Prophet used to kiss her and to chuck her tongue while he was fasting. 2060a —*Abu Daud.*

عَنْ اَبِي هُرَيْرَةَ اَنَّ رَجُلًا سَاَلَ النَّبِيَّ

صلعم عَنِ الْمُبَاشَرَةِ لِلصَّائِمِ فَرَخَّصَ لَهٗ

وَاَتَاهُ اٰخَرُ فَسَاَلَهٗ فَنَهَاهُ فَاِذَا الَّذِي رَخَّصَ

لَهٗ شَيْخٌ وَاِذَا الَّذِي نَهَاهُ شَابٌّ۔ (اَبُوْدَاوٗدَ)

44. Abu Hurairah reported that a man 2061 asked the Prophet about physical embrace of a fasting man. He gave him permission. Another came to him and asked him but he prohibited him. The person whom he gave permission was an old man, and the person whom he prohibited was a youth. —*Abu Daud.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ

45. Same reported that the Messenger of Allah said: Whoever tacked with vomitting 2062

2060. Araq is a bag of corns of nearly 15 seers..

2060a. This hadis is said to be weak according to the author of Mazahare-Hoq as to chuck lip or tongue in fasting is prohibited.

2061. The man was Salmah-b-Sakhar-al-Ansari. If fasting is broken intentionally, expiation is obligatory.

2062. This was optional fasting. Imams Abu Hanifa, Ahmad and others hold that vomitting makes the fasting void while Imam Shafeyi holds otherwise.

while he is fasting, there is no Qaza; and whoever vomits intentionally, let him perform Qaza. —*Tirmizi, Abu Daud, Ibn Majah* (*Rare*).

46. **Ma'dan-b-Talha** reported: Abu D arda'a informed him that the Prophet had vomitted and broken fast. He said: Then I met Saoban in the mosque of Damascus and said: Verily Abu Darda'a informed me that the Prophet had vomitted and then broken fast. He said: He has spoken the truth and I poured ablution water for him.

—*Abu Daud, Tirmizi, Darimi.*

47. **A'mer-b-Rabiyah** reported: I saw the Messenger of Allah without numbers using tooth stick while he was fasting [2063]

—*Tirmizi, Abu Daud.*

48. **Anas** reported that a man came to the Prophet and said: I complain of my eyes. Shall I use antimony while I am fasting? 'Yes' said he. [2064]

—*Tirmizi.*

49. **Some one** of the companions of the Prophet reported: I have indeed seen the Prophet at Arj [2065] to pour water over his head while he was fasting on account of thirst or heat.

—*Malek, Abu Daud.*

بفيء وهو صائم فليس عليه قضاء
ومن استقاء عمدا فليقض *
(الترمذي وابوداود وابن ماجة (غريب)
عن معدان بن طلحة ان ابا الدرداء
حدثه ان رسول الله صلعم قاء فافطر قال
فلقيت ثوبان في مسجد دمشق فقلت
ان ابا الدرداء حدثني ان رسول الله
صلعم قاء فافطر قال صدق وانا صببت
له وضوءه - (ابوداود والترمذي والدارمي)
عن عامر بن ربيعة قال رايت
النبي صلعم مالا احصي يتسوك وهو صائم
(الترمذي وابوداود)
عن انس قال جاء رجل الى النبي
صلعم قال اشتكيت عيني افاكتحل وانا
صائم قال نعم * (الترمذي)
عن بعض اصحاب النبي صلعم قال
لقد رايت النبي صلعم بالعرج يصب
على راسه الماء وهو صائم من العطش
او من الحر * (مالك وابوداود)

2063. This hadis proves that teeth-cleansing is allowed in fasting.

2064. Imam Ahmad held that using antimony during Ramazan is Makruh (abominable), while other Imams hold it lawful. Tirmizi said that its isnad is weak and the narrator Abu A'ekah is less reliable.

2065. Arz is the name of a place between Mecca and Medina.

50. **Shaddad-b-Aus** reported that the Prophet came to a man at Baqi while he was taking cupping. He taught hold of my hand on the 18th Ramazan and said: The man taking cupping and the man giving it broke fast. 2066

—*Abu Daud, Ibn Majah, Darimi*

51. **Abu Hurairah** reported that the Prophet said: Whoever breaks fast of one day of Ramazan without excuse and illness, 2067 his fasting of his whole age will not compensate it even if he keeps fast for it. 2068 —*Ahmad, Tirmizi, Abu Daud, Ibn Majah, Darimi.*

52. **Abu Sayeed** reported that the Apostle of Allah said: There are three things which do not break fast of a man-cupping, vomitting, and emission of semen. 2069 —*Tirmizi (Weak).*

53. **Sabet-al-Bonani** reported that Anas-b-Malek was asked: Did you dislike cupping for a fasting man during the time of the Messenger of Allah? He said: No, except on account of weakness. —*Bukhari.*

54. **Bukhari** reported a tradition without proof that Ibn

عَنْ شَدَّادِ بْنِ اَوْسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم اَتٰى رَجُلًا بِالْبَقِيْعِ وَهُوَ يَحْتَجِمُ وَهُوَ اٰخِذٌ بِيَدِيْ لِثَمَانِيَ عَشْرَةَ خَلَتْ مِنْ رَمَضَانَ فَقَالَ اَفْطَرَ الْحَاجِمُ وَالْمَحْجُوْمُ * (اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ اَفْطَرَ يَوْمًا مِّنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَلَا مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهٖ وَاِنْ صَامَهٗ * (اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

عَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم ثَلٰثٌ لَا يُفَطِّرْنَ الصَّائِمَ اَلْحِجَامَةُ وَالْقَيْءُ وَالْاِحْتِلَامُ * اَلتِّرْمِذِيُّ (ضَعِيْفٌ)

عَنْ ثَابِتِ نِ الْبُنَانِيِّ قَالَ سُئِلَ اَنَسُ بْنُ مَالِكٍ كُنْتُمْ يَكْرَهُوْنَ الْحِجَامَةَ لِلصَّائِمِ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صلعم قَالَ لَا اِلَّا مِنْ اَجْلِ الضَّعْفِ * (اَلْبُخَارِيُّ)

عَنِ الْبُخَارِيِّ تَعْلِيْقًا قَالَ كَانَ ابْنُ

2066. The majority of jurists hold that cupping does not make fasting void, as the Prophet took cupping during Ramazan. This is the Mazhab of Imams Abu Hanifa, Malek and Shafeyi. It is said by some that this tradition was abrogated.

2067. One intentional break of fast during Ramazan is compensated by a fast of two consequitive months.

2068. Bukhari narrated this hadis in Tarjamae-Bab. Tirmizi said that he heard Bukhari say that Abul Mutawwee, one of the narrators, is found only in this tradition.

2069. Tirmizi said that the narrator Abdur Rahman-b-Zayed is weak in authority. Darqutni and Baihaqi also reported this tradition.

Omar used to have cupping while he was fasting. Afterwards he gave it up and then he used to have cupping at night.

عمر يحتجم و هو صائم ثم تركه فكان يحتجم باللّيل *

55. **Ata'a** reported that he said: If he (fasting man) gurgles and then throws off what is in his mouth from water, it will not injure him if he takes in his saliva and what remains in his month, and he shall not swallow cough. If he swallows the saliva of cough, I shall not say that he breaks fast, but he is prohibited from it. —*Bukhari.*

عن عطاء قال ان مضمض ثم افرغ ما فيه من الماء لا يضيره ان يزدرد ريقه و ما بقي في فيه ولا يمضغ العلك فان ازدرد ريق العلك لا اقول انه يفطر ولكن ينهى عنه * (البخاري)

556w. **Abu Hurairah** reported that the Messenger of Allah said: How many a fasting man there are for whom there is no fast but only thirst; and how many standing (in prayer at night) there are for whom there is nothing of standing at night but sleeplessness. —*Darimi.*

عن ابي هريرة قال قال رسول الله صلعم كم من صائم ليس له من صيامه الا الظمأ وكم من قائم ليس له من قيامه الا السهر - (الدارمي)

SECTION 5

2070. Traveller's Fast

The Quran says: Whoever among you is sick or upon a journey, (he shall fast) a like number of days—2:184Q. This shows that the traveller or the sick man is not absolutely exempted from the fast. He has been given the option either to fast in Ramazan or to break it. Some of the traditions support this Quranic verse. There are some traditions (85, 59, 63 and 64) which apparently show that a traveller shall break fast in journey. These traditions manifest the extremely hard circumstances under which the orders were issued. They do not mean that a traveller must compulsorily break fast but it is fair to break fast in cases of extreme difficulty in journey.

To define the limit of journey is very difficult. See note 1940 for details. In one case the Prophet is reported to have given injunction for fast where there was conveyance to take a man from a fixed place to a fixed placed within the hours of fasting—35:62. A traveller is compulsorily to fast if he comes to a place with the intention of permanently residing there.

عَائِشَةَ قَالَتْ إِنَّ حَمْزَةَ بْنَ عَمْرٍو

56. Ayesha reported that Hamzah b-Amr al Aslami asked the Prophet: Is there any fasting in journey? And he was a great fasting man. He said: Fast if you like, and break if you like. .071

—*Agreed.*

نِ الْأَسْلَمِيَّ قَالَ لِلنَّبِيِّ صلعم أَصُومُ فِي

السَّفَرِ وَكَانَ كَثِيرَ الصِّيَامِ فَقَالَ إِنْ شِئْتَ

فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي سَعِيدِ نِ الْخُدْرِيِّ قَالَ غَزَوْنَا

57. Abu Sayeed al Khodri reported: We joined the Prophet in a holy war on the 16th of Ramazan. There were some of us who fasted and some did not fast. The fasting one did not rebuke one who was fasting, nor one who was not fasting rebuked one who was fasting.

—*Muslim.*

مَعَ رَسُولِ اللهِ صلعم لِسْتَّ عَشْرَةَ مَضَتْ

مِنْ شَهْرِ رَمَضَانَ فَمِنَّا مَنْ صَامَ وَمِنَّا

مَنْ أَفْطَرَ فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ

وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ * (مُسْلِمٌ)

عَنْ جَابِرٍ قَالَ كَانَ رَسُولُ اللهِ صلعم

58. Jaber reported that the Messenger of Allah was in journey. He saw a crowd and a man who was surrounded. So he asked: What is it? They said: A fasting man. He said: There is no fast for a pious man in journey.

—*Agreed.*

فِي سَفَرٍ فَرَأَى زِحَامًا وَرَجُلًا قَدْ ظُلِّلَ عَلَيْهِ

فَقَالَ مَا هٰذَا قَالُوا صَائِمٌ فَقَالَ لَيْسَ

مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَنَسٍ قَالَ كُنَّا مَعَ النَّبِيِّ صلعم

59. Anas reported: We were with the Prophet in a journey.

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071. According to Imam Shafeyi, journey for illegal act cannot exempt a compulsory fasting. Imam Abu Hanifa holds it lawful.

Some of us were fasting and some were not. We alighted at a place on a hot-day, and those keeping fast fell down, and those who did not keep remained standing. They pitched their tents and watered their camels. The Prophet said: Those who did not keep fast went with the rewards to-day. —*Agreed.*

في السفر فمنا الصائم ومنا المفطر فنزلنا منزلا في يوم حار فسقط الصوامون وقام المفطرون فضربوا الابنية وسقوا الركاب فقال رسول الله صلعم ذهب المفطرون اليوم بالاجر * (متفق عليه)

60. **Ibn Abbas** reported that the Messenger of Allah came out from Medina towards Mecca. He fasted till he reached Osfan. [2072] Then he called for water, raised it afterwards to his hand in order to show it to the people and then broke fast till he reached Mecca, and this was in the month of Ramazan. Ibn Abbas used to say: The Messenger of Allah kept fast and broke it. So whoever wishes shall fast and whoever wishes shall break it. *And in a narration of Muslim from Jaber*: he had a drink after after-noon prayer. —*Agreed.*

عن ابن عباس قال خرج رسول الله صلعم من المدينة الى مكة فصام حتى بلغ عسفان ثم دعا بماء فرفعه الى يديه ليراه الناس فافطر حتى قدم مكة وذلك في رمضان فكان ابن عباس يقول قد صام رسول الله صلعم وافطر فمن شاء صام ومن شاء افطر متفق عليه وفي رواية لمسلم عن جابر انه شرب بعد العصر *

61. **Anas-b-Malek al Ka'bi** reported that the Apostle of Allah said: Verily Allah has put down half of a prayer from a traveller, and fast from a traveller and from a suckling woman and from a pregnant woman. [2073] —*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

عن انس بن مالك الكعبي قال قال رسول الله صلعم ان الله وضع عن المسافر شطر الصلوة والصوم عن المسافر وعن الموضع والحبلى * (ابوداود والترمذي والنسائي وابن ماجة)

2072. Osfan is a place which is only two stations off from Mecca.

2073. Here those pregnant and suckling women have been meant as have got the

عَنْ سَلَمَةَ بْنِ الْمُحَبَّقِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ كَانَ لَهُ حَمُوْلَةٌ تَاْوِيْ اِلٰى شِبَعٍ فَلْيَصُمْ رَمَضَانَ حَيْثُ اَدْرَكَهُ * (اَبُوْدَاوٗد)

62. **Salamah b-ab-Muhabbaq** reported that the Messenger of Allah said: Whoever has got a riding animal which can give him refuge to an abode, let him keep fast of Ramazan where it overtakes him. 2074 —*Abu Daud.*

عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم خَرَجَ عَامَ الْفَتْحِ اِلٰى مَكَّةَ فِيْ رَمَضَانَ فَصَامَ حَتّٰى بَلَغَ كُرَاعَ الْغَمِيْمِ فَصَامَ النَّاسُ ثُمَّ دَعَا بِقَدَحٍ مِنْ مَاءٍ فَرَفَعَهُ حَتّٰى نَظَرَ النَّاسُ اِلَيْهِ ثُمَّ شَرِبَ فَقِيْلَ لَهُ بَعْدَ ذٰلِكَ اَنَّ بَعْضَ النَّاسِ قَدْ صَامَ فَقَالَ اُولٰئِكَ الْعُصَاةُ اُولٰئِكَ الْعُصَاةُ * (مُسْلِمٌ)

63. **Jaber** reported that the Apostle of Allah came out in the year of victory to Mecca during Ramazan. He kept fast till he reached Kora'al Gamim The people fasted. Then he called a jug of water and raised it up till the people saw it. Then he drank water. It was questioned to him after that: Verily some people fasted. He said: Those are transgressors. Those are transgressors.—*Muslim.*

عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم صَائِمُ رَمَضَانَ فِي السَّفَرِ كَالْمُفْطِرِ فِي الْحَضَرِ * (اِبْنُ مَاجَةَ)

64. **Abdur Rahman-b-Auf** reported that the Apostle of Allah said: One who fasts in Ramazan in journey is like one who does not keep fast in residence. 2074a —*Ibn Majah.*

عَنْ حَمْزَةَ بْنِ عَمْرٍو الْاَسْلَمِيِّ اَنَّهُ قَالَ يَارَسُوْلَ اللّٰهِ اِنِّيْ اَجِدُ بِيْ قُوَّةً عَلَى الصِّيَامِ فِي السَّفَرِ فَهَلْ عَلَيَّ جُنَاحٌ قَالَ هِيَ رُخْصَةٌ مِّنَ اللّٰهِ عَزَّوَجَلَّ فَمَنْ اَخَذَ بِهَا فَحَسَنٌ

65. **Hamjah-b-Amr al Aslam i** reported that he enquired: O Ms. of Allah! I see strength in myself to keep fast in journey. Is there any sin on me? He said: That is a permision from Allah, the High and Exalted. So whoever takes

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chance of either injuring the child in womb or the infant at breast. Where there is no such fear, fast shall be kept.

2074. This does not prohibit fasting in journey. All jurists are unanimous in holding that fasting in journey is not compulsory.

2074a. This is applicable in a place where there is danger of life.

it is good; and whoever likes to keep fast, there is no sin on him. —*Muslim.*

وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلَا جُنَاحَ عَلَيْهِ * (مُسْلِمٌ)

SECTION 6

2075. Qaza Fast

He who does not keep fast without lawful excuse must fast an equal number of other days in the year. Such is the case with a traveller, a sick man, a menstruating or pregnant or suckling woman. In case of intentional breaking of fast in Ramazan without any lawful excuse, the fast of its one day is to be compensated by a fast of sixty consequitive days.

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66. **Ayesha** reported: There were dues of the fast of Ramazan upon me. I could not perform Qaza except in Sha'ban. —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَ إِلَّا فِي شَعْبَانَ - (مُتَّفَقٌ عَلَيْهِ)

67. **Abu Hurairah** reported that the Messenger of Allah said: It is not lawful for a woman to keep fast while her husband is present without his permission; [2076] nor will she entertain (any) in his house except by his permission. —*Muslim.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ وَلَا تَأْذَنُ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ * (مُسْلِمٌ)

68. **Mu'azah al-Adawiyyah** reported that she asked Ayesha: What is the order for a menstruating woman who fulfils her past fast but does not fulfil her prayer. Ayesha said: That affected us and we were

عَنْ مُعَاذَةَ الْعَدَوِيَّةِ أَنَّهَا قَالَتْ لِعَائِشَةَ مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلٰوةَ قَالَتْ عَائِشَةُ كَانَ يُصِيبُنَا ذٰلِكَ

2076. Optional fast is to be observed with the permission of husband.

فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا نُؤْمَرُ بِقَضَاءِ الصَّلٰوةِ۔
(مُسْلِمٌ)

ordered to fulfil past fast while we were not ordered to fulfil past prayer. 2077 —*Muslim.*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ مَّاتَ وَعَلَيْهِ صَوْمٌ صَامَ عَنْهُ وَلِيُّهٗ۔
(مُتَّفَقٌ عَلَيْهِ)

69. **Ayesha** reported that the Messenger of Allah said: Whoso dies while there is fast due from him, his heir shall fast for him. 2078 —*Agreed.*

عَنْ نَّافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلعم قَالَ مَنْ مَّاتَ وَعَلَيْهِ صِيَامُ شَهْرِ رَمَضَانَ فَلْيُطْعَمْ عَنْهُ مَكَانَ كُلِّ يَوْمٍ مِسْكِيْنًا۔
(اَلتِّرْمِذِيُّ)

70. **Nafe'** from Ibn Omar reported from the Prophet who said: Whoever dies with fast of Ramazan due on him, let a poor man be given food on his behalf in place of a day. —*Tirmizi.*

عَنْ مَّالِكٍ بَلَغَهٗ اَنَّ ابْنَ عُمَرَ كَانَ يُسْأَلُ هَلْ يَصُوْمُ اَحَدٌ عَنْ اَحَدٍ اَوْ يُصَلِّيْ اَحَدٌ عَنْ اَحَدٍ فَيَقُوْلُ لَا يَصُوْمُ اَحَدٌ عَنْ اَحَدٍ وَّلَا يُصَلِّيْ اَحَدٌ عَنْ اَحَدٍ۔ (اَلْمُوَطَّا)

557w. **Malek** reported: It reached him that Ibn Omar was asked: Can anybody fast for another, or can anybody pray for another? He replied: Nobody can keep fast for another and nobody can pray for another. —*Muatta.*

SECTION 7

2079. Optional Fast

Besides the compulsory fast in Ramazan, every Muslim is allowed to keep voluntary fasts on any day he likes besides the I'd days and the three days of Tashriq (11th, 12th and 13th of Zil-Haj) provided his health and constitution allow him, and in case of husband and wife with mutual consent. These fasts

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2077. Hazrat Ayesha was under menstruation for some months of Ramazan. Qaza fast could not be fulfilled by her till Sha'ban owing to her engagement with the Prophet.

2078. Imams Abu Hanifa, Malek and majority of the jurists hold that such fast will not reach the dead and that its meaning is that in exchange of fast, the heir should give alms in charity. Imam Ahmad sticks to this tradition literally. If death-declaration is left, the heir is bound to compensate the father's fast to the extent of half of the property left by him. This view has been sponsored by Imam Abu Hanifa. According to Imam Shafeyi, compensation must be made even with the entire property if necessary.

should not be continuous without any break or always on fixed days. Friday shall not be specially chosen for optional fast. Generally three days' fast in a month has been recommended by the Prophet; and according to him, the best optional fast is on every alternate days. David used to keep such sort of fast. The Prophet used to pray: O Allah, keep me hungry for one day so that I may seek help from Thee and give me food on the following day, so that I may be thankful to Thee. The Prophet used to keep optional fasts on the following days: (i) Ashura'a day on the 10th Muharram; (ii) Ayyame-Biz i. e. on the 13th, 14th or 15th of every lunar month; (iii) first six days of Shawwal; (iv) on the 13 to 15th of Sha'ban, (v) 25th and 26th of Rajab (for Miraj); (vi) Monday and Thursday; and (viii) Thursday and Friday.

Voluntary fast may be broken at the request of a host, husband or wife, or in case of sudden ill-health. Fasting for a whole month is held to be Makruh as it makes the body incapable of doing any work.

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71. **Ayesha** reported: The Messenger of Allah used to keep fast so much so that we would say "He will never break fast". And he used to break it so much so that we would say: 'He will never keep fast'. And I did never see the Messenger of Allah completing the fast of one month except Ramazan, and I did not see him to keep more fast in any month than in Sha'ban. In a narration, she said: He used to fast the entire Sha'ban, and he used to fast the Sha'ban but a little.

—*Agreed.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللهِ صلعم يَصُوْمُ حَتّٰى نَقُوْلَ لَا يُفْطِرُ وَيُفْطِرُ حَتّٰى نَقُوْلَ لَا يَصُوْمُ وَمَا رَأَيْتُ رَسُوْلَ اللهِ صلعم اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ رَمَضَانَ وَمَا رَأَيْتُهُ فِى شَهْرٍ اَكْثَرَ مِنْهُ صِيَامًا فِيْ شَعْبَانَ وَفِيْ رِوَايَةٍ قَالَتْ كَانَ يَصُوْمُ شَعْبَانَ كُلَّهُ كَانَ يَصُوْمُ شَعْبَانَ اِلَّا قَلِيْلًا - (مُتَّفَقٌ عَلَيْهِ)

72. **Abdullah-b-Shaqiq** reported: I asked Ayesha: Has the Prophet fasted the whole of any month? She said: I did

عَنْ عَبْدِ اللهِ بْنِ شَقِيْقٍ قَالَ قُلْتُ لِعَائِشَةَ اَكَانَ النَّبِيُّ صلعم يَصُوْمُ شَهْرًا كُلَّهُ

مَنْ يَصُومُ الدَّهْرَ كُلَّهُ قَالَ لَا صَامَ وَلَا
أَفْطَرَ أَوْ قَالَ لَمْ يَصُمْ وَلَمْ يُفْطِرْ قَالَ كَيْفَ
مَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا قَالَ وَيُطِيقُ
ذٰلِكَ أَحَدٌ قَالَ كَيْفَ مَنْ يَصُومُ يَوْمًا
وَيُفْطِرُ يَوْمًا قَالَ ذٰلِكَ صَوْمُ دَاوُدَ قَالَ
كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ قَالَ
وَدِدْتُ أَنِّي طُوِّقْتُ ذٰلِكَ ثُمَّ قَالَ رَسُولُ
اللّٰهِ صلعم ثَلَاثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانُ
إِلَى رَمَضَانَ فَهٰذَا صِيَامُ الدَّهْرِ كُلِّهِ صِيَامُ
يَوْمِ عَرَفَةَ أَحْتَسِبُ عَلَى اللّٰهِ أَنْ يُكَفِّرَ
السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ وَصِيَامُ
يَوْمِ عَاشُورَاءَ أَحْتَسِبُ عَلَى اللّٰهِ أَنْ يُكَفِّرَ
السَّنَةَ الَّتِي قَبْلَهُ * (مُسْلِمٌ)

عَنْهُ قَالَ سُئِلَ رَسُولُ اللّٰهِ صلعم عَنْ
صَوْمِ الْاِثْنَيْنِ فَقَالَ فِيهِ وُلِدْتُ وَفِيهِ
أُنْزِلَ عَلَيَّ * (مُسْلِمٌ)

ca : of one who fasts throughout the whole year? He said that he did neither fast, nor was without fast; (or he said: He did never fast nor was without fast). He enquired: How is the case of one who is fasting two days and is not fasting another? He said: Some body can do that. He asked: How is the case of one who fasts a day and does not keep it for another? He said: That is the fast of David. He enquired: How is the case of one who fasts a day and does not keep it for two days? He said: I would like that I would be given strength for that. Then the Prophet said: Three days in every month and one Ramazan to another—this is fasting for the whole year. The fast on the day of Arafat, I hope from Allah, is compensation for the year previous to it and for the year after it; and the fast on the day of Ashura'a, I hope from Allah, is compensation for the year previous to it. 2084 —*Muslim*.

80. **Same** reported that the Prophet was questioned about the fast of Monday. He said: Therein I was born and therein revelation came to me. —*Muslim*.

2084. Fasting on the day of Arafat has been allowed for non-pilgrims only. Fasting for the whole month excepting the prohibited days is held to be makruh by Durre-Mukhtar, Fatwa Alamgiri and other books as such fasting makes the body incapable of doing any work.

81. **Muazah-b-Adwiyyah** reported that she asked Ayesha: Was the Prophet accustomed to fasting three days in every month? 'Yes' she replied. I asked her: On which days of a month did he fast? She said: He had no particular care for which days of a month he should have fasted. —*Muslim.*

عَنْ مُعَاذَةَ الْعَدَوِيَّةِ اَنَّهَا سَاَلَتْ عَائِشَةَ اَكَانَ رَسُوْلُ اللّٰهِ صلعم يَصُوْمُ مِنْ كُلِّ شَهْرٍ ثَلٰثَةَ اَيَّامٍ قَالَتْ نَعَمْ فَقُلْتُ لَهَا مِنْ اَيِّ اَيَّامِ الشَّهْرِ كَانَ يَصُوْمُ قَالَتْ لَمْ يَكُنْ يُبَالِيْ مِنْ اَيِّ اَيَّامِ الشَّهْرِ يَصُوْمُ * (مُسْلِمٌ)

82. **Abu Ayyub-al-Ansari** reported that he had narrated it: The Prophet said: Whoever fasts Ramazan and then makes it to follow the six days of Shawwal, it becomes like the fasting of the whole year. —*Muslim.*

عَنْ اَبِيْ اَيُّوْبَ الْاَنْصَارِيِّ اَنَّهٗ حَدَّثَهٗ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ مَنْ صَامَ رَمَضَانَ ثُمَّ اَتْبَعَهٗ سِتًّا مِّنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ * (مُسْلِمٌ)

83. **Abu Sayeed-al Khodri** reported that the Prophet prohibited fast on the days of Fitr and Sacrifice. [2085] —*Agreed.*

عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم عَنْ صَوْمِ يَوْمِ الْفِطْرِ وَالنَّحْرِ * (مُتَّفَقٌ عَلَيْهِ)

84. **Same** reported that the Apostle of Allah said: There is no fast on two days-Fitr and Al-Azha. —*Agreed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَاصَوْمَ فِيْ يَوْمَيْنِ الْفِطْرِ وَالْاَضْحٰى - (مُتَّفَقٌ عَلَيْهِ)

85. **Nobaisha Al-Huzali** reported that the Messenger of Allah said: The days of Tashriq are the days of eating and drinking and the remembrance of Allah [2086] —*Muslim.*

عَنْ نُبَيْشَةَ الْهُذَلِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَيَّامُ التَّشْرِيْقِ اَيَّامُ اَكْلٍ وَشُرْبٍ وَّذِكْرِ اللّٰهِ * (مُسْلِمٌ)

86. **Abu Hurairah** reported: None of you should fast on Friday except that he should fast either

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَصُوْمُ اَحَدُكُمْ يَوْمَ الْجُمُعَةِ اِلَّا اَنْ

2085. Fasting on the I'd day and on the four days of Sacrifice and Tashriq is prohibited according to this hadis.

2286. The days of Tashriq commences from the 11th of Zil-Haj to 13th.

before it or after it. 2087

—*Agreed.*

يصوم قبله او يصوم بعده - (متفق عليه)

87. **Same** reported that the Messenger of Allah said: Don't specialise the Friday night among the nights for standing (in prayer), and don't specialise Friday amongst the days for fasting except that one of you is in fasting which he is accustomed to fast. 2088 —*Muslim.*

عنه قال قال رسول الله صلعم لا تختصوا ليلة الجمعة بقيام من بين الليالي ولا تختصوا يوم الجمعة بصيام من بين الايام الا ان يكون في صوم يصومه احدكم * (مسلم)

88. **Abu Sayeed al Khodri** reported that the Messenger of Allah said: Whoever fasts a day in the way of Allah, Allah will keep his face at a distance of 70 years from the Fire.

—*Agreed.*

عن ابي سعيد نن الخدري قال قال رسول الله صلعم من صام يوما في سبيل الله بعد الله وجهه عن النار خريفا * (متفق عليه)

89. **Abdullah-b-Amr-b-A's** reported that the Apostle of Allah said to me: He has not fasted who has fasted for the whole year. Fast for three days in a month is the fast for the whole year. Fast three days in every month and read the Quran in every month. I said: Surely I am able to do more than that. He said: Fast; the best fast is the fast of David-fasting a day and breaking it for another. Read the Quran once in every seven nights, and don't do more than that.

—*Agreed.*

عن عبد الله ابن عمرو ابن العاص قال قال لي رسول الله صلعم لا صام من صام الدهر صوم ثلثة ايام من كل شهر صوم الدهر كله صم كل شهر ثلثة ايام واقرا القران في كل شهر قلت اني اطيق اكثر من ذلك قال صم افضل الصوم صوم داود صيام يوم وافطار يوم واقرا في كل سبع ليال مرة ولا تزد على ذلك * (متفق عليه)

2287. The reason of discouragement is to oppose the notions of the Jews and the Christians who set apart particular days for divine worship.

2288. The Jews and the Christians observe a particular day for divine sermon, and for the rest six days they remain idle. This is strictly prohibited in Islam. Daily divine service is necessary for soul as daily food is necessary for the body. Man should call God always irrespective of days, and man should succour help from God whenever it is necessary. Therefore Islam unlike Christianity and Judaism inculcated divine worship every time.

90. **Ayesha** reported that the Apostle of Allah used to keep fast on Monday and Thursday.
—*Tirmizi, Nisai.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم يَصُوْمُ الْاِثْنَيْنِ وَالْخَمِيْسَ *
(اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ)

91. **Abu Hurairah** reported that the Messenger of Allah said: Actions are presented on Monday and Thursday. So I like that my actions should be presented while I am fasting.
—*Tirmizi.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم تُعْرَضُ الْاَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيْسِ فَاُحِبُّ اَنْ يُعْرَضَ عَمَلِيْ وَاَنَا صَائِمٌ *
(اَلتِّرْمِذِيُّ)

92. **Abu Zarr** reported that the Messenger of Allah said: O Abu Zarr! when you fast three days out of a month, fast on the 13th, 14th, and 15th days.
—*Tirmizi, Nisai.*

عَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَا اَبَا ذَرٍّ اِذَا صُمْتَ مِنَ الشَّهْرِ ثَلَاثَةَ اَيَّامٍ فَصُمْ ثَلَاثَ عَشْرَةَ وَاَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ * (اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ)

93. **Abdullah-b-Mas'ud** reported that the Apostle of Allah used to keep fast for three days in the course of a month, and rarely did he break fast on Friday. 2090
—*Tirmizi, Nisai, Abu Daud.*

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَصُوْمُ مِنْ غُرَّةِ كُلِّ شَهْرٍ ثَلَاثَةَ اَيَّامٍ وَقَلَّمَا كَانَ يُفْطِرُ يَوْمَ الْجُمُعَةِ .
(اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ وَاَبُوْدَاوُدَ)

94. **Ayesha** reported that the Messenger of Allah used to fast on Saturday, Sunday and Monday in a month; and on Tuesday, Wednesday and Thursday in the latter part of a month.
—*Tirmizi.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم يَصُوْمُ مِنَ الشَّهْرِ السَّبْتَ وَالْاَحَدَ وَالْاِثْنَيْنِ وَمِنَ الشَّهْرِ الْاٰخَرِ الثُّلَثَاءَ وَالْاَرْبِعَاءَ وَالْخَمِيْسَ * (اَلتِّرْمِذِيُّ)

95. **Omme Salamah** reported: The Messenger of Allah used to

عَنْ اُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ

2039. Some portion of the hadis as reported in Mishkat has been given in another place (4:146). Hence it has been omitted here for fear of repetition.

2090. Abu Daud reported up to 'Month'.

enjoin me to keep fast for three days out of every month, of which the first was Monday or Thursday. —*Nisai, Abu Daud.*

يَأْمُرُنِي أَنْ أَصُومَ ثَلٰثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَوَّلُهَا الْإِثْنَيْنِ وَالْخَمِيسُ *

(أَبُوْدَاوُدَ وَالنَّسَائِيُّ)

96. **Muslim-al-Quraishi** reports: I asked (or the Apostle of Allah was asked) about fasting for the whole year. He said: Verily your wife has got a right over you. Fast Ramazan and that which follows it, and every Wednesday and Thursday. In that case you will be fasting throughout the whole year.

—*Abu Daud, Tirmizi.*

عَنْ مُسْلِمٍ نِ الْقُرَيْشِيِّ قَالَتْ سَأَلَتْ أَوْ سُئِلَ رَسُوْلَ اللّٰهِ صلعم عَنْ صِيَامِ الدَّهْرِ قَالَ إِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا صُمْ رَمَضَانَ وَالَّذِي يَلِيْهِ وَكُلَّ أَرْبِعَاءَ وَخَمِيسٍ فَإِذَا أَنْتَ قَدْ صُمْتَ الدَّهْرَ كُلَّهُ *

(أَبُوْدَاوُدَ وَالتِّرْمِذِيُّ)

97. **Abu Hurairah** reported that the Apostle of Allah prohibited fasting on the Arafat day at Arafat. —*Abu Daud.*

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صلعم نَهٰى عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ - (أَبُوْدَاوُدَ)

98. **Abdullah-b-Busr** reported that the Apostle of Allah said: Don't fast on Saturday except what has been made compulsory on you. If any one of you does not find except refuge of grapes, or wood of a tree, let him chew it [2091] —*Ahmad, Abu Daud, Tirmizi, Ibn Majah, Darimi.*

عَنْ عَبْدِ اللّٰهِ بْنِ بُسْرٍ أَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ لَا تَصُوْمُوْا يَوْمَ السَّبْتِ إِلَّا فِيْمَا افْتُرِضَ عَلَيْكُمْ فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا لِحَاءَ عِنَبَةٍ أَوْ عُوْدَ شَجَرَةٍ فَلْيَمْضَغْهُ * (أَحْمَدُ وَأَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

99. **Abu Omamah** reported that the Messenger of Allah said: Whoever fasts a day in the way of Allah, [2092] Allah makes a ditch between him and the Fire just as between heaven and earth. —*Tirmizi.*

عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ صَامَ يَوْمًا فِي سَبِيْلِ اللّٰهِ جَعَلَ اللّٰهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ * (التِّرْمِذِيُّ)

2091. This has not been prohibited but it is only a pious wish to oppose the Jews as they observe Saturday as a special day for divine worship.

2092. 'Way of Allah' signifies holy war, pilgrimage or journey for education.

100. **A'mer-b-Mas'ud** reported that the Messenger of Allah said: The reward is (in) the cold season—fasting in winter.

—*Ahmad, Tirmizi (Defective).*

عَنْ عَامِرِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَلْغَنِيْمَةُ الْبَارِدَةُ الصَّوْمُ فِي الشِّتَاءِ ـ اَحْمَدُ وَالتِّرْمِذِيُّ (مُرْسَلٌ)

101. **Ibn Abbas** reported that the Apostle of Allah came to Medina and found the Jews fasting on the day of Ashura'a. The Apostle of Allah asked them: Which is this day on which you fast? They replied: This is a great day on which Allah rescued Moses and his people, and drowned Pharaoh and his people. Moses then kept fast on it by way of gratefulness, and we are fasting it. Then the Apostle of Allah said: We are more true to, and more-friendly with, Moses than yourselves. Then the Apostle of Allah fasted it and issued order for its fasting. —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَدِمَ الْمَدِيْنَةَ فَوَجَدَ الْيَهُوْدَ صِيَامًا يَوْمَ عَاشُوْرَاءَ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صلعم مَا هٰذَا الْيَوْمُ الَّذِيْ تَصُوْمُوْنَهُ فَقَالُوْا هٰذَا يَوْمٌ عَظِيْمٌ اَنْجَى اللّٰهُ فِيْهِ مُوْسٰى وَ قَوْمَهُ وَ غَرَّقَ فِرْعَوْنَ وَ قَوْمَهُ فَصَامَهُ مُوْسٰى شُكْرًا فَنَحْنُ نَصُوْمُهُ فَقَالَ رَسُوْلُ اللّٰهِ صلعم فَنَحْنُ اَحَقُّ وَ اَوْلٰى بِمُوْسٰى مِنْكُمْ فَصَامَهُ رَسُوْلُ اللّٰهِ صلعم وَ اَمَرَ بِصِيَامِهِ * (مُتَّفَقٌ عَلَيْهِ)

102. **Jaber-b-Samorah** reported that the Apostle of Allah used to direct us to keep fast on the day of Ashura'a, and he used to goad us for it and prewarn us at its advent. When Ramazan was made obligatory, he did neither direct us, nor prohibit us therefrom, nor prewarn us at its advent.

—*Muslim.*

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَأْمُرُنَا بِصِيَامِ يَوْمِ عَاشُوْرَاءَ وَ يَحُثُّنَا عَلَيْهِ وَ يَتَعَاهَدُنَا عِنْدَهُ فَلَمَّا فُرِضَ رَمَضَانُ لَمْ يَأْمُرْنَا وَ لَمْ يَنْهَنَا عَنْهُ وَ لَمْ يَتَعَاهَدْنَا عِنْدَهُ ـ (مُسْلِمٌ)

103. **Hafsah** reported: There are four things which the Prophet did not give up-fasting on the Ashura'a day, the 10 days, 3 days out of every month, and

عَنْ حَفْصَةَ قَالَتْ اَرْبَعٌ لَمْ يَكُنِ النَّبِيُّ صلعم يَدَعُهُنَّ صِيَامُ عَاشُوْرَاءَ وَالْعَشْرُ وَ ثَلٰثَةُ اَيَّامٍ مِّنْ كُلِّ شَهْرٍ وَ رَكْعَتَانِ قَبْلَ

two rak'ats before the early morning prayer. 2038 —*Nisai.*

104. **Ibn Abbas** reported: The Apostle of Allah was not without fast on the days of full light either in residence or in journey. 2014 —*Nisai.*

105. **Abu Hurairah** reported that the Apostle of Allah said: There is Zakat for every thing, and Zak'at for the body is fasting. —*Ibn Majah.*

106. **Same** reported that the Apostle of Allah kept fast on Monday and Thursday. It was questioned: O Ms. of Allah! do you keep fast on Monday and Thursday? He said: Verily on Monday and Thursday, Allah forgives every Muslim except two men who forsake each other, saying 'Leave them till they come to terms.'

—*Ahmad, Ibn Majah.*

107. **Ayesha** reported: The Prophet came to me one day and said: Have you got anything? 'No' replied we. He said: Then I am fasting. Afterwards he came to us on another day. So we asked: O Ms. of Allah! 'Hais' food has come to us as present. He said: Show it to me because I rose fasting at dawn. Then he ate. 2093 —*Muslim.*

الفجر * (النسائي)

عن ابن عباس قال كان رسول الله صلعم لا يفطر ايام البيض في حضر ولا سفر (النسائي)

عن ابي هريرة قال قال رسول الله صلعم لكل شيء زكوة و زكوة الجسد الصوم - (وابن ماجة)

عنه ان النبي صلعم كان يصوم يوم الاثنين والخميس فقيل يا رسول الله انك تصوم يوم الاثنين و الخميس فقال ان يوم الاثنين والخميس يغفر الله فيهما لكل مسلم الا ذا هاجرين يقول دعهما حتى يصطلحا - (احمد وابن ماجة)

عن عائشة قالت دخل علي النبي صلعم ذات يوم فقال هل عندكم شيء فقلنا لا قال فاني اذا صائم ثم اتانا يوما اخر فقلنا يا رسول الله اهدي لنا حيس فقال ارينيه فلقد اصبحت صائما فاكل - (مسلم)

2038. This is Sunnat Muakkadah. Ten days are the days before the day of I'dul Azha.

2014 Three nights of full light are the 13th, 14th, and 15th of every lunar month. These three nights are called the days of Bez (full light). They are so called because the fasting on these days drive away the misfortunes and fill up the heart with light.

عَنْ اَنَسٍ قَالَ دَخَلَ النَّبِيُّ صلعم عَلٰى اُمِّ سُلَيْمٍ فَاَتَتْهُ بِتَمْرٍ وَسَمْنٍ فَقَالَ اَعِيدُوا سَمْنَكُمْ فِي سِقَائِهِ وَتَمْرَكُمْ فِي وِعَائِهِ فَاِنِّي صَائِمٌ ثُمَّ قَامَ اِلٰى نَاحِيَةٍ مِّنَ الْبَيْتِ فَصَلّٰى غَيْرَ الْمَكْتُوبَةِ فَدَعَا لِاُمِّ سُلَيْمٍ وَاَهْلِ بَيْتِهَا -

(اَلْبُخَارِيُّ)

108. **Anas** reported: The Prophet went to Omme Solaim who brought date to him and ghee. He said: Keep your ghee in its pot and date in its vessel, because I am fasting. Then he stood up in a corner of the house and said prayers which were not prescribed; and then he prayed for Omme Solaim and the inmates of her house. 2096 —*Bukhari.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا دُعِيَ اَحَدُكُمْ اِلٰى طَعَامٍ وَهُوَ صَائِمٌ فَلْيَقُلْ اِنِّيْ صَائِمٌ وَفِيْ رِوَايَةٍ قَالَ اِذَا دُعِيَ اَحَدُكُمْ فَلْيُجِبْ فَاِنْ كَانَ صَائِمًا فَلْيُصَلِّ وَاِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ - (مُسْلِمٌ)

109. **Abu Hurairah** reported that the Messenger of Allah said; When one of you is invited to a feast while he is fasting, let him say: I am fasting. And in a narration, he said: When one of you is invited, let him respond; if he is fasting, let him pray; and if he is not fasting, let him partake of the feast. 2097 —*Muslim.*

عَنْ اُمِّ هَانِئٍ قَالَتْ لَمَّا كَانَ يَوْمُ الْفَتْحِ فَتْحِ مَكَّةَ جَاءَتْ فَاطِمَةُ فَجَلَسَتْ عَلٰى يَسَارِ رَسُوْلِ اللّٰهِ صلعم وَاُمُّ هَانِئٍ

110. **Umme Hani** reported that when there came the day of the Conquest of Mecca, Fatema came and sat down on the left side of the Apostle of Allah and Umme Hani was on his right

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2095. Hais is a kind of food prepared with dates and ghee. It is deduced from this hadis that niyyet of fasting can be made at day-break. Imam Malek holds otherwise. It appears also from this hadis that to break optional fast without any excuse is lawful. Imam Abu Hanifa differs from this view and holds that to complete it is wajeb, and that its breaking is only lawful in case of excuse, such as invitation, illness etc. To fulfil it in other days is wajeb.

2096. It shows that a fasting guest should invoke for blessing of the host for the invitation even though the guest cannot partake of the feast.

2097. It is wajeb on a fasting guest to break fast to partake of the feast of the host if there is fear that the host would be greatly dissatisfied with the refusal of the guest to accept food. Otherwise to break optional fast is only Mustahab. If, however, there is no pressure on the guest, or there is no other circumstance as above described, it is betterfor the guest to say: I am fasting.

عن يمينه فجاءت الوليدة بإناء فيه شراب فناولته فشرب منه ثم ناوله ام هانيء فشربت منه فقالت يا رسول الله لقد افطرت وكنت صائمة فقال لها اكنت تقضين شيئا قالت لا قال فلا يضرك ان كان تطوعا رواه ابوداود والترمذي وفي رواية لاحمد والترمذي نحوه وفيه فقالت يا رسول الله اما اني كنت صائما فقال الصائم المتطوع امير نفسه ان شاء صام وان شاء افطر -

side. Then Walidah came with a cup of water. He took it and drank from it. Then Umme Hani took it and drank therefrom. She said: O Ms. of Allah! I have broken fast during my fasting. He asked her: Have you performed a thing? 'No' said she. He said: It will not injure you if it is voluntary. *Abu Daud and Tirmizi narrated it. And in a narration of Ahmad and Tirmizi, there is a similar thing. Therein it was: She asked:* O Ms. of Allah! take caution, verily I was fasting. He said: A man keeping optional fast is a dictator of his self. If he wishes, he may fast, and if he wishes he may not fast.

عن الزهري عن عروة عن عائشة قالت كنت انا وحفصة صائمتين فعرض لنا طعام فاشتهيناه فاكلنا منه فقالت حفصة يارسول الله انا كنا صائمتين فعرض لنا طعام فاشتهيناه فاكلنا منه قال اقضيا يوما اخر مكانه * (الترمذي)

111. **Al Zuhri** reported from Urwah who from Ayesha who said: I and Hafsah were fasting. Food was then served before us. We were eager to eat it and so we ate therefrom. Hafsah then asked: O Ms. of Allah! we were fasting and food was served before us. We eagerly wanted it and we ate therefrom. He said: Observe another day in its place. [2098]

—*Tirmizi.*

عن ام عمارة بنت كعب ان النبي دخل عليها فدعت له بطعام فقال لها

112. **Umme Umarah-bn-Ka'ab** reported: The Prophet went to her, and she called for food for him. He said to her: Eat. She said:

2098. This hadis was also narrated by those who committed the Quran by heart. Abu Daud reported it from Jumait, a freed slave of Urwah. According to Imam Shafeyi, it is not necessary to observe another day of fasting if an optional fast is broken. On the basis of this hadis, Imam Abu Hanifa holds that to fulfil the Qaza fast is wajeb.

I am fasting. Then the Prophet said: Verily when something is eaten before a man keeping fast, the angels bless him till they finish. [2099] —*Ahmad Tirmizi, Ibn Majah, Darimi.*

كُلِي فَقَالَتْ اِنِّي صَائِمَةٌ فَقَالَ النَّبِيُّ صلعم اِنَّ الصَّائِمَ اِذَا اُكِلَ عِنْدَهُ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ حَتّٰى يَفْرَغُوا ـ (اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

558w. **Omme-Salamah** reported that the Apostle of Allah used to keep fast more on Saturday and Sunday than what he fasted on other days. He used to say: Verily they are the days of festivals for the polytheists, and I like to act contrary to them. [2100] —*Ahmad.*

عَنْ اُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم يَصُوْمُ يَوْمَ السَّبْتِ وَيَوْمَ الْاَحَدِ اَكْثَرَ مَا يَصُوْمُ مِنَ الْاَيَّامِ وَيَقُوْلُ اِنَّهُمَا يَوْمَا عِيْدٍ لِلْمُشْرِكِيْنَ فَاَنَا اُحِبُّ اَنْ اُخَالِفَهُمْ * (اَحْمَدُ)

559w. **Abu Hurairah** reported that the Messenger of Allah said: Whoever fasts a day seeking pleasure of Allah, Allah will keep the Hell distant from him like the distance of a crow that has been flying when it is young till it gets extremely old. [2101] —*Ahmad, Baihaqi.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم صَامَ يَوْمًا ابْتِغَاءَ وَجْهِ اللّٰهِ بَعَّدَهُ اللّٰهُ مِنْ جَهَنَّمَ كَبُعْدِ غُرَابٍ طَائِرٍ وَهُوَ فَرْخٌ حَتّٰى مَاتَ هَرَمًا ـ (اَحْمَدُ وَالْبَيْهَقِيُّ)

560w. **Boraidah** reported that Bilal came to the Apostle of Allah while he was taking breakfast. The Messenger of Allah said: Break fast, O Bilal. He said: I am fasting, O Ms. of Allah. Then the Apostle of Allah said: We eat our provision, and the excess of the provision of Bilal is in Paradise. Have

عَنْ بُرَيْدَةَ قَالَ دَخَلَ بِلَالٌ عَلٰى رَسُوْلِ اللّٰهِ صلعم وَهُوَ يَتَغَدّٰى فَقَالَ رَسُوْلُ اللّٰهِ صلعم اَلْغَدَاءَ يَا بِلَالُ قَالَ اِنِّيْ صَائِمٌ يَا رَسُوْلَ فَقَالَ رَسُوْلُ اللّٰهِ صلعم نَاْكُلُ رِزْقَنَا وَفَضْلُ رِزْقِ بِلَالٍ فِي الْجَنَّةِ اَشَعَرْتَ يَا بِلَالُ

2099. The angels bless him because he feels the temptation of eating but still he restrains himself to seek the pleasure of Allah.

2100. The Jews and the Christians have been meant here. The Jews observe the Sabbath day and the Christians Sunday as special days for divine service. The Jews and the Christians meant here are those who say that Ezra is son of God or that Jesus is son of God.

2101. Baihaqi reported it in Shuabul I'man from Salamah-b-Qais.

you understood, O Bilal, that as for a man who keeps fast, his veins glorify and the angels seek forgiveness for him for what is eaten near him? —*Baihaqi.*

إِنَّ الصَّائِمَ يُسَبِّحُ عِظَامُهُ وَيَسْتَغْفِرُ لَهُ الْمَلَائِكَةُ مَا أُكِلَ عِنْدَهُ۔ (اَلْبَيْهَقِيُّ)

SECTION 8

2102. The Blessed Night

(a) **The Blessed Night.** The Quranic verse 2:185 says: The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of guidance, and the distinction. The verse 44:3Q reads: Surely We revealed it in a blessed night. Therefore it appears that the Universal Book was first revealed in a blessed night of Ramazan. Which is this Blessed night in Ramazan? There are different reports in different traditions but it is almost unanimous that the Blessed Night occurs in one of the last ten nights of Ramazan and more probably in one of the five odd nights i. e. 21st, or 23rd, or 25th, or 27th, or 29th night. The popular opinion is, however, in favour of the 27th night of Ramazan but that is not absolutely certain. The traditions indicate that it is to be sought in one of the last ten nights and preferably in the last three odd nights. It was therefore the practice of the Holy Prophet and of his companions to make I'tikaf in the mosque for the whole time divine service during the last 10 days of Ramzan. See the next article for I'tikaf.

(b) **Excellence of the Blessed Night.** A high place is assigned to this night by the Holy Quran and Hadis. The Quran says: Consider the Grand Book. Surely We revealed it in a Blessed Night, surely We are ever-warning. Therein every wise affair is made distinct, a command from Us, surely We are to send gifts, a mercy from your Lord—44:2 to 6Q. In this verse, it has been mentioned that in the night, God's command with regard to every affair for the year to come is made open and clear, and mercy and forgiveness from God descend for those who want them. In the chapter 97, the Quran says: Surely We revealed it in the Grand Night. And what will make you comprehend what the the Grand Night is? The Grand Night is better than a thousand nights. The angels and the Spirit descend in it by permission of

their Lord for every affair. Peace! it continues till the break of the dawn. The Quran says that the divine service of one night is equivalent to divine service for 83 years and 4 months. Therefore the whole night should be spent by those who seek good in praying, reading the Quran, invoking God's forgiveness and repenting with tears for the previous misdeeds and determining for future good works.

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113. **Ayesha** reported that the Apostle of Allah said: Search for the blessed night in odd (night) from the last ten (nights) of Ramazan. —*Bukhari.*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوِتْرِ مِنَ الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ * (اَلْبُخَارِيُّ)

114. **Ibn Omar** reported that some men from the companions of the Prophet saw the blessed night in dream in the last seven nights. Then the Prophet said: I see that your dream has treaded the last seven (nights). Whoso searches it, let him search it in the last seven (nights). —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ اِنَّ رِجَالًا مِّنْ اَصْحَابِ النَّبِيِّ صلعم اُرُوا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الْاَوَاخِرِ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اَرٰى رُؤْيَاكُمْ قَدْ تَوَاطَاَتْ فِي السَّبْعِ الْاَوَاخِرِ فَمَنْ كَانَ مُتَحَرِّيْهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الْاَوَاخِرِ * (مُتَّفَقٌ عَلَيْهِ)

115. **Ibn Abbas** reported that the Prophet said: Search for it, the Blessed Night, in the last ten (nights) of Ramazan, in the remaining ninth, in the remaining seventh, and in the remaining fifth nights.[2103] —*Bukhari.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم قَالَ الْتَمِسُوْهَا فِي الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ لَيْلَةَ الْقَدْرِ فِي تَاسِعَةٍ تَبْقٰى فِي سَابِعَةٍ تَبْقٰى فِي خَامِسَةٍ تَبْقٰى - (اَلْبُخَارِيُّ)

116. **Abu Sayeed al-Khodri** reported that the Apostle of Allah secluded himself for divine service in the first ten (nights) of Ramazan. Then he secluded himself for the middle ten (nights) in a Turkish dome.[2104] Then he

عَنْ اَبِي سَعِيْدِ نِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صلعم اِعْتَكَفَ الْعَشْرَ الْاَوَّلَ مِنْ رَمَضَانَ ثُمَّ اعْتَكَفَ الْعَشْرَ الْاَوْسَطَ فِي

2103. Counting in this place has been made from the last. It means that one should search for the blessed night on the 29th, 27th or 25th night.

2104. It is a peculiar kind of dome.

قبة تركية ثم اطلع راسه فقال اني اعتكف
العشر الاول التمس هذه الليلة ثم اعتكف
العشر الاوسط ثم اتيت فقيل لي انها
في العشر الاواخر فمن كان اعتكف
معي فليعتكف العشر الاواخر فقد اريت
هذه الليلة ثم انسيتها وقد رايتني اسجد
في ماء وطين من صبيحتها فالتمسوها
في العشر الاواخر والتمسوها في كل
وتر قال فمطرت السماء تلك الليلة وكان
المسجد على عريش فركف المسجد فبصرت
عيناي رسول الله صلعم وعلى جبهته اثر
الماء والطين من صبيحة احدى وعشرين
(متفق عليه)

raised his head and said : Verily I secluded myself for the first ten (nights), seeking this night. Then I secluded myself for the middle ten nights. Then I was approached. It was questioned to me whether it is in the last ten nights. Whoever secludes himself with me, let him do it in the last ten, because it was shown to me in these nights but then I forgot it though I saw myself (in dream) prostrating in water and dust at its dawn. Then search for it in the last ten and search for it in every odd (night). He said : Then the sky rained that night and the mosque was made of grape branches. The mosque leaked and my eye saw the Prophet while there was the effect of water and dust on his forehead 2105 in the morning of 21st (date). —*Agreed.*

عن زر بن حبيش قال سالت
ابي بن كعب فقلت ان اخاك ابن
مسعود يقول من يقم الحول يصب ليلة
القدر فقال رحمه الله اراد ان لا يتكل
الناس اما انه قد علم انها في رمضان

117. Jerre-b-Hubaish reported : I asked Obay-b-Ka'ab and said : Verily your brother Ibn Mas'ud says : Whoever stands up (in prayer) for the year will find the Blessed Night. He said : May Allah bless him. He intended that the people may not sit idle. Behold ! verily he knew that it is in the Ramazan and that it is in the last ten (nights),

2105. This signifies that the Holy Prophet exerted hard in divine service during the last 10 nights of Ramazan, kept himself awake throughout these nights for the purpose of divine service and advised his family members to do accordingly.

and that it is the 27th night. Then he took oath without making exception that it is the 27th night. I enquired : O Abul Munzir ! for what thing do you say that ? He said : On account of a sign or a signal which the Prophet communicated to us that it (sun) rises on that day without sun-shine. —*Muslim.*

وَاَنَّهَا فِى الْعَشْرِ الْاَوَاخِرِ وَاَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِيْنَ ثُمَّ حَلَفَ لَا يَسْتَثْنِيْ اَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِيْنَ فَقُلْتُ بِاَيِّ شَيْءٍ تَقُوْلُ ذٰلِكَ يَا اَبَا الْمُنْذِرِ قَالَ بِالْعَلَامَةِ اَوِ بِالْاٰيَةِ الَّتِيْ اَخْبَرَنَا رَسُوْلُ اللّٰهِ صلعم اَنَّهَا تَطْلُعُ يَوْمَئِذٍ لَا شُعَاعَ لَهَا - (مُسْلِمٌ)

118. **Ayesha** reported that the Prophet used to strive hard in the last ten nights besides which he was not accustomed to strive so hard. —*Muslim.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم يَجْتَهِدُ فِى الْعَشْرِ الْاَوَاخِرِ مَالَا يَجْتَهِدُ فِيْ غَيْرِهٖ - (مُسْلِمٌ)

119. **Same** reported that when the tenth (night) appeared, the Holy Prophet used to tie up his trousers and keep his night awake and keep his family awake.

—*Agreed.*

عَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا دَخَلَ الْعَشْرُ شَدَّ مِئْزَرَهٗ وَاَحْيَى لَيْلَهٗ وَاَيْقَظَ اَهْلَهٗ * (مُتَّفَقٌ عَلَيْهِ)

120. **Ayesha** reported : I asked : O Apostle of Allah ! inform me that if I recognise any night as the blessed night, what I should say therein. He said : Say : O Allah ! Thou art Forgiving, loving forgiveness. So forgive me. —*Ahmad, Ibn Majah, Tirmizi (Authentic).*

عَنْ عَائِشَةَ قُلْتُ يَا رَسُوْلَ اللّٰهِ صلعم اَرَاَيْتَ اِنْ عَلِمْتُ اَيُّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ مَا اَقُوْلُ فِيْهَا قَالَ قُوْلِيْ اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ (اَحْمَدُ وَابْنُ مَاجَةَ وَالتِّرْمِذِيُّ صَحِيْحٌ)

121. **Abu Bakrah** reported : I heard the Apostle of Allah say : Search for it, that is the Blessed Night, in the last 9th night, or in the last 5th night, or in the last 3rd night or in the last night.

—*Tirmizi.*

عَنْ اَبِيْ بَكْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اِلْتَمِسُوْهَا يَعْنِيْ لَيْلَةَ الْقَدْرِ فِيْ تِسْعٍ يَبْقِيْنَ اَوْ فِيْ سَبْعٍ يَبْقِيْنَ اَوْ فِيْ خَمْسٍ يَبْقِيْنَ اَوْ ثَلَاثٍ يَبْقِيْنَ اَوْ اٰخِرِ لَيْلَةٍ * (اَلتِّرْمِذِيُّ)

SECTION 9

2109. Total Seclusion

I'tikaf literally means to stay in a place. Technically it signifies total seclusion from worldly duties and staying in a mosque for a certain number of days, specially in the last ten days in the month of Ramazan for whole-time divine service. The Holy Prophet used to observe I'tikaf in the mosque of Medina during the last days of Ramazan; and in the year in which he died he observed I'tikaf during the last 20 days of Ramazan. Hence I'tikaf is sunnat Mukkadah. Durre Mukhtar says that it is Sunnat Kefayah. During the time of I'tikaf, one is not allowed to do any worldly duties besides what is absolutely necessary, such as calls of nature or bath. He is, however, to take his food and drink within the mosque. There is difference of opinion whether fast is necessary in case of Itikaf in months other than in Ramzan. The general opinion is that it is necessary. The time of I'tikaf should begin from after the Fajr prayer orafter the Magrib prayer.

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125. **Ayesha** reported that the Messonger of Allah used to seclude himself for the last ten (nights) of Ramazan till Allah took away his life. Afterwards his wives secluded themselves after him. —*Agreed.*

عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صلعم كَانَ يَعْتَكِفُ الْعَشْرَ الْاَوَاخِرَ مِنْ رَمَضَانَ حَتّٰى تَوَفَّاهُ اللّٰهُ ثُمَّ اعْتَكَفَ اَزْوَاجُهٗ مِنْ بَعْدِهٖ (مُتَّفَقٌ عَلَيْهِ)

126. **Ibn Abbas** reported that the Messenger of Allah was the most generous of men with regard to wealth, and he was charitable to the extreme in Ramazan. Gabriel used to meet him in every night of Ramazan and the Prophet used to read the Quran before him. When Gabriel met him, he was more

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اَجْوَدَ النَّاسِ بِالْخَيْرِ وَكَانَ اَجْوَدَ مَا يَكُوْنُ فِيْ رَمَضَانَ كَانَ جِبْرَئِيْلُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِيْ رَمَضَانَ يَعْرِضُ عَلَيْهِ النَّبِيُّ صلعم الْقُرْاٰنَ فَاِذَا لَقِيَهُ جِبْرَئِيْلُ كَانَ اَجْوَدَ

بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ - (مُتَّفَقٌ عَلَيْهِ)

charitable with regard to his wealth than the passing wind.

—*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ كَانَ يُعْرَضُ عَلَى النَّبِيِّ صلعم الْقُرْاٰنُ كُلَّ عَامٍ مَرَّةً فَعُرِضَ مَرَّتَيْنِ فِي الْعَامِ الَّذِي قُبِضَ وَكَانَ يَعْتَكِفُ كُلَّ عَامٍ عَشْرًا فَاعْتَكَفَ عِشْرِيْنَ فِي الْعَامِ الَّذِي قُبِضَ - (اَلْبُخَارِيُّ)

127. **Abu Hurairah** reported that the Quran was presented to the Prophet once in every year. It was twice presented to him in the year in which he died; and he used to seclude himself every year for ten (nights) while he secluded himself for 20 (nights) in the year in which he died.

—*Bukhari.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا اعْتَكَفَ اَدْنَى اِلَيَّ رَاْسَهُ وَهُوَ فِي الْمَسْجِدِ فَاَرَجِّلُهُ وَكَانَ لَا يَدْخُلُ الْبَيْتَ اِلَّا لِحَاجَةِ الْاِنْسَانِ * (مُتَّفَقٌ عَلَيْهِ)

128. **Ayesha** reported: When the Apostle of Allah secluded himself, he extended his head towards me while he was in the mosque and then I combed him, and he used not to enter the house except for human needs. —*Agreed.*

عَنِ ابْنِ عُمَرَ اَنَّ عُمَرَ سَاَلَ النَّبِيَّ صلعم قَالَ كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ اَنْ اَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ قَالَ وَاَوْفِ بِنَذْرِكَ - (مُتَّفَقٌ عَلَيْهِ)

129. **Ibn Omar** reported that Omar had asked the Prophet who had said: I took a vow in the days of Ignorance to seclude myself for one night in the sacred mosque (of the Ka'ba). He said: Fulfil your vow. —*Agreed.*

عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صلعم يَعْتَكِفُ فِي الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ وَلَمْ يَعْتَكِفْ عَامًا فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ اعْتَكَفَ عِشْرِيْنَ * (اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

130. **Anas** reported that the Apostle of Allah used to seclude himself in the last ten (nights) of Ramazan and he did not isolate himself for a year. When the following year came to pass he isolated himself for 20 days.

—*Tirmizi, Abu Daud, Ibn Majah.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا اَرَادَ اَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ

131. **Ayesha** reported that when the Apostle of Allah intended to seclude himself, he said the Fajr prayer and then he

entered in to his place of seclusion [2110] —*Abu Daud, Ibn Majah.*

132. **Same** reported that the Prophet used to visit the sick while he was in seclusion, and he used to pass as he wished and he used not to turn away to ask him. —*Abu Daud.*

133. **Same** reported: It is sunnat upon the man of seclusion that he shall not visit the sick, nor shall he be present at funeral prayer, [2110a] nor shall he touch a woman, nor shall he cohabit with her, nor shall he come out for a necessity except for a thing from which there is no escape, and there is no seclusion without fast, and no seclusion except in congregational mosque. —*Abu Daud.*

134. **Ibn Omar** reported from the Prophet who said: When he made seclusion, his bedding was spread for him, or his bed was placed for him behind the pillar of repentance. [2111] —*Ibn Majah.*

135. **Ibn Abbas** reported that the Messenger of Allah said about the man in seclusion: And he isolates himself from sins, and good deeds bring their rewards for him like those of one who acts all the good deeds. —*Ibn Majah.*

ثُمَّ دَخَلَ فِي مُعْتَكَفِهِ -
(اَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

عَنْهَا قَالَتْ كَانَ النَّبِيُّ صلعم يَعُوْدُ
الْمَرِيْضَ وَهُوَ مُعْتَكِفٌ فَيَمُرُّ كَمَا هُوَ
قَلَا يُعَرِّجُ يَسْأَلُ عَنْهُ - (اَبُوْدَاوُدَ)

عَنْهَا قَالَتِ السُّنَّةُ عَلَى الْمُعْتَكِفِ
اَنْ لَّا يَعُوْدَ مَرِيْضًا وَلَا يَشْهَدَ جَنَازَةً وَلَا
يَمَسَّ الْمَرْأَةَ وَلَا يُبَاشِرَهَا وَلَا يَخْرُجَ لِحَاجَةٍ اِلَّا
لِمَا لَابُدَّ مِنْهُ وَلَا اعْتِكَافَ اِلَّا بِصَوْمٍ وَلَا اعْتِكَافَ
اِلَّا فِي مَسْجِدٍ جَامِعٍ * (اَبُوْدَاوُدَ)

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلعم اَنَّهُ كَانَ
اِذَا اعْتَكَفَ طُرِحَ لَهُ فِرَاشُهُ اَوْ يُوْضَعُ لَهُ
سَرِيْرُهُ وَرَاءَ اُسْطُوَانَةِ التَّوْبَةِ - (اِبْنُ مَاجَةَ)

عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ
فِي الْمُعْتَكِفِ وَهُوَ يَعْتَكِفُ الذُّنُوْبَ
وَيُجْرٰى لَهُ مِنَ الْحَسَنَاتِ كَعَامِلِ
الْحَسَنَاتِ كُلِّهَا - (اِبْنُ مَاجَةَ)

2110. According to the four Imams, I'tikaf should begin from Magrib or sun-set prayer and end after Magrib prayer.

2110a. These two things are allowed when necessity requires his coming out from the mosque.

2111. One of the pillars of the Prophet's mosque at Medina is known as the pillar of repentance. It was so named as Abu Lubabah Ansari committed a guilt for which he tied himself up with a pillar of the mosque for three days His repentance was afterwards accepted. Hence the pillar gained the name of repentance.

CHAPTER XXXVI

SECTION 1

2112. Pilgrimage

(a) **Pilgrimage.** Haj has been ordained as one of the five fundamental articles of Islam in 9 A. H. It is the perfection of faith and true surrender to the Almighty. It introduced new meaning and added method and regularity. It is the symbol of the final stage in the spiritual development of men. Some religions introduced the theory of asceticism and absolute monkery and prescribed measures too rigid and hard. Christianity invented monkery. Hinduism introduced the system of *Banaprasta* wherein a Hindu is advised to go to jungles and exclusively devote himself to divine service. Islam abolished this idea of self-isolation as man is a social being. It prescribes rules and regulations of life which will lead to the perfect development of a man both in the material and spiritual world. It has, therefore, instead of taking the extreme rigour of life, introuced Haj and Jihad. The forces of matter are removed by Jihad and the forces of evil by Haj.

(b) **Pilgrimage existed from before.** Pilgrimage is not an institution introduced for the first time by the Holy Prophet. The origin of this institution is unknown and cannot be traced back in history. Mr. Muir says "Tradition represents the Ka'ba as from time immermorial the scene of pilgrimage from all quarters of Arabia,.....So extensive a homage must have had its beginning in an extremely remote age." The Holy Ka'ba was visited by the Semitic people. They used to circumbulate it in a naked state and worshipped innumerable idols that were instalted within the holy shrine. On this occasion, they used to hold fairs and bazars, and even pre-Islamic poets had their poetical duels therein. The Holy Prophet was greatly moved to see all these pagan practices linked with the oldest shrine of monotheism and so he revived the original spirit of pilgrimage as founded by the

Patriarch Abraham, the spiritual leader of Judaism, Christianity and Islam and abolished the polytheistic nature of the Haj rituals.

(c) **Chief objects of Haj.**

(1) **Hightest training for spiritual advancement.** Haj affords the best training ground for absolute and complete surrender to the Divine Command. There the pilgrim forgets his own hearth and home, his comforts and amenities of life, his dear wives and children, his hard-earned wealth, his friends and relatives and everything he possesses, and in their stead takes up an arduous journey to a barren and unproductive land with a great risk of life, pangs of absence from near and dear ones, and take up a dress of two unsewn pieces of cloth bidding adieu to all physical comforts and luxuries. Do not these things afford a sufficient training for true self-surrender? Is it not a severance of all worldly counections to meet the Great High? For whom are all these things done? It is only for the sake of Allah. It is for this reason that the Holy Prophet said: A Haj compensates every sin of a man. Physical pilgrimage is a prelude to spiritual pilgrimage towards God and all cry in a body: We are present to Thee, O Lord, we are present to Thee.'

(ii) **It fosters a brotherhood of mankind.** Haj has got another object, namely, to foster a spirit of brotherly love and affection among the Muslims of different countries and climes. It is the highest manifestation of Islamic brotherhood and Islamic democracy. Nature dictates that brothers should have one common meeting ground for exchange of love and affection. Haj fulfils this object in the most effective way as it is an universal assemblage of the brethren-in-faith at the central place of monotheism represented by the Holy Ka'ba. Not only there is uniformity of religion among the pilgrims, but there are also unity of dress, unity of living and unity of feelings in Ihram. Dr. Laner says about it in his 'Religious systems of the world': "The demonstration of equality furnished on the occasion of Haj is so complete that it is well-nigh impossible to distinguish a servant from a master. The whole of humanity assumes one aspect and one attitude and thus the noblest sight of equality and brotherhood is witnessed in Haj. There is in this city a force which transcends the littleness and divisions of mankind." The Quran says: There is no blame on you in seeking

bounty from your Lord—2:198Q. This bounty includes other advantages, namely, conference for the wel-fare of the community as a whole for the whole Muslim world. This has been expressly encourged by another verse in connection with the Haj: Help one another in goodness and piety, and do not help one another in sin and aggression—5:2Q. These have been corroborated by the following verses: Therein are advantages for men (in Haj)—22:28Q. Their affairs are by mutual consultation—(42:38Q). Thus a World Congress of the Muslims is contemplated among other objects by the institution of Haj in the central place of Mecca

(iii) **Haj affords a practical example** to believe in the divin. origin of all revealed books. It is universally admitted that the Ka'ba is an old shrine and the memories of the Patriarch Abraham and his struggle for pure monotheism are deeply associated with it. The Haj is a commemoration of the great sacrifice of Abraham and his triump. He banished his wife Hajra in the place where the Ka'ba stands now. She had a son born to her called Ismail. There being nobody by her side at the time of her delivery, she called for help but there was no help near by. Then she ran between Safa and Merwa seven times in search of fire but it was all in vain. When she returned to her baby, she found a well beneath the feet of Ismail which is now known as the famous Zem Zem well. Then Abraham and Ismail raised the God's house. Thereafter Abraham was orderd to sacrifice his most beloved son Ismail. Both father and son were found neady to obey the divine command and the father was about to sacrifice his son at the foot of a mountain near Mina when revelation came down: We have indeed proved your dream true, O Abraham. That great sacrificial spirit of Abraham and Ismail has been corroborated by the sacrifice of I'd-ul-Azha. Again when Abraham was taking his son for sacrifice he was thrice reminded by the devil of his filial affection for his son and thrice did he throw stones to drive it away. When a pilgrim does the duties of running between Safa and Merwa, throwing stones and other rituals of Haj, he is reminded of the fact that the entire institution of Haj existed from the time of Abraham as a commemoration of his acts and trials of life. This shows that the Prophet followed the religion of Islam existing at the time with the exception that he put the seal of perfection to this religion. The Quran says: My Lord guided me to the right, to a most right religion, the faith of Abraham, the upright one—

6:162Q. Haj is therefore a practical example that we should believe in the divine origin of all Prophets and of all revealed books. Is this catholic spirit found in any other religious system ?

(iv) **Haj gives us opportunities for Mutual help.** The Quran says: There is no blame on you for seeking bounty from your Lord--2:198Q. The Meccas who have got no land and property get provision annually from the pilgrims by selling their camels cows, goats and rams for the purpose of sacrifice. They have also other gains from other sources sufficient to supply their provision for at least a year. The poor and the needy get help from the rich and thus a spirit of benevolence is created. The Quran says: Feed the distressed one, the needy—22:28Q.

(d) **Spiritual Significance of Haj rituals.** Pilgrimage is performed in the sacred months of Shawwal, Zi'qad and the first 9 days of Zil-Haj. In these months, everyone stops his hand from foul things of every description. The Quran says: Whoever determines the performance of pilgrimage therein, there shall be no amorous speech, no abusing and no disputing in Haj—2:197Q. Leaving aside the petty jealousies and enmities of life, the pilgrim enters into a heavenly life wherein there is nothing but divine glory and divine grandeur. Haj teaches us complete submission to Divine Will because one, without sufficiently understanding the inner meanings of going round the Ka'ba, kissing the Black Stone, running between Safa and Merwa, and throwing stones at Zamrahs, does these things in blind submission to Divine order. Therefore God becomes pleased with His servant saying: 'Without seeking any reason of order, he obeyed Me'. If a servant goes to question the propriety of his master's order without obeying it then and there, the master is not surely very much pleased with him. The Quran says, therefore, about the motive behind the rituals: What ! do you make the giving of drink to the pilgrims and the visit of the sacred mosque like one who believes in Allah and the latter day and strives hard in Allah's way? —9:19Q. It is not righteousness that you turn your faces towards the east and the west but righteousness it is that one should believe in Allah etc—(2:177Q). These verses teach us that behind the rituals there is the grand object of the remembrance of Allah. It has been emphasised in another verse: And pilgrimage to the House is incumbent upon men *for the sake of Aeeah*—3:95Q.

Pilgrimage stands as a symbol as to how to prepare for the next world

after cutting of all worldly connections and to have a sight of the Lord. The Ka'ba is the house of Allah and the surrounding hills are its walls. His grand Durbar is held at Arafat. No tree or even grass can be cut off from the neighbourhood of Allah's house and its court yard. The circumbulation round the Ka'ba and the running between Safa and Merwa are the pilgrim's efforts to get a clue to Allah. In order to meet Him, a pilgrim cuts off all connections from his world as if he is going to the next world to meet Him after death. As the wordly means are necessary for the journey, the good deeds are likewise necessary for the spiritual journey. The greater are the means, the greater are the comforts in journey. Likewise the greater are the good deeds, the greater are the com forts in the spiritual journey. After death the spiritual journey begins. Therefore a pilgrim puts the dress of death i. e. two unsewn pieces and cries : I am present to Thee, O God, I am present to Thee. The loud voices of all the pilgrims in such a way fill up the atmosphere with divine glory. In this journey, none is allowep to do any harm to any animal. The great hardships of the journey represent punishment in the grave. Then actually reaching the Ka'ba, the believer's heart is filled up with electricity of Divine Presence because he sees the House of Allah and circumbulates round it with the hope of getting a sight of His appearance. The stones and cover of the Imperial House are kissed. The kissing of the Black Stone represents the registration of names for the Great Interview in the black page of the stone. If gramaphone records can preserve the deeds of men, it is not impossible for the Black Stone to register the names of pilgrims, so that it may be opened on the Resurrection Day before the Divine presence. Being baffled there, the pilgrim goes to run between Safa and Merwa and looks often to the Imperial House in eager search for the Beloved. Then knowing that all will be allowed to see Him in the general court yard at Arafat, he runs towards the vast field which represents the great universal Assemblage of the people in the next world for accounts. There the interview will be granted after a review of the deeds. Arafat is therefore the highest manifestation of spiritual advancement.

Then in the field of Arafat, he lears that everybody is not granted interview on account of the deeds he has done. He then hastens to his world with the best training. He remains at Muzdalafah with the expectation of being called again for the Great Interview. Finding no response, he goes to Mina where he

still waits and dedicates his dear animals and hard-earned wealth to please Allah. The devil comes in but he keeps the devil at a stone's throw by throwing stones. Then he goes again to visit the Ka'ba and hears this lesson : 'In order to realise God, do good deeds'.

All these things are lessons for higher spiritual experience which is achieved among the discordant elements of society. Then he is brought nearer and nearer to God.

(e) **Compulsory Haj** The following five conditions make Haj compulsory on a Muslim : (1) He shall be free and not slave, (2) he shall be a major person ; (3) he shall be sane, (4) he shall have a sound body and (5) he shall have ability to undertake a journey. All these things combined make a Haj compulsory on a person only once in his life. The Quran says : And pilgrimiage to the House is incumbent upon men for the sake of Allah, upon everyone who is able to undertake the journey to it—3:96Q. The fifth condition depends on two circumstances—safe journey and sufficient means for taking a journey to Mecca and to return home and for provision for the dependants during absence from home. The Quran lays down : And make provision, for the benefit of provision is God-fear—2:197Q. To take provision is true God-reliance (36:28). As soon as a man finds himself in the above conditions, haj becomes Farz on him ; and if after some time, he becomes ill or poor or loses one of the five conditions, he will not be exonerated from the sin of not making pilgrimiage in due time. He is free to absolve himself from the duty by performing it at any time during his life, and after his death his heirs may perform it on his behalf with the assets left by him and free him from the sin (36:7, 8, 23). A representative may make pilgrimiage on behalf of another person provided he performed his own pilgrimage previously (36:24). Haj is also Farz on a women provided her husband or one of her relatives within the prohibited degrees is available to accompany her to Mecca—36:29,9.

(f) **Farz in Haj.** The following are the Farz duties in Haj. If one of them is given up, Haj becomes void. (1) To observe Ibram, (2) to wait at Arafat, (3) to make Tawaf round the Ka'ba and (4) to observe the above duties in order.

(g) **Wajeb in Haj.** There are five wajeb in Haj. If anybody breaks one of these duties, he does not thereby render his Haj void but only invalid. He shall then have to make amends by the sacrifice of at least a goat. (1) To run between Safa and Merwa,

(2) To stay at Muzdalafah on the 10th night of Zil-Haj, (3) to throw stones at Jamrahs, (4) to shave or cut the hairs of the head and (5) to make Tawaf at the time of leaving the city of Mecca.

(h) **Three procedures of Haj.** Haj may be performed in either of the following three modes. These are known as (1) *Hajje-Ifrad* (2) *Hajje-Qeran, and* (3) *Hajje-Tamattu.*

(1) **Hajje-Ifrad** (حج افراد) is the best method of Haj. Therein, Ihram is made for Haj and it continues up to the day of Sacrifice. Then the pilgrim goes outside Mecca and makes Ihram again for Umrah.

(2) **Hajje-Qeran** (حج قران) is a pilgrimage in which Ihram for both Umrah and Haj is made at a time and it does not end till both are performed. For such a pilgrim, it is wajeb to sacrifice a goat. If he does not find it, he shall have to observe ten days of fasting, three days before Zil-Haj and seven days at home.

(3) **Hajje-Tamattu** (حج تمتع) In this Haj, Ihram is made first for Umrah and then for Haj during the days of Haj. There are therefore two distinct Ihrams in this pilgrimage. This is called pilgrimage of Tamattu' (enjoyment) because between the two Ihrams, one is allowed to enjoy everything like a non-pilgrim. The sacrifice of one goat is wajeb in this Haj, in default ten days fasting. In case a pilgrim takes the sacrificeal animal with him, he shall remain in Ihram in this haj till the day of Sacrifice.

(I) **Rules before a pilgrim starts for pilgrimage.** (1) He shall make Taubah (repentance). (2) He shall pay compensation to the injured and the oppressed. (3) His debts must be cleared. (4) He must leave sufficient means for the maintenance of his family during his absence. (5) He shall make wasiat (death instructions). (6) He must take lawful earnings for expense. (7) He shall do some charitable acts. (8) He shall embark on fast conveyance. (9) He shall take an honest and well-informed Muallim. (10) He shall seek blessings from, and pray for blessings on, his friends, relatives and members of his family. (11) He shall pray 2 rak'ats on the eve of his coming out of his house by reciting the first chapter and the chapter 'Infidels' in the first rak'at, and the first chapter and chapter 'Ikhlas' in the second.

(j) **Merits of pilgrimage.** A pilgrim is a guest of God when he goes to make pilgrimage—36:31. If he dies on the way, he gets the rewards of a Gazi—36:564w. If he seeks forgiveness for anybody, it is generally accepted—36:563w. Haj is practically Jihad

and brings rewards of Jihad—36:10. An accepted haj has got no less a reward than Paradise—36:4. He who dies without performing Haj though it was incumbent upon him, dies a Jew or a Christian—36:17.

(k) **General Procedure of Haj.** Starting from home, a pilgrim shall enter into Ihram at least at Miqat. When reaching Mecca, he shall make Tawaf seven times and Sa'y between Safa and Merwa seven times. If the Ihram ends there, he shall shave or cut the hairs of his head. Then with a fresh Ihram on the 8th or 9th Zil-Haj, he shall start for Arafat and reach there for waiting at noon. In the evening of the same day, he will return to Muzdalafah and spend the night there. In the early dawn of 10th Zil-Haj, he shall start for Mina reaching there at noon and instantly proceed to throw stones at Jamrah Aqabah. Finishing there, he shall return to Mina and after shaving shall offer animals for sacrifice. On the 11th and 12th Zil-Haj, he will remain at Mina throwing seven stones in the afternoon of each day in the Jamrahs. Then he may remain at Mina on the 13th or return to Mecca on the 12th evening. After returning, he shall proceed to make Tawaf and Sa'y. When leaving, he shall make a final Tawaf.

(L) **Some Arabic words in Haj defined.**

Al-Haj—One who makes Haj (pilgrimage).

Haj—Pligrimage to the Ka'ba at Mecca at the fixed time from 8th to 13th Zil-Haj of which the necessary rituals and devotions are called *Manasik*.

Umrah—A visit to the Holy Ka'ba at any time. In Umrah, waiting at Arafat and sacrifice of animals are dispensed with.

Ihram—The state in which a pilgrim doing Haj or Umrah is required to remain in and observe particular fixed rules for passing it. A man observing Ihram is called Muhrim.

Talbiyah—To recite in a loud voice: 'Labbaik Allahomma Labbaik'—Present to Thee, O Allah, present to Thee. Its full term will appear in its proper section.

Miqat (muhill)—It is a fixed place near Mecca from which Ihram is to begin.

Tawaf—Circumbulation round the Ka'ba with devotional recitations.

Aqabah—The last place of throwing stones.

Jamrah—The place of throwing stones.

عَنْ اَبِيْ هُرَيْرَةَ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صلعم فَقَالَ يَا اَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا فَقَالَ رَجُلٌ اَكُلَّ عَامٍ يَارَسُوْلَ اللّٰهِ صلعم فَسَكَتَ حَتّٰى قَالَهَا ثَلٰثًا فَقَالَ لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ ثُمَّ قَالَ ذَرُوْنِيْ مَا تَرَكْتُكُمْ فَاِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلٰى اَنْبِيَائِهِمْ فَاِذَا اَمَرْتُكُمْ بِشَيْءٍ فَاْتُوْا مِنْهُ مَا اسْتَطَعْتُمْ وَاِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوْهُ * (مُسْلِمٌ)

1. **Abu Hurairah** reported: The Messenger of Allah delivered us sermon and said: O men! pilgrimage has certainly been made obligatory on you. So make pilgrimage. A man enquired: O Apostle of Allah! is it in every year? He remained silent till he (the man) repeated it thrice. Then he said: If I would have said 'Yes', it would have surely become obligatory and you would have had no option. Afterwards he said: Leave me till I leave you, because surely those who were before you.[2113] were destroyed on account of their frequent questions and their difference over their Prophets. So when I bid you anything, do it if you are able; and when I forbid you anything, leave it.

—*Muslim.*

عَنْهُ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صلعم اَيُّ الْعَمَلِ اَفْضَلُ قَالَ اِيْمَانٌ بِاللّٰهِ وَرَسُوْلِهٖ قِيْلَ ثُمَّ مَاذَا قَالَ الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ قِيْلَ ثُمَّ مَاذَا قَالَ حَجٌّ مَبْرُوْرٌ * (مُتَّفَقٌ عَلَيْهِ)

2. **Same** reported that the Apostle of Allah was asked: Which of the actions is best? He replied: Faith in Allah and His Apostle. He was questioned: What is next? He said: Jihad in the way of Allah. He was questioned: What is next? He replied: An accepted pilgrimage.

—*Agreed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ

3. **Same** reported that the Messenger of Allah said: Whoso

2113. (i) The Jews and the Christians have been meant in this tradition. (ii) The man who asked the question was Aqra'a-b-Habes. He asked the Prophet whether pilgrimage is obligatory in every year. The Prophet was enraged at this question and

حج لله فلم يرفث ولم يفسق رجع كيوم ولدته امه * (متفق عليه)

makes pilgrimage for Allah [2114] without making any sexual intercourse and doing anything foul, returns as on a day on which his mother gave birth to him. —*Agreed.*

عنه قال قال رسول الله صلعم العمرة الى العمرة كفارة لما بينهما والحج المبرور ليس له جزاء الا الجنة * (متفق عليه)

4. **Same** reported that the Messenger of Allah said: One Umrah up to (another) Umrah makes amends of what (sin) is between them [2115] and an accepted pilgrimage has got no reward except Paradise. —*Agreed.*

عن ابن عباس قال قال رسول الله صلعم ان عمرة في رمضان تعدل حجة - (متفق عليه)

5. **Ibn Abbas** reported that the Apostle of Allah said: Verily Umrah during Ramazan is equal to one pilgrimage (in reward). —*Agreed.*

عنه قال ان النبي صلعم لقي ركبا بالروحاء فقال من القوم قالوا المسلمون فقالوا من انت قال رسول الله فرفعت اليه امرأة صبيا فقالت الهذا حج قال

6. **Same** reported that the Prophet met a caravan at Raoha'a [2116] and enquired who the people were. They replied: Muslims. They asked: Who are you? He replied: Messenger of Allah. Then a woman raised up a boy before him and asked: Is there any pilgrimage for him? 'Yes' said he,

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said that it is obligatory only once in life. (iii) 'Leave me till I leave you' means—'leave me questioning till I give you the explanation of your query.'

2114. In order to get the merits, a Muslim must make pilgrimage with no other motive but to satisfy Allah and to obey His command. 'Foul' stands for a great sin and repetition of a minor sin.

2115. All minor sins are forgiven between two Umrahs.

2116. Raoha'a is the name of a place which is seventy two miles off from Medina. This shows that a minor boy or girl is not deprived of the rewards of an optional pilgrimage. By this act, the duty of compulsory pilgrimage is not dropped on his or her attainment of puberty. A slave is also subject to the above law, but a poor man is exempted from another pilgrimage if he happens to be sick after his pilgrimage during his poverty.

'and there is reward (also) for you.' —*Muslim.*

7. **Same** reported that a woman of Khashama (tribe) enquired: O apostle of Allah! verily the obligatory injunction of Allah over His servants regarding pilgrimage has overtaken my aged father who can not travel over a conveyance. Shall I make pilgrimage for him? 'Yes' said he. And that was at the Farewell pilgrimage. 2117 —*Agreed.*

8. **Same** reported that a man came to the Prophet and enquired: Verily my sister made a vow to make pilgrimage but she has died. The Prophet said: If there had been any debt due from her, would you pay it up? 'Yes' said he. He said: Then pay the debt of Allah, as it has got more right to be paid up. 2118 —*Agreed.*

9. **Same** reported that the Messenger of Allah said: No man shall remain alone with a woman, nor shall a woman make journey except with a relative within the prohibited degrees. A man asked: O Ms. of Allah! I have been enrolled for such and such a battle, but my wife intends to go out to make pilgrimage. He said:

نَعَمْ وَلَكَ اَجْرٌ * (مُسْلِمٌ)

عَنْهُ قَالَ اِنَّ امْرَاَةً مِنْ خَشْعَمَ قَالَتْ يَارَسُوْلَ اللّٰهِ اِنَّ فَرِيْضَةَ اللّٰهِ عَلٰى عِبَادِهٖ فِى الْحَجِّ اَدْرَكَتْ اَبِىْ شَيْخًا كَبِيْرًا لَّا يَثْبُتُ عَلَى الرَّاحِلَةِ اَفَاَحُجُّ عَنْهُ قَالَ نَعَمْ وَذٰلِكَ فِىْ حَجَّةِ الْوَدَاعِ ـ (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ اَتٰى رَجُلٌ مِنَ النَّبِىِّ صلعم فَقَالَ اِنَّ اُخْتِىْ نَذَرَتْ اَنْ تَحُجَّ وَاِنَّهَا مَاتَتْ فَقَالَ النَّبِىُّ صلعم لَوْ كَانَ عَلَيْهَا دَيْنٌ اَكُنْتَ قَاضِيَهُ قَالَ نَعَمْ قَالَ فَاقْضِ دَيْنَ اللّٰهِ فَهُوَ اَحَقُّ بِالْقَضَاءِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَخْلُوَنَّ رَجُلٌ بِامْرَاَةٍ وَلَا تُسَافِرَنَّ امْرَاَةٌ اِلَّا وَمَعَهَا مَحْرَمٌ فَقَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ اِكْتُتِبْتُ فِىْ غَزْوَةِ كَذَا وَكَذَا وَخَرَجَتِ امْرَاَتِىْ حَاجَّةً قَالَ اذْهَبْ فَاحْجُجْ مَعَ

2117. It is the duty of an heir that he should make pilgrimage for his predecessor with the income of his inherited property.

2118. If pilgrimage becomes compulsory on a woman, it is wajeb on her part to take either her husband or a relative within the prohibited degrees with her in the journey.

Go ; then make pilgrimage with your wife. —*Agreed.*

10. **Ayesha** reported : I asked permission of the Prophet to make Jihad. He said : Your Jihad is pilgrimage. —*Agreed.*

11. **Abu Hurairah** reported that the Apostle of Allah said : No woman shall make journey to the distance of one day and one night except with a man within the prohibited degrees. —*Agreed.*

12. **Ibn Abbas** reported that the Messenger of Allah fixed Zul-Halifah for the inhabitants of Medina, and Hujfah for the Syrians, and Qarn Manajel for the people of Najd, and Yalalam for the people of Yemen. So these are for them and for those who come through them without being their inhabitants—for those who wish to make pilgrimage and Umrah ; whoever lives nearer (Mecca), his Ihram is from his residence. (The case is) such and such ; even the people of Mecca shall make Ihram from it (Mecca). [2119] —*Agreed.*

13. **Jaber** reported from the Apostle of Allah who said : The

إمْرَاتَكَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ اسْتَأْذَنْتُ النَّبِيَّ صلعم فِي الْجِهَادِ فَقَالَ جِهَادُكُنَّ الْحَجُّ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم لَا تُسَافِرُ امْرَأَةٌ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ - (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ قَالَ وَقَّتَ رَسُولُ اللهِ صلعم لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلِأَهْلِ الشَّامِ الْجُحْفَةَ وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ فَهُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ لِمَنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ وَكَذَاكَ حَتَّى أَهْلُ مَكَّةَ يُهِلُّونَ مِنْهَا - (مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ صلعم قَالَ

2119. Zul-Halifa is the name of a place which is only twelve miles off from Medina to the south. Najd means an elevated place, but it is now the high plateau between Mecca and Iraq. Qarn Manajel is the name of a place near Tayef. Yalamlam is the name of a chain of hills two stations off from Mecca to the south-west. These are fixed places where the vow of Ihram is taken. Whoever comes through these places for Haj or Umrah must take Ihram from those places and proceed towards Mecca. As for those who start from places nearer Mecca but not beyond the fixed places, they need not take Ihram to enter Mecca.

place of Ihram for the people of Medina is Zul Hulifah, and another place is Huzfah, and the place of Ihram for the people of Iraq is Zate-Erq, and the place for the people of Najd is Qarn, and the place for the inhabitants of Yemen is Yalamlam.

—*Muslim.*

14. **Anas** reported that the Messenger of Allah made Umrah for four times each being in Zul-Qa'dah except that (Umrah) which was joined with Haj. The Umrah from Hudaibiyah was in Zul-Qa'dah, the Umrah in the following year was in Zul-Qa'dah, the Umrah from Je-erranah was where the booties of Hunain were divided in Zul-Qa'dah and the Umrah was with his Haj. 2120

—*Agreed.*

15. **Bara'a-b-A'jeb** reported that the Apostle of Allah made Umrah twice in Zul-Qa'dah before he performed Haj.—*Bukhari.*

16. **Ibn Abbas** reported that the Messenger of Allah said: O men! verily Allah prescribed pilgrimage for you. Aqra'a-b-Habes got up and said: Is it in every year, O Apostle of Allah? He said: If I had said 'Yes', it would have become obligatory;

مَهَلُّ اَهْلُ الْمَدِيْنَةِ مِنْ ذِي الْحُلَيْفَةِ وَالطَّرِيْقُ الْاٰخَرُ الْجُحْفَةُ وَمَهَلُّ اَهْلِ الْعِرَاقِ مِنْ ذَاتِ عِرْقٍ وَمَهَلُّ اَهْلِ نَجْدٍ قَرْنٌ وَمَهَلُّ اَهْلِ الْيَمَنِ يَلَمْلَمُ * (مُسْلِمٌ)

عَنْ اَنَسٍ قَالَ اعْتَمَرَ رَسُوْلُ اللّٰهِ صلعم اَرْبَعَ عُمَرٍ كُلُّهُنَّ فِي ذِي الْقَعْدَةِ اِلَّا الَّتِي كَانَتْ مَعَ حَجَّتِهٖ عُمْرَةً مِنَ الْحُدَيْبِيَةِ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مِنَ الْجِعْرَانَةِ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مَعَ حَجَّتِهٖ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ الْبَرَاءِ ابْنِ عَازِبٍ قَالَ اعْتَمَرَ رَسُوْلُ اللّٰهِ صلعم فِي ذِي الْقَعْدَةِ قَبْلَ اَنْ يَحُجَّ مَرَّتَيْنِ * (اَلْبُخَارِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَا اَيُّهَا النَّاسُ اِنَّ اللّٰهَ كَتَبَ عَلَيْكُمُ الْحَجَّ فَقَامَ الْاَقْرَعُ ابْنُ حَابِسٍ فَقَالَ اَفِيْ كُلِّ عَامٍ يَا رَسُوْلَ اللّٰهِ قَالَ لَوْ

2120. (i) The first Umrah of the Prophet took place on Monday, the first date of Zul-Qa'dah in 6 A. H. There were 1400 companions with the Prophet at that time. According to the terms of the Hudaibiyah treaty, he had to return then with the condition of making Umrah in the following year. In the following year, he performed the Qaza Umrah. The third Umrah took place in 8 A. H. after the conquest of Meeca. The Prophet started after night prayer and returned to Je-erranah(which is 18 miles off from Mecca). The fourth Umrah occurred after 9 A. H. when pilgrimage was made comu lsory It took place in the month of Zil-haj.

and if it had been made compulsory, you would not have acted it, nor you would have been able. And pilgrimage is (obligatory) for once, and whoever observes (it) more, it is optional.

—*Ahmad, Nisai, Darimi.*

17. **Ali** reported that the Messenger of Allah said : Whoso has got provision and conveyance to take him to the House of Allah but does not make pilgrimage, there is no difference whether he dies a Jew or a Christian, and that is because Allah, the Blessed and the High, says : And for Allah over men, there is the pilgrimage of the House for one who has got means of journeying to it 3:96Q. 2121 ——*Tirmizi* (*Rare*)

18. **Ibn Abbas** reported that the Apostle of Allah said : There is no Sarurah In Islam. 2122

—*Abu Daud.*

19. **Same** reported that the Messenger of Allah said : Whoever intends to make pilgrimage, let him hasten (it). 2123

—*Abu Daud, Darimi.*

قُلْتُهَا نَعَمْ لَوْجَبَتْ وَلَوَجِبَتْ لَمْ تَعْمَلُوْا بِهَا وَلَمْ تَسْتَطِيْعُوْا وَالْحَجُّ مَرَّةٌ فَمَنْ زَادَ فَتَطَوُّعٌ * (اَحْمَدُ وَالنَّسَائِيُّ وَالدَّارِمِيُّ)

عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ مَلَكَ زَادًا وَرَاحِلَةً تُبَلِّغُهُ اِلٰى بَيْتِ اللّٰهِ وَلَمْ يَحُجَّ فَلَا عَلَيْهِ اَنْ يَمُوْتَ يَهُوْدِيًّا اَوْ نَصْرَانِيًّا وَذٰلِكَ اَنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى يَقُوْلُ وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا * اَلتِّرْمِذِيُّ (غَرِيْبٌ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا صَرُوْرَةَ فِى الْاِسْلَامِ * (اَبُوْدَاوٗدَ)

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ اَرَادَ الْحَجَّ فَلْيَعْجَلْ - (اَبُوْدَاوٗدَ وَالدَّارِمِيُّ)

2121. (i) Tirmizi says that Hilal-b-Abdullah, one of the narrators, is not known and hence it is a rare tradition. (ii) The last sentence signifies that he who has got means to perform pilgrimage but still does not finish it is not within the fold of Islam. In other words, he is not a perfect Muslim. Such is the importance given to the institution of pilgrimage.

2122. Sarurah means to lead a life of celibacy and to give up the compulsory pilgrimage. He who leads the life of a bachelor is not a perfect Muslim. So also is the case of one who makes no pilgrimage.

2123. Imams Malek, Abu Hanifah and Ahmad hold that as soon as a Muslim attains maturity and has got means, pilgrimage becomes obligatory on him ; and if he does not perform it at that time, he remains in constant transgression till pilgrimage

20. **Ibn Masud** reported that the Apostle of Allah said: Make Haj and Umrah follow one after another because they both remove poverty [2124] and sins, just as a hammer removes rust of iron, gold and silver; and there is no reward for an accepted pilgrimage except Paradise. —*Tirmizi, Nisai, Ahmad and Ibn Majah from Omar up to 'rust of iron.*

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم تَابِعُوْا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَاِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوْبَ كَمَا يَنْفِى الْكِيْرُ خَبَثَ الْحَدِيْدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجَّةِ الْمَبْرُوْرَةِ ثَوَابٌ اِلَّا الْجَنَّةُ *

(اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ وَاَحْمَدُ وَابْنُ مَاجَةَ عَنْ عُمَرَ اِلَى خَبَثَ الْحَدِيْدِ)

21. **Ibn Omar** reported that a man came to the Prophet and asked: O Apostle of Allah! what makes the pilgrimage compulsory? He replied: Means and conveyance. [2125] —*Tirmizi, Ibn Majah.*

عَنِ ابْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صلعم فَقَالَ يَارَسُوْلَ اللّٰهِ مَا يُوْجِبُ الْحَجَّ فَقَالَ الزَّادُ وَالرَّاحِلَةُ *

(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

22. **Same** reported that a man asked the Apostle of Allah and said: What is (the description of) a pilgrim? He said: One dishevelled in hairs, giving out bad smell. Another got up and enquired: O Apostle of Allah! which (thing in) pilgrimage is best? He said: Loud respond to *Labbaik* and sacrifice of animal. Another stood up and

عَنْهُ قَالَ سَاَلَ رَجُلٌ رَسُوْلَ اللّٰهِ صلعم فَقَالَ مَا الْحَاجُّ قَالَ الشَّعِثُ التَّفِلُ فَقَامَ اٰخَرُ فَقَالَ يَارَسُوْلَ اللّٰهِ صلعم اَيُّ الْحَجِّ اَفْضَلُ قَالَ الْعَجُّ وَالثَّجُّ فَقَامَ اٰخَرُ فَقَالَ

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is finished; and during this period his evidence cannot be taken. Imam Shafeyi says that the right to make pilgrimage exists up to the last day of one's life and there is no sin if it is performed in the mean time. If he loses his means after the Haj becomes obligatory on him, the duty does not cease. Therefore the earlier it is done, the better.

2124. This refers to Hajje-Qeran which has been explained in the head note. By performing this kind of pilgrimage, a man becomes wealthy both in the temporal and spiritual worlds.

2125. There are two conditions which make Haj compulsory—means sufficieut for the journe and provison for maintenance of one's family during his absence and the expeynses of conveyance. Imam Malek says that the latter condition is not necessary.

enquired : O Ms. of Allah ! what are (the things necessary for) the journey ? [2126] He said : Means and conveyance.

—*Ibn Majah, Sharhi-Sunnat.*

يَارَسُوْلَ اللّٰهِ مَا السَّبِيْلُ قَالَ زَادٌ وَ رَاحِلَةٌ -

(اِبْنُ مَاجَةَ وَشَرْحُ السُّنَّةِ)

23. **Abu Razin-al-Oqaili** reported that he came to the Prophet and asked : O Ms. of Allah ! my father is an old man unable to perform pilgrimage and visit the House and ride on. He said : Make pilgrimage for your father and visit the House.

—*Abu Daud, Nisai, Tirmizi (Approved, Correct).*

عَنْ اَبِيْ رَزِيْنِ الْعُقَيْلِيِّ اَنَّهٗ اَتَى النَّبِيَّ صلعم فَقَالَ يَارَسُوْلَ اللّٰهِ اِنَّ اَبِيْ شَيْخٌ كَبِيْرٌ لَا يَسْتَطِيْعُ الْحَجَّ وَلَا الْعُمْرَةَ وَلَا الظَّعْنَ قَالَ حُجَّ عَنْ اَبِيْكَ وَاعْتَمِرْ *

اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَالنَّسَائِيُّ (حَسَنٌ صَحِيْحٌ)

24. **Ibn Abbas** reported that the Messenger of Allah heard a man saying 'Labbaik on behalf of Shubramah'. He asked : Who is Shubramah ? He replied : A brother of mine or a relative of mine. He asked : Have you not made pilgrimage for yourself ? 'No' said he. He said : Make pilgrimage for yourself and then make pilgrimage for Shubramah. [2127]

—*Shafey , Abu Daud, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صلعم سَمِعَ رَجُلًا يَقُوْلُ لَبَّيْكَ عَنْ شُبْرُمَةَ قَالَ مَنْ شُبْرُمَةُ قَالَ اَخٌ لِيْ اَوْ قَرِيْبٌ لِيْ قَالَ اَحَجَجْتَ عَنْ نَفْسِكَ قَالَ لَا قَالَ حُجَّ عَنْ نَفْسِكَ ثُمَّ حُجَّ عَنْ شُبْرُمَةَ *

(اَلشَّافِعِيُّ وَ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

25. **Samra** reported that the Apostle of Allah fixed 'Aqiq'

عَنْهُ قَالَ وَقَّتَ رَسُوْلُ اللّٰهِ صلعم لِاَهْلِ

2125. This refers to the word 'Sabil' in the following verse of the Quran : (obligatory upon) one who has got the means of taking a journey to it—2:96 Q. Ibn Majah narrated only the first part of this tradition.

2127. This is the Mazhab of Imam Shafeyi and Ahmad. They hold that one who has not already performed pilgrimage can not perform it on behalf of another. Imams Malek and Abu Hanifa hold otherwise. They explain this tradition by saying that this was only recommended and not made obligatory. Abu Hanifah says also that this traditions is weak.

f or the people of the east. 2128 —*Tirmizi, Abu Daud.*

الْمَشْرِقِ وَالْعَتِيقُ (التِّرْمِذِيُّ وَأَبُوْدَاوُدَ)

26. **Ayesha** reported that the Prophet fixed Za'te Erq for the people of Iraq. —*Abu Daud, Nisai.*

عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم وَقَّتَ لِاَهْلِ الْعِرَاقِ ذَاتَ عِرْقٍ -

(وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ)

27. **Omme Salamah** reported: I heard the Apostle of Allah say: Who so makes Ihram for Haj or for Umrah from the distant mosque (at Jerusalem) to the sacred mosque (of the Ka'ba), is forgiven of all sins that was committed before and that may be committed hereafter; or Paradise will become due for him. 2129 —*Abu Daud, Ibn Majah.*

عَنْ اُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَنْ اَهَلَّ بِحَجَّةٍ اَوْ عُمْرَةٍ مِنَ الْمَسْجِدِ الْاَقْصٰى اِلَى الْمَسْجِدِ الْحَرَامِ غُفِرَلَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ وَمَا تَاَخَّرَ اَوْ وَجَبَتْ لَهُ الْجَنَّةُ (اَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

28. **Ibn Abbas** reported that the people of Yemen used to make pilgrimage but without (sufficiant) means. They used to say: We are a people who relies on Allah. When they reached Mecca, they begged of men. Then the almighty Allah revealed: Take provisions, and verily the benefit of provision is piety. 2130 —*Bukhari.*

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ اَهْلُ الْيَمَنِ يَحُجُّوْنَ فَلَا يَتَزَوَّدُوْنَ وَيَقُوْلُوْنَ نَحْنُ الْمُتَوَكِّلُوْنَ فَاِذَا قَدِمُوْا مَكَّةَ سَاَلُوا النَّاسَ فَاَنْزَلَ اللّٰهُ تَعَالٰى وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ (اَلْبُخَارِيُّ)

* اَلتِّرْمِذِيُّ

2128. Aqiq is a place opposite to Zate-Erq. These are the two places for the eastern people for taking Ihram.

2129. It appears from this that the more is the distance of the place of Ihram, the more are the rewards, and that it is lawful to make Ihram from any place beyond the fixed places. It is however Makruh to make Ihram before the sacred months. The above is the view of three Imams. Imam Shafeyi is reported to have said that Ihram beyond the fixed places is illegal.

2130. It occurs in 3: 96Q. 'The benefit of provision is piety' means that the best kind of piety consists in supplying oneself with both physical and spiritual food. If on of the two is neglected, it does not become perfect and a man cannot be called a perfecely pious man. The real pious man is he who strives hard both for bread and piety.

29. **Ayesha** reported : I asked : O Ms. of Allah ! is there any Jihad for women ? 'Yes' replied he, 'there is for them Jihad wherein there is no fighting- Haj and Umrah'. —*Ibn Majah.*

عَنْ عَائِشَةَ قَالَتْ قُلْتُ يَارَسُوْلَ اللّٰهِ عَلَى النِّسَاءِ جِهَادٌ قَالَ نَعَمْ عَلَيْهِنَّ جِهَادٌ لَا قِتَالَ فِيْهِ الْحَجُّ وَالْعُمْرَةُ - (اِبْنُ مَاجَةَ)

30. **Abu Hurairah** reported from the Prophet who said : The pilgrim and the observer of Umrah are guests of Allah. If they call Him, He responds to them ; and if they beg pardon of Him, He grantsthem pardon. —*Ibn Majah*

عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صلعم اَنَّهُ قَالَ اَلْحَاجُّ وَالْعُمَّارُ وَفْدُ اللّٰهِ اِنْ دَعَوْهُ اَجَابَهُمْ وَاِنِ اسْتَغْفَرُوْهُ غَفَرَ لَهُمْ * (اِبْنُ مَاجَةَ)

31. **Same** reported : I heard the Prophet say : The guests of Allah are three—the Gazi, the pilgrim and the observer of Umrah. —*Nisai, Baihaqi.*

عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ وَفْدُ اللّٰهِ ثَلٰثَةٌ اَلْغَازِيْ وَالْحَاجُّ وَالْمُعْتَمِرُ * (اَلنَّسَائِيُّ وَالْبَيْهَقِيُّ)

562w. **Abu Omamah** reported that the Messenger of Allah said : Whomsoever an open necessity, or a tyrant king, or a confining disease does not prevent from making pilgrimage and who dies without making pilgrimage, let him die a Jew if he likes, or a Chirstian if he likes. 2131 —*Darimi.*

عَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ لَمْ يَمْنَعْهُ مِنَ الْحَجِّ حَاجَةٌ ظَاهِرَةٌ اَوْ سُلْطَانٌ جَائِرٌ اَوْ مَرَضٌ حَابِسٌ فَمَاتَ وَلَمْ يَحُجَّ فَلْيَمُتْ اِنْشَاءَ يَهُوْدِيًّا وَاِنْشَاءَ نَصْرَانِيًّا - (اَلدَّارِمِيُّ)

563w. **Ibn Omar** reported : I heard the Apostle of Allah say : When you meet a pilgrim, salute him and shake hands with him and tell him to ask for giveness for you before he enters his house because he has been forgiven of his sins). —*Ahmad.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا لَقِيْتَ الْحَاجَّ فَسَلِّمْ عَلَيْهِ وَصَافِحْهُ وَمُرْهُ اَنْ يَسْتَغْفِرَ لَكَ قَبْلَ اَنْ يَدْخُلَ بَيْتَهُ فَاِنَّهُ مَغْفُوْرٌ لَهُ * (اَحْمَدُ)

2131. In other words, if any Muslim is free to make pilgrimge and has got means of performing the same and is not prevented by any cause whatsoever, he must make Haj. If he does not, he will die a transgressor like a Jew or a Christian.

564w. **Abu Hurairah** reported that the Apostle of Allah said: Whoever goes out as a pilgrim, or as a visitor of the House, or as a Gazi and afterwards dies in his way, Allah will write for him the rewards of a Gazi and a pilgrim and a visitor of the House. —*Baihaqi.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ خَرَجَ حَاجًّا اَوْ مُعْتَمِرًا اَوْ غَازِيًا ثُمَّ مَاتَ فِيْ طَرِيْقِهٖ كَتَبَ اللّٰهُ لَهٗ اَجْرَ الْغَازِيْ وَالْحَاجِّ وَالْمُعْتَمِرِ * (اَلْبَيْهَقِيُّ)

SECTION 2

2132. Miqat, Ihram and Talbiyah

(a) **Miqat:** Ihram is observed from Miqat or the fixed places. There are different Miqats for the people of different countries. Pilgrims coming through or near these places are required to enter upon the state of Ihram from those places. The Miqats are the following :—

Zul Halifah—for pilgrims coming from the direction of Medina.

Zuhfah—for pilgrims coming from the direction of Syria and Egypt.

Qrn-al-Manazil—for pilgrims coming from the direction of Najd.

Yalamlam—for pilgrims coming from the direction of Yemen.

Za'te Erq—for pilgrims coming from the direction of Iraq.

Mecca—for the people of Mecca.

(b) **Ihram:** A pilgrim can enter into Ihram as soon as he starts from his home but as it is excessively hard on him to follow the rules of Ihram from a distant land he may travel in normal state till he reaches the Miqat where he is required compulsorily to enter into Ihram. The first thing for Ihram is to have a bath or at least ablution (36:39). Then two unsewn pieces of white cloth, one covering the lower portion and another the upper portion of the body are worn. Women may wear dress according to their habits. Then after performing two rak'ats of prayer, Niyyat shall be taken for Haj : "O Allah ! I make Niyyat for Hij and Umrah (or for Umrah or for Haj). So make them easy for me and accept them fromme." Talbiyah shall next be recited aloud. After that the following things become unlawful till the pilgrim gets out of Ihram:—

(1) To wear rich dresses, (2) to use scents, (3) to pair off nails, or shave, cut or pluck out hairs, (4) to have sexual intercourse

or to play with wife sexually, (5) to marry, (6) to hunt a game except fish in sea, and (7) to have dispute, or quarrel or to do any other unlawful thing. The Quran says: So whoever determines to make pilgrimage, there shall be no amorous speech, no abusing and no disputing in Haj—2:197Q. In case of breach of any of these rules, sacrifice of an animal becomes wajeb. Ihram ends in Hajje Tamattu' after the first circumbulation round the Ka'ba and running between Safa and Merwa provided no sacrificial animal has been taken with a pilgrim; then Ihram for Haj will be taken in the days of Haj and it will end on the 10th Zil-Haj. In case of other kinds of Haj, Ihram will continue up to 10th of Zil-Haj. The Prophet in his Haj in 10 A.H. taught his followers the rules and regulations of Haj by practical examples.

(c) **Talbiyah** is to recite 'Labbaik' as recorded in tradition 36:33. To recite it is wajeb according to Imam Abu Hanifah and sunnat according to Imam Shafeyi. It shall be recited at the end of each prayer, in the morning and evening, at the time of meeting a caravan and of rising up and coming down.

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32. **Ayesha** reported: I used to apply perfume to the Apostle of Allah for his Ihram before he made Ihram and for his coming out of Ihram before going round the House with a perfume wherein there was musk; as if I was smelling the fragrance of the perfume in the parting hairs of the Messenger of Allah while he was under Ihram.[2133] —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ كُنْتُ أُطَيِّبُ رَسُولَ اللّٰهِ صلعم لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ بِطِيبٍ فِيهِ مِسْكٌ كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللّٰهِ صلعم وَهُوَ مُحْرِمٌ * (مُتَّفَقٌ عَلَيْهِ)

33. **Ibn Omar** reported: I heard the Apostle of Allah proclaim with a loud voice with his head covered with saffron "Present to Thee,[2134] O Allah,

عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يُهِلُّ مُلَبِّدًا يَقُولُ لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ

2133. Imams Ahmad and Abu Hanifa said on the basis of this tradition that even if the affects of perfume remain after Ihram, there is no harm. Imams Shafeyi and Malek held it as Makruh.

2134. Talbih is the act of a man in Ihram for covering the hairs of his head with Saffron in order to keep the dust away.

present to Thee! Present to Thee! No partner for Thee! Present to Thee! Verily all praise and all beneficence are for Thee, and also kingdom. There's no partner for Thee, without making my exaggaration in these words. —*Agreed.*

34. **Same** reported that when the Prophet placed his leg in the stirrup and his camel took him up standing, he recited Labbaik near the mosque of Zul-Halifah. [2135] —*Agreed.*

35. **Abu Sayeed-al-khodri** reported: We came out with the Apostle of Allah for pilgrimage crying Labbaik loudly. —*Muslim.*

36. **Anas** reported: I was riding behind Abu Talha while they were all crying in a loud voice 'Haj and Umrah,' joining them together. —*Bukhari.*

37. **Ayesha** reported: We came out with the Apostle of Allah in the year of the Farewell Pilgrimage. There were some amongst us who made Ihram for Umrah, and there were some amongst us who made Ihram for Haj and Umrah, and there were some amongst us who made Ihram for Haj and the Prophet made Ihram for Haj. As for those who made Ihram for Umrah, it became lawful; and

لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ لَا
يَزِيْدُ عَلٰى هٰؤُلَاءِ الْكَلِمَاتِ *
(مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا
اَدْخَلَ رِجْلَهُ فِى الْغَرْزِ وَاسْتَوَتْ بِهِ نَاقَتُهُ
قَائِمَةً اَهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِى الْحُلَيْفَةِ -
(مُتَّفَقٌ عَلَيْهِ)

عَنْ اَبِىْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ
خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صلعم نَصْرُخُ بِالْحَجِّ
صُرَاخًا * (مُسْلِمٌ)

عَنْ اَنَسٍ قَالَ كُنْتُ رَدِيْفَ اَبِىْ
طَلْحَةَ وَاِنَّهُمْ لَيَصْرُخُوْنَ بِهِمَا جَمِيْعًا الْحَجِّ
وَالْعُمْرَةِ * (اَلْبُخَارِيُّ)

عَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ رَسُوْلِ
اللّٰهِ صلعم عَامَ حَجَّةِ الْوَدَاعِ فَمِنَّا مَنْ اَهَلَّ
بِعُمْرَةٍ وَمِنَّا مَنْ اَهَلَّ بِحَجٍّ وَعُمْرَةٍ وَمِنَّا
مَنْ اَهَلَّ بِالْحَجِّ وَاَهَلَّ رَسُوْلُ اللّٰهِ صلعم
بِالْحَجِّ فَاَمَّا مَنْ اَهَلَّ بِعُمْرَةٍ فَحَلَّ وَاَمَّا

135. There are three different traditions on this subject. Imam Shafeyi holds on the basis of this tradition that Ihram begins without any prayer, while the other three Imams hold that, before Ibram, two rak'ats of prayer should be recited by a pilgrim.

as for those who made Ihram for only Haj or joined Haj and Umrah together, it was not lawful till the day of sacrifice came to pass. —*Agreed.*

38. **Ibn Omar** reported that the Apostle of Allah enjoyed in the Farewell Pilgrimage Umrah with Haj. He began and made Ihram for Umrah and then made Ihram for Haj.

—*Agreed.*

39. **Zaid-b-Sabet** reported that he saw the Prophet preparing for his Ihram and taking bath.

—*Tirmizi, Darimi.*

40. **Ibn Omar** reported that the Prophet arranged his head with wash. —*Abu Daud.*

41. **Khallad-b-Sa'yeb** reported from his father who said that the Apostle of Allah said: Gabriel came to me and directed me to order my companions to raise up their voices high with Ihram or with Labbaik. [2186]

—*Nisai, Ibn Majah, Darimi, Malek, Tirmizi, Abu Daud.*

42. **Sahl-b-Sa'ad** reported that the Apostle of Allah said: No Muslim utters Labbaik, except that those who are in his right and in his left utter Labbaik from stones, trees and clots of earth, till the earth is resounded from here and there. —*Tirmizi, Ibn Majah.*

مَنْ اَهَلَّ بِالْحَجِّ اَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ فَلَمْ يَحِلُّوا حَتّٰى كَانَ يَوْمُ النَّحْرِ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عُمَرَ قَالَ تَمَتَّعَ رَسُوْلُ اللّٰهِ صلعم فِيْ حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ اِلَى الْحَجِّ بَدَأَ فَاَهَلَّ بِالْعُمْرَةِ ثُمَّ اَهَلَّ بِالْحَجِّ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ زَيْدِ بْنِ ثَابِتٍ اَنَّهٗ رَاَى النَّبِيَّ صلعم تَجَرَّدَ لِاِهْلَالِهٖ وَاغْتَسَلَ * (اَلتِّرْمِذِيُّ وَالدَّارِمِيُّ)

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صلعم لَبَّدَ رَاْسَهٗ بِالْغَسْلِ * (اَبُوْدَاوٗدَ)

عَنْ خَلَّادِ بْنِ السَّائِبِ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَتَانِيْ جِبْرَئِيْلُ فَاَمَرَنِيْ اَنْ اٰمُرَ اَصْحَابِيْ اَنْ يَرْفَعُوْا اَصْوَاتَهُمْ بِالْاِهْلَالِ اَوِ التَّلْبِيَةِ - (مَالِكٌ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا مِنْ مُسْلِمٍ يُلَبِّيْ اِلَّا لَبّٰى مَنْ عَنْ يَمِيْنِهٖ وَشِمَالِهٖ مِنْ حَجَرٍ اَوْ شَجَرٍ اَوْ مَدَرٍ حَتّٰى تَنْقَطِعَ الْاَرْضُ مِنْ هٰهُنَا وَهٰهُنَا - (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

2186. The narrator had doubt whether Ihram or Labbaik was uttered by the Prophet.

43. **Ibn Omar** reported that the Messenger of Allah used to say two rak'ats at Zul-Halifah. Next when the she-camel kept standing near the mosque of Zil-Halifah, he used to make Ihram with these words and say: Labbaik, O Allah, Labbaik and Labbaik, seeking fortune from Thee; and good is in Thy hand, present to Thee, and inclining to Thee and to actions. —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَرْكَعُ بِذِى الْحُلَيْفَةِ رَكْعَتَيْنِ ثُمَّ اِذَا اِسْتَوَتْ بِهِ الْقَائِمَةُ عِنْدَ مَسْجِدِ ذِى الْحُلَيْفَةِ اَهَلَّ بِهٰؤُلَاءِ الْكَلِمَاتِ وَيَقُوْلُ لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِيْ يَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ اِلَيْكَ وَالْعَمَلُ * (مُتَّفَقٌ عَلَيْهِ)

44. **Jaber** reported that when the Apostle of Allah intended to make pilgrimage, he proclaimed (it) among men. Then they gathered together. When he came to Baida'a, he made Ihram —*Bukhari.*

عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم لَمَّا اَرَادَ الْحَجَّ اَذَّنَ فِى النَّاسِ فَاجْتَمَعُوْا فَلَمَّا اَتَى الْبَيْدَاءَ اَحْرَمَ * (اَلْبُخَارِيُّ)

45. **Ibn Abbas** reported that the polytheists used to say Labbaik, there's no partner for Thee'. The Prophet then used to say: Woe to you! thus far! thus far! except a partner who is for Thee, which Thou controleth and he controleth not. They used to say this and go round the House. —*Muslim.*

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ الْمُشْرِكُوْنَ يَقُوْلُوْنَ لَبَّيْكَ لَا شَرِيْكَ لَكَ فَيَقُوْلُ رَسُوْلُ اللّٰهِ صلعم وَيْلَكُمْ قَدْ قَدْ اِلَّا شَرِيْكًا هُوَ لَكَ تَمْلِكُهُ وَمَا مَلَكَ يَقُوْلُوْنَ هٰذَا وَهُمْ يَطُوْفُوْنَ بِالْبَيْتِ * (مُسْلِمٌ)

565w. **Umarah-b-Khuzaimah** reported from his father who narrated that when the Prophet had done with the crying of Labbaik, he begged Allah of His pleasure and Paradise and begged refuge to Him out of His mercy from the Fire.

—*Shafeyi.*

عَنْ عُمَارَةَ ابْنِ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ اَبِيْهِ عَنِ النَّبِيِّ صلعم اَنَّهُ كَانَ اِذَا فَرَغَ مِنْ تَلْبِيَتِهِ سَاَلَ اللّٰهَ رِضْوَانَهُ وَالْجَنَّةَ وَاسْتَعْفَاهُ بِرَحْمَتِهِ مِنَ النَّارِ - (اَلشَّافِعِيُّ)

SECTION 3

2137. Farewell Pilgrimage

In 10 A. H., The Holy Prophet set out on pilgrimage to Mecca and waited at Arafat where nearly 124,000 persons were present from various parts of Arabia representing various tribes and clans. The whole atmosphere was surcharged with divine glory and the Prophet saw the full triump of his mission from all sides. The verse then came down: To-day I have perfected your religion for you and completed My favours on you—5:3 Q. The Prophet thus set the seal of perfection to Islam and delivered the ever memorable sermon in the field of Arafat which is a standing monument of Prophet's mission of prophethood for the guidance of mankind and its due accomplishment.

عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ رَسُوْلَ اللّٰهِ صلعم مَكَثَ بِالْمَدِيْنَةِ تِسْعَ سِنِيْنَ لَمْ يَحُجَّ ثُمَّ اَذَّنَ فِى النَّاسِ بِالْحَجِّ فِى الْعَاشِرَةِ اَنَّ رَسُوْلَ اللّٰهِ صلعم حَاجٌّ فَقَدِمَ الْمَدِيْنَةَ بَشَرٌ كَثِيْرٌ فَخَرَجْنَا مَعَهٗ حَتّٰى اِذَا اَتَيْنَا ذَا الْحُلَيْفَةِ فَوَلَدَتْ اَسْمَاءُ بِنْتُ عُمَيْسٍ: مُحَمَّدَ ابْنَ اَبِيْ بَكْرٍ فَاَرْسَلَتْ اِلٰى رَسُوْلِ اللّٰهِ صلعم كَيْفَ اَصْنَعُ قَالَ اغْتَسِلِيْ وَاسْتَثْفِرِيْ بِثَوْبٍ وَاَحْرِمِيْ فَصَلّٰى رَسُوْلُ اللّٰهِ صلعم فِى الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتّٰى اِذَا اسْتَوَتْ بِهٖ نَاقَتُهٗ عَلَى الْبَيْدَاءِ اَهَلَّ بِالتَّوْحِيْدِ لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا

46. **Jaber-b-Abdullah** reported: The Apostle of Allah stayed at Medina for nine years without making pilgrimage. Then in the tenth year it was proclaimed among men that the Messenger of of Allah intended pilgrimage. Thereafter many men assembled at Medina and we came out with him, till we came to Zul-Halifah. There Asma'a, daughter of Umais, gave birth to Muhammad, son of Abu Bakr. She sent (news) to the Prophet: What shall I do? He said: Take bath and cover (private parts) with a rag and make Ihram. [2138] The Prophet then prayed in the mosque and next rode on Qaswa' (she-camel), till when it took him up to Baida'a, he made Ihram with the declaration of Tauhid, and with 'O Allah! Labbaik, Labbaik; there's no

2138. Bath on the part of a woman who has given birth to a child for the purpose of Ihram is Sunnat. The jurists are unanimous in holding that such a woman can make Ihram quite lawfully.

شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ
لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ قَالَ جَابِرٌ
لَسْنَا نَذْوِي اِلَّا الْحَجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ
حَتّٰى اِذَا اَتَيْنَا الْبَيْتَ مَعَهٗ اسْتَلَمَ الرُّكْنَ
فَطَافَ سَبْعًا فَرَمَلَ ثَلٰثًا وَمَشٰى اَرْبَعًا ثُمَّ تَقَدَّمَ اِلٰى
مَقَامِ اِبْرَاهِيْمَ فَقَرَاَ وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرَاهِيْمَ
مُصَلًّى رَكْعَتَيْنِ فَصَلّٰى فَجَعَلَ الْمَقَامَ بَيْنَهٗ وَبَيْنَ
الْبَيْتِ وَفِيْ رِوَايَةٍ اَنَّهٗ قَرَاَ فِى الرَّكْعَتَيْنِ
قُلْ هُوَ اللّٰهُ اَحَدٌ وَقُلْ يٰاَيُّهَا الْكٰفِرُوْنَ *
ثُمَّ رَجَعَ اِلَى الرُّكْنِ فَاسْتَلَمَهٗ ثُمَّ خَرَجَ
مِنَ الْبَابِ اِلَى الصَّفَا فَلَمَّا دَنٰى مِنَ
الصَّفَا قَرَاَ اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ
اللّٰهِ اَبْدَاُ بِمَا بَدَاَ اللّٰهُ بِهٖ فَبَدَاَ بِالصَّفَا
فَرَقِيَ عَلَيْهِ حَتّٰى رَاَى الْبَيْتَ فَاسْتَقْبَلَ
الْقِبْلَةَ فَوَحَّدَ اللّٰهَ وَكَبَّرَهٗ وَقَالَ لَا اِلٰهَ اِلَّا
اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ لَا اِلٰهَ اِلَّا

partner for Thee, Labbaik, verily all praise and help are for Thee; and the kingdom too, there is no partner for Thee. Jaber said: We did not intend but pilgrimage. We did not know Umrah, till we came to the House with him. He touched the corner and made seven rounds, three rounds by mild running and four by walking. Then he proceeded to the place of Abraham and recited: Take the place of Abraham as a praying place. He prayed two rak'ats and kept the Place between him and the House. [2139] In a narration: He recited in the two rak'ats: Say, He is Allah (112), and say, O you unbelievers! (109). Afterwards he returned to the corner, and then kissed it. He then came by the door to Safa. When he came near Safa, he read: Verily Safa and Marwah are of the signs of Allah. He began as Allah showed him how to begin with it. He began with Safa and ascended thereon till he saw the House. Then he turned his face towards the Ka'ba, declared the Unity of Allah and glorified Him and said: There is no god but Allah, He is one, there's no partner for Him, the kingdom is His, and all praise is His and He

2139. These two rak'ats of prayers at the place of Abraham are wajeb according to Abu Hanifa, and sunnat according to Shafeyi. In the first rak'at, the chapter Ikhlas and in the second the chapter 'Say, O you unbelievers', should be read though the latter, according to the general practice, should first be read.

اللّٰهُ وحدهٗ اَنجز وعدهٗ ونصر عبدهٗ وهزم
الاحزاب وحدهٗ ثم دعا بين ذلك قال
مثل هذا ثلاث مرات ثم نزل ومشى
الى المروة حتى انصبت قدماه في
بطن الوادي ثم سعى حتى اذا صعدتا
مشى حتى اتى المروة ففعل على
المروة كما فعل على الصفا حتى اذا كان
اخر طوافه على المروة نادى وهو على
المروة والناس تحته فقال لو اني
استقبلت من امري ما استدبرت لم
اسق الهدي وجعلتها عمرة فمن كان منكم
ليس معه هدي فليحلّ وليجعلها عمرة
فقام سراقة ابن مالك فقال يارسول الله
لعامنا هذا ام لابد فشبك رسول
الله صلعم اصابعه واحدة في الاخرى وقال
دخلت العمرة في الحج مرتين لابل
لابد ابد *
قدم علي من اليمن ببدن النبي
صلعم فقال ماذا قلت حين فرضت الحج
قال قلت اللهم اني اهل بما اهل به

is powerful over all things. There is no god but Allah, the Single. He fulfilled His promise and helped His servant and routed the Allies. Then he sought succour in the midst of that. He uttered a similar thing thrice. Then he got down and walked to Merwah, till his feet touched the bottom of the valley. Then he ran till he ascended and then walked till he came to Merwah. He did on Merwah just as he had done on Safa, till when the last of his rounds was on Marwah, he proclaimed while he was on Marwah and the people were behind him. He said: Had I knewn my affairs before as I know them after, I would not have driven sacrificial animals and made their Umrah. If there is any of you with whom there is no sacrificial animal, let him make it lawful and let him make it for Umrah. Soraqah-b-Malek got up and asked: O Ms. of Allah! is this for this year of ours or forever? The Prophet entered his fingers, one unto another and said: Umrah has entered unto Haj twice; no, rather forever and forever. [2140] And Ali came from Yemen with camels of the Prophet and said: What did you utter when you made pilgrimage compulsory? He said: I said: O Allah, I make Ihram just as Thy Prophet made. He said: There is sacrificing

2140) This clearly shows that Islam will continue up to the end of the world and that pilgrimage is not exclusive with Islam,

animal with me. So don't make it lawful. The collection of sacrifing animals which Ali brought from Yemen and which the Prophet brought with him was one hundred. The people, every one of them, made lawful and cut short (their hairs) except the Prophet and those with whom there were sacrificing animals. When there came the 8th day of Zil-Haj, they turned towards Mina and made Ihram for pilgrimage. The Prophet rode on. He prayed there Zuhr, Asr, Magrib, Isha and Fajr. Then he stayed for a while till the sun rose high. He then ordered for a tent of fur to be pitched at Namerah. The Prophet then made journey while the Quraish did not doubt that he would stay at Masharul Haram as the Quraish in the Days of ignorance used to do. Then the Messenger of Allah went on till he came to Arafat. He found a tent that had been pitched up for him at Namerah. He got down therein, till when the sun inclined towards the west, he ordered for his she-camel Qaswa which conveyed him. Then he came to the foot of the valley and addressed the people and said:

"Verily your lives and your properties are sacred to you like the sacredness of this day of yours in this month of yours in

رَسُولُكَ قَالَ فَإِنَّ مَعِيَ الْهَدْيَ فَلَا تُحِلُّ
فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي قَدِمَ بِهِ
عَلِيٌّ مِنَ الْيَمَنِ وَالَّذِي أَتَى بِهِ النَّبِيُّ
صلعم مِائَةً فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا
إِلَّا النَّبِيَّ صلعم وَمَنْ كَانَ مَعَهُ هَدْيٌ فَلَمَّا
كَانَ يَوْمُ التَّرْوِيَةِ تَرَجَّهُوا إِلَى مِنًى فَأَهَلُّوا
بِالْحَجِّ وَرَكِبَ النَّبِيُّ صلعم فَصَلَّى بِهَا
الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ ثُمَّ
مَكَثَ قَلِيلًا حَتَّى طَلَعَتِ الشَّمْسُ وَأَمَرَ
بِقُبَّةٍ مِنْ شَعْرٍ تُضْرَبُ لَهُ بِنَمِرَةَ فَسَارَ رَسُولُ
اللّٰهِ صلعم وَلَا تَشُكُّ قُرَيْشٌ إِلَّا أَنَّهُ وَاقِفٌ
عِنْدَ الْمَشْعَرِ الْحَرَامِ كَمَا كَانَتْ قُرَيْشٌ
تَصْنَعُ فِي الْجَاهِلِيَّةِ فَأَجَازَ رَسُولُ اللّٰهِ صلعم
حَتَّى أَتَى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ
لَهُ بِنَمِرَةَ فَنَزَلَ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ
أَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهُ فَأَتَى بَطْنَ
الْوَادِي فَخَطَبَ النَّاسَ وَقَالَ *
إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ
كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِي شَهْرِكُمْ هٰذَا فِي

this city of yours.

Behold! everything of the days of Ignorance has been destroyed under my feet and the blood claims of the Days of Ignorance have been remitted, and verily the first murder of the muders of ours which I remit was the murder of Ibn-Rabiyah, son of Hares, who was nursed among Banu-Sa'ad. Huzail killed him.

And verily all usury of the days of Ignorance is forbidden, and the first usury of our usuries that was forbidden was the usury of Abbas, son of Abdul Muttaleb, and that is entirely forbidden.

Fear Allah about women, because you have taken them with the trust of Allah and made their private parts lawful with the word of Allah. You have got right over them that they shall not entertain anybody on your bed which you dislike. If they do that, scourge them without being opperessive. And they have got right over you that you shall clothe them and feed them in a just manner.

And I have left for you a thing which if you adhere to, you will never be misguided after me, the Book of Allah and what you get from me by questions.

So what do you say? They said: We have witnessed that you have certainly communicated message, fulfilled and given admonition. Then he said with his ring finger raised up towards heaven and pointing it towards men: O Allah, bear

بَلَدِكُمْ هٰذَا أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ
تَحْتَ قَدَمَيَّ مَوْضُوعٌ وَدِمَاءُ الْجَاهِلِيَّةِ
مَوْضُوعَةٌ وَإِنَّ أَوَّلَ دَمٍ أَضَعُ مِنْ دِمَائِنَا
دَمُ ابْنِ رَبِيعَةَ ابْنِ الْحَارِثِ وَكَانَ
مُسْتَرْضِعًا فِي بَنِي سَعْدٍ فَقَتَلَهُ هُذَيْلٌ *
وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ وَأَوَّلُ رِبًا أَضَعُ
مِنْ رِبَانَا رِبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ
مَوْضُوعٌ كُلُّهُ *
فَاتَّقُوا اللّٰهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ
بِأَمَانِ اللّٰهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ
بِكَلِمَةِ اللّٰهِ وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ
فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ فَإِنْ فَعَلْنَ ذٰلِكَ
فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ وَلَهُنَّ عَلَيْكُمْ
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ *
وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ
إِنِ اعْتَصَمْتُمْ بِهِ كِتَابَ اللّٰهِ وَأَنْتُمْ
تُسْأَلُونَ عَنِّي *
فَمَا أَنْتُمْ قَائِلُونَ قَالُوا نَشْهَدُ أَنَّكَ
قَدْ بَلَّغْتَ وَأَدَّيْتَ وَنَصَحْتَ فَقَالَ بِأُصْبُعِهِ
السَّبَّابَةِ يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكُتُهَا إِلَى

witness, O Allah! bear witness (thrice). Afterwards Bilal proclaimed Azan; then he read Aqamat and prayed the Zulhr prayer. Then he read Aqamat and prayed Asr without praying anything between them. Then he rode on till he came to the halting place (Arafat). He turned the back of his camel Qaswa towards the stones and kept Hablut Mushat in his gront and faced the Qibla h. He continued to stay till the sun set in or the reddish colour, went a little till the light of the sun disappeared.

He took Osamah on his riding animal and marched on till he came to Muzdalafah. He prayed Magrib and Isha prayers there with one Azan and two Aqamats without any Tasbih between these two. Then he slept till there was dawn. He prayed Fajr when it was early dawn with one Azan and one Aqamat.

Then he rode on Qaswa till he reached Masharul Haram. He then turned towards the Qiblah, invoked Him, glorified Him, recited Tahlil and declared His unity. He continued to stay (there) till it was very clear.

Then he began to march before the sun rose and took Fazl-b-Abbas behind, till he came to the valley of Mohasser He halted a little and then treaded the middle way which comes out over the greater Jamrah, till he came to a

النَّاسِ اَللّٰهُمَّ اَشْهَدْ اَللّٰهُمَّ اَشْهَدْ ثَلٰثَ مَرَّاتٍ *

ثُمَّ اَذَّنَ بِلَالٌ ثُمَّ اَقَامَ فَصَلَّى الظُّهْرَ

ثُمَّ اَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا

شَيْئًا ثُمَّ رَكِبَ حَتّٰى اَتَى الْمَوْقِفَ فَجَعَلَ

بَطْنَ نَاقَتِهِ الْقَصْوَاءِ اِلَى الصَّخَرَاتِ وَجَعَلَ

حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ

فَلَمْ يَزَلْ وَاقِفًا حَتّٰى غَرَبَتِ الشَّمْسُ

وَذَهَبَتِ الصُّفْرَةُ قَلِيلًا حَتّٰى غَابَ الْقُرْصُ *

وَاَرْدَفَ اُسَامَةَ وَدَفَعَ حَتّٰى اَتَى

الْمُزْدَلِفَةَ فَصَلّٰى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِاَذَانٍ

وَاحِدٍ وَاِقَامَتَيْنِ وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا

ثُمَّ اضْطَجَعَ حَتّٰى طَلَعَ الْفَجْرُ فَصَلّٰى الْفَجْرَ

حِيْنَ تَبَيَّنَ لَهُ الصُّبْحُ بِاَذَانٍ وَاِقَامَةٍ *

ثُمَّ رَكِبَ الْقَصْوَاءَ حَتّٰى اَتَى الْمَشْعَرَ

الْحَرَامَ فَاسْتَقْبَلَ الْقِبْلَةَ فَدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ

وَوَحَّدَهُ فَلَمْ يَزَلْ وَاقِفًا حَتّٰى اَسْفَرَ جِدًّا *

فَدَفَعَ قَبْلَ اَنْ تَطْلُعَ الشَّمْسُ وَاَرْدَفَ

الْفَضْلَ بْنَ عَبَّاسٍ حَتّٰى اَتَى بَطْنَ مُحَسِّرٍ

فَحَرَّكَ قَلِيلًا ثُمَّ سَلَكَ الطَّرِيْقَ الْوُسْطٰى

الَّتِيْ تَخْرُجُ عَلَى الْجَمْرَةِ الْكُبْرٰى حَتّٰى

And as for those who united Pilgrimage and Umrah, they only circumbulated once. 214a—*Agreed.*

48. **Abdullah-b-Omar** reported that the Apostle of Allah in the Farewell Pilgraimage combined Umrah with the Haj. He led the sacrificial animal with him from Zul-Halaifah. He began and made Ihram for Umrah and then he made Ihram for Haj. The people also combined with the Prophet Umrah with Haj. So there were some among men who took sacrificial animals and some who did not. When the Prophet returned to Mecca, he said to the people: As for one among you who has taken a sacrificial anmial, verily nothing is unlawful for him which has been made unlawful for him, till he performs his pilgrimage; and whose among you has not taken a sacrificial animal, let him go round the House and Safa and Mrewah and let him cut (his hairs) and come out of Ihram. Afterwards let him make Ihram for Haj and let him take a sacrificial animal. Whoever does not find any sacrificial animal, let him keep fast for three days during the Haj, and seven when he returns to his family. Then he went round the House when he came to Mecca and kissed the Black Stone first.

جمعوا الحج والعمرة فانما طافوا طوافا واحدا * (متفق عليه)

عن عبد الله بن عمر قال تمتع رسول الله صلعم في حجة الوداع بالعمرة الى الحج فساق معه الهدي من ذى الحليفة وبدأ فاهل بالعمرة ثم اهل بالحج فتمتع الناس مع النبي صلعم بالعمرة الى الحج فكان من الناس من اهدى ومنهم من لم يهد فلما قدم النبي صلعم مكة قال للناس من كان منكم اهدى فانه لا يحل من شيء حرم منه حتى يقضي حجه ومن لم يكن منكم اهدى فليطف بالبيت وبالصفا والمروة وليقصر وليحلل ثم ليهل بالحج وليهد فمن لم يجد هديا فليصم ثلثة ايام في الحج وسبعة اذا رجع الى اهله فطاف حين قدم مكة واستلم الركن اول شيء ثم

214a. Imam Shafeyi holds that one Tawaf is sufficient for a pilgrtm who unites Haj with Umrah while Imam Abu Hamfs says that that two Tawafs are necessary tor such a pilgrim, first at the time of entring Mecca and thereafter after Haj. Tawaf is always attended with running between safa and Merwa.

Then he made three rounds by mild running and four by walking. He prayad two rak'ats when he finished his circumbulation of the House near the place (of Abraham). Then he greeted and went away. Then he came to Safa and went round Safa and Merwah for seven times and then he did not make anything lawful which was prohibited for him, till he performed his Haj and sacrificed his animal on the day of sacrifice. Then he hastened and went round the House and then made lawful every thing which he prohibited for himself, and he who led his sacrificial animal did like what the Aposthe of Allah had done among men. 2143 —*Agreed*

خَبَّ ثَلٰثَةَ اَطْوَافٍ وَمَشٰى اَرْبَعًا فَرَكَعَ حِيْنَ قَضٰى طَوَافَهٗ بِالْبَيْتِ عِنْدَ الْمَقَامِ رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَانْصَرَفَ فَاَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ اَطْوَافٍ ثُمَّ لَمْ يَحْلُلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتّٰى قَضٰى حَجَّهٗ وَنَحَرَ هَدْيَهٗ يَوْمَ النَّحْرِ وَاَفَاضَ فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرُمَ مِنْهُ وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُوْلُ اللّٰهِ صلعم مَنْ سَاقَ الْهَدْيَ مِنَ النَّاسِ * (مُتَّفَقٌ عَلَيْهِ)

49. **Ibn Abbas** reported that the Apostle of **A**llah said : This is the Umrah which we enjoyed with it. So whoever has got no sacrificial animal, let him make everything lawful because Umrah has entered unto Haj up to the Resurrection Day. 2144 —*Muslim*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم هٰذِهٖ عُمْرَةٌ نِ اسْتَمْتَعْنَا بِهَا فَمَنْ لَمْ يَكُنْ عِنْدَهُ الْهَدْيُ فَلْيَحِلَّ الْحِلَّ كُلَّهٗ فَاِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ اِلٰى يَوْمِ الْقِيٰمَةِ * (مُسْلِمٌ)

50. **Ata'a** reported : I heard Ja'ber-b-Abdullah say among men including myself : We, the companions of Muhammad, made Ihram for Haj sincerely for Him alone. Ata'a reported that Jaber

عَنْ عَطَاءٍ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ فِيْ نَاسٍ مَعِيْ قَالَ اَهْلَلْنَا اَصْحَابُ مُحَمَّدٍ بِالْحَجِّ خَالِصًا وَحْدَهٗ قَالَ عَطَاءٌ قَالَ

2143. It appears from this hadis that the Prophet observed Hajje 'Tamattu' but the fact is that he observed Hajje-Qeran. Here the word 'Tamattu' has not been used in its technical sense.

2144. Here also the word 'Tamattu' has been used not in its technical sense.

had narrated : Then the Prophet started on the 4th day of the morning that passed from Zil-Haj and ordered us to come out of Ihram. *Ata'a reported that* he had said : Make lawful and go unto women. Ata'a said that he (Prophet) did not make it obligatory on them but he made them lawful for them. We enquired (being wondered) when there remained only 5 nights between us and Arafat. He ordered us to cohabit with our wives. We came to Arafat while the sexual organs urged to drop semen. Then the Prophet got up among us and said : You certainly know that I am the most fearful of Allah among you all, the most truthful among you all, and the most pious of you all. But for my sacrificial animal, I would have certainly made lawful as you are making lawful. Had I known out of my affairs what I came to know afterwards, I would not have driven the sacrificial animal. So make lawful. So we made lawful, heard and obeyed. Then Ali came from his work and said : With which thing have you made Ihram ? He said to him : With that with which the Prophet made Ihram. The Apostle of Allah said : Send sacrificial animal and stay in Ihram. Ali then sacrified an animal for him. Soraqah-b-Malek asked : O Apostle of Allah ! is this for this year of ours or for

جَابِرٌ فَقَدِمَ النَّبِيُّ صلعم صُبْحَ رَابِعَةٍ مَضَتْ

مِنْ ذِي الْحِجَّةِ فَأَمَرَنَا أَنْ نَّحِلَّ قَالَ

عَطَاءٌ قَالَ حِلُّوا وَأَصِيبُوا النِّسَاءَ قَالَ عَطَاءٌ

وَلَمْ يَعْزِمْ عَلَيْهِمْ وَلٰكِنْ أَحَلَّهُنَّ لَهُمْ قُلْنَا

لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا خَمْسٌ

أَمَرَنَا أَنْ نُّفْضِيَ إِلٰى نِسَائِنَا فَنَأْتِيَ

عَرَفَةَ تَقْطُرُ مَذَاكِيرُنَا الْمَنِيَّ فَقَامَ

النَّبِيُّ صلعم فِينَا فَقَالَ قَدْ عَلِمْتُمْ أَنِّي

أَتْقَاكُمْ لِلّٰهِ وَأَصْدَقُكُمْ وَأَبَرُّكُمْ وَلَوْلَا هَدْيِي

لَحَلَلْتُ كَمَا تَحِلُّونَ وَلَوِ اسْتَقْبَلْتُ مِنْ

أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ

فَحِلُّوا فَحَلَلْنَا وَسَمِعْنَا وَأَطَعْنَا فَقَدِمَ عَلِيٌّ

مِنْ سِعَايَتِهِ فَقَالَ بِمَ أَهْلَلْتَ قَالَ بِمَا

أَهَلَّ بِهِ النَّبِيُّ صلعم فَقَالَ لَهُ رَسُولُ اللّٰهِ

صلعم فَأَهْدِ وَامْكُثْ حَرَامًا وَأَهْدٰى لَهُ

عَلِيٌّ هَدْيًا فَقَالَ سُرَاقَةُ بْنُ مَالِكٍ يَارَسُولَ

ever. He replied : For ever. —*Muslim.*

51. **Ayesha** reorted : The Apostle of Allah started on the 4th or 5th of Zil-Haj and came to me while he was angry. I asked : O Apostle of Allah ! who has enraged you ? May Allah admit him in the Fire ! He said : What ! do you not know that I ordered men with an affair but they are entertaining doubt ? Had I known out of my affairs what I came to know after, I would not have led a sacrificial animal with me, till I have purchased it and then made lawful as they made lawful. —*Muslim.*

اللّٰهَ اَلعَامَنَا هٰذَا اَمْ لِاَبَدٍ قَالَ لِاَبَدٍ *

(مُسْلِمٌ)

عَنْ عَائِشَةَ اَنَّهَا قَالَتْ قَدِمَ رَسُوْلُ اللّٰهِ صلعم لِاَرْبَعٍ مَضَيْنَ مِنْ ذِى الْحِجَّةِ اَوْ خَمْسٍ فَدَخَلَ عَلَيَّ وَهُوَ غَضْبَانُ فَقُلْتُ مَنْ اَغْضَبَكَ يَا رَسُوْلَ اللّٰهِ صلعم اَدْخَلَهُ اللّٰهُ النَّارَ قَالَ اَوَمَا شَعَرْتَ اَنِّيْ اَمَرْتُ النَّاسَ بِاَمْرٍ فَاِذَا هُمْ يَتَرَدَّدُوْنَ وَلَوْ اَنِّي اسْتَقْبَلْتُ مِنْ اَمْرِيْ مَا اسْتَدْبَرْتُ مَاسُقْتُ الْهَدْىَ مَعِيْ حَتّٰى اَشْتَرِيَهُ ثُمَّ اَحِلَّ كَمَا حَلُّوْا *

(مُسْلِمٌ)

SECTION 4

2145. Entry into Mecca, Tawaf and Sa'y.

(a) **Entry in to Mecca.** The pilgrim shall after entry into Mecca recite fhe following invocation as soon as the Ka'ba falls in sight.

"There is no god but Allah ; Allah is greatest. O Allah ! Thou art Peace, and from Thee peace, and Thy abode is the abode of peace. Thou art Blessed, O Possessor of glory and honour. O Allah ! this is Thy house. Thou hast made it great and given it honour and respect. O Allah ! increase its greatness, and increase its honour and respect, and increase its awe, and who soever makes pilgrimage to it, increase his piety and

لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَدَارُكَ دَارُ السَّلَامِ تَبَارَكْتَ يَاذَا الْجَلَالِ وَالْاِكْرَامِ اَللّٰهُمَّ هٰذَا بَيْتُكَ عَظَّمْتَهُ وَشَرَّفْتَهُ وَكَرَّمْتَهُ اَللّٰهُمَّ فَزِدْهُ تَعْظِيْمًا وَزِدْهُ تَشْرِيْفًا وَتَكْرِيْمًا وَزِدْهُ مَهَابَةً وَزِدْ مَنْ حَجَّهُ بِرًّا وَكَرَامَةً اَللّٰهُمَّ اَفْتَحْ

honour. O Allah ! open for me Thy doors of mercy and admit me in Thy paradise, and give me refuge from the accursed devil.

لِيْ اَبْوَابَ رَحْمَتِكَ وَاَدْخِلْنِيْ جَنَّتَكَ
وَاَعِذْنِيْ مِنَ الشَّيْطَانِ الرَّجِيْمِ *

(*b*) **Tawaf.** It signifies circumbulation round the Ka'ba. The Quran says : And then go round the Ancient House—22:29 Q. It occupies the most important place in the devotional acts of Haj as it is the first act when a pilgrim arrives at Mecca and the last act when he leaves it. The former is called Tawaf-ul-Qudum (the Tawaf of arrival) and the tatter Tawaf al Wada (Tawaf of departure). There is another Tawaf called Tawaf az-Zeyarat (Tawaf of visit). It is done on the 10th Zil-Haj and included within the acts of Haj. It may also be performed on the final arrival at Mecca.

Tawaf begins from the Black Stone and ends up to it. Kissing the Black Stone, if possible, the pilgrim shall recite the following invocation :—

'O Allah ! with (due) faith and testifying Thy Book, and in fulfilment of Thy covenant, and in obedience to the way of Thy Prophet Muhammad (P. H.).'

اَللّٰهُمَّ اِيْمَانًا وَتَصْدِيْقًا بِكِتَابِكَ
وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ
وَسَنَّةِ مُحَمَّدٍ صلعم

When the pilgrim reaches the door of the Ka'ba the following shall be read :—

"O Allah ! this house is Thy House, and this Sanctuary is Thy Sanctuary, and this security is Thy security and this House is a place of refuge to Thee from the fire."

اَللّٰهُمَّ هٰذَا الْبَيْتُ بَيْتُكَ وَهٰذَا
الْحَرَمُ حَرَمُكَ وَهٰذَا الْاَمْنُ اَمْنُكَ وَهٰذَا
مَقَامُ الْعَائِذِ بِكَ مِنَ النَّارِ

Then reaching the Rukn-Iraqi, the following invocation shall be read :—

"O Allah ! I seek refuge to Thee from doubt, polytheism, infidelity, hypocrisy, enmity, bad conduct and bad look in family, property and children."

اَللّٰهُمَّ اَعُوْذُبِكَ مِنَ الشَّكِّ وَالشِّرْكِ
وَالْكُفْرِ وَالنِّفَاقِ وَالشِّقَاقِ وَسُوْءِ الْاَخْلَاقِ
وَسُوْءِ الْمَنْظَرِ فِي الْاَهْلِ وَالْمَالِ وَالْوَلَدِ *

Then proceeding further, the following invocation may be recited :—

اَللّٰهُمَّ اَظِلَّنِي تَحْتَ عَرْشِكَ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّ عَرْشِكَ اَللّٰهُمَّ اسْقِنِي بِكَاْسِ مُحَمَّدٍ صَلَعم شَرْبَةً لَا اَظْمَاءُ بَعْدَهَا اَبَدًا *

"O Allah ! give me shade under Thy shade on the day on which there will be no shade but the shade of Thy Throne. O Allah ! give me with the cup of Muhammad (P. H.) such a drink that will not thereafter leave any thirst."

Thereafter reaching the Rukn-Shami, the following invocation shall be read :—

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا وَتِجَارَةً لَنْ تَبُورَ يَا عَزِيزُ يَا غَفُورُ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ اِنَّكَ اَنْتَ الْاَعَزُّ الْاَكْرَمُ *

"O Allah ! make it an accepted Haj, and an accepted effort of greatfulness, and a forgiven sin and a merchandise that is never destroyed. O Almighty ! O Forgiver ! forgive and show mercy and pardon what Thou knowest. Verily Thou art the Most Glorious, the Most Honourable."

Thereafter reaching the Rukn-Yamani, the following invocation shall be read :

اَللّٰهُمَّ اِنِّي اَعُوذُ بِكَ مِنَ الْكُفْرِ وَاَعُوذُ بِكَ مِنَ الْفَقْرِ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَاَعُوذُ بِكَ مِنَ الْخِزْيِ فِي الدُّنْيَا وَالْاٰخِرَةِ *

"O Allah ! I seek refuge to Thee from infidelity, and I seek refuge to Thee from poverty, and from the punishment of the grave, and from the calamities of life and death, and I seek refuge to Thee from disgrace of this world and the hereafter.

When going to finish the round near the Black Stone, the pilgrim shall read tne following:—

اَللّٰهُمَّ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا بِرَحْمَتِكَ عَذَابَ الْقَبْرِ وَعَذَابَ النَّارِ *

O Allah, O our Lord, give us good in this world and good in the hereafter, and save us by Thy mercy from the punishment of grave and the punishment of the Fire.

There shall be at first three mild runnings (Raml) and then four walkings in Tawaf. The Black Stone shall be kissed if possible at the end of each round. Necessary but not frivolous talk is allowed in Tawaf. A pilgrim is allowed to make Tawaf on conveyance if he is ill. Women are permitted to go round the Ka'ba along with the males but they are prohibited from doing it and running between Safa and Merwah when they are in their monthly courses.

Then two rak'ats of prayer shall be offered in front of 'Maqame Ibrahim.'

(*c*) **Sa'y.** Afterwards the pilgrim shall run seven times between the mounts Safa and Merwah. The Quran says: Surely Safa and Merwah are among the signs appointed by Allah. So whoso makes Haj to the House or Umrah, there is no blame on him if he goes round them—2: 158 Q. When running, the following invocation has been recommended :—

"O Lord ! forgive and show mercy and pardon what Thou knowest. Verily Thou art the Most Glorious and the Most Honourable. O Allah ! give us good in this world and good in the hereafter and save us from the fire.

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ اَللّٰهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ *

If the Ihram terminates there, the hairs of the head shall be shaved or cut.

52. **Nafe'** reported : Ibn Omar narrated that he did not come to Mecca but passed the night at Zi-at- Towa [2146] till morning. Then he took bath and prayed before he entered Mecca during day time. And when he came out of it (Mecca), he passed by Zi-at-Towa and passed the night there till (next) morning. He narrated : The Prophet used to do it. —*Agreed*

عَنْ نَافِعٍ قَالَ إِنَّ ابْنَ عُمَرَ كَانَ لَا يَقْدَمُ مَكَّةَ إِلَّا بَاتَ بِذِي طُوًى حَتَّى يُصْبِحَ وَيَغْتَسِلَ وَيُصَلِّيَ فَيَدْخُلَ مَكَّةَ نَهَارًا وَإِذَا نَفَرَ مِنْهَا مَرَّ بِذِي طُوًى وَبَاتَ بِهَا حَتَّى يُصْبِحَ وَيَذْكُرَ أَنَّ النَّبِيَّ صلعم كَانَ يَفْعَلُ ذٰلِكَ * (مُتَّفَقٌ عَلَيْهِ)

2146. Zu-at-Towa is the name of a place within the sacred limits of Mecca.

53. **Ayesha** reported: When the Prophet came to Mecca, he entered it from its valley and went out from its meadow.
—*Agreed.*

عَنْ عَائِشَةَ قَالَتْ اَنَّ النَّبِيَّ صلعم لَمَّا جَاءَ اِلَى مَكَّةَ دَخَلَهَا مِنْ اَعْلَاهَا وَخَرَجَ مِنْ اَسْفَلِهَا * (مُتَّفَقٌ عَلَيْهِ)

54. **Urwah-b-zubair** reported: the Prophet performed Haj. Ayesha informed me that the first thing with which he began when he came to Mecca was ablution. Then he went round the House and then Umrah was no more. Next Abu Bakr performed Haj and the first thing with which he began was circumbulation of the House and then Umrah was no more. Thereafter Omar and therafter Osman (did) like that. —*Agreed.*

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ حَجَّ النَّبِيُّ صلعم فَاَخْبَرَتْنِي عَائِشَةُ اَنَّ اَوَّلَ شَيْءٍ بَدَاَبِهِ حِيْنَ قَدِمَ مَكَّةَ اَنَّهُ تَوَضَّاَ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةٌ ثُمَّ حَجَّ اَبُوْبَكْرٍ فَكَانَ اَوَّلَ شَيْءٍ بَدَاَبِهِ الطَّوَافَ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةٌ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ مِثْلَ ذٰلِكَ * (مُتَّفَقٌ عَلَيْهِ)

55. **Ibn Omar** reported: When the Apostle of Allah performed circumbulation during Haj or Umrah, the first thing which proceeded was that he ran three rounds and walked four rounds and then made two prostrations. Afterwards he went round Safa and Merwah.—*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا طَافَ فِى الْحَجِّ اَوِ الْعُمْرَةِ اَوَّلَ مَا يَقْدَمُ سَعٰى ثَلٰثَةَ اَطْوَافٍ وَمَشٰى اَرْبَعَةً ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ يَطُوْفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ * (مُتَّفَقٌ عَلَيْهِ)

56. **Same** reported that the Apostle of Allah ran thrice from the Stone to the Stone and walked four times, and he ran down the valley of Masil when he went round Safa and Merwah. [2147] —*Muslim.*

عَنْهُ قَالَ رَمَلَ رَسُوْلُ اللّٰهِ صلعم مِنَ الْحَجَرِ اِلَى الْحَجَرِ ثَلٰثًا وَمَشٰى اَرْبَعًا وَكَانَ يَسْعٰى بِبَطْنِ الْمَسِيْلِ اِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ * (مُسْلِمٌ)

2147. According to Hanifi Mazhab, to run between Safa and Merwah seven times is wajeb, while Shafeyi Mazhab does not hold it to be so. Batn-al-Masil is the name of place between Safa and Merwah.

57. **Ja'ber** reported : When the Prophet reached Mecca, he came to the Stone and kissed it and then walked to its right and ran thrice and walked four times. —*Muslim.*

عَنْ جَابِرٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صلعم لَمَّا قَدِمَ مَكَّةَ اَتَى الْحَجَرَ فَاسْتَلَمَهٗ ثُمَّ مَشٰى عَلٰى يَمِيْنِهٖ فَرَمَلَ ثَلٰثًا وَمَشٰى اَرْبَعًا * (مُسْلِمٌ)

58. **Zubair-b-Arabiy** reported : A man asked Ibn Omar about kissing of the Stone. He said: I saw the Prophet touching and kissing it.

—*Bukhari*

عَنِ الزُّبَيْرِ بْنِ عَرَبِيٍّ قَالَ سَاَلَ رَجُلٌ نِ ابْنَ عُمَرَ عَنِ اسْتِلَامِ الْحَجَرِ فَقَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صلعم يَسْتَلِمُهٗ وَيُقَبِّلُهٗ * (اَلْبُخَارِيُّ)

59. **Omar** reported: I did not see the Prophet touch the Stone except the two stones of the two right sides.

—*Agreed*

عَنْ عُمَرَ قَالَ لَمْ اَرَ النَّبِىَّ صلعم يَسْتَلِمُ مِنَ الْبَيْتِ اِلَّا الرُّكْنَيْنِ الْيَمَانِيَيْنِ (مُتَّفَقٌ عَلَيْهِ)

60. **Ibn Abbas** reported : the Prophet went round in the Farewell Pilgrimage riding a camel, kissing the Stone by touch with a stick. —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ قَالَ طَافَ النَّبِيُّ صلعم فِي حَجَّةِ الْوَدَاعِ عَلٰى بَعِيْرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ * (مُتَّفَقٌ عَلَيْهِ)

61. **Same** reported that the Aposth of Allah went round the House riding on a camel. When he came to the Stone, he hinted at it with a thing in his hand and uttered Takbir. —*Bukhari.*

عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صلعم طَافَ بِالْبَيْتِ عَلٰى بَعِيْرٍ كُلَّمَا اَتٰى عَلَى الرُّكْنِ اَشَارَ اِلَيْهِ بِشَيْءٍ فِيْ يَدِهٖ وَكَبَّرَ - (اَلْبُخَارِيُّ)

62. **Abu Tofail** reported ; I saw the Apostle of Allah going round the House and touching the Stone by a stick wit h him and kissing the stick.

—*Muslim.*

عَنْ اَبِى الطُّفَيْلِ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صلعم يَطُوْفُ بِالْبَيْتِ وَيَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ مَعَهٗ وَيُقَبِّلُ الْمِحْجَنَ - (مُسْلِمٌ)

63. **Ayesha** reported : We came out with the Prophet. We did not talk except about Haj. When we came to Saraf, 2147 a I

عَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صلعم لَا نَذْكُرُ اِلَّا الْحَجَّ فَلَمَّا كُنَّا بِسَرِفَ

2147 a. Saraf is a place 11 miles off from Mecca.

perceived menstruation. The Prophet came while I was weeping. He said: Perhaps you are menstruating. "Yes" replied I. He said: Verily that is a thing which Allah gifted for the daughters of Adam. So do what a pilgrim does without going round the House till you become pure. —*Agreed.*

طَمِثْتُ فَدَخَلَ النَّبِيُّ صلعم وَأَنَا أَبْكِي فَقَالَ لَعَلَّكَ نَفِسْتِ قُلْتُ نَعَمْ قَالَ فَإِنَّ ذٰلِكَ شَيْءٌ كَتَبَهُ اللّٰهُ عَلٰى بَنَاتِ اٰدَمَ فَافْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ اَنْ لَا تَطُوْفِي بِالْبَيْتِ حَتّٰى تَطْهُرِي - (متفق عليه)

64. **Abu Hurairah** reported: Abu Bakr sent me during the Pilgrimage about which the Prohhet appointed him the leader before the Farewell Pilgrimage on the day of sacrifice among a company. He ordered him to proclaim among men: Behold! no poyltheist shall make Haj afte this year and none shall go naked round the House.[2148] —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ بَعَثَنِي اَبُوبَكْرٍ فِي الْحَجَّةِ الَّتِي اَمَّرَهُ النَّبِيُّ صلعم عَلَيْهَا قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ النَّحْرِ فِي رَهْطٍ اَمَرَهُ اَنْ يُؤَذِّنَ فِي النَّاسِ اَلَا لَا يَحُجَّنَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ (متفق عليه)

65. **A Refugee** from Mecca reported that Jaber was asked about a man who raised his hand after seeing the House. He said: We have made Pilgrimage with the Prophet but we did not do it.[2149] —*Abu Daud, Tirmizi*

عَنِ الْمُهَاجِرِ الْمَكِّيِّ قَالَ سُئِلَ جَابِرٌ عَنِ الرَّجُلِ يَرَى الْبَيْتَ يَرْفَعُ يَدَيْهِ فَقَالَ قَدْ حَجَجْنَا مَعَ النَّبِيِّ صلعم فَلَمْ نَكُنْ نَفْعَلُهُ * (اَلتِّرْمِذِي وَ اَبُوْدَاوُد)

66. **Abu Hurairah** reported that the Apostle of Allah came and entered Mecca. He then came to the Stone, kissed it by

عَنْ اَبِي هُرَيْرَةَ قَالَ اَقْبَلَ رَسُولُ اللّٰهِ صلعم فَدَخَلَ مَكَّةَ فَاَقْبَلَ اِلَى الْحَجَرِ

2148. The polytheists used to go round the Ka'ba naked before Islam was preached. This custom was abolished along with the order that the non-Muslims will not be allowed to enter the sacred boundary. The Quran says: Verily the polytheists are impure. So they shall not come near the Sacred Mosque after this year (Q).

2149. This is the opinion of Imams Abu Hanifa, Shafeyi and Malek. Imam Ahmad holds that a man shall raise up his hands as soon as he sees the Holy Ka'ba. The Hedayah and Durre Mukhtar support the former view.

touch and then went round the House. Then he came to Safa and ascended it till he looked at the House. He then raised his hands and began to remember Allah and to call (Him) as he was pleased. —*Abu Daud.*

فَاسْتَلَمَهُ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ اَتَى الصَّفَا فَعَلَاهُ حَتّٰى يَنْظُرَ اِلَى الْبَيْتِ فَرَفَعَ يَدَيْهِ فَجَعَلَ يَذْكُرُ اللّٰهَ مَا شَاءَ وَ يَدْعُوْ (اَبُوْدَاوُدَ)

67. **Ibn Abbas** reported that the Messenger of Allah said: Circumbulation round the House is like prayer except that you can talk therein. So whoever talks therein, he must not talk but good. —*Tirmizi, Nisai, Darimi.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم قَالَ الطَّوَافُ حَوْلَ الْبَيْتِ مِثْلُ الصَّلٰوةِ اِلَّا اَنَّكُمْ تَتَكَلَّمُوْنَ فِيْهِ فَمَنْ تَكَلَّمَ فِيْهِ فَلَا يَتَكَلَّمَنَّ اِلَّا بِخَيْرٍ *

(اَلتِّرْمِذِيُّ وَ النَّسَائِيُّ وَ الدَّارِمِيُّ)

68. **Same** reported that the Apostle of Allah said: The Black Stone came down from Paradise. It was intensely whiter than milk, but afterwards the sins of the children of Adam made it black. —*Ahmad, Tirmizi (Approved, correct).*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم نَزَلَ الْحَجَرُ الْاَسْوَدُ مِنَ الْجَنَّةِ هُوَ اَشَدُّ بَيَاضًا مِنَ اللَّبَنِ فَسَوَّدَتْهُ خَطَايَا بَنِيْ اٰدَمَ *

اَحْمَدُ وَ التِّرْمِذِيُّ (حَسَنٌ صَحِيْحٌ)

69. **Same** reported that the Apostle of Allah said about the Stone: By Allah, Allah will certainly raise it up on the Resurrection Day while it will have two eyes to see therewith, and a tongue to speak therewith and to attest for one who kissed it by touch with sincerety [2150]

—*Tirmizi, Ibn Majah, Darimi.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم فِي الْحَجَرِ وَ اللّٰهِ لَيَبْعَثَنَّهُ اللّٰهُ يَوْمَ الْقِيٰمَةِ لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا وَلِسَانٌ يَنْطِقُ بِهِ يَشْهَدُ عَلٰى مَنِ اسْتَلَمَهُ بِحَقٍّ *

(اَلتِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَ الدَّارِمِيُّ)

70. **Ibn Omar** reported that I heard the Prophet say: Verily the Black Stone and the place (of Abraham) are two emeralds from the emeralds of Paradise. Allah removed their splendour.

عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اِنَّ الرُّكْنَ وَ الْمَقَامَ يَاقُوْتَتَانِ مِنْ يَاقُوْتِ الْجَنَّةِ طَمَسَ اللّٰهُ نُوْرَهُمَا وَلَوْ

2150. Truth signifies faith in the unity of Allah and in the prophethood of Muhammad (P. H.)

لَمْ يُطْمِسْ نُورَهُمَا لَأَضَاءَ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ * (اَلتِّرْمِذِيُّ)

Had their splendour not been removed, they would have shed lustre on what is between the east and the west. —*Tirmizi*

عَنْ عُبَيْدِ بْنِ عُمَيْرٍ اَنَّ ابْنَ عُمَرَ كَانَ يُزَاحِمُ عَلَى الرُّكْنَيْنِ زِحَامًا مَا رَاَيْتُ اَحَدًا مِّنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صلعم يُزَاحِمُ عَلَيْهِ قَالَ اِنْ اَفْعَلْ فَاِنِّي سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اِنَّ مَسْحَهُمَا كَفَّارَةٌ لِلْخَطَايَا وَ سَمِعْتُهُ يَقُوْلُ مَنْ طَافَ بِهٰذَا الْبَيْتِ اُسْبُوْعًا فَاَحْصَاهُ كَانَ كَعِتْقِ رَقَبَةٍ وَ سَمِعْتُهُ يَقُوْلُ لَا يَضَعُ قَدَمًا وَلَا يَرْفَعُ اُخْرٰى اِلَّا حَطَّ اللّٰهُ عَنْهُ بِهَا خَطِيْئَةً وَ كَتَبَ لَهُ بِهَا حَسَنَةً - (اَلتِّرْمِذِيُّ)

71.-- **Obaid-b-Omair** reported that Ibn omar used to rush through the crowd to the two corners for which I did not see anybody out of the companions of the Prophet to rush through the crowd towards them. He said: If I do (it), it is because I heard the Prophet say: Verily to touch them both is expiation of minor sins. I heard him also say: Whoso goes round this House for a week and observes it, shall get as it were (the rewards of) the emancipation of a captive. And I heard him also say: No step is taken and no step is raised up but Allah puts off therewith one sin from him and writes for him therewith one reward.

—*Tirmizi.*

عَنْ عَبْدِ اللّٰهِ بْنِ السَّائِبِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَا بَيْنَ الرُّكْنَيْنِ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ * (اَبُوْدَاوٗدَ)

72. **Abdullah-b-Sa'eb** reported: I heard theApostle of Allah pray between the two corners: O our Lord! give us reward in this world and reward in the hereafter and save us from the fire. —*Abu Daud.*

عَنْ يَعْلَى بْنِ اُمَيَّةَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صلعم طَافَ بِالْبَيْتِ مُضْطَبِعًا بِبُرْدٍ اَخْضَرَ (اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

73. **Ya'la-b-Umayyah** reported: The Apostle of Allah went round the House being covered with a green sheet. [2151]—*Tirmizi, Abu Daud, Ibn Majah, Darimi.*

2151. اِضْطِبَاع means to put on a sheet covering the upper portion of the body and taking the rest below the right armpit and throwing it over the left shoulder.

74. **Ibn Abbas** reported that the Prophet and his companions made Umrah at Je'erranah. They mildly ran round the House thrice putting their sheets under their armpits and throwing them over their left shoulders.

—*Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم وَاَصْحَابَهٗ اعْتَمَرُوْا مِنَ الْجِعِرَّانَةِ فَرَمَلُوْا بِالْبَيْتِ ثَلٰثًا وَجَعَلُوْا اَرْدِيَتَهُمْ تَحْتَ اٰبَاطِهِمْ ثُمَّ قَذَفُوْهَا عَلٰى عَوَاتِقِهِمُ الْيُسْرٰى - (اَبُوْدَاوٗد)

75. **Ibn Omar** reported: We did not omit to kiss by touch these two, right corners, the two right corner and the Stone with difficulty and ease since I saw the Apostle of Allah kissing them by touch. *Agreed upon. And in a narration reported by them both, Nafe' said:* I saw Ibn Omar touching the Stone with his hand and thereafter kissing his hand. And he said: I did not give it up since I saw the Prophet doing it.

عَنِ ابْنِ عُمَرَ قَالَ مَا تَرَكْنَا اِسْتِلَامَ هٰذَيْنِ الرُّكْنَيْنِ الْيَمَانِيِّ وَالْحَجَرِ فِيْ شِدَّةٍ وَّلَا رَخَاءٍ مُنْذُ رَاَيْتُ رَسُوْلَ اللّٰهِ صلعم يَسْتَلِمُهُمَا مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لَهُمَا قَالَ نَافِعٌ رَاَيْتُ ابْنَ عُمَرَ اسْتَلَمَ الْحَجَرَ بِيَدِهٖ فَقَبَّلَ يَدَهٗ وَقَالَ مَا تَرَكْتُهٗ مُنْذُ رَاَيْتُ رَسُوْلَ اللّٰهِ صلعم يَفْعَلُهٗ *

76. **Omme Salamah** reported: I complained to the Prophet that I was ill. He said: Go round the House from behind the people by riding. So I went round the House while the Prophet was praying by a side of the House reading 'The Tur and the written Book' 2152

—*Agreed.*

عَنْ اُمِّ سَلَمَةَ قَالَتْ شَكَوْتُ اِلٰى رَسُوْلِ اللّٰهِ صلعم اَنِّيْ اَشْتَكِيْ فَقَالَ طُوْفِيْ مِنْ وَّرَاءِ النَّاسِ وَاَنْتِ رَاكِبَةٌ فَطُفْتُ وَرَسُوْلُ اللّٰهِ صلعم يُصَلِّيْ اِلٰى جَنْبِ الْبَيْتِ يَقْرَاُ بِالطُّوْرِ وَكِتٰبٍ مَّسْطُوْرٍ - (مُتَّفَقٌ عَلَيْهِ)

77. **A'bes-b-Rabiah** reported: I saw Omar kissing the Stone and saying: Verily I know that thou art but a mere stone having no power of doing any benefit and injury. Had I not seen

عَنْ عَابِسِ بْنِ رَبِيْعَةَ قَالَ رَاَيْتُ عُمَرَ يُقَبِّلُ الْحَجَرَ وَيَقُوْلُ اِنِّيْ لَاَعْلَمُ اَنَّكَ حَجَرٌ مَا تَنْفَعُ وَلَا تَضُرُّ وَلَوْلَا

2152. 'The Tur and the written Book' is chapter 25Q.

the Prophet to kiss (thee), I would not have kissed thee.

—*Agreed.*

78. **Abu Hurairah** reported that the Apostle of Allah said: Seventy angels are entrusted to it, that is the Stone in the right corner. So whoso says "O Allah! verily I seek forgiveness to thee and peace of mind in this world and the hereafter. O our Lord! grant us good in this world and good in the hereafter, and protect us from the fire," they respond "Ameen".

—*Ibn Majah.*

79. **Same** reported that the Prophet said: Whoso goes round the House seven times without holding any talk except "Glory be to Allah, all praise is for Allah, there is no god but Allah, Allah is Greatest, there is no power, and no strength except through Allah," ten sins are effaced from him, and ten rewards are written for him, and ten ranks are raised up for him. And whoso goes round the House and holds talk while he is in that condition drives off gifts with his feet just as one who pushes off water with his feet.

—*Ibn Majah.*

566w. **Safiyyah-bn-Shaibah** reported: The daughter of Abu Tujrah informed me saying: I went with some women of the Quraish to the house of the father of Hussain's family in

أَنِّي رَأَيْتُ رَسُولَ اللهِ صلعم يُقَبِّلُ
مَا قَبَّلْتُكَ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صلعم
قَالَ وُكِّلَ بِهِ سَبْعُونَ مَلَكًا يَعْنِي الرُّكْنَ
الْيَمَانِيَّ فَمَنْ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ
الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ رَبَّنَا
آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ قَالُوا آمِينَ - (ابْنُ مَاجَةَ)

عَنْهُ أَنَّ النَّبِيَّ صلعم قَالَ مَنْ طَافَ
بِالْبَيْتِ سَبْعًا وَلَا يَتَكَلَّمُ إِلَّا بِسُبْحَانَ اللهِ
وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ مُحِيَتْ عَنْهُ عَشْرُ
سَيِّئَاتٍ وَكُتِبَ لَهُ عَشْرُ حَسَنَاتٍ وَرُفِعَ لَهُ
عَشْرُ دَرَجَاتٍ وَمَنْ طَافَ فَتَكَلَّمَ وَهُوَ فِي
تِلْكَ الْحَالِ خَاضَ فِي الرَّحْمَةِ بِرِجْلَيْهِ
كَخَائِضِ الْمَاءِ بِرِجْلَيْهِ - (ابْنُ مَاجَةَ)

عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ أَخْبَرَتْنِي
بِنْتُ أَبِي تُجْرَاةَ قَالَتْ دَخَلْتُ مَعَ
نِسْوَةٍ مِنْ قُرَيْشٍ دَارَ آلِ أَبِي حُسَيْنٍ

order to see the Apostle of Allah while he was running between Safa and Merwah. I saw him running while his trousers were moving to and on account of his running fast. I heard him say: Run, because Allah prescribed runnings for you. 2153

—*Sharhi-Suunat, Ahmad.*

567w. **Qodama-b-Addullah-b-Ammar** reported: I saw the Apostle of Allah running between Safa and Merwah by ridiing on a camel. There were no scourging and no driving and no saying 'Take care, take eare'. 2154

—*Sharhi Sunnat.*

نَنظُرُ إِلَى رَسُولِ اللّٰهِ صلعم وهو يسعى بين
الصَّفَا وَ الْمَرْوَةِ فَرَايَتُهُ يسعى وَ إِنَّ مِيزَرَهُ
لَيَدُورُ مِن شِدَّةِ السَّعْيِ وَ سَمِعْتُهُ يَقُولُ
اسْعَوا فَإِنَّ اللّٰهَ كَتَبَ عَلَيْكُمُ السَّعْيَ *
(شَرْحُ السُّنَّةِ وَ احمد)

عَنْ قُدَامَةَ بْنِ عَبْدِ اللّٰهِ ابْنِ عَمَّارٍ
قَالَ رَايَتُ رَسُولَ اللّٰهِ صلعم يَسْعَى بَيْنَ
الصَّفَا وَ الْمَرْوَةِ عَلَى بَعِيرٍ لَا ضَرْبَ وَلَا طَرْدَ
وَلَا إِلَيْكَ إِلَيْكَ - (شَرْحُ السُّنَّةِ)

SECION 5

2155. Waiting at Arafat and Muzdalifah.

(a) **Arafat.** Arafat is the name of a plain surrounded on three sides by mountains. It is so called because pilgrims go there *to know* God. It is said that Adam and Eve came to know each other here after they had lost Paradise and that Abraham was taught here by Gabriel the various devotional acts of pilgrimage. Then the pilgrims, starting from Mecca on the 8th Zil-Haj and staying the night at Mina or starting from Mecca on the 9th morning, reach Arafat at noon and perform Zuhr and Asr prayers together with two Aqamats and wait there till sun-set with divine praises and glorifications. This waiting is so important that if anybody does not attend Arafat from noon of the 9th Zil-Haj till before the

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2153. Ahmad narrated this hadis with a slight difference in text. Imam Shafeyi holds on the basis of the last sentence that to run Safa and Merwah is Farz, while Imam Abu Hanifah holds it as Wajeb. In the case of breach of the former, Haj becomes void but in the latter case it is only invalid which can be validated by the sacrifice of an animal.

2154. From this hadis, it is obvious that the Prophet ran between Safa and Merwah riding upon a camel. Imam Abu Hanifah is of opinion that to run between Safa and Merwah on foot for an able-bodied man is Wajeb. If it is given up without sufficient reason, its expiation is the sacrifice of an animal.

appearance of the dawn of 10th Zil-Haj, his Haj wouldbe considered as void. There the Imam delivers sermon on the mount to the vast assembly declaring the common fatherhood of God and the universal brotherhood of men.

(b) **Muzdalifah.** Then preferably after sun-set, they hasten to Muzdalifah and reaching there they perform Magrib and Isha prayers together. The Quran says : Then come out from the place from which the people come out—2:199Q. This place is known in the Quran as *'Mash'ar Al-Haram* (the Holy Monument) and sometimes in hadis as *Al-Jam* (the place of gathering). During the night at Muzdalifah, pilgrims ought to be engaged in divine glorifications. The Quran lays down: Then when you hasten from Arafat, remember Allah near the Holy Monument and remember Him as He has guided you though before that you have been of those who were misguided—2:198Q. Then after saying Fajr prayer at the early hours, the pilgrims start towards Mina on the 10th Zil-Haj reaching there the same day before noon.

80. **Muhammad-bn-Abi Bakr Saqafi** reported that he asked Anas-b-Malek while they were going at dawn from Mina to Arafat : How were you doing on this day with the Apostle of Allah ? He said : Of us, there was some one who uttered Labbaik and it was not denied to him ; and of us, there was some one who uttered Takbir and it was not denied to him. 2156

—*Agreed.*

عَنْ مُحَمَّدِ ابْنِ اَبِي بَكْرِنِ الثَّقَفِيِّ

اَنَّهُ سَاَلَ اَنَسَ بْنَ مَالِكٍ وَ هُمَا غَادِيَانِ

مِنْ مِنًى اِلٰى عَرَفَةَ كَيْفَ كُنْتُمْ تَصْنَعُونَ

فِي هٰذَا الْيَوْمِ مَعَ رَسُوْلِ اللّٰهِ صلعم فَقَالَ

كَانَ يُهِلُّ مِنَّا الْمُهِلُّ فَلَا يُنْكَرُ عَلَيْهِ وَ يُكَبِّرُ

الْمُكَبِّرُ مِنَّا فَلَا يُنْكَرُ عَلَيْهِ ـ (مُتَّفَقٌ عَلَيْهِ)

81. **Jaber** reported that the Apostle of Allah said : I slaughtered here and at Mina and every place therefrom is a place of slaughter to me. So slaughter

عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ

نَحَرْتُ هٰهُنَا وَ مِنًى كُلُّهَا مَنْحَرٌ فَانْحَرُوا

2156. To recite 'Labbaik' is Sunnat from this day up to the last day of stone-throwing. To recite Takbir from the morning of the Haj day at the end of Farz prayers is Wajeb for pilgrims as well as non-pilgrims up to the Asr prayer of the 13th Zil-Haj.

in your tents. I waited here and at Arafat. Every place therefrom is a place of waiting. I waited here and at Muzdalifah and every place therefrom is a place of waiting. —*Muslim.*

فِي رِحَالِكُمْ وَ وَقَفْتُ هٰهُنَا وَعَرَفَةُ كُلُّهَا مَوْقِفٌ وَ وَقَفْتُ هٰهُنَا وَجَمْعٌ كُلُّهَا مَوْقِفٌ (مُسْلِمٌ)

82. **Ayesha** reported that the Apostle of Allah said: There is no day on which Allah sets free more servants from the fire than on the day of Arafat; and verily He comes near (with forgiveness) and then takes glorifications therewith from the angels. Then He says: What do these people want?

—*Muslim.*

عَنْ عَائِشَةَ قَالَتْ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ مَا مِنْ يَوْمٍ اَكْثَرَ مِنْ اَنْ يُعْتِقَ اللّٰهُ فِيْهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَ اِنَّهُ لَيَدْنُوْ ثُمَّ يُبَاهِيْ بِهِمُ الْمَلٰئِكَةَ فَيَقُوْلُ مَا اَرَادَ هٰؤُلَاءِ * (مُسْلِمٌ)

83. **Amr-bn-Abdullah** reported from Yezid-b-Shaiban: He narrated: We were in a place of ours at Arafat far away from Amr and from the place of the Imam. The son of Merba Ansari came to us and said: I am the messenger of the Apostle of Allah to you to inform you: Wait at your place of divine service, and verily you are upon the foolstep out of the footsteps of your fore-father Abraham (peace be on him). 2157 —*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

عَنْ عَمْرِو بْنِ عَبْدِ اللّٰهِ بْنِ صَفْوَانَ عَنْ خَالٍ لَهُ يُقَالُ لَهُ يَزِيْدُ ابْنُ شَيْبَانَ قَالَ كُنَّا فِيْ مَوْقِفٍ لَنَا بِعَرَفَةَ يُبَاعِدُهُ عَمْرٌو مِنْ مَوْقِفِ الْاِمَامِ جِدًّا فَاَتَانَا ابْنُ مِرْبَعٍ الْاَنْصَارِيُّ فَقَالَ اِنِّيْ رَسُوْلُ اللّٰهِ صلعم اِلَيْكُمْ يَقُوْلُ لَكُمْ قِفُوْا عَلٰى مَشَاعِرِكُمْ فَاِنَّكُمْ عَلٰى اِرْثٍ مِنْ اِرْثِ اَبِيْكُمْ اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ * (اَلتِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَالنَّسَائِيُّ وَ ابْنُ مَاجَةَ)

84. **Jaber** reported that the Apostle of Allah said: Every place at Arafat is a place of

عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ كُلُّ عَرَفَةَ مَوْقِفٌ وَكُلُّ مِنًى مَنْحَرٌ وَكُلُّ

2157. It was the custom of the pre-Islamic Arabs that they set apart particular places at Arafat for particular peoples or tribes. The place of the tribe of Yezid-b-Shaibah was far away from the waiting place of the Prophet. The Prophet gave no religious sanction to this practice but on the contrary abolished it altogether making no difference between men and men in the field of Arafat.

waiting; and every place at Mina is a place of slaughter; and every place at Muzdalifa is a place of waiting; and every lane at Mecca is a way and a place of slaughter.

—*Abu Daud, Darimi*

85. **Khalid-b-Haozah** reported: I saw the Holy Frophet addressing the people on the Day of Arafat riding on a mule and standing on two stirrups. —*Abu Daud*

86. **Amr-b-Shuaib** reported from his father who from his grandfather who said: The Holy Prophet said: The best invocation is the invocation on the day of Arafat and the best of what I and the Prophets before me said is: There is no god but Allah; He is one; there is no partner for Him; for Him is the kingdom and for Him is all praise, and He is powerful over all things. 2158

—*Tirmizi, Malek*

87. **Ayesha** reported: The Quraish and those who followed their religion used to stay at Muzdalifah, and they used to be named 'Hums' (brave). The rest of the Arabs used to stay at Arafat. When Islam appreared, Allah ordered its Prophet to come to

البوز دلفة موقف وكل فجاج مكة طريق ومنحر * (ابوداود والدارمي)

عن خالد بن هوذة قال رأيت النبي صلعم يخطب الناس يوم عرفة على بعير قائما في الركابين - (ابوداود)

عن عمرو بن شعيب عن ابيه عن جده ان النبي صلعم قال خير الدعاء دعاء يوم عرفة وخير ما قلت انا والنبيون من قبلي لا اله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير * (الترمذي ومالك)

عن عائشة قالت كان قريش ومن دان دينها يقفون بالمزدلفة وكانوا يسمون الحمس فكان سائر العرب يقفون بعرفة فلما جاء الاسلام امر الله نبيه ان

2158. Malek reported from Talhah-b-Obaidullah,

Arafat and to stay there and then to return therefrom. That is (because of) His saying, the Glorious and High: "Then return wherefrom people return".

— *Agreed*

88. **Abbas-b-Merdas** reported: The Apostle of Allah prayed at Arafat at night for forgiveness of his followers. He was given the response: Verily I have forgiven them except the oppressors; and verily I shall compensate the oppressed therefrom. He said: O my Lord! if Thou wisheth, Thou bestoweth Paradise to the oppressed and forgiveth the oppressor. He was not given any response to it at night. When he waited at Muzdalifah up to morning, he repeated the invocation and he was given response to what he had implored. Then he Prophet laughed (or he said: he only smiled). Abu Bakr and Omar said to him: My father and mother be ransomed to thee! this is certainly an hour wherein you are not to laugh. What has made you laugh? May Allah make your teeth (always) laugh! He replied: When the devil, the enemy of Allah, learnt that the Almighty and Glorious Allah granted my prayer and pardoned my followers, he took earth and began to throw it upon his head and curse it with woe and destruction,

يَأْتِيَ عَرَفَاتٍ فَيَقِفُ بِهَا ثُمَّ يُفِيضُ مِنْهَا
فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ ثُمَّ أَفِيضُوا مِنْ
حَيْثُ أَفَاضَ النَّاسُ ـ (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبَّاسِ ابْنِ مِرْدَاسٍ أَنَّ رَسُولَ
اللهِ صلعم دَعَا لِأُمَّتِهِ عَشِيَّةَ عَرَفَةَ بِالْمَغْفِرَةِ
فَأُجِيبَ إِنِّي قَدْ غَفَرْتُ لَهُمْ مَا خَلَا الْمَظَالِمَ
فَإِنِّي آخُذُ لِلْمَظْلُومِ مِنْهُ قَالَ أَيْ رَبِّ إِنْ
شِئْتَ أَعْطَيْتَ الْمَظْلُومَ مِنَ الْجَنَّةِ وَغَفَرْتَ
لِلظَّالِمِ فَلَمْ يُجَبْ عَشِيَّتَهُ فَلَمَّا أَصْبَحَ بِالْمُزْدَلِفَةِ
أَعَادَ الدُّعَاءَ فَأُجِيبَ إِلَى مَا سَأَلَ
فَضَحِكَ رَسُولُ اللهِ صلعم أَوْ قَالَ
تَبَسَّمَ فَقَالَ لَهُ أَبُو بَكْرٍ وَعُمَرُ بِأَبِي أَنْتَ
وَأُمِّي إِنَّ هَذِهِ لَسَاعَةٌ مَا كُنْتَ تَضْحَكُ
فِيهَا فَمَا الَّذِي أَضْحَكَكَ أَضْحَكَكَ اللهُ سِنَّكَ قَالَ
إِنَّ عَدُوَّ اللهِ إِبْلِيسَ لَمَّا عَلِمَ أَنَّ اللهَ عَزَّ
وَجَلَّ قَدِ اسْتَجَابَ دُعَائِي وَغَفَرَ لِأُمَّتِي
أَخَذَ التُّرَابَ فَجَعَلَ يَحْثُوهُ عَلَى رَأْسِهِ وَ

The despondency I saw from him made me laugh.

—*Ibn Majah, Baihaqi.*

568w. **Talhah-b-Obaidullah-b-Kariz** reported that the Apostle of Allah said: The devil was not noticed on any day more debased, more enraged, more dishonoured and more displeased than on the day of Arafat. That was for nothing except that he saw the descent of gifts and Allah's pardon of great sins excepting what was noticed on the day of Bdr, and verily he saw Gabriel marshalling the angels in ranks: —*Malek, Sharhi Sunnat (Defective).*

569w. **Jaber** reported that the Apostle of Allah said. When the day of Arafat arrives, certainly Allah gets down to the nearest heaven and receives glorifications from the angels and says: Look to My servants. They have come to Me dishevelled in hairs and laden with dust and hastening from every distant corner. I bear witness to you that I have pardoned them. The angels say: O Lord! so and so was known as pious, and also so and so male and female. The Almighty and Glorious Allah says: I have forgiven them: The Prophet said: There is no day wherein He sets free from the

يدعوه بالويل و الثبور فاضحكني ما رايت
من جزعه * (ابن ماجة و البيهقي)
عن طلحة بن عبيد الله بن كريز
ان رسول الله صلعم قال ما رأى الشيطان
يوما هو فيه اصغر ولا ادحر ولا احقر ولا
اغيظ منه في يوم عرفة وما ذاك الا
لما يرى من تنزل الرحمة و تجاوز الله
عن الذنوب العظام الا ما رأى يوم بدر
فانه قد راى جبرائيل يزع الملئكة *
(مالك و شرح السنة (مرسلا)
عن جابر قال قال رسول الله صلعم اذا كان
يوم عرفة ان الله ينزل الى السماء
الدنيا فيباهي بهم الملئكة فيقول
انظروا الى عبادي اتوني شعثا غبرا
ضاجين من كل فج عميق اشهدكم اني
قد غفرت لهم فيقول الملئكة يا رب فلان
كان يرهق و فلان و فلانة يقول الله
عز و جل قد غفرت لهم قال رسول الله
صلعم فما من يوم اكثر عتيقا من النار

مِنْ يَوْمِ عَرَفَةَ * (شَرْحُ السُّنَّةِ)

عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ اَبِيْهِ قَالَ سُئِلَ اُسَامَةُ بْنُ زَيْدٍ كَيْفَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَسِيْرُ فِيْ حَجَّةِ الْوَدَاعِ حِيْنَ دَفَعَ قَالَ كَانَ يَسِيْرُ الْعَنَقَ فَاِذَا وَجَدَ فَجْوَةً نَصَّ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ اَنَّهُ دَفَعَ مَعَ النَّبِيِّ صلعم يَوْمَ عَرَفَةَ فَسَمِعَ النَّبِيُّ صلعم وَرَاءَهُ زَجْرًا شَدِيْدًا وَضَرْبًا لِلْاِبِلِ فَاَشَارَ بِسَوْطِهٖ اِلَيْهِمْ وَقَالَ يَاَيُّهَا النَّاسُ عَلَيْكُمْ بِالسَّكِيْنَةِ فَاِنَّ الْبِرَّ لَيْسَ بِالْاِيْضَاعِ * (اَلْبُخَارِيُّ)

عَنْهُ اَنَّ اُسَامَةَ بْنَ زَيْدٍ كَانَ رِدْفَ النَّبِيِّ صلعم مِنْ عَرَفَةَ اِلَى الْمُزْدَلِفَةِ ثُمَّ اَرْدَفَ الْفَضْلَ مِنَ الْمُزْدَلِفَةِ اِلَى مِنًى فَكِلَاهُمَا قَالَا لَمْ يَزَلِ النَّبِيُّ صلعم يُلَبِّيْ حَتّٰى رَمَى جَمْرَةَ الْعَقَبَةِ ـ (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عُمَرَ قَالَ جَمَعَ النَّبِيُّ صلعم النَّبِيُّ صلعم الْمَغْرِبَ وَالْعِشَاءَ بِجَمْعٍ كُلَّ وَاحِدَةٍ مِنْهُمَا بِاِقَامَةٍ وَلَمْ يُسَبِّحْ بَيْنَهُمَا

fire a greater number than on the day of Arafat.

—*Sharhi-Sunnat*

89. **Hisham-b-Urwah** reported from his father who said: Osamah-b-Zaid was asked: How did the Apostle of Allah travel when he returned from the Farewell Pilgrimage? He said: He rode on hastily; and when he found any open space, he ran. —*Agreed*

90 **Ibn Abbas** reported that he returned with the Prophet on the day of Arafat. The Prophet heard a loud noise from behind him and belabouring of camels. Then he hinted at them with his stick and said: O men! you should take to silence, and verily piety is not with the running. —*Bukhari.*

91. **Same** reported that Osamah -b-Zaid was riding behind the Prophet from Arafat to Muzdalifah. Thereafter Fazl rode behind him from Muzdalifah to Mina. Both of them reported: The Prophet continued to recite 'Labbaik,' till he threw stones at Jamrah Aqabah.

—*Agreed.*

92. **Ibn Omar** reported that the Prophet amalgamated Magrib and I'sha prayers at Muzdalifah, each of them with a single Aqamat without any Tasbih between these two, nor at the

end of each of these two. 2159 —*Bukhari.*

93. **Abdullah-b-Mas'ud** reported: I did not see the Apostle of Allah say any prayer but in its appointed time except two prayers, the Magrib and I'sha prayers at Muzdalifah; and he prayed Fajr on that day before its appointed time. 2160 —*Agreed.*

94. **Ibn 'Abbas** reported: I was among the weaker ones of his family members 2161 whom the Prophet sent in advance during the night of Muzdalifah.

—*Agreed.*

95. **Same** reported from Fazl-b-Abbas who was riding behind the Prophet that he had said about the night at Arafat and the morning at Mazdalifah to the people when they were returning: 'March on with peace'. And he was (at that time) holding back his camel, until he entered Muhasser which is at Mina. He said: You should take the stones of Khazf for being thrown at Jamrah. And he said: The Apostle of Allah did not stop saying 'Labbaik' till he threw stones at Jamrah. —*Muslim.*

وَلَا عَلَى إِثْرِ كُلِّ وَاحِدَةٍ مِنْهُمَا ـ

(اَلْبُخَارِيُّ)

عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ قَالَ مَا رَأَيْتُ رَسُولَ اللهِ صلعم صَلَّى صَلَاةً لِمِيقَاتِهَا إِلَّا صَلَاتَيْنِ صَلَاةَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ قَالَ أَنَا مِمَّنْ قَدَّمَ النَّبِيُّ صلعم لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعَفَةِ أَهْلِهِ ـ

(مُتَّفَقٌ عَلَيْهِ)

عَنْهُ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ وَكَانَ رَدِيفَ النَّبِيِّ صلعم أَنَّهُ قَالَ فِي عَشِيَّةِ عَرَفَةَ وَغَدَاةِ جَمْعٍ لِلنَّاسِ حِينَ رَفَعُوا عَلَيْكُمْ بِالسَّكِينَةِ وَهُوَ كَافٌّ نَاقَتَهُ حَتَّى دَخَلَ مُحَسِّرًا وَهُوَ مِنْ مِنًى قَالَ عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي يَرْمِي بِهِ الْجَمْرَةَ وَقَالَ لَمْ يَزَلْ رَسُولُ اللهِ صلعم يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ

(مُسْلِمٌ)

2159. The sun-set optional prayers were said after the obligatory prayers of Magrib and I'sha.

2160 In other words, the Fajr prayer was said in darkness. It should be prayed, however, in the light of the dawn before sun-rise according to all jurists.

2161. (i) The weak ones were the women and children of the Prophet's family. (ii) To start from Muzdalifah towards Mina before sun-rise is sunnat. (iii) According to the Hanifi Mazhab, stone-throwing begins after sun-rise, while Imams Shafeyi and Ahmad held it lawful after midnight.

96. **Jaber** reported : The Prophet hastened from Muzdalifah with easy pace and also ordered them (to march) with easy pace. He hastened by the valley of Muhasser and ordered them to throw (like) the stones of Khazf [2162] and said : Perchance I may not see you after this year of mine. —*Agreed.*

عَنْ جَابِرٍ قَالَ اَفَاضَ النَّبِيُّ صلعم مِنْ جَمْعٍ وَعَلَيْهِ السَّكِينَةُ وَاَمَرَهُمْ بِالسَّكِينَةِ وَاَوْضَعَ فِي وَادِي مُحَسِّرٍ وَاَمَرَهُمْ اَنْ يَرْمُوا بِمِثْلِ حَصَى الْخَذْفِ وَقَالَ لَعَلِّي لَا اَرَاكُمْ بَعْدَ عَامِي هٰذَا ۔ (مُتَّفَقٌ عَلَيْهِ)

97. **Ibn Abbas** reported : During the night of Muzdalifah, the Prophet sent us, the young men of Abdul Muttaleb clan, (to Mina) on asses. Then he began to knock at our thighs and say : My darlings ! don't throw stones till the sun rises.

Abu Daud, Nisai, Ibn Majah.

عَنِ ابْنِ عَبَّاسٍ قَالَ قَدَّمَنَا رَسُولُ اللّٰهِ صلعم لَيْلَةَ الْمُزْدَلِفَةِ اُغَيْلِمَةَ بَنِي عَبْدِالْمُطَّلِبِ عَلٰى حُمُرَاتٍ فَجَعَلَ يَلْطَحُ اَفْخَاذَنَا وَيَقُولُ اُبَيْنِيَّ لَا تَرْمُوا الْجَمْرَةَ حَتّٰى تَطْلُعَ الشَّمْسُ (اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

98. **Ayesha** reported : The Prophet sent Omme Salamah during the night of slaughter. She threw stones at Jamrah before the early dawn and then departed and hastened. And that was a day wherein the Prophet was staying with her. —*Abu Daud.*

عَنْ عَائِشَةَ قَالَتْ اَرْسَلَ النَّبِيُّ صلعم بِاُمِّ سَلَمَةَ لَيْلَةَ النَّحْرِ فَرَمَتِ الْجَمْرَةَ قَبْلَ الْفَجْرِ ثُمَّ مَضَتْ فَاَفَاضَتْ وَكَانَ ذٰلِكَ الْيَوْمَ الَّذِي يَكُونُ رَسُولُ اللّٰهِ صلعم عِنْدَهَا (اَبُوْدَاوٗدَ)

99. **Ibn Abbas** reported : The permanent resident or the pilgrim shall recite Labbaik till he kisses the Stone by touch. [2163] —*Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ قَالَ يُلَبِّي الْمُقِيمُ اَوِ الْمُعْتَمِرُ حَتّٰى يَسْتَلِمَ الْحَجَرَ ۔ (اَبُوْدَاوٗدَ)

100. **Yaqub-b-A'sem-b-Urwah** reported that he heard Sharid say : I hastened with the Apostle of Allah. His feet did not touch the ground till he reached Muzdalifah. —*Abu Daud.*

عَنْ يَعْقُوبَ بْنِ عَاصِمِ بْنِ عُرْوَةَ اَنَّهٗ سَمِعَ الشَّرِيدَ يَقُولُ اَفَضْتُ مَعَ رَسُولِ اللّٰهِ صلعم فَمَا مَسَّتْ قَدَمَاهُ الْاَرْضَ حَتّٰى اَتٰى جَمْعًا * (اَبُوْدَاوٗدَ)

2162. Khazf is small stones like date seeds.

2163. Abu Daud says that it is a Mauquf hadis raised up to Ibn Abbas.

عَنِ ابْنِ شِهَابٍ قَالَ اَخْبَرَنِيْ سَالِمٌ اِنَّ الْحَجَّاجَ بْنَ يُوْسُفَ عَامَ نَزَلَ بِابْنِ الزُّبَيْرِ سَاَلَ عَبْدَ اللّٰهِ كَيْفَ نَصْنَعُ بِالْمَوْقِفِ يَوْمَ عَرَفَةَ فَقَالَ سَالِمٌ اِنْ كُنْتَ تُرِيْدُ السُّنَّةَ فَهَجِّرْ بِالصَّلٰوةِ يَوْمَ عَرَفَةَ فَقَالَ عَبْدُ اللّٰهِ بْنُ عُمَرَ صَدَقَ اِنَّهُمْ كَانُوْا يَجْمَعُوْنَ بَيْنَ الظُّهْرِ وَالْعَصْرِ فِى السُّنَّةِ فَقُلْتُ لِسَالِمٍ اَفَعَلَ ذٰلِكَ رَسُوْلُ اللّٰهِ صلعم فَقَالَ سَالِمٌ وَهَلْ يَتَّبِعُوْنَ ذٰلِكَ اِلَّا سُنَّتَهٗ * (اَلْبُخَارِيُّ)

101. **Ibn Shihab** reported: Salem informed me that Hajjaj-b-Yusuf [2164] had asked Abdullah in the year he killed Ibn Zubair: How shall we act in the waiting place on the day of Arafat? Salem replied: If you intend (to follow) Sunnat, pray at noon on the day of Arafat. Abdullah-b-Omar said: He has spoken the truth. They used to combine the Zuhr and Asr prayers in sunnat. I asked Salem: Did the Apostle of Allah do it? Salem said: Did they follow it except as his sunnat?

—*Bukhari.*

عَنْ مُحَمَّدِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ قَالَ خَطَبَ رَسُوْلُ اللّٰهِ صلعم فَقَالَ اِنَّ اَهْلَ الْجَاهِلِيَّةِ كَانُوْا يَدْفَعُوْنَ مِنْ عَرَفَةَ حِيْنَ تَكُوْنَ الشَّمْسُ كَاَنَّهَا عَمَائِمُ الرِّجَالِ فِيْ وُجُوْهِهِمْ وَاِنَّا لَانَدْفَعُ مِنْ عَرَفَةَ حَتّٰى تَغْرُبَ الشَّمْسُ وَنَدْفَعُ مِنَ الْمُزْدَلِفَةِ قَبْلَ اَنْ تَطْلُعَ الشَّمْسُ هَدْيُنَا مُخَالِفٌ لِهَدْيِ عِبَدَةِ الْاَوْثَانِ وَالشِّرْكِ * (اَحْمَدُ)

570w. **Muhammad-b-Qais**-b-Makhramah reported that the Prophet had delivered a sermon and said: Verily the pre-Islamic Arabs used to hasten from Arafat at the time when the sun became as it were the turbans of men upon their faces before it set in; and from Muzdalifah after the sun rose up, at a time when it became as it were the turbans of men upon their faces. We used not to hasten from Arafat till the sun set in and hasten from Muzdalifah before the sun rose. Our slaughter was opposite to the slaughter of the worshippers of idols and polytheism

—*Ahmad.*

2164. Hajjaj-b-Yusuf was a notorious tyrant who killed as many as 128000 persons. He was governor of Abdul Malek and killed Abdullah-b-Zubair in the precincts of the Holy Ka'ba. None dared to say anything opposed to his ideas. This tradition should therefore be taken with utmost caution.

SECTION 6

2165. Mina and throwing stones

Arriving at noon at Mina on the 10th Zil-Haj, the pilgrim shall proceed to throw stones which he has taken from a place near Muzdalifah. Then throwing seven stones at the last Jamrah called Jamrah Aqabah, he shall return to his camp. Takbir shall be recited at the time of each throwing. Thereafter animals shall be sacrificed. This right extends up to 12th Zil-Haj. On the 11th, 12th and 13th Zil-Haj which are known as the days of Tashriq, he will throw stones at three Jamrahs (places of stones) with seven stones at each Jamrah on each day. The three Jamrahs are called the first Jamrah, the middle Jamrah and the Jamrah Aqabah. If anybody remains at Mina on the 13th Zil-Haj, it is Wajeb on him to throw stones on that day. The pilgrim may however leave Mina on the 12th Zil-Haj in the afternoon. The Quran says: Whoso hastens in two days, there is no sin on him—2:203Q. On the 10th Zil-Haj or on any subsequent date, the pilgrim shall make Tawaf of the Ka'ba (one of the ingredients of Haj). If it is finished, and also the throwing of stones at Aqabah, the pilgrim gets out of Ihram and can live like a non-pilgrim; but if Tawaf remains due, he is prohibited from hunting and sexual intercourse though other things become lawful on the completion of stone-throwing at Aqabah and shaving of the hairs of the head.

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102. Jaber reported: I saw the Prophet throwing stones on the Day of Sacrifice from his riding animal and saying: You should learn your rites, because I don't know whether I would make pilgrimage other than this pilgrimage of mine. —*Muslim*

عَنْ جَابِرٍ قَالَ رَأَيْتُ النَّبِيَّ صلعم يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ وَيَقُولُ لِتَأْخُذُوا مَنَاسِكَكُمْ فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هٰذِهِ * (مُسْلِم)

103. Same reported: I saw the Apostle of Allah throwing stones similar to the stones of Khazf. —*Muslim*

عَنْهُ قَالَ رَأَيْتُ رَسُولَ اللّٰهِ صلعم رَمَى الْجَمْرَةَ بِمِثْلِ حَصَى الْخَذْفِ * (مُسْلِم)

عَنْهُ قَالَ رَمَى رَسُوْلُ اللّٰهِ صلعم الْجَمْرَةَ يَوْمَ النَّحْرِ ضُحًى وَاَمَّا بَعْدَ ذٰلِكَ فَاِذَا زَالَتِ الشَّمْسُ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ اَنَّهُ اَنْتَهٰى اِلَى الْجَمْرَةِ الْكُبْرٰى فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهٖ وَمِنًى عَنْ يَمِيْنِهٖ وَرَمٰى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ ثُمَّ قَالَ هٰكَذَا رَمَى الَّذِيْ اُنْزِلَتْ عَلَيْهِ سُوْرَةُ الْبَقَرَةِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْاِسْتِجْمَارُ تَوٌ وَرَمْيُ الْجِمَارِ تَوٌ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ تَوٌ وَالطَّوَافُ تَوٌ وَاِذَا اسْتَجْمَرَ اَحَدُكُمْ فَلْيَسْتَجْمِرْ بِتَوٍ (مُسْلِمٌ)

عَنْ قُدَامَةَ بْنِ عَبْدِ اللّٰهِ بْنِ عَمَّارٍ قَالَ رَاَيْتُ النَّبِيَّ صلعم يَرْمِي الْجَمْرَةَ يَوْمَ النَّحْرِ عَلٰى نَاقَةٍ صَهْبَاءَ لَيْسَ ضَرْبٌ وَلَا طَرْدٌ وَلَيْسَ قِيْلَ اِلَيْكَ اِلَيْكَ * (اَلشَّافِعِيُّ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

104. **Same** reported: The Apostle of Allah threw stones on the Day of Sacrifice at noon, and afterwards at the time when the sun inclined. —*Agreed.*

105. **Abdullah-b-Mas'ud** reported: He reached the greater Jamrah, and by keeping the House by his left side and Mina by his right he threw seven stones with the utterance of Takbir at each throwing. Then he said: Thus was the throwing of one on whom the Chapter 'Cow' was revealed. —*Agreed.*

106. **Jaber** reported that the Prophet said: Istinja is Taw-wun, throwing at Jamrahs is Taw-wun, running between Safa and Merwah is Taw-wun and circumbulation is Taw-wun; and when some one of you throw stones, let him throw with Tawwun.[2166] —*Muslim.*

107. **Qodamah-b-Abdullah-b-Ammar** reported: I saw the Prophet throwing stores on the Day of Sacrifice riding upon a red-white she-camel. There were no beating and no driving and no saying: Take your side, take your side:

—*Shafeyi Tirmizi, Nisai, Ibn Majah.*

2166 Istinja means to pass urine and to wash the organ according to the rules. Taw-wun signifies three to seven stones. Istinja is for three times and all other rites are for seven times.

عَنْ عَائِشَةَ عَنِ النَّبِيِّ صلعم قَالَ إِنَّمَا جُعِلَ رَمْيُ الْجِمَارِ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِإِقَامَةِ ذِكْرِ اللّٰهِ *

(التِّرْمِذِيُّ وَالدَّارِمِيُّ) (حَسَنٌ صَحِيحٌ)

عَنْهَا قَالَتْ قُلْنَا يَا رَسُولَ اللّٰهِ أَلَا نَبْنِي لَكَ بِنَاءً يُظِلُّكَ بِمِنًى قَالَ لَا مِنًى مُنَاخُ مَنْ سَبَقَ *

(التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

عَنْ نَافِعٍ قَالَ إِنَّ ابْنَ عُمَرَ كَانَ يَقِفُ عِنْدَ الْجَمْرَتَيْنِ الْأُولَيَيْنِ وَقُوفًا طَوِيلًا يُكَبِّرُ اللّٰهَ وَيُسَبِّحُهُ وَيَحْمَدُهُ وَيَدْعُو اللّٰهَ وَلَا يَقِفُ عِنْدَ جَمْرَةِ الْعَقَبَةِ *

(مَالِكٌ)

108. **Ayesha** reported from the Prophet who said: Verily the stone-throwing and the running between Safa and Merwah have been ordained for commemorating the remembrance of Allah. —*Darimi, Tirmizi* (*Approved, Correct*).

109. **Same** reported: We asked: O Apostle of Allah! shall we not build a structure for you which will give you shade at Mina? He said: No; Mina is the halting place of those who precede. —*Tirmizi, Ibn Majah, Darimi.*

571w. **Nafe'** reported: Ibn Omar used to stay near the first two Jamrahs a long stay uttering Takbir of Allah and His Tasbih and His Tahmid and invoking Allah; and he used not to stay at Jamrah Aqabah.[2167] —*Malek.*

SECTION 7

2168. Sacrificial Animal (الهدي)

Hadyun is an animal that is taken by a pilgrim to be sacrificed within the precincts of the Ka'ba. The descriptions of such an animal have been given in the Quran in verses 2:196, 48:5Q. A goat or an ewe suffices one person, and a camel or a cow for seven persons. The Day of Sacrifice is the 10th Zil-Haj on which two rak'ats of Wajeb prayers are celebrated. The right to sacrifice an animal extends up to 12th Zil-Haj. Some portion of the meat of the sacrificed animal shall be distributed among the poor and the

2167. There are thee Jamrahs—the first, the middle, and the last known as Jamrah Aqabah. Jamrah means the place where stones are thrown. Here the first and the middle Jamrahs have been meant.

needy, and the skin or its price shall be given in charity. See notes for details.

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110. **Ibn Abbas** reported that the Apostle of Allah had prayed the Zuhr at Zul-Halifah and thereafter called for his she-camel and marked it in a side of its right hump and shed some blood from it and adorned it with a necklace of two shoes and thereafter rode on his conveyance. When it carried him to Baida'a, he made Ihram for pilgrimage.

—*Muslim.*

عَنِ ابْنِ عَبَّاسٍ قَالَ صَلَّى رَسُوْلُ اللّٰهِ صلعم الظُّهْرَ بِذِي الْحُلَيْفَةِ ثُمَّ دَعَا بِنَاقَتِهِ فَأَشْعَرَهَا فِي صَفْحَةِ سَنَامِهَا الْأَيْمَنِ وَسَلَتَ الدَّمَ عَنْهَا وَقَلَّدَهَا نَعْلَيْنِ ثُمَّ رَكِبَ رَاحِلَتَهُ فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَهَلَّ بِالْحَجِّ (مُسْلِمٌ)

111. **Ayesha** reported that the Prophet had once sent a goat towards the House for sacrifice and adorned it with a collor. 2169

—*Agreed.*

عَنْ عَائِشَةَ قَالَتْ أَهْدَى النَّبِيُّ صلعم مَرَّةً إِلَى الْبَيْتِ غَنَمًا فَقَلَّدَهَا * (مُتَّفَقٌ عَلَيْهِ)

112. **Jaber** reported that the Apostle of Allah had sacrificed a cow for Ayesha on the Day of Sacrifice.

—*Muslim.*

عَنْ جَابِرٍ قَالَ ذَبَحَ رَسُوْلُ اللّٰهِ صلعم عَنْ عَائِشَةَ بَقَرَةً يَوْمَ النَّحْرِ * (مُسْلِمٌ)

113. **Same** reported that the Prophet had sacrified a cow for his wives in his pilgrimage. 2170

—*Muslim*

عَنْهُ قَالَ نَحَرَ النَّبِيُّ صلعم عَنْ نِسَائِهِ بَقَرَةً فِي حَجَّتِهِ * (مُسْلِمٌ)

114. **Ayesha** reported: I prepared the collars of the she-camels of the Prophet with my own hand. Then he adorned them with collars and sent them as

عَنْ عَائِشَةَ قَالَتْ فَتَلْتُ قَلَائِدَ بُدْنِ النَّبِيِّ صلعم بِيَدَيَّ ثُمَّ قَلَّدَهَا وَأَشْعَرَهَا

2169. It was the pre-Islamic custom to mark an animal for sacrifice by inflicting an wound in some portion of its body. The reason is that if it was lost, anybody finding it would take it to the place of sacrifice. This practice was retained by the Prophet in a more humanitarian form by marking a sign without wound.

2170 Marking by wound is unanimously prohibited but marking with collars is sunnat.

offerings (to the Ka'ba). Nothing was made unlawful for him what was allowed to him.—*Agreed*

115. **Same** reported: I prepared their collars of wool which was with me. Afterwards he sent them with my father. —*Agreed.*

116. **Abu Hurairah** reported: The Prophet saw a man driving a camel of offering. He said: Ride on it. He said: It is only a camel for offering. He said: Ride on it. He said: It is only a camel of offering. He said for the second or for the third time: Ride on it, woe to you. [2171] —*Agreed.*

117. **Ibn Zubair** reported: I heard Jaber-b-Abdullah being questioned about riding on a camel of sacrifice. He said: I heard the Apostle of Allah say: Ride on it with kindness when you are in need of it, until you find (another) back (to ride on). [2172] —*Muslim*

118. **Ibn Abbas** reported: The Prophet sent sixteen camels with a man and gave him superintendence over them. He said: O Ms. of Allah! how shall I act with that one which will become a burden to me

وَاهْدَاهَا فَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ أُحِلَّ لَهُ

(مُتَّفَقٌ عَلَيْهِ)

عَنْهَا قَالَتْ فَتَلْتُ قَلَائِدَهَا مِنْ عِهْنٍ

كَانَ عِنْدِي ثُمَّ بَعَثَ بِهَا مَعَ أَبِي *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صلعم

رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ ارْكَبْهَا فَقَالَ

إِنَّهَا بَدَنَةٌ قَالَ ارْكَبْهَا فَقَالَ إِنَّهَا بَدَنَةٌ

قَالَ ارْكَبْهَا وَيْلَكَ فِي الثَّانِيَةِ أَوِ الثَّالِثَةِ

(مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ الزُّبَيْرِ قَالَ سَمِعْتُ جَابِرَ بْنَ

عَبْدِ اللهِ سُئِلَ عَنْ رُكُوبِ الْهَدْيِ فَقَالَ

سَمِعْتُ النَّبِيَّ صلعم يَقُولُ ارْكَبْهَا بِالْمَعْرُوفِ

إِذَا أُلْجِئْتَ إِلَيْهَا حَتَّى تَجِدَ ظَهْرًا *

(مُسْلِمٌ)

عَنِ ابْنِ عَبَّاسٍ قَالَ بَعَثَ رَسُولُ اللهِ

صلعم سِتَّةَ عَشَرَ بَدَنَةً مَعَ رَجُلٍ وَ أَمَرَهُ فِيهَا

فَقَالَ يَا رَسُولَ اللهِ كَيْفَ أَصْنَعُ بِمَا أُبْدِعَ

[2171] These two traditions have been interpreted to the effect that sacrifice was made with the previous permission of the wives of the Prophet. According to Imam Abu Hanifah, one cow is sufficent for seven persons and one goat for one person. Imam Malek holds that one cow or one goat is sufficient for a whole family as these traditions signify.

[2172] It shows that except in case of extreme necessity, the sacrificial animals shall not be used for riding purposes.

therefrom? He said: Slaughter it and thereafter dye its hoofs with its blood, and thereafter place it upon its side but do not eat it—you or any one of your companions. —*Muslim.*

عَلَيَّ مِنْهَا قَالَ انْحَرْهَا ثُمَّ اصْبُغْ نَعْلَيْهَا فِي دَمِهَا ثُمَّ اجْعَلْهَا عَلَى صَفْحَتِهَا وَلَا تَأْكُلْ مِنْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ رُفْقَتِكَ * (مُسْلِمٌ)

119. **Jaber** reported: We slaughtered in the year of Hudaibiyyah with the Apostle of Allah one camel for seven (persons) and one cow for seven. —*Muslim.*

عَنْ جَابِرٍ قَالَ نَحَرْنَا مَعَ رَسُولِ اللهِ صلعم عَامَ الْحُدَيْبِيَةِ الْبَدَنَةَ عَنْ سَبْعَةٍ وَالْبَقَرَةَ عَنْ سَبْعَةٍ * (مُسْلِمٌ)

120. **Ibn Omar** reported that he came to a man who kept his camel waiting for slaughtering it. He said: Let it stand at a distance in obedience to the practice of Muhammad. —*Agreed*

عَنِ ابْنِ عُمَرَ أَنَّهُ أَتَى عَلَى رَجُلٍ قَدْ أَنَاخَ بَدَنَتَهُ يَنْحَرُهَا قَالَ ابْعَثْهَا قِيَامًا مُقَيَّدَةً سُنَّةَ مُحَمَّدٍ صلعم * (مُتَّفَقٌ عَلَيْهِ)

121. **Ali** reported: The Apostle of Allah directed me to take care of his offering camels and to give in charity their meat, their skins and their hoofs and not to give anything of them to one who slaughters. He said: We shall give him from us. 2173 —*Agreed*

عَنْ عَلِيٍّ قَالَ أَمَرَنِي رَسُولُ اللهِ صلعم أَنْ أَقُومَ عَلَى بُدْنِهِ وَأَنْ أَتَصَدَّقَ بِلَحْمِهَا وَجُلُودِهَا وَأَجِلَّتِهَا وَأَنْ لَا أُعْطِيَ الْجَزَّارَ مِنْهَا قَالَ نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا * (مُتَّفَقٌ عَلَيْهِ)

122. **Jaber** reported: We used not to eat the meat of our sacrificed camels beyond three days. Then the Apostle of Allah gave us permission (to do so) and said: Eat and store. So we ate and stored up (beyond 3 days). —*Agreed*

عَنْ جَابِرٍ قَالَ كُنَّا لَا نَأْكُلُ مِنْ لُحُومِ بُدْنِنَا فَوْقَ ثَلَاثٍ فَرَخَّصَ لَنَا رَسُولُ اللهِ صلعم فَقَالَ كُلُوا وَتَزَوَّدُوا فَأَكَلْنَا وَتَزَوَّدْنَا * (مُتَّفَقٌ عَلَيْهِ)

2173. These camels were sent to the Ka'ba as offerings. They were one hundred in number. Their skins or their equivalent price may lawfully be given in charity. It is unlawful to appropriate them for the use of one who sacrifices it.

123. **Ibn Abbas** reported : The Prophet sent among his sacrificial animals in the year of Hudaibiyyah a camel belonging to Abu Jahl. It had a silver lining on its head (and in a narration : a gold ring) enraging the polytheists therewith.

—*Abu Daud*

124. **Najeyah-al-Khuzayi** narrated : I asked the Prophet : O Ms. of Allah, how shall I act with what will be about perishing out of the sacrificial animals ? He said : Slaughter it and then sip its collar in its blood and then let it (meat) be left among men that they (poor peop le) eat it. [4]

Malek, Tirmizi, Ibn Majah, Abu Daud, Darimi

125. **Abdullah-b-Qurt** reported from the Prophet who said : Verily the greatest of the days near Allah is the Day of Sacrifice, and next the Day of resting. *Saur said* : And that is the second day. He said : Five or six she camels were brought near the Prophet. Then they began to come near him to seek which of them he should begin with. He narrated : When their sides were turned down, he uttered with inaudible voice what I did not understand. I asked : What

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم اَهْدٰى عَامَ الْحُدَيْبِيَةِ فِيْ هَدَايَا رَسُوْلِ اللّٰهِ صلعم جَمَلًا كَانَ لِاَبِيْ جَهْلٍ فِيْ رَأْسِهٖ بُرَةٌ مِّنْ فِضَّةٍ وَفِيْ رِوَايَةٍ مِّنْ ذَهَبٍ يَغِيْظُ بِذٰلِكَ الْمُشْرِكِيْنَ * (اَبُوْدَاوٗدَ)

عَنْ نَاجِيَةَ الْخُزَاعِيِّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ كَيْفَ اَصْنَعُ بِمَا عَطِبَ مِنَ الْبُدْنِ قَالَ اُنْحَرْهَا ثُمَّ اغْمِسْ نَعْلَهَا فِيْ دَمِهَا ثُمَّ خَلِّ بَيْنَ النَّاسِ وَبَيْنَهَا فَيَاْكُلُوْنَهَا * (مَالِكٌ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَاَبُوْدَاوٗدَ وَالدَّارِمِيُّ)

عَنْ عَبْدِ اللّٰهِ بْنِ قُرْطٍ عَنِ النَّبِيِّ صلعم قَالَ اِنَّ اَعْظَمَ الْاَيَّامِ عِنْدَ اللّٰهِ يَوْمُ النَّحْرِ ثُمَّ يَوْمُ الْقَرِّ قَالَ ثَوْرٌ وَهُوَ الْيَوْمُ الثَّانِيْ قَالَ وَقُرِّبَ لِرَسُوْلِ اللّٰهِ صلعم بَدَنَاتٌ خَمْسٌ اَوْ سِتٌّ فَطَفِقْنَ يَزْدَلِفْنَ اِلَيْهِ بِاَيَّتِهِنَّ يَبْدَءُ قَالَ فَلَمَّا وَجَبَتْ جُنُوْبُهَا تَكَلَّمَ بِكَلِمَةٍ خَفِيَّةٍ لَمْ اَفْهَمْهَا فَقُلْتُ مَا قَالَ

9174. Abu Daud narrated it from Naziyah al-Aslam.

did he say ?. He replied that he had said : Whose wishes, let him cut off (a portion of the animal). —*Abu Daud.*

126. **Salamah b Akwa'a** reported that the Apostle of said : Whoso of you sacrifices an animal, must not get up at dawn after the third day with something of it (left)in his house. When the following year came to pass, they asked : O Apostle of Allah ! shall we do as we did last year ? He replied : Eat, feed and store up, as this is a year of famine for the people. So I wished that you would extend your help towards them.

—*Agreed.*

127. **Nubaishah** reported that the Apostle of Allah said : Verily we prohibited you from eating their meat beyond three days that it may not injure you. Allah has given you sufficient. So eat, store up and seek reward. Behold ! these days are certainly the days of eating, drinking and remembering Allah.

—*Abu Daud*

قَالَ قَالَ مَنْ شَاءَ اقْتَطَعَ * (اَبُوْدَاوٗدَ)

عَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ قَالَ النَّبِيُّ

صلعم مَنْ ضَحّٰى مِنْكُمْ فَلَا يُصْبِحَنَّ بَعْدَ

ثَالِثَةٍ وَ فِيْ بَيْتِهٖ مِنْهُ شَيْءٌ فَلَمَّا كَانَ الْعَامُ

الْمُقْبِلُ قَالُوْا يَا رَسُوْلَ اللّٰهِ نَفْعَلُ كَمَا

فَعَلْنَا الْعَامَ الْمَاضِيَ قَالَ كُلُوْا وَ اَطْعِمُوْا

وَادَّخِرُوْا فَاِنَّ ذٰلِكَ الْعَامَ كَانَ بِالنَّاسِ

جَهْدٌ فَاَرَدْتُ اَنْ تُعِيْنُوْا فِيْهِمْ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ نُبَيْشَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم

اِنَّا كُنَّا نَهَيْنَاكُمْ عَنْ لُحُوْمِهَا اَنْ تَاْكُلُوْهَا

فَوْقَ ثَلَاثٍ لِكَيْ تَسَعَكُمْ جَاءَ اللّٰهُ بِالسَّعَةِ

فَكُلُوْا وَ ادَّخِرُوْا وَ اتَّجِرُوْا اَلَا وَاِنَّ هٰذِهِ

الْاَيَّامَ اَيَّامُ اَكْلٍ وَ شُرْبٍ وَ ذِكْرِ اللّٰهِ *

(اَبُوْدَاوٗدَ)

SECTION 8

2175. Shaving

Shaving the head or cutting its hairs is Wajeb on a pilgrim. The Quran says : Let them accomplish their needful acts of shaving and cleansing—22:29Q. You shall certainly enter the sacred

mosque, if Allah pleases, in security, having their heads shaved and having their hairs cut—48:27 Q. Shaving takes place in case of Umrah immediately after the running between Safa and Merwah; and in case of Haj on the Day of Sacrifice after the throwing of stones at Aqabah. Women are exempted from shaving. It is enough if they shorten some hairs at the back.

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128. **Ibn Omar** reported: The Apostle of Allah shaved his head in the Farewell pilgrimage, and so also some men from among his followers; and some of them cut their hairs. —*Agreed.*

عن ابن عمر أن رسول الله صلعم حلق رأسه في حجة الوداع وأناس من أصحابه وقصر بعضهم * (متفق عليه)

129. **Ibn Abbas** reported: Muwayiah told me: I have cut (the hairs of) the head of the Prophet with scissors near Merwah. —*Agreed*

عن ابن عباس قال قال لي معاوية إني قصرت من رأس النبي صلعم عند المروة بمشقص * (متفق عليه)

130. **Ibn Omar** reported that the Prophet had recited in the Farewell pilgrimage: O Allah! have compassion on those who shave their heads. They asked O Prophet! and on those that cut? He said: O Allah! have compassion on those who shave their heads. They asked: O Prophet! and on those that cut? He said: And also on those who cut. —*Agreed.*

عن ابن عمر أن رسول الله صلعم قال في حجة الوداع اللهم ارحم المحلقين قالوا والمقصرين يا رسول الله قال اللهم ارحم المحلقين قالوا والمقصرين يا رسول الله قال والمقصرين * (متفق عليه)

131. **Yahya-b-Hussain** reported from his grand-mother who had heard: The Prophet prayed thrice in the Farewell pilgrimfor the shavers (of head) and once for the cutters. —*Muslim*

عن يحيى بن الحصين عن جدته أنها سمعت النبي صلعم في حجة الوداع دعا للمحلقين ثلاثا وللمقصرين مرة واحدة - (مسلم)

132. **Anas** reported that the Prophet had come to Mina. Then he reached Jamrah and threw

عن أنس أن النبي صلعم أتى منى فأتى الجمرة فرماها ثم أتى منزله بمنى ونحر نسكه ثم دعا بالحلاق وناوله

(stones) at it. Thereafter he came to his abode at Mina and slaughtered his animal. Then he called for the barber. The barber took his right side and shaved it. Thereafter he called Talhah Ansari and gave it to it. Then he took his left side and said: Shave. So he shaved him. He gave it to Abu Talhah and said: Divide it among men. —*Agreed*

الْحَالِقَ شِقَّهُ الْأَيْمَنَ فَحَلَقَهُ ثُمَّ دَعَا اَبَا طَلْحَةَ الْاَنْصَارِيَّ فَاَعْطَاهُ اِيَّاهُ ثُمَّ نَاوَلَ الشِّقَّ الْاَيْسَرَ فَقَالَ اِحْلِقْ فَحَلَقَهُ فَاَعْطَاهُ اَبَا طَلْحَةَ فَقَالَ اِقْسِمْهُ بَيْنَ النَّاسِ *

(مُتَّفَقٌ عَلَيْهِ)

133. **Ayesha** reported: I used to apply to the Apostle of Allah before he made Ihram and on the Day of Sacrifice before he went round the House, such a perfume wherein there was musk. —*Agreed*

عَنْ عَائِشَةَ قَالَتْ كُنْتُ اُطَيِّبُ رَسُوْلَ اللّٰهِ صلعم قَبْلَ اَنْ يُحْرِمَ وَيَوْمَ النَّحْرِ قَبْلَ اَنْ يَطُوْفَ بِالْبَيْتِ بِطِيْبٍ فِيْهِ مِسْكٌ *

(مُتَّفَقٌ عَلَيْهِ)

134. **Ibn Omar** reported: The Apostle of Allah hastened (to Mecca) on the day of sacrifice. Thereafter he returned and prayed the Zuhr at Mina. —*Muslim.*

عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صلعم اَفَاضَ يَوْمَ النَّحْرِ ثُمَّ رَجَعَ فَصَلَّى الظُّهْرَ بِمِنًى *

(مُسْلِمٌ)

135. **Ali and Ayesha** reported that the Apostle of Allah had prohibited a woman from shaving her head. —*Tirmizi.*

عَنْ عَلِيٍّ وَعَائِشَةَ قَالَا نَهَى رَسُوْلُ اللّٰهِ صلعم اَنْ تَحْلِقَ الْمَرْاَةُ رَاْسَهَا ـ

(اَلتِّرْمِذِيُّ)

135a. **Ibn Abbas** reported that the Apostle of Allah said: There is no shaving for women. There is only cutting (of hairs) for women.[2176]

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَيْسَ عَلَى النِّسَاءِ الْحَلْقُ اِنَّمَا عَلَى النِّسَاءِ التَّقْصِيْرُ *

(اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ)

—*Abu Daud, Tirmizi.*

136. **Abdullah-b-Amr-b-al-As** reported that the Apostle of Allah had waited in the Farewell Pilgrimage at Mina for the

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّ رَسُوْلَ اللّٰهِ صلعم وَقَفَ فِيْ حَجَّةِ الْوَدَاعِ

2176. It is unlawful for women to shave their hairs. It is sufficient if they shorten some hairs on the back.

بِمِنًى لِلنَّاسِ يَسْأَلُونَهُ فَجَاءَهُ رَجُلٌ فَقَالَ لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ فَقَالَ اذْبَحْ وَلَا حَرَجَ فَجَاءَ آخَرُ فَقَالَ لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ فَقَالَ ارْمِ وَلَا حَرَجَ فَمَا سُئِلَ النَّبِيُّ صلعم عَنْ شَيْءٍ قُدِّمَ وَلَا أُخِّرَ إِلَّا قَالَ افْعَلْ وَلَا حَرَجَ مُتَّفَقٌ عَلَيْهِ

وَفِي رِوَايَةٍ لِمُسْلِمٍ أَتَاهُ رَجُلٌ فَقَالَ حَلَقْتُ قَبْلَ أَنْ أَرْمِيَ قَالَ ارْمِ وَلَا حَرَجَ وَأَتَاهُ آخَرُ فَقَالَ أَفَضْتُ إِلَى الْبَيْتِ قَبْلَ أَنْ أَرْمِيَ قَالَ ارْمِ وَلَا حَرَجَ *

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صلعم يُسْأَلُ يَوْمَ النَّحْرِ بِمِنًى فَيَقُولُ لَا حَرَجَ فَسَأَلَهُ رَجُلٌ فَقَالَ رَمَيْتُ بَعْدَ مَا أَمْسَيْتُ فَقَالَ لَا حَرَجَ * (اَلْبُخَارِيُّ)

people who might be asking him. A man came to him and said: I don't know. I shaved before I slaughtered. He said: Slaughter, and there's no harm. Another came and said: I don't know. I sacrificed before I have thrown stones. He said: Throw stones and there's no harm. The Prophet was not asked about anything done either before or after except that he said: Do, there is no harm. *Agreed upon it. And in a narration of Muslim*: A man came to him and said: I had shaved before I threw stones. He said: Throw stones and there is no harm. And another came to him and said: I had hastened to the House before I threw stones. He said: Throw stones and there is no harm. [2177]

137. **Ibn Abbas** reported: On the day of sacrifice, the Prophet was asked at Mina and he replied: There is no harm. A man asked him and said: I have thrown stones after evening. He said. There is no harm. [2178] —*Bukhari*

2177. The following rules should be observed on the day of sacrifice. As soon as a pilgrim reaches Mina, he shall throw seven pebbles at Jamrah-al-Aqabah, sacrifice an animal of defined descriptions, shave the hairs of his head and then go round the Holy Ka'ba. This order is sunnat. Imams Shafeyi and Ahamd hold that any breach of this order is not illegal, but according to Imam Abu Hanifah and Malek, an animal is to be sacrificed in lieu of the breach of the rule.

2178. According to three Imams, if the throwing of pebbles is delayed up to sun-set, sacrifice of an animal becomes necessary. They mean by the word 'Amsaitu' the time between afternoon and sun-set. Imam Abu Hanifah holds, however, that the time of stone-throwing begins from dawn till night with this difference that before sun-rise and after sunset an animal is required to be sacrificed as expiation for delay without excuse.

138. **Ali** reported: A man came to him and asked: O Ms. of Allah! I had hastened (to Mecca) before I shaved. He said: Shave or shorten, there's no harm. Another came and said: I had sacrificed before I threw stones. He said: Throw and there's no harm. —*Tirmizi.*

عَنْ عَلِيٍّ قَالَ اَتَاهُ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ انِّيْ اَفَضْتُ قَبْلَ اَنْ اَحْلِقَ قَالَ اَحْلِقْ اَوْ قَصِّرْ وَلَا حَرَجَ وَجَاءَ اٰخَرُ فَقَالَ ذَبَحْتُ قَبْلَ اَنْ اَرْمِيَ قَالَ ارْمِ وَلَا حَرَجَ * (اَلتِّرْمِذِيُّ)

139. **Osamah-b-Sharik** reported: I came with the Apostle of Allah on pilgrimage. The people began to approach him. There was one who asked: O Ms. of Allah! I had run (between Safa and Marwah) before I went round (the House), or I did one thing last and another thing first. He was then saying: There is no harm except upon a person who, being an oppress or, damaged the honour of a Muslim. He is one who has committed sins and is undone. —*Abu Daud.*

عَنْ اُسَامَةَ بْنِ شَرِيْكٍ قَالَ خَرَجْتُ مَعَ رَسُوْلِ اللّٰهِ صلعم حَاجًّا فَكَانَ النَّاسُ يَاْتُوْنَهٗ فَمِنْ قَائِلٍ يَا رَسُوْلَ اللّٰهِ سَعَيْتُ قَبْلَ اَنْ اَطُوْفَ اَوْ اَخَّرْتُ شَيْئًا اَوْ قَدَّمْتُ شَيْئًا فَكَانَ يَقُوْلُ لَا حَرَجَ اِلَّا عَلٰى رَجُلٍ اقْتَرَضَ عِرْضَ مُسْلِمٍ وَهُوَ ظَالِمٌ فَذَالِكَ الَّذِيْ حَرَجَ وَهَلَكَ * (اَبُوْدَاوُدَ)

SECTION 9

2179. Khutbah and Days of Tashriq

Khutbah or sermon is Mustahab on the Day of Sacrifice or the day following at Mina. The Holy Prophet delivered sermon at Mina (36:151).

The days of Tashriq are known in the Quran as the numbered days. The Quran says: And glorify Allah during the numbered days—2:203Q. These are 11th, 12th and 13th of Zil-Haj. Pilgrims are detained at Mina up to the sun-set of the 13th Zil-Haj, but they may leave it in the evening of the 12th Zil-Haj. The Quran lays down: Whoso hastens in two days, there is no sin on him; and whoso makes delay, there no sin on him—2:203Q. During the days of [illegible] stones at the three Jamrahs.

140 **Abu Bakrah** reported : The Prophet gave sermon to us on the day of sacrifice. He said : Verily the time has come back like its form [2179a] on the day in which Allah created the heavens and the earth. A year consists of twelve months of which four are sacred—three follow one another : Zil Qa'dah, Zil-Haj and Muharram, and Rajab-Modar [2180] which is between Jumada and Sha'ban. He asked : Which month is this ? We said : Allah and His Apostle know best. He remained silent till we thought that he would name it soon other than with its own name. He asked : Is it not Zil-Haj ? We replied : Yes. He asked : Which city is this ? We replied : Allah and His Apostle know best. He remained silent till we thought that he would give it a name soon other than its own name. He asked : Is it not a city ? We replied : Yes. He asked : Which day is this ? We replied : Allah and His Apostle know best. He remained silent till we thought that

عَنْ اَبِيْ بَكْرَةَ قَالَ خَطَبَنَا النَّبِيُّ
صلعم يَوْمَ النَّحْرِ قَالَ اِنَّ الزَّمَانَ قَدِ
اسْتَدَارَ كَهَيْئَتِهٖ يَوْمَ خَلَقَ اللّٰهُ السَّمٰوٰتِ
وَ الْاَرْضَ اَلسَّنَةُ اِثْنَا عَشَرَ شَهْرًا مِنْهَا اَرْبَعَةٌ
حُرُمٌ ثَلٰثٌ مُتَوَالِيَاتٌ ذُوالْقَعْدَةِ وَ ذُوالْحِجَّةِ
وَ الْمُحَرَّمِ وَرَجَبُ مُضَرَ الَّذِيْ بَيْنَ جُمَادٰى
وَ شَعْبَانَ وَ قَالَ اَيُّ شَهْرٍ هٰذَا قُلْنَا اللّٰهُ
وَ رَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ
سَيُسَمِّيْهِ بِغَيْرِ اسْمِهٖ فَقَالَ اَلَيْسَ ذَاالْحِجَّةَ
قُلْنَا بَلٰى قَالَ اَيُّ بَلَدٍ هٰذَا قُلْنَا اللّٰهُ
وَ رَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ
سَيُسَمِّيْهِ بِغَيْرِ اسْمِهٖ قَالَ اَلَيْسَ الْبَلْدَةَ
قُلْنَا بَلٰى قَالَ فَاَيُّ يَوْمٍ هٰذَا قُلْنَا اللّٰهُ
وَ رَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ

2179a. A year consists of twelve months beginning from Muharram and ending with Zul-Haj. The Quran says : Verily the number of months near Allah is twelve in the Book of Allah on the day wherein He created the heavens and the earth —9:36Q. The pre-Islamic Arabs used to observe thirteen months in a year and performed pilgrimage a little latter than the of month of Zil Haj. The Holy Prophet sanctioned it in the month of Zil Huj and abolished the previous practice.

2180. Rajab Moder is the month of Rajab which the tribe of Modar used to respect more than the other months.

he would soon give it a name other than its own name. He said: Is it not the Day of Sacrifice? We replied: Yes. He said: Verily your lives, and your properties, and your honours are sacred to you like the sacredness of this day of yours in this city of yours in this month of yours. You will soon meet your Lord and He will ask you of your actions. Behold! do not return to misguidance after me, some of you striking the necks of others. Behold! have I delivered my message? They all replied: Yes. He said: O Allah! bear witness and let those present convey it to those absent. How many to whom a message is conveyed are more careful than those who hear. —*Agreed.*

سيسميه بغير اسمه قال اليس هذا يوم النحر

قلنا بلى قال فان دماءكم و اموالكم

و اعراضكم عليكم حرام كحرمة يومكم

هذا في بلدكم هذا في شهركم هذا

وستلقون ربكم فيسألكم عن اعمالكم الا

فلا ترجعوا بعدي ضلالا يضرب بعضكم

رقاب بعض الا هل بلغت قالوا نعم قال

اللهم اشهد فليبلغ الشاهد الغائب

فرب مبلغ اوعى من سامع *

(متفق عليه)

141. **Wabarah** reported: I asked Ibn Omar: When shall I throw stones? He replied: Throw when your Imam throws. I repeated the question to him. He said: We are waiting for time. When the sun declined, we threw stones.

—*Bukhari.*

عن وبرة قال سألت ابن عمر متى

ارمي الجمار قال اذا رمى امامك فارمه

فاعدت عليه المسئلة فقال كنا نتحين

فاذا زالت الشمس رمينا - (البخاري)

142. **Salem from Ibn Omar** reported that he threw seven stones at the nearest Jamrah reciting Takbir at the end of each throwing. Then he stepped forward till he came to a plain. He kept standing for long facing the Ka'ba, invoking and

عن سالم عن ابن عمر انه كان

يرمي جمرة الدنيا بسبع حصيات يكبر

على اثر كل حصاة ثم يتقدم حتى يسهل

فيقوم مستقبل القبلة طويلا و يدعو ويرفع

raising up his hands. Then he threw seven stones at the middle Jamrah, reciting Takbir at the time of each stone-throwing. Then he took to his left side, came to a plain and remained standing facing the Ka'ba. He invoked and raised up his hands and remained standing for long. Then he threw seven stones at Jamrah Aqabah at the foot of the valley reciting Takbir at the time of each throwing and did not stay near it. Then he went away saying : I saw the Prophet doing thus.

—*Bukhari.*

143. **Ibn Omar** reported that Abbas-b-Abdul Muttaleb had asked permission of the Prophet to pass at Mecca the nights of Mina on account of his charge (of the Well). He gave him permission. 2181

—*Agreed.*

144. **Ibn Abbas** reported that the Apostle of Allah came to the well (of Zamzem) and asked for drink. *Abbas said* : O Fazl ! go to your mother and bring water from her for the Prophet. He said : Give me drink. 2182 He said : O Apostle of Allah !

يَدَيْهِ ثُمَّ يَرْمِي الْوُسْطَى بِسَبْعِ حَصَيَاتٍ
يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ ثُمَّ يَأْخُذُ
ذَاتَ الشِّمَالِ فَيُسْهِلُ وَيَقُومُ
مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ يَدْعُو وَيَرْفَعُ
يَدَيْهِ وَيَقُومُ طَوِيلًا ثُمَّ يَرْمِي جَمْرَةَ ذَاتِ
الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصَيَاتٍ
يُكَبِّرُ عِنْدَ كُلِّ حَصَاةٍ وَلَا يَقِفُ عِنْدَهَا ثُمَّ
يَنْصَرِفُ فَيَقُولُ هٰكَذَا رَأَيْتُ النَّبِيَّ صلعم
يَفْعَلُهُ * (اَلْبُخَارِيُّ)

عَنِ ابْنِ عُمَرَ قَالَ اسْتَأْذَنَ الْعَبَّاسُ بْنُ
عَبْدِ الْمُطَّلِبِ رَسُولَ اللّٰهِ صلعم أَنْ يَبِيتَ
بِمَكَّةَ لَيَالِيَ مِنًى مِنْ أَجْلِ سِقَايَتِهِ
فَأَذِنَ لَهُ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللّٰهِ صلعم
جَاءَ إِلَى السِّقَايَةِ فَاسْتَسْقَى فَقَالَ الْعَبَّاسُ
يَا فَضْلُ اذْهَبْ إِلَى أُمِّكَ فَأْتِ رَسُولَ
اللّٰهِ صلعم بِشَرَابٍ مِنْ عِنْدِهَا فَقَالَ اسْقِنِي

2181. Abbas-b-Abdul Muttaleb was in charge of Zemzem water. He was allowed to go there at Mecca for this excuse without staying for the prescribed number of nights at Mina. According to the majority of the jurists, it is Wajeb to pass the prescribed number of nights at Mina ; but Sunnat according to Imam Abu Hanifah.

2182. This shows that there is no touchability or untouchability in Islam. A man is perfectly allowed to drink the remaining water of the cup which another had used.

they put their hands therein. He said: Give drink. So he drank therefrom, then came to Zemzem while they were drinking and working therein. He said: Act, verily you are in good action. Then he said: But for the fact that you would be prevailed upon, I would have certainly descended till I would have put a string over this—and he pointed out to his shoulder. 2183 —*Bukhari.*

فَقَالَ يَا رَسُولَ اللّٰهِ اِنَّهُم يَجعَلُونَ اَيدِيَهُم فِيهِ قَالَ اسقِنِي فَشَرِبَ مِنهُ ثُمَّ اَتَى زَمزَمَ وَهُم يَسقُونَ وَ يَعمَلُونَ فِيهَا فَقَالَ اعمَلُوا فَاِنَّكُم عَلَى عَمَلٍ صَالِحٍ ثُمَّ قَالَ لَولَا اَن تَغلِبُوا لَنَزَلتُ حَتَّى اَضَعَ الحَبلَ عَلَى هٰذِهِ وَ اَشَارَ اِلَى عَاتِقِهِ - (اَلبُخَارِيُّ)

145. **Anas** reported that the Apostle of Allah had prayed Zuhr, Asr, Magrib and I'sha prayers and then slept a sleep at Muhassab. 2184 Afterwards he went to the House by riding and went round it. —*Bukhari*

عَن اَنَسٍ اَنَّ النَّبِيَّ صلعم صَلَّى الظُّهرَ وَ العَصرَ وَ المَغرِبَ وَ العِشَاءَ ثُمَّ رَقَدَ رَقدَةً بِالمُحَصَّبِ ثُمَّ رَكِبَ اِلَى البَيتِ فَطَافَ * (اَلبُخَارِيُّ)

146. **Abdul Aziz-b-Rufai** reported: I asked Anas-b-Malek. I asked: Give me information of a thing which you have learnt from the Apostle of Allah. Where did he pray Zuhr on the Day of Tarbiah? 2185 He said: At Mina. He asked: Where did he pray Asr on the day of starting? He said: At Abtah. Thereafter he said: Do what your Commanders do. —*Agreed*

عَن عَبدِ العَزِيزِ بنِ رُفَيعٍ قَالَ سَاَلتُ اَنَسَ بنَ مَالِكٍ قُلتُ اَخبِرنِي بِشَيءٍ عَقَلتَهُ عَن رَسُولِ اللّٰهِ صلعم اَينَ صَلَّى الظُّهرَ يَومَ التَّروِيَةِ قَالَ بِمِنًى قَالَ فَاَينَ صَلَّى العَصرَ يَومَ النَّفرِ قَالَ بِالاَبطَحِ ثُمَّ قَالَ افعَل كَمَا يَفعَل اُمَرَاؤُكَ - (مُتَّفَقٌ عَلَيهِ)

147. **Ayesha** reported: Landing at Abtah is not sunnat. Verily

عَن عَائِشَةَ قَالَت نُزُولُ الاَبطَحِ لَيسَ

2183. After the rites of pilgrimage were performed, the Prophet took a doll of water from the well.

2184. Muhassab is a place of pebbles attached to Mina. It is also called Abtah.

2185. The day of Tarbiyah is the 8th day of Zil-Haj and the day of Nafr is the 13th day of the same month.

بِسُنَّةٍ إِنَّمَا نَزَلَهُ رَسُولُ اللهِ صلعم لِأَنَّهُ كَانَ أَسْمَحَ لِخُرُوجِهِ إِذَا خَرَجَ * (مُتَّفَقٌ عَلَيْهِ)

the Apostle of Allah landed there as it was most comfortable for his starting when he set out (for Medina). 2186 —*Agreed*

عَنْهَا قَالَتْ أَحْرَمْتُ مِنَ التَّنْعِيمِ بِعُمْرَةٍ فَدَخَلْتُ فَقَضَيْتُ عُمْرَتِي وَانْتَظَرَنِي رَسُولُ اللهِ صلعم بِالْأَبْطَحِ حَتَّى فَرَغْتُ فَأَمَرَ النَّاسَ بِالرَّحِيلِ فَخَرَجَ فَمَرَّ بِالْبَيْتِ فَطَافَ بِهِ قَبْلَ صَلوةِ الصُّبْحِ ثُمَّ خَرَجَ إِلَى الْمَدِينَةِ -

148. Same reported: I made Ihram at Tanyeem for Umrah, entered (Mecca) and performed my Qaza Umrah. 2187 The Apostle of Allah waited for me at Abtah till I finished. Then he ordered all the people to ride on. He came, passed by the the House and went ronnd it before the early morning prayer. Thereafter he set out for Medina. —*Abu Daud*

(أَبُودَاوُد)

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّاسُ يَنْصَرِفُونَ مِنْ كُلِّ وَجْهٍ فَقَالَ رَسُولُ اللهِ صلعم لَا يَنْفِرَنَّ أَحَدُكُمْ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ إِلَّا أَنَّهُ خُفِّفَ عَنِ الْحَائِضِ -

149. Ibn Abbas reported that the people were going away from every direction. The Apostle of Allah said: Nobody among you must hasten to go away till there occurs the last of his covenant to go by the House except that it has been exempted from a menstruating woman. 2188 —*Agreed*

(مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ حَاضَتْ صَفِيَّةُ لَيْلَةَ النَّفْرِ فَقَالَتْ مَا أَرَانِي إِلَّا حَابِسَتَكُمْ قَالَ

150. Ayesha roported: Safiyyah had menstruation in the night of departure. She said: I don't find myself but to detain yuo. The Prophet said: My Tawaf

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2186. The Holy Prophet got-down at Abtah to leave his luggage, so that he might take them back after his return from Mecca.

2187. The Umrah was made Qazi as Ayesha met with her monthly course at that time. This tradition was narrated by the author of Masabih, but the author of Mishkat did not find it in the Sahihs of Bukhari and Muslim except in the Sunan of Abu Daud with a slight different text.

2188. This Tawaf is the last rite of Haj and is Wajeb. In this Tawaf, there is no running and there is no Sa'y between Safa and Marwah.

is undone and injured! Has she gone round the House on the Day of Sacrifice? It was replied: Yes. He said: Then start.

—*Agreed*

151. **Amr-b-al Ahwas** reported: I heard the Apostle of Allah ask at the Farewell pilgrimage: Which day is this? They replied: The day of the greatest pilgrimage. He said: Verily your lives and your properties and your honours are sacred to one another like the sacredness of this day of yours in this city of yours. Behold! no oppressor oppresses but against his own soul. Behold! no oppressor oppresses against his son, nor his son against his father. Behold! verily the devil has been disappointed (to find) that he shall be worshipped no more in this city of yours; but there will be obedience to him in what you dislike of your actions. Then he will be pleased therewith.

—*Ibn Majah, Tirmizi* (*Correct*)

152. **Rafe-b-Amr al Muzani** reported: I saw the Apostle of Allah delivering sermon to the people at Mina on a red-striped mule at the time when came the forenoon and Ali was interpreting it, while the people were in standing and sitting posture.

—*Abu Daul*

النَّبِيِّ صلعم عَقْرَى حَلْقَى أَطَافَتْ يَوْمَ النَّحْرِ قِيلَ نَعَمْ قَالَ فَانْفِرِي (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَمْرِو بْنِ الْأَحْوَصِ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ فِي حَجَّةِ الْوَدَاعِ أَيُّ يَوْمٍ هٰذَا قَالُوا يَوْمُ الْحَجِّ الْأَكْبَرِ قَالَ فَإِنَّ دِمَائَكُمْ وَ أَمْوَالَكُمْ وَ أَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِي بَلَدِكُمْ هٰذَا أَلَا لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ أَلَا لَا يَجْنِي جَانٍ عَلَى وَلَدِهِ وَلَا مَوْلُودٌ عَلَى وَالِدِهِ أَلَا وَ إِنَّ الشَّيْطٰنَ قَدْ أَيِسَ أَنْ يُعْبَدَ فِي بَلَدِكُمْ هٰذَا أَبَدًا وَلٰكِنْ سَتَكُونُ لَهُ طَاعَةٌ فِيمَا تَحْتَقِرُونَ مِنْ أَعْمَالِكُمْ فَسَيَرْضٰى بِهِ *

(ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ (صَحِيحٌ)

عَنْ رَافِعِ بْنِ عَمْرٍو الْمُزَنِيِّ قَالَ رَأَيْتُ رَسُولَ اللهِ صلعم يَخْطُبُ النَّاسَ بِمِنًى حِينَ ارْتَفَعَ الضُّحٰى عَلٰى بَغْلَةٍ شَهْبَاءَ وَ عَلِيٌّ يُعَبِّرُ عَنْهُ وَ النَّاسُ بَيْنَ قَائِمٍ وَقَاعِدٍ.

(أَبُوْدَاوُدَ)

153. **Ayesha and Ibn Abbas** reported that the Apostle of Allah had delayed the circumbulation of visit up to the night of the Day of Sacrifice.

—*Tirmizi, Abu Daud, Ibn Majah.*

عَنْ عَائِشَةَ وَ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم اَخَّرَ طَوَافَ الزِّيَارَةِ يَوْمَ النَّحْرِ اِلَى اللَّيْلِ *

(اَلتِّرْمِذِيُّ وَ اَبُوْدَاوٗد وَابْنُ مَاجَةَ)

154. **Ibn Abbas** reported: The Prophet did not run in the seven circumbulations of visit wherein he moved.—*Abu Daud, Ibn Majah*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم لَمْ يَرْمُلْ فِي السَّبْعِ الَّذِي اَفَاضَ فِيْهِ *

(اَبُوْدَاوٗد وَ ابْنُ مَاجَةَ)

151a. **Ayesha** reported: When the Apostle of Allah prayed Zuhr, he hastened (to Mecca) during the latter part of his day, and thereafter he returned to Mina. There he stayed for the nights of the Tashriq days and threw stones at Jamrahs when the sun declined, seven stones at each Jamrah with the recitation of Takbir with each throwing. He tarried near the first and second (Jamrahs) and prolonged his standing and became submissive, and he threw at the third without waiting near it.

—*Abu Daud*

عَنْ عَائِشَةَ قَالَتْ اَفَاضَ رَسُوْلُ اللّٰهِ صلعم مِنْ اٰخِرِ يَوْمِهٖ حِيْنَ صَلَّى الظُّهْرَ ثُمَّ رَجَعَ اِلَى مِنًى فَمَكَثَ بِهَا لَيَالِيَ اَيَّامَ التَّشْرِيْقِ يَرْمِي الْجَمْرَةَ اِذَا زَالَتِ الشَّمْسُ كُلَّ جَمْرَةٍ بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ وَ يَقِفُ عِنْدَ الْاُوْلٰى وَالثَّانِيَةِ فَيُطِيْلُ الْقِيَامَ وَ يَتَضَرَّعُ وَ يَرْمِي الثَّالِثَةَ فَلَا يَقِفُ عِنْدَهَا * (اَبُوْدَاوٗد)

155. **Abul Baddah-b A'sem-b-Adi** from his father reported that the Apostle of Allah gave permission to the herdsmen of camels on the Day of Sacrifice to give up throwing and to combine the throwings of two days for (the days following) the Day of Sacrifice, so that they might throw in either of these (days).

—*Malek, Nisai, Tirmizi (Correct).*

عَنْ اَبِي الْبَدَّاحِ بْنِ عَاصِمِ بْنِ عَدِيٍّ عَنْ اَبِيْهِ قَالَ رَخَّصَ رَسُوْلُ اللّٰهِ صلعم لِرُعَاءِ الْاِبِلِ فِي الْبَيْتُوْتَةِ اَنْ يَرْمُوْا يَوْمَ النَّحْرِ ثُمَّ يَجْمَعُوْا رَمْيَ يَوْمَيْنِ بَعْدَ يَوْمِ النَّحْرِ فَيَرْمُوْهُ فِيْ اَحَدِهِمَا.

(مَالِكٌ وَالنَّسَائِيُّ وَالتِّرْمِذِيُّ صَحِيْحٌ)

572w. **Ayesha** reported that the Apostle of Allah said: When one of you throws stones at Jamratul-Aqabah, everything becomes lawful for him except women. 2189 —*Sharhi-Sunnat*

عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صلعم قَالَ اِذَا رَمَى اَحَدُكُم جَمرَةَ الْعَقَبَةِ فَقَدْ حَلَّ لَهُ كُلُّ شَيْءٍ اِلَّا النِّسَاءَ ۔ (شَرْحُ السُّنَّةِ)

SECTION 10

2190. Things unlawful for a Muhrim.

(See note 2132 for details.)

156. **Abdullah-b-Omar** reported that a man asked the Prophet: What dress shall a Muhrim wear? He said: Neither put on shirts, nor turbans, nor long trousers, nor water-proofs, 2191 nor socks except in case of one who does not find sandals and wears socks 2191a; let him shorten them below his heels. Don't put on anything which is touched by saffron, nor a garment dyed with wars. 2192b —*Agreed upon it. And Bukhari added in a narration:* Nor a woman shall wear in Ihram a long veil 2192 nor shall she put on gloves.

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ اَنَّ رَجُلًا سَاَلَ رَسُولَ اللّٰهِ صلعم مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ لَا تَلْبَسُوا الْقُمُصَ وَلَا الْعَمَائِمَ وَلَا السَّرَاوِيلَاتِ وَلَا الْبَرَانِسَ وَلَا الْخِفَافَ اِلَّا اَحَدٌ لَا يَجِدُ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُمَا اَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ مُتَّفَقٌ عَلَيْهِ وَزَادَ الْبُخَارِيُّ فِي رِوَايَةٍ وَلَا تَنْتَقِبُ الْمَرْاَةُ الْمُحْرِمَةُ وَلَا تَلْبَسُ الْقُفَّازَيْنِ ۔

2189. The Mishkat says that its chain of narration is weak. There is another narration of Ahmad and Nisai from Ibn Abbas: He said: When he has thrown stones at Jamrah, everything except women becomes lawful for him.

2191. Baranes are water-proofs that are generally worn to keep off water. A Barns dress covers the whole body including the head and neck and is worn during the rains

2191a. Imams Malek and Shafeyi hold that no sacrifice of an animal is necessary in case socks are put on; but Imam Abu Hanifah holds that it is necessary.

2191b. Wars are yellow plants used for dyeing.

2192. Veil can be used only when it is put on in such a way that it does not touch the face.

157. **Ibn Abbas** reported : I heard the Apostle of Allah delivering sermon. He was saying : When a Muhrim does not find sandles, he may put on socks ; and when he does not find *Ijar*, 2192a he may put on trousers. *Agreed*

عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَخْطُبُ وَهُوَ يَقُولُ اِذَا لَمْ يَجِدِ الْمُحْرِمُ نَعْلَيْنِ لَبِسَ خُفَّيْنِ وَاِذَا لَمْ يَجِدْ اِزَارًا لَبِسَ سَرَاوِيلَ * (مُتَّفَقٌ عَلَيْهِ)

157a. **Ya'la-b-Omayyah** reported : We were near the Prophet at Je-errana when lo ! a Beduin Arab with a long garment came to him and he was dyed with *Khuluq*. 2193 He asked : O Apostle of Allah ! I am in Ihram for Umrah and this is upon me. He said : As for the perfume which is upon you, wash it off thrice ; 2194 and as for the long garment, put it off. Then do in your Umrah as you do in Haj —*Agreed*

عَنْ يَعْلَى ابْنِ اُمَيَّةَ قَالَ كُنَّا عِنْدَ النَّبِيِّ صلعم بِالْجِعِرَّانَةِ اِذْ جَاءَهُ رَجُلٌ اَعْرَابِيٌّ عَلَيْهِ جُبَّةٌ وَهُوَ مُتَضَمِّخٌ بِالْخَلُوقِ فَقَالَ يَا رَسُولَ اللّٰهِ اِنِّي اَحْرَمْتُ بِالْعُمْرَةِ وَهٰذِهِ عَلَيَّ فَقَالَ اَمَّا الطِّيبُ الَّذِي بِكَ فَاغْسِلْهُ ثَلٰثَ مَرَّاتٍ وَاَمَّا الْجُبَّةُ فَانْزِعْهَا ثُمَّ اصْنَعْ فِي عُمْرَتِكَ كَمَا تَصْنَعُ فِي حَجِّكَ (مُتَّفَقٌ عَلَيْهِ)

158. **Osman** reported that the Apostle of Allah said : No Muhrim shall marry or be married or seek for marriage. 2195 —*Muslim.*

عَنْ عُثْمَانَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ ـ (مُسْلِمٌ)

159. **Ibn Abas** reported that the Prophet had married Maimunah while he was a Muhrim. —*Agreed*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ * (مُتَّفَقٌ عَلَيْهِ)

2192a. Ijar is a piece of garment which is like 'langi' in our country.

2193. Khuluq is a kind of scent made of saffron.

2194. If a pilgrim or Muhrim uses an unlawful thing in Ihram intentionally, to sacrifice an animal is Wajeb on him. If done through mistake, it is not Wajeb according to Imams Shafeyi and Ahmad, but Wajeb according to the two other Imams.

2195. Imam Shafeyi and the majority of the learned jurists are of opinion that the first two things are unlawful in Ihram, while the third is simply a pious wish without any illegality. Abu Hanifah regards the three things as lawful as the Prophet married Maimmah while he was in Ihram (36: 159).

160. **Yezid-b-alA'sam** reported from Maimunah: The Apostle of Allah married Maimunah while he was not a Muhrim [2196] —*Muslim.*

عَنْ يَزِيْدَ بْنِ الْاَصَمِّ عَنْ مَيْمُوْنَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم تَزَوَّجَهَا وَهُوَ حَلَالٌ ۔

(مُسْلِمٌ)

161. **Abu Ayyub** reported that the Prophet had used to wash his head while he was in Ihram [2197] —*Agreed.*

عَنْ اَبِيْ اَيُّوْبَ اَنَّ النَّبِيَّ صلعم كَانَ يَغْسِلُ رَاْسَهٗ وَهُوَ مُحْرِمٌ *

(مُتَّفَقٌ عَلَيْهِ)

162. **Osman** reported from the Prophet about a man when the latter complained of his eyes while he was in Ihram. He applied aloes to them. [2198] —*Muslim.*

عَنْ عُثْمَانَ حَدَّثَ عَنْ رَسُوْلِ اللّٰهِ صلعم فِي الرَّجُلِ اِذَا اشْتَكٰى عَيْنَيْهِ وَهُوَ مُحْرِمٌ ضَمَّدَهُمَا بِالصَّبِرِ * (مُسْلِمٌ)

163 **Ibn Abbas** reported: The Prophet took cupping while he was in Ihram. —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ قَالَ اِحْتَجَمَ رَسُوْلُ اللّٰهِ صلعم وَهُوَ مُحْرِمٌ * (مُتَّفَقٌ عَلَيْهِ)

164. **Ommul Hussain** reported: I saw Osamah and Bilal when one of them was seizing the rein of the she-camel of the Prophet and another was raising his cloth for protecting him from heat, till he threw stones at Jamrah al-Aqabah [2199] —*Muslim*

عَنْ اُمِّ الْحُصَيْنِ قَالَتْ رَاَيْتُ اُسَامَةَ وَبِلَالًا وَاَحَدُهُمَا اٰخِذٌ بِخِطَامِ نَاقَةِ رَسُوْلِ اللّٰهِ صلعم وَالْاٰخَرُ رَافِعٌ ثَوْبَهٗ يَسْتُرُهٗ مِنَ الْحَرِّ حَتّٰى رَمٰى جَمْرَةَ الْعَقَبَةِ * (مُسْلِمٌ)

2196. The author of Masabih and other jurists reported: "The Holy Prophet took Zainab in marriage while he was not in Ihram, but the fact of his marriage was disclosed while he was in Ihram. When the Ihram was over, consummation took place at Saraf on his way to Mecca. Maimunah died also at S rif. Traditions 156 and 160 contradict each other. The learned jurists gave precedence to the tradition reported by Ibn Abbas in as much as Ibn Abbas was more pious and trustworthy than Yezid and it has been reported both by Bukhari and Muslim.

2197. It is lawful to wash the head of a Muhrim provided no hair falls down.

2198. If perfumed antimony is applied to the eyes by a Muhrim, charity becomes compulsory on him; and if there is excessive perfume, sacrifice of an animal is compulsory. If, however, plain antimony without any perfume is used, it will be no sin.

2199. From this tradition, it appears that to give shade to head in Ihram is lawful provided the thing giving shade does not touch the head. Imams Malek and Ahmad hold, however, that it is Makruh. If one-fourth portion of the head or face is covered by a Muhrim, sacrifice of an animal is binding on him; but if less than that, there are only alms upon him.

165. **Ka'ab-b-Ujrah** reported: The Prophet passed by him while he was at Hudaibiyyah before entering Mecca, and he was in Ihram. He was kindling fire under a kettle while lices were falling down upon his face. He asked: Do your lices trouble you? 'Yes' said he. He said: Shave your head and feed six poor men with one Farq (and one Farq is of three sa'as) [2200] or fast for three days or sacrifice a stout animal.

—*Agreed*

عَنْ كَعْبِ ابْنِ عُجْرَةَ اَنَّ النَّبِيَّ صلعم مَرَّ بِهٖ وَهُوَ بِالْحُدَيْبِيَةِ قَبْلَ اَنْ يَدْخُلَ مَكَّةَ وَهُوَ مُحْرِمٌ وَهُوَ يُوقِدُ تَحْتَ قِدْرٍ وَالْقَمْلُ يَتَهَافَتُ عَلٰى وَجْهِهٖ فَقَالَ اَتُؤْذِيْكَ هَوَامُّكَ قَالَ نَعَمْ قَالَ فَاحْلِقْ رَأْسَكَ وَاَطْعِمْ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِيْنَ وَالْفَرَقُ ثَلٰثَةُ اٰصُعٍ اَرْضَ ثَلٰثَةَ اَيَّامٍ اَوِانْسُكْ نَسِيْكَةً * (مُتَّفَقٌ عَلَيْهِ)

166. **Ibn Omar** reported that he had heard the Apostle of Allah prohibiting women in their Ihram from wearing hand gloves, veils, dresses of wars and red hue and allowing them after that [2201] to put on what they should like out of the different kinds of garments, be they striped silk, or Khaz silk, or gown, or trousers, or long coat, or socks. *Abu Daud*

عَنِ ابْنِ عُمَرَ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صلعم يَنْهَى النِّسَاءَ فِيْ اِحْرَامِهِنَّ عَنِ الْقُفَّازَيْنِ وَالنِّقَابِ وَمَا مَسَّ الْوَرْسُ وَالزَّعْفَرَانُ مِنَ الثِّيَابِ وَالتَّلَبُّسِ بَعْدَ ذٰلِكَ مَا اَحَبَّتْ مِنْ اَلْوَانِ الثِّيَابِ مُعَصْفَرٍ اَوْ خَزٍّ اَوْ حُلِيٍّ اَوْ سَرَاوِيْلَ اَوْ قَمِيْصٍ اَوْ خُفٍّ۔ (اَبُوْدَاوٗدَ)

167. **Ayesha** reported: The riders were passing by us while we were with the Apostle of Allah in Ihram. When they were passing by us, one of us let loose her veil over her face from her head. When they crossed us, we removed it. —*Abu Daud*

عَنْ عَائِشَةَ قَالَتْ كَانَ الرُّكْبَانُ يَمُرُّوْنَ بِنَا وَنَحْنُ مَعَ رَسُوْلِ اللّٰهِ صلعم مُحْرِمَاتٌ فَاِذَا جَازُوْا بِنَا سَدَلَتْ اِحْدٰنَا جِلْبَابَهَا مِنْ رَأْسِهَا عَلٰى وَجْهِهَا فَاِذَا جَاوَزُوْنَا كَشَفْنَاهُ۔ (اَبُوْدَاوٗدَ)

2200. One Sa'a is neerly equal to four seers, and one Farq is equal to twelve seers.

2201. 'After that' means after Ihram.

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صلعم كَانَ يَدَّهِنُ بِالزَّيْتِ وَهُوَ مُحْرِمٌ غَيْرِ الْمُقَتَّتِ يَعْنِي غَيْرِ الْمُطَيَّبِ - (اَلتِّرْمِذِيُّ)

168. Ibn Omar reported: The Prophet used to use olive oil while he was in Ihram without perfume, that is without fragrance.[2202] —*Tirmizi*

عَنْ نَافِعٍ اَنَّ ابْنَ عُمَرَ وَجَدَ الْقُرَّ فَقَالَ اَلْقِ عَلَيَّ ثَوْبًا يَانَافِعُ فَاَلْقَيْتُ عَلَيْهِ بُرْنُسًا فَقَالَ تُلْقِي عَلَيَّ هٰذَا وَقَدْ نَهَى رَسُوْلُ اللّٰهِ صلعم اَنْ يَلْبَسَهُ الْمُحْرِمُ - (اَبُوْدَاوُدَ)

169. Nafe' reported that Ibn-Omar had met with cold and said: O Nafe'! throw a cloth over me. Then I threw a Burnus over him. He said: You have thrown this over me while the Apostle of Allah prohibited a man in Ihram from putting it on! —*Abu Daud*

عَنْ عَبْدِ اللّٰهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ قَالَ احْتَجَمَ رَسُوْلُ اللّٰهِ صلعم وَهُوَ مُحْرِمٌ بِلَحْيِ جَمَلٍ مِنْ طَرِيْقِ مَكَّةَ فِيْ وَسَطِ رَأْسِهِ - (مُتَّفَقٌ عَلَيْهِ)

170. Abdullah-b-Malek, son of Buhayyenah, reported that the Apostle of Allah took cupping, while he was in Ihram, in the middle of his head at Lahmi Jamal on the way to Mecca.[2203] —*Agreed*

عَنْ اَنَسٍ قَالَ احْتَجَمَ رَسُوْلُ اللّٰهِ صلعم وَهُوَ مُحْرِمٌ عَلٰى ظَهْرِ الْقَدَمِ مِنْ وَجَعٍ كَانَ بِهِ - (اَبُوْدَاوُدَ وَالنَّسَائِيُّ)

171. Anas reported that the Apostle of Allah took cupping in Ihram on account of a pain upon the sole of his feet.

—*Abu Daud, Nisai*

عَنْ اَبِيْ رَافِعٍ قَالَ تَزَوَّجَ رَسُوْلُ اللّٰهِ صلعم مَيْمُوْنَةَ وَهُوَ حَلَالٌ وَبَنٰى بِهَا وَهُوَ

172. Abu Rafe' reported that the Apostle of Allah had married Maimunah while he was free from Ihram, and had consummation

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2202. Muqattat is the name of an oil which is scented with flowers or other things. If any perfumed oil is used by a Muhrim, sacrifice of an animal is necessary. If there is no perfume, there is no harm. Imam Abu Hanifah holds, however, that the application of excessive oil requires an animal to be sacrificed; but his disciples, Imams Abu Yusuf and Muhammad, say that its expiation is alms.

2203. If one-fourth of the head is shaved, there are only alms to be given and if more than that an animal is required to be sacrificed. If the entire head is shaved in Ihram, sacrifice of an animal is Wajeb. If the hairs fall down without any voluntary act, there is no expiation.

with her while he was out of Ihram; and I was a messenger between them both:

—*Ahmad, Tirmizi* (*Approved*)

حَلَالٌ وَكُنْتُ أَنَا الرَّسُولَ بَيْنَهُمَا ـ

أَحْمَدُ وَالتِّرْمِذِيُّ (حَسَنٌ)

SECTION 2

2204. Hunting in Ihram

Hunting games by a Muhrim is generally unlawful during the period of Ihram. This law is applicable also in case of an hunted animal being used as a food by a Muhrim. The Quran lays down: O you who believe! do not kill games while you are in Ihram—5:95Q. The Quran and Hadis, however, allow some excmptions: Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are in Ihram—5: 96Q. Killing of rats, crows and snakes are lawful. Order by a Muhrim for hunting or his hinting at a game or showing its place or doing anything to catch a game, is prohibited. In case a non-Muhrim hunts a game, it can be used as food by a Muhrim according to Imam Abn Hanifah and lawful as a present according to Imams Shafeyi and Ahmad. Regarding the sacrifice of animals without hunting, it is allowed for a Muhrim. If any rule as noted above is broken by a Muhrim, he shall compensate it as follows: 'Whoever among you shall kill it (game) intentionally, the compensation is the like of what he killed from the cattle, as two just persons from among you shall judge, as an offering to be brought to the Ka'ba, or the expiation is the feeding of the poor, or the equivalent of it in fasting, that he may taste the bad result of his deed—5: 95 Q'.

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173. **Swa'b-b-Jusamah** reporteh that he had made presentation of an wild ass to the Prophet while he was at Abwa'a (or at Waddan). He (Prophet) returned it to him. When he saw what

عَنِ الصَّعْبِ بْنِ جُثَامَةَ أَنَّهُ أَهْدَى لِرَسُولِ اللهِ صلعم حِمَارًا وَحْشِيًّا وَهُوَ بِالْأَبْوَاءِ أَوْ بِوَدَّانَ فَرُدَّ عَلَيْهِ فَلَمَّا رَأَى

was in his face, he said: Surely we would not have returned it to you had we not been in Ihram. 2205 —*Agreed*

مَا فِي وَجْهِهِ قَالَ إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَّا حُرُمٌ - (مُتَّفَقٌ عَلَيْهِ)

174. **Abu** Qatadah reported that he had come out with the Apostle of Allah and kept back with some of his companions who were in Ihram. They saw a wild ass before he saw it. When they saw it, they left it till Abu Qatadah saw it. He rode upon his horse and asked them to take it by his whip but they declined. So he overtook, attacked and slaughtered it. Thereafter he ate and they also ate. They became repentant. When they came to the Prophet, they enquired of him. He asked: Have you got anything therefrom? They replied: There is its (cooked) leg with us. The Prophet took it and ate it. *Agreed upon it. And in a narration reported by them*: When they came to the Apostle of Allah, he said: Is there anybody among you who ordered it to be attacked or who hinted at it? 'No' re plied they. He said: Then eat the remainder of its meat.

عَنْ أَبِي قَتَادَةَ أَنَّهُ خَرَجَ مَعَ رَسُولِ اللّٰهِ صلعم فَتَخَلَّفَ مَعَ بَعْضِ أَصْحَابِهِ وَهُمْ مُحْرِمُونَ وَهُوَ غَيْرُ مُحْرِمٍ فَرَأَوْ حِمَارًا وَحْشِيًّا قَبْلَ أَنْ يَرَاهُ فَلَمَّا رَأَوْهُ تَرَكُوهُ حَتّٰى رَآهُ أَبُو قَتَادَةَ فَرَكِبَ فَرَسًا لَهُ فَسَأَلَهُمْ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا فَتَنَاوَلَهُ فَحَمَلَ عَلَيْهِ فَعَقَرَهُ ثُمَّ أَكَلَ فَأَكَلُوا فَنَدِمُوا فَلَمَّا أَدْرَكُوا رَسُولَ اللّٰهِ صلعم سَأَلُوهُ قَالَ هَلْ مَعَكُمْ مِنْهُ شَيْءٌ قَالُوا مَعَنَا رِجْلُهُ فَأَخَذَهَا النَّبِيُّ صلعم فَأَكَلَهَا مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لَهُمَا فَلَمَّا أَتَوْا رَسُولَ اللّٰهِ صلعم قَالَ أَمِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا أَوْ أَشَارَ إِلَيْهَا قَالُوا لَا قَالَ فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا *

175. **Ibn Omar** reported that the Apostle of Allah said: As

عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صلعم قَالَ

2205. Abwa'a and Waddan are the two places between Mecca and Medina. It appears from this hadis that the meat of a hunted animal is unlawful for a Muhrim. This is the opinion of Hazrats Omar, Abu Hurairah, Talhah, Obaidullah, Ayesha and Abu Hanifah. In this tradition, the meat of a hunted ass was given to the Prophet.

for five things, there is no sin upon one who kills them in the sacred precincts and in Ihram—rat, crow kite, scorpion and mad dog. 2206 —*Agreed*

خَمْسٌ لَا جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ فِي الْحَرَمِ وَالْإِحْرَامِ الْفَأْرَةُ وَالْغُرَابُ وَالْحِدَأَةُ وَالْعَقْرَبُ وَالْكَلْبُ الْعَقُورُ * (مُتَّفَقٌ عَلَيْهِ)

176. **Ayesha** reported from the Prophet who said: Five things are injurious. They may be killed in lawful condition and in Ihram — serpent, black crow, mouse, mad dog and kite. —*Agreed*

عَنْ عَائِشَةَ عَنِ النَّبِيِّ صلعم قَالَ خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ الْحَيَّةُ وَالْغُرَابُ الْأَبْقَعُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ وَالْحُدَيَّا * (مُتَّفَقٌ عَلَيْهِ)

177. **Jaber** reported that the Apostle of Allah said: The meat of game is lawful for you in Ihram so long as you do not hunt it or it is hunted for you. 2207 —*Abu Daud, Tirmizi, Nisai*

عَنْ جَابِرٍ اَنَّ رَسُولَ اللّٰهِ صلعم قَالَ لَحْمُ الصَّيْدِ لَكُمْ فِي الْاِحْرَامِ حَلَالٌ مَالَمْ تَصِيدُوهُ اَوْ يُصَادَ لَكُمْ *

(اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ)

178. **Abu Hurairah** reported that the Prophet said: Locusts are of the games of sea. —*Abu Daud, Tirmizi.*

عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ الْجَرَادُ مِنْ صَيْدِ الْبَحْرِ -

(اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ)

179. **Abu Sayeed al Khodri** reported from the Prophet who said: A man in Ihram may kill the ferocious beasts. —*Tirmizi, Abu Daud, Ibn Majah*

عَنْ اَبِي سَعِيدِ بْنِ الْخُدْرِيِّ عَنِ النَّبِيِّ صلعم قَالَ يَقْتُلُ الْمُحْرِمُ السَّبُعَ الْعَادِيَ - (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

180. **Abdur Rahman-b-Abi Ammar** reported: I asked Jaber-b-Abdullah about lizard: Is it a game? 'Yes' said he.

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِي عَمَّارٍ قَالَ سَاَلْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ عَنِ الضَّبِّ

2206. Haram is the sacred enclosure of the Holy Ka'ba. Within this Haram, all slaughters are prohibited except in the cases enumerated here.

2207. Imams Shafevi and Malek are of opinion that a Muhrim can not partake of the meat of an animal hunted by a non-Muhrim. Abu Hanifah says that it is perfectly lawful for him.

I asked : Can it be eaten ? 'Yes,' said he. I asked : Have you heard it from the Prophet ? 'Yes' said he. 2208

—*Tirmizi, Nisai, Shafeyi*

181. **Jaber** reported : I asked the Prophet about lizard. He said : It is a game. When a man in Ihram attacks it, he shall sacrifice a ram in its stead.

—*Abu Daud, Ibn Majah, Darimi*

182. **Khuzaimah-b-Jaziy** reported : I inquired of the Apostle of Allah about the eating of lizard. He said : Does anybody eat lizard ? I also enquired of him about the eating of leopard. He said : Does anybody having piety in him eat leopard ? —*Tirmizi*

183. **Abdur Rahman-b-Osman** replied : We were with Talhah-b-Obaidullah while we were in Ihram. A bird was presented to him while Talhah was asleep. Of us, there were some who ate and some who refrained (from eating). When Talhah awoke, he agreed with those who ate it. He said : We ate it with the Prophet. —*Muslim.*

اَصَيْدٌ هِيَ فَقَالَ نَعَمْ فَقُلْتُ اَيُؤْكَلُ فَقَالَ نَعَمْ فَقُلْتُ سَمِعْتَهُ مِنْ رَسُوْلِ اللّٰهِ صلعم قَالَ نَعَمْ (اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ وَالشَّافِعِيُّ)

عَنْ جَابِرٍ قَالَ سَاَلْتُ رَسُوْلَ اللّٰهِ صلعم عَنِ الضَّبُعِ قَالَ هُوَ صَيْدٌ وَيَجْعَلُ فِيْهِ كَبْشًا اِذَا اَصَابَهُ الْمُحْرِمُ -

(اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

عَنْ خُزَيْمَةَ بْنِ جَزِيٍّ قَالَ سَاَلْتُ رَسُوْلَ اللّٰهِ صلعم عَنْ اَكْلِ الضَّبُعِ قَالَ اَوَ يَاْكُلُ الضَّبُعَ اَحَدٌ وَسَاَلْتُهُ عَنْ اَكْلِ الذِّئْبِ قَالَ اَوَ يَاْكُلُ الذِّئْبَ اَحَدٌ فِيْهِ خَيْرٌ -

(اَلتِّرْمِذِيُّ)

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عُثْمَانَ التَّيْمِيِّ قَالَ كُنَّا مَعَ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ وَنَحْنُ حُرُمٌ فَاُهْدِيَ لَهُ طَيْرٌ وَطَلْحَةُ رَاقِدٌ فَمِنَّا مَنْ اَكَلَ وَمِنَّا مَنْ تَوَرَّعَ فَلَمَّا اسْتَيْقَظَ طَلْحَةُ وَافَقَ مَنْ اَكَلَهُ قَالَ فَاَكَلْنَاهُ مَعَ رَسُوْلِ اللّٰهِ صلعم -

(مُسْلِمٌ)

SECTION 12

2209. Detention in Ihram

In case a pilgrim is detained on the way during the continuance of Ihram for any reason, he shall send an offering (animal) to Mecca within the prescribed time and come out of Ihram

2208. According to Imam Shafeyi, the lizard is lawful, but it is unlawful according to Imams Abu Hanifah and Malek.

after the animal is sacrificed there or the reasonable time of its reaching the Ka'ba passes. In case of a pilgrim who has made Ihram for both Umrah and Haj, he shall send two animals to Mecca. If any pilgrim does not attend Arafat from the noon of the 9th Zil-Haj to the dawn of the 10th, he shall lose Haj and there is no compensation on him. The Quran lays down: And if you are prevented, (send) whatever offering is easy to obtain and donot shave your heads until the offering reaches its destination, but whoever is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing —2 : 196Q. In case of obstruction, continued illness, obstruction by an enemy, or brain disorders, a pilgrim may get out of Ihram by sacrificing an animal or in default by fasting and giving alms.

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184. **Ibn Abbas** reported : The Apostle of Allah was obstructed.[2210] So he shaved his head, cohabited with his wives and sacrificed his offering animals till he made pilgrimage in the following year. —*Bukhari*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَدْ اُحْصِرَ رَسُولُ اللّٰهِ صلعم فَحَلَقَ رَأْسَهُ وَجَامَعَ نِسَاءَهُ وَنَحَرَ هَدْيَهُ حَتّٰى اعْتَمَرَ عَامًا قَابِلًا ۔ (اَلْبُخَارِيُّ)

185. **Abdullah-b-Omar** reported : We came out with the Apostle of Allah but the infidels of the Quraish opposed (him) near the House. Then the Prophet slaughtered his offering animals, and his companions shave and cut (their hairs). —*Bukhari*

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ خَرَجْنَا مَعَ رَسُولِ اللّٰهِ صلعم فَحَالَ كُفَّارُ قُرَيْشٍ دُوْنَ الْبَيْتِ فَنَحَرَ النَّبِيُّ صلعم هَدَايَاهُ وَحَلَقَ وَقَصَّرَ اَصْحَابُهُ ۔ (اَلْبُخَارِيُّ)

186. **Meswar-b-Makhramah** reported : The Apostle of Allah slaughtered before he shaved and ordered his companions to do it —*Bukhari*

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ اِنَّ رَسُولَ اللّٰهِ صلعم نَحَرَ قَبْلَ اَنْ يَّحْلِقَ وَاَمَرَ اَصْحَابَهُ بِذٰلِكَ ۔ (اَلْبُخَارِيُّ)

187. **Ibn Omar** reported that he asked : Is not the sunnat of

عَنِ ابْنِ عُمَرَ اَنَّهُ قَالَ اَلَيْسَ حَسْبُكُمْ

2210. This obstruction was caused by the Quraish at the time of Hudaibiyyah. In that year, the Prophet could not advance further for Umrah and Haj.

the Prophet sufficient for you? If anybody from you is prevented from making pilgrimage, he shall go round the House, and Safa and Merwah; thereafter everything will become lawful for him until he makes pilgrimage in the following year; then he shall offer sacrifice or fast if he dose not find any animal to sacrifice. —*Bukhari*

سُنَّةَ رَسُولِ اللهِ صلعم إِنْ حُبِسَ أَحَدُكُمْ عَنِ الْحَجِّ طَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَتَّى يَحُجَّ عَامًا قَابِلًا فَيُهْدِي أَوْ يَصُومُ إِنْ لَمْ يَجِدْ هَدْيًا ۔

(اَلْبُخَارِيُّ)

183. **Ayesha** reported that the Apostle of Allah came to Zuba'ah, daughter of Zobair, and said to her: Perhaps you intend to make pilgrimage. She said: By Allah, I don't find myself except in pain. He said to her: Make pilgrimage and make condition and say: O Allah! the place of my coming out free from Ihram is that in which Thou dost prevent me (from making Haj). —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ دَخَلَ رَسُولُ اللهِ صلعم عَلَى ضُبَاعَةَ بِنْتِ الزُّبَيْرِ فَقَالَ لَهَا لَعَلَّكِ أَرَدْتِ الْحَجَّ قَالَتْ وَاللهِ مَا أَجِدُنِي إِلَّا وَجِعَةً فَقَالَ لَهَا حُجِّي وَاشْتَرِطِي وَقُولِي اللّٰهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي ۔

(مُتَّفَقٌ عَلَيْهِ)

189. **Ibn Abbas** reported the Apostle of Allah ordered his companions to sarifice in exchange of the offering animals which they had sacrificed in the year of Hudaibiyyah in the previous Umrah. —*Mishkat*

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ صلعم أَمَرَ أَصْحَابَهُ أَنْ يَبْدَلُوا الْهَدْيَ الَّذِي نَحَرُوا عَامَ الْحُدَيْبِيَةِ فِي عُمْرَةِ الْقَضَاءِ ۔

(مِشْكٰوة)

190. **Hayjjaj-b-Amr-al-Ansari** reported that the Apostle of Allah said: Whoever breaks (his leg) or becomes lame, it is lawful (to break Ihram), and he shall make pilgrimage in the following year. 2211 —*Tirmizi, Abu Daud, Nisai, Ibn Majah*

عَنِ الْحَجَّاجِ بْنِ عَمْرٍو الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ كُسِرَ أَوْ عُرِجَ فَقَدْ حَلَّ وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ ۔

(اَلتِّرْمِذِيُّ وَأَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

2211. Abu Daud added: 'or is ill.' Tirmizi says that this tradition is Hasan. The Masabih regards it as a weak tradition.

191 **Abdur-Rahman-b-Ya'mar ad-Doali** reported: I heard the Prophet say: Haj is at Arafat. Whose reaches Arafat in the night of Muzdalifah before the rising of the dawn, he indeed overtakes the Haj. The days of Mina are three, but whoso hastens within two days, there is no sin on him; and whose makes delay, there is no sin on him.

—*Tirmizi, Abu Daud, Nisai, Ibn Majah, Darimi (Approved, Correct).*

عن عبد الرحمن بن يعمر الدئلي قال سمعت النبي صلعم يقول الحج عرفة من ادرك عرفة ليلة جمع قبل طلوع الفجر فقد ادرك الحج ايام منى ثلثة فمن تعجل في يومين فلا اثم عليه ومن تاخر فلا اثم عليه - الترمذي وابوداود والنسائي وابن ماجة والدارمي (حسن صحيح)

SECTION 13

2212. The Sacred City of Mecca.

(a) Sanctity of Mecca. The sanctity of Mecca has been continuing from time immemorial. The Quran only added to its ancient glory and respect. It says: I am commanded only that I should serve the Lord of this city Who has made it sacred—27:91Q. The Prophet said: Allah made this city sacred since He created the heavens and the earth--36:192. The Prophet once addressed Mecca: By Allah, thou art certainly the chosen land of Allah and the dearest land of Allah in Allah's sight—36:201. It appears therefore that Mecca is the best land in the sight of Allah in the whole world. Abraham prayed for this city: 'O Lord! make this city secure. O our Lord! surely I have settled some of my offspring in an unproductive valley near Thy sacred House, our Lord, that they may keep up prayer. Therefore make the hearts of some people yearn towards them and provide them with fruits—14:35—37Q. Thus Mecca has been made sacred and secure. Towards fulfilment of this object, murder in this city or fight except by way of self-defence is prohibited. There is also a ban against the non-Muslims to enter this city—9:28Q. This city has also been made secure of non-Muslim aggression by the Quranic verses 14:35 and 95:3.

(b) **The Holy Ka'ba and the Mosque al-Haram.** The city of Mecca has thus got a great sanctity because it contains the Holy Ka'ba and Masjid al Haram within it. The Ka'ba stands in the centre of an open space like a parallelogram surrounded now by an all round building and minarets. This open space is the Masjid al-Haram (sacred Mosque). The Sacred Mosque contains the Ka'ba, Maqam Ibrahim and the Zemzem buildings. The Ka'ba is a small rectangular building of nearly 50 feet in height. It is also known as Baitul Ma'mur (a house of frequent visit —52:4Q), and Baitul Atiq (ancient house—22:29 Q). The Ka'ba is very ancient and said to have begun from Adam as a prototype of the Frequented House in heaven ; [*see* note 1641 (g) for details]. The Ka'ba is the Qibla of the whole Muslim world and all Muslims are bound to turn their faces towards it in their prayers. It will be destroyed with the end of the world by a Negro of Abyssinia—36:197.

(c) **Prohibited things in al-Haram.** Within the sacred enclosure of Masjid al-Haram and generally within the city of Mecca, the following things are unlawful: (1) To kill or fight except by way of self-defence. The Quran lays down : And do not fight with them in the Sacred Mosque until they fight with you in it, but if they fight with you, then slay them—2:191Q. (2) To hunt or kill a game or any animal except what is offered for sacrifice. (3) To cut plants and trees, to lop off their branches, to take grass and in short to do anything injurious to a life. (4) To carry arms at Mecca or to frighten anybody by any means. (5) To store up food-stuffs or to monopolise them.

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192. **Ibn Abbas** reported that the Apostle of Allah said on the day of the Conquest of Mecca : There is no emigration but there are holy war and pure intention ; and when you are summoned for holy war, hasten (to it). And he said on the day of the Conquest of Mecca : As for this city, verily Allah made it sacred on the day He created the heavens and the

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللهِ صلعم يَوْمَ فَتْحِ مَكَّةَ لَا هِجْرَةَ وَلٰكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا وَقَالَ يَوْمَ فَتْحِ مَكَّةَ إِنَّ هٰذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ

إلى يوم القيمة وإنه لم يحل القتال فيه لأحد قبلي ولم يحل لي إلا ساعة من نهار فهو حرام بحرمة الله إلى يوم القيمة لا يعضد شوكه ولا ينفر صيده ولا يلتقط لقطته إلا من عرفها ولا يختلى خلاها فقال العباس يارسول الله إلا الإذخر فإنه لقينهم ولبيوتهم فقال إلا الإذخر متفق عليه وفي رواية لأبي هريرة لا يعضد شجرها ولا يلتقط ساقطتها إلا منشد .

earth. It is, therefore, sacred up to the Resurrection Day on account of the grace of Allah. Fight in it was neither lawful for any body previous to me, nor it is lawful for me except for an hour in a day.. It is sacred on account of the grace of Allah up to the Resurrection Day. Its thorns shall not be broken, nor its games be molested, nor shall anything found in it be taken up by anybody except he who recognises it, nor shall its grass be cut off. *Abbas said* : O Apostle of Allah ! except Izkhar grass because it is for the blacksmiths and for their houses ? He said : Except Izkhar. [2213] *Agreed upon it. In a narration of Abu Hurairah* : Its trees shall not be cut, nor its things be taken up except by one who notifies.

عن جابر قال سمعت النبي صلعم يقول لا يحل لاحدكم ان يحمل بمكة السلاح . (مسلم)

193. **Jaber** reported : I heard the Apostle of Allah say : It is not lawful for any of you to carry arms at Mecca. [2214] —*Muslim*

عن انس ان النبي صلعم دخل مكة يوم الفتح وعلى رأسه المغفر فلما نزعه

194. **Anas** reported that the Prophet entered Mecca on the day of Victory while there was an iron helmet on his head. [2215] When he put it off, a man [2216]

2213. Izkher is a kind of plants in Arabia with thorns.

2214. The majority of the jurists hold that to carry on arms at Mecca without any necessity is not lawful.

2215. This hadis shows that to enter Mecca without Ihram is lawful. This view is followed by Imam Shafeyi. Other jurists hold that it is not lawful and that in the present case, exception was made for the Prophet for one hour only.

2216. The man was Fazl-b-Qbaid.

approached and said : Certainly Ibn Khatal is clinging with the curtains of the Ka'ba. He said : Kill him. 2217 —*Agreed.*

جَاءَ رَجُلٌ وَقَالَ إِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ فَقَالَ اقْتُلُوهُ - (مُتَّفَقٌ عَلَيْهِ)

195. **Jaber** reported that the Apostle of Allah entered (Mecca) on the day of the conquest of Mecca without Ihram, while there was a black turban over him. —*Muslim*

عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ صلعم دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ إِحْرَامٍ * (مُسْلِمٌ)

196. **Ayesha** reported that the Apostle of Allah said : One army will fight (to destroy) the Ka'ba. 2218 When they will reach a desert of the country, it will sink down with the first and the last of them. I enquired : O Apostle of Allah ! how will it sink down with the first and the last of them while there will be their leaders among them ? And (what is about) those who will not be among them ? He said : It will sink down with the first and the last of them and thereafter they will be raised up according to their intentions.

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللهِ صلعم يَغْزُو جَيْشٌ نِ الْكَعْبَةَ فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الْأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ قُلْتُ يَارَسُولَ اللهِ وَكَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ قَالَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ - (مُتَّفَقٌ عَلَيْهِ)

—*Agreed.*

197. **Abu Hurairah** reported that the Apostle of Allah said : A man of Abyssinia with slender legs will destory the Ka'ba. 2219

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ * (مُتَّفَقٌ عَلَيْهِ)

—*Agreed.*

2217. It is said that Ibn Khatal turned a retrogade and killed his servant. The Prophet therefore passed order to kill him within the sacred boundary. Imam Shafeyi holds on the basis of this tradition that it is lawful to execute the ordained punishments within the sacred boundary but Abu Hanifah is of a different opinion. This order was passed when the Prophet came out of Ihram.

2218. The destruction of the Ka'ba synchronises with the destruction of the world.

2219. At the time of Imam Mehdi, a king of Egypt named Sufyani will try to attack the Ka'ba but will be destroyed.

198. **Ibn Abbas** reported from the Prophet who said: I am seeing him as it were, black and walking wide. He will dismantle it stone by stone. —*Bukhari.*

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلعم قَالَ كَأَنِّي بِهِ أَسْوَدَ أَفْحَجَ يَقْلَعُهَا حَجَرًا حَجَرًا - (اَلْبُخَارِيُّ)

199. **Ya'la-b-Umayyah** reported that the Apostle of Allah said: Storing of the food stuffs in the sacred boundry is a great unlawful thing. —*Abu Daud*

عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ إِنَّ رَسُولَ اللهِ صلعم قَالَ اِحْتِكَارُ الطَّعَامِ فِي الْحَرَامِ إِلْحَادٌ فِيهِ * (اَبُوْدَاوُد)

200. **Ibn Abbas** reported that the Apostle of Allah said to Mecca: [220] How good art thou among cities and how dear art thou to me! Had not my people driven me out of thee, I would not have resided elsewhere.

—*Tirmizi (Approved, Correct, Rare).*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللهِ صلعم بِمَكَّةَ مَا أَطْيَبَكِ مِنْ بَلَدٍ وَأَحَبَّكِ إِلَيَّ وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكِ مَا سَكَنْتُ غَيْرَكِ اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ صَحِيحٌ)

201. **Abdullah-b-Adi-b-Hamra'a** reported: I saw the Apostle of Allah waiting at Hazwarah [221] and he said: By Allah thou art certainly the best of Allah's land and the dearest land of Allah in the sight of Allah. Had I not been driven out of thee, I would not have gone out.

—*Tirmizi, Ibn Majah.*

عَنْ عَبْدِ اللهِ بْنِ عَدِيِّ بْنِ حَمْرَاءَ قَالَ رَأَيْتُ رَسُولَ اللهِ صلعم وَاقِفًا عَلَى الْحَزْوَرَةِ فَقَالَ وَاللهِ إِنَّكِ لَخَيْرُ أَرْضِ اللهِ وَأَحَبُّ أَرْضِ اللهِ إِلَى اللهِ وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْتُ - (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

202. **Abu Shuraih al Adawi** reported that he said to Amr-b-Sayeed while he was sending armies towards Mecca: O Commander! give me permission to tell you a saying which the Prophet had broadcasted on the day following the day

عَنْ أَبِي شُرَيْحٍ نِ الْعَدَوِيِّ أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ ائْذَنْ لِي أَيُّهَا الْأَمِيرُ أُحَدِّثْكَ قَوْلًا قَامَ بِهِ رَسُولُ اللهِ صلعم الْغَدَ مِنْ يَوْمِ

220. This was uttered when the Prophet was about to return to Medina after the conquest of Mecca.

221. Hazvarah is a place in Mecca. The Prophet took his stand on it and addressed Mecca with warm recollections.

of Conquest. My two ears heard it and my heart treasured it and my two eyes saw him when he uttered it. He praised Allah, eulogised Him and then he said: Verily Allah made Mecca sacred and the people did not make it sacred. So it is not lawful for any man believing in Allah and the latter day to shed blood therein and to cut down trees therein. If anybody makes lawful (to fight) owing to the fight of the Apostle of Allah therein, tell him: Verily Allah gave permission to His Apostle and He did not give you permission, and verily He granted an hour of the day therein for me. Its sanctity of to-day has come again like its sanctity of bygone days. Let those who are present convey it to those absent. It was said to Abu Shuraih: What has Amr said? He said that he had informed: O Abu Shuraih! I am more informed of that than you. Verily the sacred precincts shall neither give protection to a transgressor, nor to an absconder of murder, 2222 nor to an absconder of crime.

—*Agreed.*

الفتح سمعته أذناي ووعاه قلبي وابصرته عيناي حين تكلم به حمد الله واثنى عليه ثم قال إن مكة حرمها الله ولم يحرمها الناس فلا يحل لامرئ يؤمن بالله واليوم الاخر أن يسفك بها دما ولا يعضد بها شجرة فإن احد ترخص بقتال رسول الله صلعم فيها فقولوا له إن الله قد أذن لرسوله ولم يأذن لكم وإنما أذن لي فيها ساعة من نهار وقد عادت حرمتها اليوم كحرمتها بالامس وليبلغ الشاهد الغائب فقيل لابي شريح ما قال لك عمرو قال قال أنا أعلم بذلك منك يا أبا شريح إن الحرم لا يعيذ عاصيا ولا فارا بدم ولا فارا بخربة. (متفق عليه)

عن عياش بن أبي ربيعة المخزومي قال قال رسول الله صلعم

203. **Ayyash-b-Abi Rabiah** at Makhzumi reported that the Apostle of Allah said: The

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2222. (i) In Bukhari, the word 'Khurbah' has been interpreted as 'defect or crime'. (ii) Amr-b-Sayeed was a judge of Abdul Malek-b-Merwan at Medina. He sent an army to march towards Mecca in order to kill Abdullah-b-Zubair who had proclaimed himself Khalifa of Mecca. Abu Shuraih stated this tradition to Amr-b-Sayeed, but the latter offered an excuse saying that Abdullah-b-Zubair was a transgressor as he came out of Jama'at and as such he might lawfully be killed.

people shall not cease to be in progress so long as they regard this sacred thing (Ka'ba) with its due respect. When they will disregard it, they will be destoryed. —*Ibn Majah*

لَا تَزَالُ هٰذِهِ الْاُمَّةُ بِخَيْرٍ مَا عَظَّمُوا هٰذِهِ الْحُرْمَةَ حَقَّ تَعْظِيمِهَا فَاِذَا ضَيَّعُوا ذٰلِكَ هَلَكُوا * (اِبْنُ مَاجَةَ)

SECTION 14

2223. The Sacred City of Medina.

(a) **Medina.** Medina was formerly called Yathrib (pronounced as Yasrib) or Ta'bah. It was raised to the rank of an important city by the Prophet and hence it is called Madinat-un-Nabi or simply Medina. It was the centre of the activities of the Prophet and contains the Prophet's mosque with the mosuleum of the Holy Prophet in one of its corners. Its famous graveyard Jannatul-Baqiy is blessed with the tombs of the early martyrs of Islam. Three miles to its south is the famous mosque of Quba where the Prophet stayed for nearly 15 days before he first entered Medina.

(b) **It is sacred.** The city of Medina was made sacred. According to all the Imams except Imam Abu Hanifah, it is unlawful for pilgrims to cut its trees or to lop off their branches or to hunt and kill games, but these things are lawful according to Imam Abu Hanifah. The Holy Prophet commanded his followers to respect Medina and its inhabitants. He said that even its fruits, dates and dust are cures for diseases and that it will stand as an intercessor for him who keeps its honour, or dies therein, or bears its hardships and trials—36:206, 226. It is guarded always by angels and is safe from epidemics and Dajjal-36:217.

(c) **A visit to Medina.** The pilgrims should visit Medina after the performance of Haj and Umrah, because the Prophet said: Whoso makes pilgrimage and then visits my grave after my death is like one who visited me in my life-time — 36:574w. The prayer of a man in his house is one prayer ..... and his prayer in the mosque of mine is prayer by 50,000 times—34:158. When the city comes in sight to a pilgrim, the following invocation shall be read:

اَللّٰهُمَّ هٰذَا حَرَمُ رَسُوْلِكَ فَاجْعَلْهُ لِيْ وِقَايَةً مِّنَ النَّارِ وَاَمَانًا مِّنَ الْعَذَابِ وَسُوْءِ الْحِسَابِ

'O Allah! this is the sacred city of Thy Apostle. So make it a protection for me from the Fire and a security from punishment and the evils of account.'

On entering the city, the following shall be read:

رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطَانًا نَّصِيْرًا

'O Lord! admit me to an admission of truth, and take me out to a place of truth, and appoint for me a great helper from Thee.'

Thereafter two rak'ats of prayer shall be read on entry into the Prophet's mosque. The pilgrims shall then visit the holy shrine and send blessings and greetings to the Apostle of Allah with a most sincere and grateful heart.

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204. **Ali** reported: We did not write anything from the Apostle of Allah except the Quran and what is in this scripture (hadis). He reported that the Prophet said: Medina is sacred—what is between Air and Saur.[2224] Whoso introduces an innovation therein or gives shelter to an innovator, there is on him the curse of Allah and of angles and men together. No piety or good work will be accepted from him. The covenant of the Muslims is the same[2224a] and the most common man of them can run with it. So whoso breaks the trust of a Muslim, there is on him the curse of

عَنْ عَلِيٍّ قَالَ مَا كَتَبْنَا عَنْ رَسُوْلِ اللّٰهِ صلعم اِلَّا الْقُرْاٰنَ وَمَا فِيْ هٰذِهِ الصَّحِيْفَةِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْمَدِيْنَةُ حَرَامٌ مَا بَيْنَ عَيْرٍ اِلٰى ثَوْرٍ فَمَنْ اَحْدَثَ فِيْهَا حَدَثًا اَوْ اٰوٰى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللّٰهِ وَالْمَلٰئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَّلَا عَدْلٌ ذِمَّةُ الْمُسْلِمِيْنَ وَاحِدَةٌ يَسْعٰى بِهَا اَدْنَاهُمْ فَمَنْ اَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ

2224. Air and Saur are the two hills by the plain of Medina.

2224a. The covenant is the same for all Muslims at Medina irrespective of status and position in society. If a humble servant protects a polytheist, nobody has got any right to kill the protected person. If anybody breaks this pledge by killing the protected polytheist, there is curse on him.

Allah and of all angels and men together. No piety or good work will be accepted from him. Whoso forms alliance with a people without the permission of his allies, [2225] there is on him the curse of Allah and of all angles and men together. No piety or good work will be accepted from him. —*Agreed upon it. And in a narration reported by them*: Whoso acknowledges other than his (real) father and befriends other than his (real) master, there is on him the curse of Allah and of all angels and men together. No piety or good work will be accepted from him.

اللهِ وَالْمَلٰئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ لَا يُقْبَلُ
مِنْهُ صَرْفٌ وَلَا عَدْلٌ وَمَنْ وَالٰى قَوْمًا بِغَيْرِ
اِذْنِ مَوَالِيْهِ فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلٰئِكَةِ
وَالنَّاسِ اَجْمَعِيْنَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا
عَدْلٌ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لَهُمَا مَنِ
ادَّعٰى اِلٰى غَيْرِ اَبِيْهِ وَتَوَلّٰى غَيْرَ مَوَالِيْهِ
فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلٰئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ
لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ

205. **Sa'ad** reported that the Apostle of Allah said: I make unlawful within what is between the two corners of Medina to have its branches lopped off or to have its games killed. And he said: Medina is better for them had they known it. Nobody shall have it after being displeased with it but Allah will give it (Medina) in exchange someone who will be better than him,

عَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم
اِنِّيْ اُحَرِّمُ مَا بَيْنَ لَابَتَيِ الْمَدِيْنَةِ اَنْ
يُقْطَعَ عِضَاهُهَا اَوْ يُقْتَلَ صَيْدُهَا وَقَالَ الْمَدِيْنَةُ
خَيْرٌ لَهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ لَا يَدَعُهَا اَحَدٌ رَغْبَةً
عَنْهَا اِلَّا اَبْدَلَ اللهُ فِيْهَا مَنْ هُوَ خَيْرٌ مِنْهُ

2225. Wala means either alliance or friendship, or the right of a master over a freed slave. In the former case, it means that any Muslim making alliance or treaty with a people who are the enemies of his former ally without any sufficient reason is cursed. In the latter case, it means that if the freed slave dies without any heir, his properties will revert to his master who set him free from bondage.

and nobody will remain in its trials and hunger but I shall become for him an intercessor or a witness on the Resurrection Day. —*Muslim*

206. **Abu Hurairah** reported that the Apostle of Allah said: Nobody shall bear the trials and hardships of Medina out of my followers but I shall become for him an intercessor on the Resurrection Day. —*Muslim.*

207. **Same** reported: Whenever the people saw the first fruit, they used to bring it to the Prophet. When he took it, he used to say: O Allah! make our fruits a blessing for us and give us blessing in our Medina, and give us blessing in our foods and corns. O Allah! Abraham was Thy servant, Thy dear friend and Thy Prophet, and verily I am Thy servant and Thy Prophet, and he prayed to Thee for Mecca and I pray to Thee for Medina just like what he prayed to Thee for Mecca and similar things therewith. Thereafter he said: He used to call his youngest child and give that fruit to him. —*Muslim*

208. **Abu Sayeed** reported from the Prophet who said: Verily Abraham sanctified Mecca and he made it sacred but I have sanctified Medina, making unlawful what is between its

وَلَا يَثْبُتُ اَحَدٌ عَلٰى لَاوَائِهَا وَجَهْدِهَا اِلَّا كُنْتُ لَهٗ شَفِيْعًا اَوْ شَهِيْدًا يَوْمَ الْقِيٰمَةِ * (مُسْلِمٌ)

عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ لَا يَصْبِرُ عَلٰى لَاوَاءِ الْمَدِيْنَةِ وَشِدَّتِهَا اَحَدٌ مِّنْ اُمَّتِيْ اِلَّا كُنْتُ لَهٗ شَفِيْعًا يَوْمَ الْقِيٰمَةِ * (مُسْلِمٌ)

عَنْهُ قَالَ كَانَ النَّاسُ اِذَا رَاَوُا اَوَّلَ الثَّمَرَةِ جَاؤُا بِهٖ اِلَى النَّبِيِّ صلعم فَاِذَا اَخَذَهٗ قَالَ اَللّٰهُمَّ بَارِكْ لَنَا فِيْ ثَمَرِنَا وَبَارِكْ لَنَا فِيْ مَدِيْنَتِنَا وَبَارِكْ لَنَا فِيْ صَاعِنَا وَبَارِكْ لَنَا فِيْ مُدِّنَا اَللّٰهُمَّ اِنَّ اِبْرَاهِيْمَ عَبْدُكَ وَخَلِيْلُكَ وَنَبِيُّكَ وَاِنِّيْ عَبْدُكَ وَنَبِيُّكَ وَاِنَّهٗ دَعَاكَ لِمَكَّةَ وَاَنَا اَدْعُوْكَ لِلْمَدِيْنَةِ بِمِثْلِ مَا دَعَاكَ لِمَكَّةَ وَمِثْلِهٖ مَعَهٗ ثُمَّ قَالَ يَدْعُوْ اَصْغَرَ وَلِيْدٍ لَّهٗ فَيُعْطِيْهٖ ذٰلِكَ الثَّمَرَ - (مُسْلِمٌ)

عَنْ اَبِيْ سَعِيْدٍ عَنِ النَّبِيِّ صلعم قَالَ اِنَّ اِبْرَاهِيْمَ حَرَّمَ مَكَّةَ فَجَعَلَهَا حَرَامًا وَاِنِّيْ حَرَّمْتُ الْمَدِيْنَةَ حَرَامًا مَا بَيْنَ

surroundings, not to shed blood therein, not to carry arms therein for fighting and not to tear a tree except for forage.

—*Muslim*

مَازٍ مِنْهَا أَنْ لَّا يُهْرَاقَ فِيهَا دَمٌ وَلَا يُحْمَلَ فِيهَا سِلَاحٌ لِقِتَالٍ وَلَا تُخْبَطَ وَفِيهَا شَجَرَةٌ إِلَّا لِعَلَفٍ * (مُسْلِمٌ)

209. **A'mer-b-Sa'ad** reported that Sa'ad got upon his palace at Aqiq [2225a] and found a slave cutting a tree or tearing its leaves. So he misappropriated it. When Sa'ad returned, the masters of the slave came to him and told him to return to their slave (or to them) [2226] what he had taken from their slave. He said: By Allah! never shall I return anything which the Apostle of Allah gave him. He refused to return to [2227] them.

—*Muslim*

عَنْ عَامِرِ بْنِ سَعْدٍ أَنَّ سَعْدًا رَكِبَ إِلَى قَصْرِهِ بِالْعَقِيقِ فَوَجَدَ عَبْدًا يَقْطَعُ شَجَرًا أَوْ يَخْبِطُهُ فَسَلَبَهُ فَلَمَّا رَجَعَ سَعْدٌ جَاءَهُ أَهْلُ الْعَبْدِ فَكَلَّمُوهُ أَنْ يَرُدَّ عَلَى غُلَامِهِمْ أَوْ عَلَيْهِمْ مَا أَخَذَ مِنْ غُلَامِهِمْ فَقَالَ مَعَاذَ اللّٰهِ أَنْ أَرُدَّ شَيْئًا نَفَّلَنِيهِ رَسُولُ اللّٰهِ صلعم وَأَبَى أَنْ يَرُدَّ عَلَيْهِمْ * (مُسْلِمٌ)

210. **Ayesha** reported: When the Prophet came to Medina, Abu Bakr and Bilal vomitted. Then I came to the Prophet and informed him. He said: O Allah! make us love Medina like our love for Mecca or even more; and make it healthy, and give us blessing in its foods and crops and drive away iis fever and accommodate it at [2228] Hujfah.

—*Agreed*

عَنْ عَائِشَةَ قَالَتْ لَمَّا قَدِمَ رَسُولُ اللّٰهِ صلعم الْمَدِينَةَ وُعِكَ أَبُوبَكْرٍ وَبِلَالٌ فَجِئْتُ رَسُولَ اللّٰهِ صلعم فَأَخْبَرْتُهُ فَقَالَ اللّٰهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا وَانْقُلْ حُمَّاهَا فَاجْعَلْهَا بِالْجُحْفَةِ * (مُتَّفَقٌ عَلَيْهِ)

2225a. Aqiq is a place near Medina.

2226. The narrator doubted whether the exact word uttered was عَلَى غُلَامِهِمْ or عَلَيْهِمْ

2227. This tradition is said to have been abrogated by another tradition on the subject. At present, nothing can lawfully be taken without the permission of the owner.

2228. Hujfah is the name of a place between Mecca and Medina. It was at that time the abode of the Jews and the Christians.

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ فِي رُؤْيَا النَّبِيِّ صلعم فِي الْمَدِيْنَةِ رَاَيْتُ امْرَاَةً سَوْدَاءَ ثَائِرَةَ الرَّاْسِ خَرَجَتْ مِنَ الْمَدِيْنَةِ حَتّٰى نَزَلَتْ مَهْيَعَةَ فَتَاَوَّلْتُهَا اَنَّ وَبَاءَ الْمَدِيْنَةِ نُقِلَ اِلٰى مَهْيَعَةَ وَهِيَ الْجُحْفَةُ ـ

(اَلْبُخَارِيُّ)

211. Abdullah-b-Omar reported about the dream of the Prophet regarding Medina: I found a black woman with dishevelled hairs coming out of Medina till she landed at Mahyaah. I interpreted it that the Ta'un 2229 of Medina had been shifted to Mahyaah and it is Hujfah.

—*Bukhari.*

عَنْ سُفْيَانَ ابْنِ اَبِيْ زُهَيْرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ يُفْتَحُ الْيَمَنُ فَيَاْتِيْ قَوْمٌ يَبِسُوْنَ فَيَتَحَمَّلُوْنَ بِاَهْلِيْهِمْ وَمَنْ اَطَاعَهُمْ وَالْمَدِيْنَةُ خَيْرٌ لَهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ وَيُفْتَحُ الشَّامُ فَيَاْتِيْ قَوْمٌ يَبِسُوْنَ فَيَتَحَمَّلُوْنَ بِاَهْلِيْهِمْ وَمَنْ اَطَاعَهُمْ وَالْمَدِيْنَةُ خَيْرٌ لَهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ وَيُفْتَحُ الْعِرَاقُ فَيَاْتِيْ قَوْمٌ يَبِسُوْنَ فَيَتَحَمَّلُوْنَ بِاَهْلِيْهِمْ وَمَنْ اَطَاعَهُمْ وَالْمَدِيْنَةُ خَيْرٌ لَهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ ـ

(مُتَّفَقٌ عَلَيْهِ)

212. Sufyan-b-Abi Zuhair reported: I heard the Apostle of Allah say: Yemen will be conquered. A people will appear and spread and live with its inhabitants, and also those that will follow them. Medina will be better for them if they would know it. Syria will be conquered and a people will appear and spread and live with its inhabitants, and also those who will follow them. Medina will be better for them if they would know it. Iraq will be conquered. A people will arise and spread and live with its inhabitants, and also those who will follow them, but Medina will be better for them if they would know it.

—*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اُمِرْتُ بِقَرْيَةٍ تَاْكُلُ الْقُرٰى يَقُوْلُوْنَ يَثْرِبُ وَهِيَ الْمَدِيْنَةُ تَنْفِي النَّاسَ كَمَا

213. Abu Hurairah reported that the Apostle of Allah said: I have been commanded (to emigrate) to a village which will destroy all villages. They call it Yathrib which is Medina. It removes evils from men just as

2229. Ta'un means the epidemic diseases of virulent type, such as cholera, smallpox and plague.

the hammer removes the impurities of iron. 2230 —*Agreed.*

يَنْفِي الْكِيْرُ خَبَثَ الْحَدِيْدِ - (مُتَّفَقٌ عَلَيْهِ)

214. **Jaber-b-Samorah** reported: I heard the Apostle of Allah say: Verily the Almighty Allah gave the name of 'Tabah' to Medina 2231 —*Muslim.*

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اِنَّ اللّٰهَ تَعَالٰى سَمَّى الْمَدِيْنَةَ طَابَةَ * (مُسْلِمٌ)

215. **Jaber-b-Abdullah** reported that an unlettered Arab took the oath of allegiance to the Prophet. Then the unlettered Arab was attacked with a high fever at Medina. He came to the Prophet and said: O Muhammad! return my allegiance to me. He refused. Thereafter he came to him and said: Return my allegiance to me. He refused. Then the unlettered Arab went out. The Apostle of Allah said: Verily Medina is like a hammer which removes its impurities and adds to its excellence. —*Agreed.*

عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ اَعْرَابِيًّا بَايَعَ رَسُوْلَ اللّٰهِ صلعم فَاَصَابَ الْاَعْرَابِيَّ وَعْكٌ بِالْمَدِيْنَةِ فَاَتَى النَّبِيَّ صلعم فَقَالَ يَا مُحَمَّدُ اَقِلْنِيْ بَيْعَتِيْ فَاَبٰى رَسُوْلُ اللّٰهِ صلعم ثُمَّ جَاءَهُ فَقَالَ اَقِلْنِيْ بَيْعَتِيْ فَاَبٰى ثُمَّ جَاءَهُ فَقَالَ اَقِلْنِيْ بَيْعَتِيْ فَاَبٰى فَخَرَجَ الْاَعْرَابِيُّ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّمَا الْمَدِيْنَةُ كَالْكِيْرِ تَنْفِيْ خَبَثَهَا وَيَنْصَعُ طَيِّبُهَا - (مُتَّفَقٌ عَلَيْهِ)

216. **Abu Hurairah** reported that the Apostle of Allah said: Resurrection will not come to pass till Medina removes its evils as the forge removes the impurities of iron.

—*Muslim.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تَقُوْمُ السَّاعَةُ حَتّٰى تَنْفِيَ الْمَدِيْنَةُ شِرَارَهَا كَمَا يَنْفِي الْكِيْرُ خَبَثَ الْحَدِيْدِ - (مُسْلِمٌ)

217. **Same** reported that the Apostle of Allah said: There are angels over the gates of Medina. Neither epidemics, nor Dajjal shall enter there.

—*Agreed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم عَلٰى اَنْقَابِ الْمَدِيْنَةِ مَلٰئِكَةٌ لَا يَدْخُلُهَا الطَّاعُوْنُ وَلَا الدَّجَّالُ - (مُتَّفَقٌ عَلَيْهِ)

2230. The city of Medina was previously called Yathrib. The word comes from Sirab which means destruction.

2231. Medina is called also Tabah signifying a town of purity.

218. **Anas** reported that the Apostle of Allah said: There will be no city but will not soon be visited by Dajjal except Mecca and Medina. There is no gate out of their gates except that angels in rows will guard it. He will alight at Sajah and Medina will quake thrice and then every polytheist and hypocrite will come to him. —*Agreed.*

219. **Sa'ad** reported that the Apostle of Allah said: None shall play tricks with the inhabitants of Medina except that he will melt away as salt melts in water. —*Agreed.*

220. **Anas** reported: Whenever the Prophet came to Medina from a journey, he used to look to the walls of Medina and unload his conveyance; and if he were riding upon a conveyance, he used to drive it hastily out of love for it (Medina). —*Bukhari*

221. **Same** reported that (once) the Uhud came to the sight of the Prophet. He said: This is a mountain which loves us and we also love it. O Allah! verily Abraham sanctified Mecca and I sanctify what is between its sides. —*Agreed*

222. **Sahl-b-Sa'ad** reported that the Apostle of Allah said: The Uhud is a mountain which loves us and we love it. —*Bukhari.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَيْسَ مِنْ بَلَدٍ اِلَّا سَيَطَاُهُ الدَّجَّالُ اِلَّا مَكَّةَ وَ الْمَدِيْنَةَ لَيْسَ نَقْبٌ مِنْ اَنْقَابِهَا اِلَّا عَلَيْهِ الْمَلٰئِكَةُ صَافِّيْنَ يَحْرُسُوْنَهَا فَيَنْزِلُ السَّبْخَةَ فَتَرْجُفُ الْمَدِيْنَةُ بِاَهْلِهَا ثَلٰثَ رَجَفَاتٍ فَيَخْرُجُ اِلَيْهِ كُلُّ كَافِرٍ وَ مُنَافِقٍ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يَكِيْدُ اَهْلَ الْمَدِيْنَةِ اَحَدٌ اِلَّا انْمَاعَ كَمَا يَنْمَاعُ الْمِلْحُ فِى الْمَاءِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ اَنَسٍ اَنَّ النَّبِيَّ صلعم كَانَ اِذَا قَدِمَ مِنْ سَفَرٍ فَنَظَرَ اِلٰى جُدُرَاتِ الْمَدِيْنَةِ اَوْضَعَ رَاحِلَتَهٗ وَ اِنْ كَانَ عَلٰى دَابَّةٍ حَرَّكَهَا مِنْ حُبِّهَا * (اَلْبُخَارِيُّ)

عَنْهُ اَنَّ النَّبِيَّ صلعم طَلَعَ لَهٗ اُحُدٌ فَقَالَ هٰذَا جَبَلٌ يُحِبُّنَا وَ نُحِبُّهٗ اَللّٰهُمَّ اِنَّ اِبْرَاهِيْمَ حَرَّمَ مَكَّةَ وَاِنِّي اُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا * (مُتَّفَقٌ عَلَيْهِ)

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اُحُدٌ جَبَلٌ يُحِبُّنَا وَ نُحِبُّهٗ * (اَلْبُخَارِيُّ)

223. **Solaiman-b-Abi Abdullah** reported : I saw Sa'ad-b-Abi Waqqas taking help of a man who was hunting within the sacred boundary of Medina, which the Prophet prohibited. Then he robbed him of his cloth. His masters came and talked with him about it. He said : Verily the Apostle of Allah sanctified this sanctuary. He said also : 'Whoever overtakes anybody who hunts therein, let him take his commodity.' I shall not give back to you any provision which the Apostle of Allah supplied me with ; but if you like, I may give its price to you.

—*Abu Daud.*

عَنْ سُلَيْمَانَ بْنِ اَبِي عَبْدِ اللّٰهِ قَالَ رَاَيْتُ سَعْدَ بْنَ اَبِي وَقَّاصٍ اَخَذَ رَجُلًا يَصِيدُ فِي حَرَمِ الْمَدِيْنَةِ الَّذِي حَرَّمَ رَسُولُ اللّٰهِ صلعم فَسَلَبَهُ ثِيَابَهُ فَجَاءَ مَوَالِيهِ فَكَلَّمُوهُ فِيهِ فَقَالَ اِنَّ رَسُولَ اللّٰهِ صلعم حَرَّمَ هٰذَا الْحَرَمَ وَقَالَ مَنْ اَخَذَ اَحَدًا يَصِيدُ فِيهِ فَلْيَسْلُبْهُ فَلَا اَرُدُّ عَلَيْكُمْ طُعْمَةً اَطْعَمَنِيهَا رَسُولُ اللّٰهِ صلعم وَلٰكِنْ اِنْ شِئْتُمْ دَفَعْتُ اِلَيْكُمْ ثَمَنَهُ * (اَبُوْدَاوُد)

224. **Saleh**, a freed slave of Sa'ad, reported : Sa'ad found some slaves out of the slaves of Medina to cut down some of the trees of Medina. So he took their commodities and said (that is) to their masters : I heard the Apostle of Allah prohibitting the cutting of anything from the trees of Medina and he said : Whoso cuts off anything of it, his commodities are for one who takes them.

—*Abu Daud.*

عَنْ صَالِحٍ مَوْلَى لِسَعْدٍ اَنَّ سَعْدًا وَجَدَ عَبِيدًا مِنْ عَبِيدِ الْمَدِيْنَةِ يَقْطَعُونَ مِنْ شَجَرٍ الْمَدِيْنَةِ فَاَخَذَ مَتَاعَهُمْ وَقَالَ يَعْنِي لِمَوَالِيهِمْ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَنْهٰى اَنْ يُقْطَعَ مِنْ شَجَرِ الْمَدِيْنَةِ شَيْءٌ وَقَالَ مَنْ قَطَعَ مِنْهُ شَيْئًا فَلِمَنْ اَخَذَهُ سَلَبُهُ * (اَبُوْدَاوُد)

225. **Zubair** reported that the Apostle of Allah said : Verily the game of Wazz and its plants are unlawful—prohibited for Allah.

—*Abu Daud.*

عَنِ الزُّبَيْرِ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِنَّ صَيْدَ وَجٍّ وَعِضَاهَهُ حَرَامٌ مُحَرَّمٌ لِلّٰهِ * (اَبُوْدَاوُد)

226. **Ibn Omar** reported that the Apostle of Allah said: Whoso can die at Medina, let him die therein because I shall intercede for one who dies therein. —*Ahmad, Tirmizi* (*Approved, Correct, Rare*).

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم مَنِ اسْتَطَاعَ اَنْ يَمُوْتَ بِالْمَدِيْنَةِ فَلْيَمُتْ بِهَا فَاِنِّي اَشْفَعُ لِمَنْ يَمُوْتُ بِهَا * اَحْمَدُ وَالتِّرْمِذِيُّ (حَسَنٌ صَحِيْحٌ غَرِيْبٌ)

227. **Abu Hurairah** reported that the Apostle of Allah said: The last town out of the towns of Islam for destruction will be Medina.

—*Tirmizi* (*Approved, Rare*).

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اَخْرَبُ قَرْيَةٍ مِنْ قُرَى الْاِسْلَامِ خَرَابًا يَثْرِبُ * اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

223. **Jarir-b-Abudllah** reported from the Prophet who said: Verily Allah revealed to me: At whichever of these three places you get down, it will be your place of refuge—Medina, Bahrain or Qansarain.

—*Tirmizi.*

عَنْ جَرِيْرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ صلعم قَالَ اِنَّ اللهَ اَوْحَى اِلَيَّ اَيُّ هٰؤُلَاءِ الثَّلٰثَةِ نَزَلْتَ فَهِيَ دَارُ هِجْرَتِكَ الْمَدِيْنَةُ اَوِ الْبَحْرَيْنِ اَوْ قَنْسَرِيْنَ * (اَلتِّرْمِذِيُّ)

229. **Abu Bakrah** reported from the Holy Prophet who said: The dread of Dajjal shall not enter Medina. It will have seven gates at that time. At every gate, there will be two angels. —*Bukhari.*

عَنْ اَبِيْ بَكْرَةَ عَنِ النَّبِيِّ صلعم لَا يَدْخُلُ الْمَدِيْنَةَ رُعْبُ الْمَسِيْحِ الدَّجَّالِ لَهَا يَوْمَئِذٍ سَبْعَةُ اَبْوَابٍ عَلٰى كُلِّ بَابٍ مَلَكَانِ * (اَلْبُخَارِيُّ)

230. **Anas** reported from the Prophet who said: O Allah! give double of what Thou hast given to Mecca of blessings.

—*Agreed.*

عَنْ اَنَسٍ عَنِ النَّبِيِّ صلعم قَالَ اَللّٰهُمَّ اجْعَلْ بِالْمَدِيْنَةِ ضِعْفَيْ مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَةِ * (مُتَّفَقٌ عَلَيْهِ)

231. **Ibn Abbas** reported that Omar-b-il Khattab had said: I heard the Apostle of Allah say while he was in the valley

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ سَمِعْتُ رَسُوْلَ اللهِ صلعم وَهُوَ

of Aqiq : 2232 Some one from my Lord came to me this night. He said : Pray in this blessed valley and say : There is Umrah in Haj. And in a narration : And say—one Umrah and one Haj. —*Bukhari.*

573w. **A man** from the family of AlKhattab reported from the Prophet who said: Whoso visits me of free will, will be in my neighbourhood on the Resurrection Day; and whoso takes his abode at Medina and is patient over its calamities, I shall be a witness and an intercessor for him; and whoso dies in one of the sacred cities, Allah will resurrect him on the Resurrections Day as one of those who will have no fear. —*Baihaqi*

574w. **Ibn Omar** reported a Marfu' tradition : Whoso makes pilgrimage and then visits my grave after my death is like one who visited me in my life time. —*Baihaqi.*

575w. **Yahya-b Sayeed** reported that the Apostle of Allah was seated while a grave was being dug at Medina. A man suddenly got down unto the grave and said : Bad is the sleeping place of a believer. The Apostle of Allah retorted : Do you say 'Bad'? The man retorted : Verily I have not

بِوَادِي الْعَقِيقِ يَقُولُ أَتَانِي اللَّيْلَةَ آتٍ
مِنْ رَبِّي فَقَالَ صَلِّ فِي هَذَا الْوَادِي
الْمُبَارَكِ وَقُلْ عُمْرَةٌ فِي حَجَّةٍ وَفِي رِوَايَةٍ
وَقُلْ عُمْرَةٌ وَحَجَّةٌ * (الْبُخَارِيُّ)

عَنْ رَجُلٍ مِنْ آلِ الْخَطَّابِ عَنِ
النَّبِيِّ صلعم قَالَ مَنْ زَارَنِي مُتَعَمِّدًا كَانَ
فِي جِوَارِي يَوْمَ الْقِيَمَةِ وَمَنْ سَكَنَ الْمَدِينَةَ
وَصَبَرَ عَلَى بَلَائِهَا كُنْتُ لَهُ شَهِيدًا وَشَفِيعًا
يَوْمَ الْقِيَمَةِ وَمَنْ مَاتَ فِي أَحَدِ الْحَرَمَيْنِ
بَعَثَهُ اللَّهُ مِنَ الْآمِنِينَ يَوْمَ الْقِيَمَةِ *
(الْبَيْهَقِيُّ)

عَنِ ابْنِ عُمَرَ مَرْفُوعًا مَنْ حَجَّ فَزَارَ
قَبْرِي بَعْدَ مَوْتِي كَانَ كَمَنْ زَارَنِي فِي
حَيَاتِي (الْبَيْهَقِيُّ)

عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ رَسُولَ اللَّهِ
صلعم كَانَ جَالِسًا وَقَبْرٌ يُحْفَرُ بِالْمَدِينَةِ فَاطَّلَعَ
رَجُلٌ فِي الْقَبْرِ فَقَالَ بِئْسَ مَضْجَعُ الْمُؤْمِنِ
فَقَالَ رَسُولُ اللَّهِ صلعم بِئْسَمَا قُلْتَ قَالَ
الرَّجُلُ إِنِّي لَمْ أُرِدْ هَذَا إِنَّمَا أُرِيدُ الْقَتْلَ

2232. Prayer in the valley of Aqiq brings great rewards—the rewards of one Umrah and one Haj. See note—2225a.

meant that but I have meant fight in the way of Allah. Then the Apostle of Allah said thrice: There is nothing like death in the way of Allah. There is no tract of land in the world dearer to me than that it is my grave from it (Medina).

فِي سَبِيلِ اللهِ فَقَالَ رَسُولُ اللهِ صلعم لَا مِثْلَ
الْقَتْلِ فِي سَبِيلِ اللهِ مَا عَلَى الْأَرْضِ
بُقْعَةٌ أَحَبَّ إِلَيَّ أَنْ يَكُونَ قَبْرِي بِهَا
مِنْهَا ثَلَاثَ مَرَّاتٍ * (مَالِكٌ مُرْسَلًا)

—*Malek (Defective)*.

CHAPTER XXXVII

2232. The Quran

(a) The Quran. The Holy Quran is the guide of the Muslims. It is the complete code of their every day life—economic, political, religious, social and moral. It is a revelation from the Almighty with the exact words as are now found embodied therein. The Quran lays down. And certainly it is a revelation from the Lord of the world. The Faithful Spirit has come down with it upon your heart that you may of the warners, in plain Arabic language—26:192-195Q. The verses of the Qurrn were uttered by the Holy Prophet to whose heart they were revealed by God through the Archangel Gabriel. The Quran is not the Hadis, because the former was revealed to the Prophet with words, while the Hadis was revealed to him in ideas.[1] The Quran was revealed not at a time but piecemeal in the course of the Prophet's apostolical career covering over twenty three years, thirteen years at Mecca and ten years at Medina. The first verse (97Q) was revealed in the Cave Hira at Mecca in Lailatul Kadr (Blessed Night) which is one of the last ten nights of Ramzan, and in the pure dialect of the Quraish which is chaste written Arabic. The Quran was arranged in to chapters by the Prophet himself. It contains 114 chapters, each chapter containing some sections called Ruku', and each Ruku' containing some verses. There

1. See note 88(b) for proof that the Quran and Hadis are not by the same person.

are 30 parts, 114 chapters, 6616 verses, 77943 words and 338606 letters in the Holy Book. 86 chapters were revealed at Mecca while 28 chapters covering nearly one third of the Book were revealed at Medina.[1] The Meccan chapters are generally short and Medinian long. For convenience of reading, the Quran has been divided in to 30 equal parts with seven manzils for reading the whole Quran in at least seven days (35:89).

(b) **Collection of the Quran in a book.** No complete written copy of the Quran existed at the time of the Holy Prophet. It was not also possible as it was revealed during a course of 23 years. So during his time, it was kept in tablets of hearts, on parchments, papers, leaves and skins. After the holy demise, it was for the first time that the question of its collection in a book form was raised by Hazrat Omar before the first caliph Abu Bakr. At first, the aged Caliph was not willing to do what the Prophet had not done. Afterwards he thought the propriety of collection and undertook the onerous task. The copy thus prepared by Abu Bakr was with Omar's daughter Hafsah (Prophet's wife) after his death. The public had then no writtten copies. So Omar, during his Caliphate, ordered Zaid-b-Sabet, Abdullah-b-Zubair, Sa'd-b-alA's and Abdur Rahman to examine independent sources and to test the veracity of Hafsah's copy. Thus they prepared some copies which he distributed throughout the then Muslim world. These copies were exactly similar to the copy of Hafsah, and that text is now extant throughout the Muslim world. The purity of the Quran has thus been kept intact and it is now what it was 14 hundred years ago.

(c) **The Quran is a miracle and an Universal Book.** The Quran is the greateat wonder among the wonders of the world. It repeatedly challenged the people of the world to bring a chapter like it but they failed and the challenge remains unanswered up to this day. The Quran declares: And if you are in doubt as to that which We have revealed to Our servant, then produce

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1. Medina chapters in order of revelation: 2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 24, 22, 63, 58, 49, 66, 64, 61, 62, 48, 5, 9, 110.

Mecca chapters in order of revelation: 96, 73, 74, 68, 1, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83.

a chapter like it and call on your helper besides Allah if you are truthful—2.23Q. Say: If men and Jinn should combine together to bring the like of this Quran, they cannot bring the like of it, though some of them help others. And certainly We have made distinct for men every kind of description but majority of men do not consent but denying—2:88Q. As the Quran was revealed, no credit is given therefore to the Prophet, but the fact remains that this book is second to none in the world according to the unanimous decision of the learned men in points of diction, style, rhetoric, thoughts and soundness of laws and regulations to shape the destinies of mankind. It is an epitome in itself. It is an universal book like the vast page of Nature. Worlds of nature are subject to laws. Nature is mute and does not explain the reason of such laws, while the Quran explains them and says that there is one God who is regulating the government of this universe with these laws with an object in view. The Quran is a perfect code of a human life. It is a Divine Light that dissipates darkness from all around. Man-made lights are insufficient to remove the all-pervading darkness and hence man-made laws are insufficent as a panacea for all problems of the world. By the divine Light of the Quran, all darkness is removed from the soil of mind just as by the sun all darkness of the universe is removed. It is therefore a solution of the world problems both temporal spiritural, and is thus an Universal Book for the guidance of mankind.

(d) **Merits of the Quran-reading.** The merits and rewards of the Quran reading are great. They vary according to the degree of attention and understanding that are applied to its reading. The object of reading is to remember Allah, to glorify Him, to remember His orders and prohibitions and to take lessons. It removes rust on soul just as bath removes dust on body. (37:382w). As constant watering and cultivation are necessary to make a ground soft and fit for the growth of crops, so constant intelligent reading is required to make the mind soft and to make it endowed with virtues and divine attributes. The greatest merit in the Quran-reading consists of its reading in prayer (37:580w) as by reading one letter in prayer, 25 merits are obtained; while by reading it outside prayer, ten merits are obtained. The Prophet said that the best man is he who has learnt the Quran and teaches it (37:1) and that there is envy for one whom Allah has given

the Quran and who stands up by it (37 : 5). The angles also attend to the morning-reading of the Quran : 'And the morning Quran-reading is witnessed—17 :78Q'. That is corroborated by the traditions 8 and 9 of this section. The Quran will stand as an intercessor on the Resurrection Day—37:13. For one letter like Alif, there are at least ten rewards increasing many times. A true Hafez following the instructions of the Quran will intercede with success for ten persons out of his friends—37:31. Some other rewards have deen recorded in tradition 37:599w. To learn the Quran so far as it is necessary for daily prayers is compulsory and to commit it to memory is Farze Kefayah. Let it be, however, remembered that the Quran will be an opponent of one who reads it with an absent mind or careless fashion.

(e) **Rules to be observed in Quran-reading.**

(i) There are external and internal manners and rules which must be observed by every Quran reader. The following are the external rules : -

(1) He shall perform ablution and take bath if necessary. The Quran lays down : None shall touch the Quran except those who are pure—56:79Q.

(2) He shall sit facing the Holy Ka'ba.

(3) He shall read the Quran with a reverential attitude and shall not hold any talk or eat at the time of reading.

(4) He shall read slowly, distinctly and intelligently with his mind fixed always on meanings.

(5) He shall feign to weep at the time of reading the descriptions of punishment if tears do not come out.

(6) He shall start reading by reciting : I seek refuge to Thee from the accursed devil. In the name of Allah, the Most Merciful, the Most Compassionate.

(7) All others who are near the reader should simply hear his reading as the rewards of the hearers and the readers are equal. The Quran says : When the Quran is read, remain silent that you may be shown mercy (56 : 78Q).

(8) He shall read with a sweet and melodious voice.

(9) After the the end of the Quran-reading, the Opening chapter and the beginning of the Cow up to Muflehun shall be read.

(10) The Quran shall be finished at best within one year

and at least within seven days. To go beyond this limit is abominable.

(ii) The following are the internal rules of Quran-reading:

(1) He shall read the Quran with a firm belief that it is the Word of God and that God is speaking with him and that an absent mind will be surely punished.

(2) He shall give much more attention to meanings than to the words uttered. The grasping of the inner meanings depends however on the degree of the purity of soul and mind. In other words, the pious and not necessarily the intelligent can truly understand the inner meanings. An educated man can understand the word 'fire' but a man with pure soul can know the real thing which is expressed by the word 'fire'. The pious catch the real thing while the learned catch only the names by which the things are made known to the outer world. If a man does not understand the reason of a verse of the Quran, he must believe in it. An ox does not know the reason of cultivation. It is only man who knows it. Likewise a man may not understand a Quranic verse, but still he should believe in its truth.

(3) He shall change the attitude of his mind according to the nature of the verses he reads. In case of the descriptions of punishment, he shall take a fearful attitude; and in case of the descriptions of Paradise a countenance of joy. Allah gives a hint in this verse: Had We revealed this Quran upon a mountain, you would have certainly seen it fearful, prostrated out of fear of Allah—59:20Q.

IMPORTANT CHAPTERS IN THE QURAN. The following are the important chapters and verses in the Quran :—

(1) OPENING CHAPTER (1Q) known as Fatihah is the most meritorious (37:10. No previous Prophet was given a chapter like it (37:17) and there is nothing like it (37:32) There is cure in it- 37:584w and a rank—37:593w.

(2) CHAPTER IKHLAS (112Q). A single reading brings rewards of reading one third of the whole Quran—37:20 To love it is to gain Paradise—37:22. Other references :3723, 37:44 46, 47, 48, 51, 583w, 598w.

(3) CHAPTER YA'SIN (36Q). It is the heart of the Quran—37:37. Its reading brings rewards of ten readings of the Quran—37:578w. If recited at noon, all needs are removed—37:591w. It should be read before a dying man—37:592w.

(4) CHAPTER SHAKING (99Q). It brings rewards of reading half of the Quran (37:44). It is sufficient—37:58.

(5) VERSES 2:84 to 86. No Prophet was given the like of it—37:17; sufficient for protection of a man—37:18. If read for three nights, the devil goes away from the house, 37:35.

عَنْ عُثْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْاٰنَ وَعَلَّمَهٗ (اَلْبُخَارِيُّ)

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صلعم وَنَحْنُ فِي الصُّفَّةِ فَقَالَ اَيُّكُمْ يُحِبُّ اَنْ يَّغْدُوَ كُلَّ يَوْمٍ اِلٰى بُطْحَانَ اَوِ الْعَقِيْقِ فَيَاْتِيَ بِنَاقَتَيْنِ كَوْمَاوَيْنِ فِيْ غَيْرِ اِثْمٍ وَّلَا قَطْعِ رَحِمٍ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ كُلُّنَا نُحِبُّ

1. **Osman** reported that the Apostle of Allah said: The best of you is he who has leant the Quran and then teaches it. —*Bukhari.*

2. **Oqbah**-b-**A'mer** reported: The Apostle of Allah came out while we were in Suffah 2233 and asked: Who among you likes to go out everyday at morn to Bathhan or to Aqiq 2234 and bring two she-camels with young ones without committing sin and severing blood-tie ? We replied : O Apostle of Allah ! everyone

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(6) VERSE 2:255Q is a great verse near Allah—37:587w, 15. If it is read at the time of sleep, the devil will not come till morning—37:16.

(7) CHAPTFR COW (2Q). If it is read in any house, the devil will not remain there—37:12. It will give shade in the next world—37:13. Other references—37: 585w, 586w.

(8) 'The Family of Imran' (3Q)—37:13, 585w, 586w.

(10) VERSES 18:1 to 10. Dajjal will not attack him—37:19.

(11) REFUGING VERSES (113, 114Q). They are the best refuging verses—37: 23, 50; should be recited in bed time—37:24.

(12) VERSES 40:1—3Q. If it is recited at dusk, he will be protected till dawn; and if at dawn, he will be protected till dusk—37:34.

(13) CAAPTER 44Q. If recited at night, 70000 angels will seek forgiveness for him—37:40.

(14) CHAPTER 67Q. Whoso reads it, it will intercede for him till he is forgiven.

(15) Other important chapters are 59:23—25Q, 2:225—1227Q, 55Q, 56Q, 101Q etc.

References. Quran—The Quran contains everything—25:14, to forget the Quran-reading is a great sin—34:136; 36:4. He who commits it to memory is honourable—34:521w. The Quran was revealed with truth for men 39:41Q; 7:204, 25:1

See notes 2414 and 2456 about the purity and revelation of the Quran.

2237. Suffah is a corner of the Prophet's mosque at Medina which was reserved for those companions who exclusively devoted themselves to divine worship. They are called As'habe-Suffah (companions of the Suffah).

2238. Bathhan and Aqiq are two places at Medina, the former being very near and the latter four miles off from Medina. In these places, markets are held and fine camels are sold. Camels form the best wealth of the Arabs and hence the Quranic verses have been compared with she-camels.

of us likes that. He said : Is it not better for one of you that he should come out at morn to the mosque and teach or read two verses from the Book of Allah than (to have) two she-camels, and three (verses) better for him than three (she-camels), and four (verses) better than four (camels) and their equivalent numbers (better than) the equivalent she-camels ?—*Muslim.*

ذٰلِكَ قَالَ اَفَلَا يَغْدُوا اَحَدُكُم اِلَى الْمَسْجِدِ فَيَعْلَمُ اَوْ يَقْرَأُ اٰيَتَيْنِ مِنْ كِتَابِ اللّٰهِ خَيْرٌ لَّهُ مِنْ نَاقَتَيْنِ وَ ثَلٰثٌ خَيْرٌ لَّهُ مِنْ ثَلٰثٍ وَ اَرْبَعٌ خَيْرٌ لَّهُ مِنْ اَرْبَعٍ وَ مِنْ اَعْدَادِهِنَّ مِنَ الْاِبِلِ ۔ (مُسْلِم)

3. **Abu Hurairah** reported that the Apostle of Allah said : Does anyone of you likes, when he returns to his family, to find therein three fat big pregnant she-camels ? 'Yes' replied we. He said : Then three verses which anyone of you reads in his prayer are better than three fat big pregnant she-camels. —*Muslim.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَيُحِبُّ اَحَدُكُم اِذَا رَجَعَ اِلٰى اَهْلِهٖ اَنْ يَّجِدَ فِيْهِ ثَلٰثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ قُلْنَا نَعَمْ قَالَ فَثَلٰثُ اٰيَاتٍ يَقْرَءُ بِهِنَّ اَحَدُكُمْ فِيْ صَلٰوتِهٖ اَخْيَرُ لَّهٗ مِنْ ثَلٰثِ خَلِفَاتٍ عِظَامٍ سِمَانٍ * (مُسْلِمٌ)

4. **Ayesha** reported that the Messenger of Allah said : One who has got expert knowledge in the Quran is with the honourable pious scribes [2235] ; and one who reads the Quran and struggles therein while it appears difficult to him has got double rewards. [2236] —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْمَاهِرُ بِالْقُرْاٰنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ وَ الَّذِيْ يَقْرَأُ الْقُرْاٰنَ وَ يَتَتَعْتَعُ فِيْهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهٗ اَجْرَانِ * (مُتَّفَقٌ عَلَيْهِ)

5. **Ibn Omar** reported that the Apostle of Allah said : There's no envy except for two : a man whom Allah has given the Quran and who stands up by it throughout the night

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا حَسَدَ اِلَّا عَلٰى اثْنَيْنِ رَجُلٌ اٰتَاهُ اللّٰهُ الْقُرْاٰنَ فَهُوَ يَقُوْمُ بِهٖ اٰنَاءَ اللَّيْلِ وَ اٰنَاءَ

2235. These are the honoured angels who keep the records of the deeds of men.

2236. See note 88 for details.

and throughout the day, and a man whom Allah has given wealth and who spends therefrom throughout the night and throughout the day.

—*Agreed.*

النَّهَارِ وَرَجُلٌ آتَاهُ اللهُ مَالاً فَهُوَ يُنْفِقُ مِنْهُ

آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ * (مُتَّفَقٌ عَلَيْهِ)

6. **Abu Musa** reported that the Apostle of Allah said: The parable of the believer who reads the Quran is the parable of an orange of which the smell is pleasant and the taste is pleasant, and the parable of the believer who does not read the Quran is the parable of a fresh date which has got no smell but of which the taste is sweet, and the parable of the hypocrite who does not read the Quran is like the parable of a colocynth which has got no smell but of which the taste is bitter, and the parable of the hypocrite who reads the Quran is the parable of a fragrant flower which has got a pleasant smell but of which the taste is bitter. *Agreed upon it. And in a narration*: The believer who reads the Quran and acts up to it is like an orange, and the believer who does neither read the Quran, nor act up to it is like a fresh date.

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللهِ صلعم مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَءُ الْقُرْآنَ مَثَلُ الْأُتْرُجَّةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَءُ الْقُرْآنَ مَثَلُ التَّمْرَةِ لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَءُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَءُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ (مُتَّفَقٌ عَلَيْهِ) وَفِي رِوَايَةٍ الْمُؤْمِنِ الَّذِي يَقْرَءُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالْأُتْرُجَّةِ وَالْمُؤْمِنِ الَّذِي لَا يَقْرَءُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالتَّمْرَةِ *

7. **Omar-b-al Khattab** reported that the Apostle of Allah said: Verily Allah will raise up some peoples by this Book and bring down others by it.

—*Muslim*

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللهِ صلعم إِنَّ اللهَ يَرْفَعُ بِهٰذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ * (مُسْلِمٌ)

عَنْ اَبِي سَعِيدِ نِ الخُدرِيِ اَنَّ

اُسَيدَ بنِ حُضَيرٍ قَالَ بَينَمَا هُوَ يَقرَءُ مِنَ

اللَّيلِ سُورَةَ البَقَرَةِ وَفَرسُه مَربُوطَةٌ عِندَه

اِذْ جَالَتِ الفَرَسُ فَسَكَتَ فَسَكَنَتْ

فَقَرَءَ فَجَالَتْ فَسَكَتَ فَسَكَنَتْ ثُمَّ قَرَءَ فَجَالَتِ

الفَرَسُ فَانصَرَفَ وَكَانَ ابنُه يَحيَى

قَرِيبًا مِنهَا فَاشفَقَ اَن يُصِيبَه وَلَمَّا اَخَرَه

رَفَعَ رَأسَه اِلَى السَّمَاءِ فَاِذَا مِثلُ الظُّلَّةِ

فِيهَا اَمثَالُ المَصَابِيحِ فَلَمَّا اَصبَحَ حَدَّثَ

النَّبِيَّ صلعم فَقَالَ اقرَءْ يَا ابنَ حُضَيرٍ اِقرَأ

يَا بنَ حُضَيرٍ قَالَ فَاشفَقْتُ يَا رَسُولَ اللّٰهِ

اَن تَطَايَحَى وَكَانَ مِنهَا قَرِيبًا فَانصَرَفْتُ

اِلَيهِ وَرَفَعتُ رَأسِي اِلَى السَّمَاءِ

فَاِذَا مِثلُ الظُّلَّةِ فِيهَا اَمثَالُ المَصَابِيحِ

فَخَرَجتُ حَتّٰى لَا اَرَاهَا قَالَ وَتَدرِي مَا

ذَاكَ قَالَ لَا قَالَ تِلكَ المَلٰئِكَةُ دَنَت

لِصَوتِكَ وَلَو قَرَأتَ لَاَصبَحَت يَنظُرُ النَّاسُ

8. Abu Syeed alKhodri reported that Osaid-b-Huzair had said: While he was reading one night the Chapter 'Cow' at a time when his horse was tied up near him, the horse suddenly jumped up. Then he remained silent and the horse also kept quiet. Again he read and the horse jumped up. Then he remained silent and the horse also kept quite. Again he read and the horse jumped up. Then he finished while his son Yahya was near it He feared lest it might attack him. When he detained it, he raised up his head towards heaven when lo! there was a canopy wherein there were as it were lights. When it was dawn, the Holy Prophet was informed and he said: Read, O son of Huzair? Read, O son of Huzair? He said: O Apostle of Allah! I fear lest it may tread upon Yahya who is near it. I went to him and raised up my head towards the heaven when lo! there was something like a canopy wherein there were as it were lights. I came out till I did not see it. He asked: And do you know what it is? He replied "No". He said: Those were the angels who came near to hear your voice. Had you read, they would have remained till

dawn and the people would have been looking at them. They could not have hidden themselves from them. —*Agreed*

9. **Bara'a** reported: A man was reading the Chapter Cave (18Q) while there was a horse by his side tied up with two ropes. A cloud covered him and it began to come nearer and nearer while his horse was jumping up. When it was dawn, he came to the Prophet and narrated it to him He said: That is the consolation that came down with the Quran. —*Agreed*

10. **Abu Sayeed al-Mualla** reported: While I was praying within the mosque, the Prophet called me but I did not reply to him. Thereafter I came to him and asked: O Apostle of Allah! verily I was praying. He said: Did not Allah say: Respond to Allah, and to his Apostle when he calls you? Then he said: shall I not teach you the most meritorious chapter of the Quran before you go out of the mosque? He took hold of my hand. Whenwe wished to come out, I said: O Apostle of Allah! you have said that you would teach me the most meritorious chapter of the Quran. He said: All praise is due to Allah, the Lord of the worlds, that is the seven

إِلَيْهَا لَا تَتَوَارَى مِنْهُمْ *

(مُتَّفَقٌ عَلَيْهِ)

عَنِ الْبَرَاءِ قَالَ كَانَ رَجُلٌ يَقْرَءُ سُورَةَ

الْكَهْفِ وَإِلَى جَانِبِهِ حِصَانٌ مَرْبُوطٌ

بِشَطَنَيْنِ فَتَغَشَّتْهُ سَحَابَةٌ فَجَعَلَتْ تَدْنُو

وَجَعَلَ فَرَسُهُ يَنْفِرُ فَلَمَّا أَصْبَحَ أَتَى

النَّبِيَّ صلعم فَذَكَرَ ذٰلِكَ لَهُ فَقَالَ تِلْكَ

السَّكِينَةُ تَنَزَّلَتْ بِالْقُرْآنِ . (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى قَالَ كُنْتُ

أُصَلِّي فِي الْمَسْجِدِ فَدَعَانِي النَّبِيُّ صلعم

فَلَمْ أُجِبْهُ ثُمَّ أَتَيْتُهُ فَقُلْتُ يَارَسُولَ اللّٰهِ

إِنِّي كُنْتُ أُصَلِّي قَالَ أَلَمْ يَقُلِ اللّٰهُ

اسْتَجِيبُوا لِلّٰهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ ثُمَّ

قَالَ أَلَا أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ

قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ فَأَخَذَ بِيَدِي

فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ قُلْتُ يَارَسُولَ اللّٰهِ

إِنَّكَ قُلْتَ لَأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ مِنَ

الْقُرْآنِ قَالَ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ هِيَ

oft-repeated verses and the great Quran which I have brought. —*Bukhari*

السبع المثاني والقرآن العظيم الذي أوتيته * (البخاري)

11. **Ziyad-b-Labeed** reported that the Prophet mentioned something. He said: That (will come to pass) at the time when learning will depart. I asked: O Ms. of Allah, and how will learning depart while we have been reading the Quran and educating our children to read it and while our children will educate their children to read it up to the Resurrection Day? He said: O Ziyad! may thy mother be heavy with thee! if I had been the most learned man at Medina, I could have taught you. Do not the Jews and Christians read the Torah and the Bible while they do not know what is in them? —*Ahmad, Ibn Majah, Tirmizi*

عن زياد بن لبيد قال ذكر النبي صلعم شيئا فقال ذاك عند أوان ذهاب العلم قلت يارسول الله صلعم وكيف يذهب العلم ونحن نقرأ القرآن ونقرؤه أبناءنا ويقرؤه أبناؤنا أبناءهم الى يوم القيمة فقال ثكلتك أمك زياد إن كنت لأراك من أفقه رجل بالمدينة أو ليس هذه اليهود والنصارى يقرؤن التورية والإنجيل لا يعلمون بشيء مما فيهما - (احمد وابن ماجة والترمذي)

12. **Abu Hurairah** reported that the Apostle of Allah said: Don't make your houses graveyards. Verily the devil flees away from the house wherein the chapter 'Cow' is read. —*Muslim*

عن أبي هريرة قال قال رسول الله صلعم لا تجعلوا بيوتكم مقابر إن الشيطن ينفر من البيت الذي يقرء فيه سورة البقرة * (مسلم)

13. **Abu Omamah** reported: I heard the Apostle of Allah say: Read the Quran; verily it will come as an intercessor on the Resurrection Day for its readers. Read the two brilliant chapters

عن أبي أمامة قال سمعت النبي صلعم يقول اقرؤ القرآن فإنه يأتي يوم القيمة شفيعا لأصحابه اقرؤا

'the Cow' and 'the Family of Imran' because they will come on the Resurrection Day like two clouds (as it were), or two canopies, or two flocks of birds in rows, giving shade to their readers. Read the chapter 'Cow'. Verily to take recourse to it is a blessing and to give it up is a cause of grief, and the indolent will be unable to overtake it. —*Muslim*

14. Nawas-b-Sam'an reported: I heard the Apostle of Allah say: The Quran will be brought on the Resurrection Day along with those who used to act up to it. The chapters 'Cow' and 'the Family of Imran' will come in advance of it as if they will he like two clouds or two black shades with a shining space between them both, or they will both be like two flocks of birds in rows giving shade to their readers. —*Muslim.*

15. Obai-b-Ka'ab reported that the Apostle of Allah asked: O Abul Munzir! do you know as to which verse of the Book of the Almighty Allah is greatest near you? I said: Allah His Apostle know best. I asked: O Abul Munzir! do you know as to which verse of the Book of the Almighty Allah is greatest near you? I said: He is Allah; there is no deity

الزهراوين البقرة وسورة ال عمران فانهما
تاتيان يوم القيمة كانهما غمامتان او
غيابتان او فرقان من طير صواف تحاجان
عن اصحابهما اقرءوا سورة البقرة فان
اخذها بركة وتركها حسرة ولا يستطيعها
البطلة * (مسلم)

عن النواس بن سمعان قال. سمعت
النبي صلعم يقول يؤتى بالقران يوم
القيمة واهله الذين كانوا يعملون به
تقدمه سورة البقرة وال عمران كانهما
غمامتان او ظلتان سوداوان بينهما شرق
او كانهما فرقان من طير صواف تحاجان
عن صاحبهما * (مسلم)

عن ابي بن كعب قال قال رسول
الله صلعم يا ابا المنذر اتدري اي اية
من كتاب الله تعالى معك اعظم قلت
الله ورسوله اعلم قال يا ابا المنذر
اتدري اي اية من كتاب الله معك
اعظم قلت الله لا اله الا هو الحي القيوم

but He, the Ever-living, the Ever-subsisting (2:255Q). Then he struck my chest with his hand and said: O Abul Munzir! may learning welcome thee with cheers! —*Muslim.*

16. **Abu Hurairah** reported: The Apostle of Allah entrusted me with the charge of Zakat during Ramzan. Somebody came to me rnd began to take away some food-stuffs. I overtook him and said: I must take you to the Prophet. He said: I am a needy man with a big family in my charge, and so I have got a pressing need. He said: Then I let him go free and went at dawn (to the Prophet). The Prophet asked: O Abu Hurairah, what did your prisoner do last night? I said: O Apostle of Allah! he complained of a pressing need and a big family. Then I felt pity for him and let him go his way. He said: Behold! verily he belied you and he w ll soon return. Then I came to know that he would soon return on account of the Prophet's saying 'that he would soon turn back'. I noticed that he came to take foodstuffs. So I arrested him and said: I must take you to the Apostle of Allah. He said: Leave me as I am a needy man with a big family in my charge. I shall

قَالَ نَضَرَبَ بِيَدِهِ فِي صَدْرِي وَقَالَ لِيَهْنِكَ

الْعِلْمُ يَا اَبَا الْمُنْذِرِ * (مُسْلِمٌ)

عَنْ اَبِي هُرَيْرَةَ قَالَ وَكَّلَنِي رَسُوْلُ

اللّٰهِ صلعم بِحِفْظِ زَكٰوةِ رَمَضَانَ فَاَتَانِي

اٰتٍ فَجَعَلَ يَحْثُوْا مِنَ الطَّعَامِ فَاَخَذْتُهُ

وَقُلْتُ لَاَرْفَعَنَّكَ اِلٰى رَسُوْلِ اللّٰهِ صلعم

قَالَ اِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِي حَاجَةٌ

شَدِيْدَةٌ قَالَ فَخَلَّيْتُ عَنْهُ فَاَصْبَحْتُ فَقَالَ

النَّبِيُّ صلعم يَا اَبَا هُرَيْرَةَ مَا فَعَلَ اَسِيْرُكَ

الْبَارِحَةَ قُلْتُ يَارَسُوْلَ اللّٰهِ شَكَا حَاجَةً

شَدِيْدَةً وَعِيَالًا فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيْلَهُ قَالَ

اَمَا اِنَّهُ قَدْ كَذَبَكَ وَسَيَعُوْدُ فَعَرَفْتُ اَنَّهُ

سَيَعُوْدُ لِقَوْلِ رَسُوْلِ اللّٰهِ صلعم اِنَّهُ سَيَعُوْدُ

فَرَصَدْتُّهُ فَجَاءَ يَحْثُوْا مِنَ الطَّعَامِ فَاَخَذْتُهُ

قُلْتُ لَاَرْفَعَنَّكَ اِلٰى رَسُوْلِ اللّٰهِ صلعم

قَالَ دَعْنِي فَاِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ

not come again. Then I showed kindness on him, and let him have his way. I went at dawn and the Prophet asked me: O Abu Hurairah! what did your prisoner do? I replied: O Apostle of Allah! he complained of a pressing want and a big family. Then I took compassion on him and let him have his way. He said: Behold! verily he belied you and will soon come back. Then I noticed that he came to take the food-stuffs. I arrested him and said: I must take you to the Apostle of Allah and this is the last of the three times. Verily you promised that you would not come again but you have come. He said: Leave me; I shall teach you some words with which Allah may give you benefit. When you go to your bed, read the verse of the Throne- "He is Allah, there is no deity but He, the Ever-living, the Ever-subsisting", till you finish the verse (2:255Q). Verily a protector from Allah will not cease to come over you, and the devil will not come to you till morning. Then I let him go his way. I went at dawn and the Prophet asked me: What did your prisoner do? I replied: He promised me that he would teach me some words

لَا أَعُودُ فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ فَأَصْبَحْتُ

فَقَالَ لِي رَسُولُ اللهِ صلعم يَا أَبَا هُرَيْرَةَ

مَا فَعَلَ أَسِيرُكَ قُلْتُ يَارَسُولَ اللهِ شَكَى

حَاجَةً شَدِيدَةً وَعِيَالًا فَرَحِمْتُهُ فَخَلَّيْتُ

سَبِيلَهُ قَالَ أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ

فَرَصَدْتُهُ فَجَاءَ يَحْثُو مِنَ الطَّعَامِ فَأَخَذْتُهُ

فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللهِ صلعم

وَهَذَا آخِرُ ثَلَاثِ مَرَّاتٍ إِنَّكَ تَزْعُمُ لَا تَعُودُ

ثُمَّ تَعُودُ فَقَالَ دَعْنِي أُعَلِّمْكَ كَلِمَاتٍ

يَنْفَعُكَ اللهُ بِهَا إِذَا أَوَيْتَ إِلَى فِرَاشِكَ

فَاقْرَأْ آيَةَ الْكُرْسِيِّ اللهُ لَا إِلَهَ إِلَّا هُوَ

الْحَيُّ الْقَيُّومُ حَتَّى تَخْتِمَ الْآيَةَ فَإِنَّكَ

لَنْ يَزَالَ عَلَيْكَ مِنَ اللهِ حَافِظٌ وَلَا يَقْرَبُكَ

الشَّيْطَانُ حَتَّى تُصْبِحَ فَخَلَّيْتُ سَبِيلَهُ

فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللهِ صلعم مَا فَعَلَ

أَسِيرُكَ قُلْتُ زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ

with which Allah will do me benefit. He said: Behold! verily he has spoken the truth to you though he is a great liar. Do n't you know with whom you were speaking since three nights? I said: No. He said: He is the devil. —*Bukhari*

يَنْفَعُنِي اللّٰهُ بِهَا قَالَ اَمَا اِنَّهُ صَدَقَكَ وَهُوَ كَذُوبٌ تَعْلَمُ مَنْ تُخَاطِبُ مُنْذُ ثَلٰثِ لَيَالٍ قُلْتُ لَا قَالَ ذَاكَ شَيْطَانٌ * (اَلْبُخَارِيُّ)

17. **Ibn Abbas** reported: When Gabriel (P. H.) was seated near the Prophet, he heard a voice from above. He raised up his head and said: It is a door from heaven which has been opened to-day and which was never opened before except to-day. An angel got down from it. He said: He is an angel who has come down to the earth to-day and who did never come down before but to-day. He greeted and said: Give good news of two lights which I have been given and which no Prophet before you was given—the Opening of the Book (1Q) and the last portions of the Chapter Cow (2:84 86). You will never read a letter from them but you will be given (reward) therefor.

—*Muslim*

عَنِ ابْنِ عَبَّاسٍ قَالَ بَيْنَمَا جِبْرَئِيلُ عَلَيْهِ السَّلَامُ قَاعِدٌ عِنْدَ النَّبِيِّ صلعم سَمِعَ نَقِيضًا مِنْ فَوْقِهِ فَرَفَعَ رَأْسَهُ فَقَالَ هٰذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ لَمْ يُفْتَحْ قَطُّ اِلَّا الْيَوْمَ فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ هٰذَا مَلَكٌ نَزَلَ اِلَى الْاَرْضِ لَمْ يَنْزِلْ قَطُّ اِلَّا الْيَوْمَ فَسَلَّمَ فَقَالَ اَبْشِرْ بِنُورَيْنِ اُوتِيتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ فَاتِحَةُ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا اِلَّا اُعْطِيتَهُ * (مُسْلِمٌ)

18. **Abu Mas'ud** reported that the Apostle of Allah said: As for the two verses at the end of the Chapter Cow, whoso reads them at night, they are sufficient for him. —*Agreed*

عَنْ اَبِي مَسْعُودٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَلْاٰيَتَانِ مِنْ اٰخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَءَ بِهِمَا فِي لَيْلَةٍ كَفَتَاهُ * (مُتَّفَقٌ عَلَيْهِ)

19. **Abu Darda'a** reported that the Apostle of Allah said:

عَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ

Whoever commits to memory ten verses from the beginning of the chapter Cave (18 : 1—10Q) will be protected from Dajjal. [2237] —*Muslim.*

عَنِ النَّبِيِّ صلعم مَنْ حَفِظَ عَشْرَ اٰيَاتٍ مِنْ اَوَّلِ سُوْرَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَّالِ - (مُسْلِمٌ)

20. **Same** reported that the Apostle of Allah asked : Will you not be able to read one-third of the Quran in one night ? They replied : And how can he read one-third of the Quran ? He said : 'Say, He is Allah, the One,' it will be equivalent to one-third of the Quran. —*Muslim, Bukhari from Abu Sayeed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَيَعْجِزُ اَحَدُكُمْ اَنْ يَّقْرَءَ فِيْ لَيْلَةٍ ثُلُثَ الْقُرْاٰنِ قَالُوْا وَكَيْفَ يَقْرَءُ ثُلُثَ الْقُرْاٰنِ قَالَ قُلْ هُوَ اللّٰهُ اَحَدٌ يَعْدِلُ ثُلُثَ الْقُرْاٰنِ * (مُسْلِمٌ وَالْبُخَارِيُّ عَنْ اَبِيْ سَعِيْدٍ)

21. **Ayesha** reported : The Prophet sent a man in command of an army, and the latter used to read (the Quran) for his companions in their prayer and end with "Say, He is Allah, the One (112Q)'. When they returned, they mentioned it to the Prophet. He said : Ask him for what reason he did so. They asked him. He said : Because it is descriptive of the Merciful, and I like to read it. The Prophet said : Inform him that Allah loves him. —*Agreed.*

عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صلعم بَعَثَ رَجُلًا عَلٰى سَرِيَّةٍ وَكَانَ يَقْرَءُ لِاَصْحَابِهٖ فِيْ صَلٰوتِهِمْ فَيَخْتِمُ بِقُلْ هُوَ اللّٰهُ اَحَدٌ فَلَمَّا رَجَعُوْا ذَكَرُوْا ذٰلِكَ لِلنَّبِيِّ صلعم فَقَالَ سَلُوْهُ لِاَيِّ شَيْءٍ يَصْنَعُ ذٰلِكَ فَسَاَلُوْهُ فَقَالَ لِاَنَّهَا صِفَةُ الرَّحْمٰنِ وَاَنَا اُحِبُّ اَنْ اَقْرَاَ بِهَا فَقَالَ النَّبِيُّ صلعم اَخْبِرُوْهُ اَنَّ اللّٰهَ يُحِبُّهٗ * (مُتَّفَقٌ عَلَيْهِ)

22. **Anas** reported that a man said : O Apostle of Allah ! I like this chapter : 'Say, He is Allah, the One (112Q)'. He said Your love for it will admit you in Paradise.

—*Tirmizi, Bukhari*

عَنْ اَنَسٍ قَالَ اِنَّ رَجُلًا قَالَ يَارَسُوْلَ اللّٰهِ اِنِّيْ اُحِبُّ هٰذِهِ السُّوْرَةَ قُلْ هُوَ اللّٰهُ اَحَدٌ قَالَ اِنَّ حُبَّكَ اِيَّاهَا اَدْخَلَكَ الْجَنَّةَ * (اَلتِّرْمِذِيُّ)

2237. Dajjal stands for devil in this place.

23. **Oqbah-b-A'mer** reported that the Apostle of Allah said: Do you not see the verses sent down this night the like of which was rever seen? He said: 'Say, I seek refuge with the Lord of the dawn (113Q)' and 'I seek refuge with the Lord of men (114Q)'. —*Muslim.*

24. **Ayesha** reported: Whenever the Prophet went to his bed every night, he used to join together his palms, puff breath unto them and read therein: 'Say, He is Allah, the One (112Q)' 'Say, I seek refuge with the Lord of the dawn (113Q),' 'Say, I seek refuge with the Lord of men (114Q),' and rub therewith his body as far as he could, beginning therewith from his head and face and what was projecting from his body. He used to do it thrice. —*Agreed.*

25. **Abdullah-b-Amr** reported that the Apostle of Allah said: The reader of the Quran will be asked: Read, ascend[2288] and recite as you used to do in the world, because your rank is at the time of the last verse you read. —*Ahmad, Tirmizi, Abu Daud, Nisai.*

26. **Ibn Abbas** reported that the Apostle of the Allah said: Verily he in whose chest there is nothing of the Quran is like a destroyed house. —*Tirmizi (Correct), Darimi.*

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم أَلَمْ تَرَ اٰيَاتٍ أُنْزِلَتِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ قَالَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ * (مُسْلِمٌ)

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صلعم كَانَ إِذَا أَوٰى إِلٰى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا قُلْ هُوَ اللّٰهُ أَحَدٌ وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلٰى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذٰلِكَ ثَلٰثَ مَرَّاتٍ (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللّٰهِ صلعم يُقَالُ لِصَاحِبِ الْقُرْاٰنِ اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَكَ عِنْدَ اٰخِرِ اٰيَةٍ تَقْرَأُ بِهَا * (أَحْمَدُ وَالتِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَالنَّسَائِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْاٰنِ كَالْبَيْتِ الْخَرِبِ * (اَلتِّرْمِذِيُّ (صَحِيحٌ) وَالدَّارِمِيُّ)

2288. Ascent signifies ascent to the doors of Paradise.

27. **Abu Sayeed** reported that the Apostle of Allah said: The Glorious and Exalted Lord will say: Whoever is kept engaged by the Quran from (His) remembrance and beseeching, I give him more than what the beseechers are given; and the excellence of the Word of Allah is above all other words like the excellence of Allah over His creations.

Tirmizi, Darimi, Baihaqi (Approved, Rare).

عَنْ اَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى مَنْ شَغَلَهُ الْقُرْاٰنُ عَنْ ذِكْرِي وَمَسْئَلَتِي اَعْطَيْتُهُ اَفْضَلَ مَا اُعْطِي السَّائِلِيْنَ وَفَضْلُ كَلَامِ اللّٰهِ عَلٰى سَائِرِ الْكَلَامِ كَفَضْلِ اللّٰهِ عَلٰى خَلْقِهِ - اَلتِّرْمِذِيُّ وَالدَّارِمِيُّ وَالْبَيْهَقِيُّ

(حَسَنٌ غَرِيْبٌ)

28. **Ibn Mas'ud** reported that the Apostle of Allah said: Whoso reads a letter from the Book of Allah, gets one virtue in its place; and one virtue has got ten rewards like it. I don't say that 'Alif, Lam, Mim' is a letter, but Alif is a letter, Lam is a letter and Mim is a letter.

—*Tirmizi* (*Approved, Correct, Rare*)

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ قَرَأَ حَرْفًا مِّنْ كِتَابِ اللّٰهِ فَلَهُ بِهٖ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا لَا اَقُوْلُ الٓمٓ حَرْفٌ اَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَمِيْمٌ حَرْفٌ * اَلتِّرْمِذِيُّ (حَسَنٌ صَحِيْحٌ غَرِيْبٌ)

29. **Hares-b-A'war** reported: I was walking within the mosque when lo! the people were engaged in vain discourses. I went to Ali and informed him of this. He said: Are they doing this still? 'Yes' said I. He said: Behold! I heard the Apostle of Allah say: Behold! there will soon appear calamity. I asked: What will be the way of getting out of it, O Ms. of Allah? He said. The book of Allah wherein there are the

عَنِ الْحَارِثِ الْاَعْوَرِ قَالَ مَرَرْتُ فِي الْمَسْجِدِ فَاِذَا النَّاسُ يَخُوْضُوْنَ فِي الْاَحَادِيْثِ فَدَخَلْتُ عَلٰى عَلِيٍّ فَاَخْبَرْتُهُ فَقَالَ اَوَقَدْ فَعَلُوْهَا قُلْتُ نَعَمْ قَالَ اَمَا اِنِّي سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اَلَا اِنَّهَا سَتَكُوْنُ فِتْنَةٌ قُلْتُ مَا الْمَخْرَجُ مِنْهَا يَا رَسُوْلَ اللّٰهِ قَالَ كِتَابُ اللّٰهِ فِيْهِ نَبَاُ مَا قَبْلَكُمْ

tidings of those before you and the tidings of those after you and the decision of what occurs among you. It is clear, not a vain discourse. Whoso among the oppressors abandons it, Allah shall ruin him ; and whoso seeks guidance in what is besides it, Allah shall misguide him, and it is the firmest rope of Allah, and it is the great reminder, and it is the straight path. It is a thing with which passions neither go astray, nor the tongues falsify, nor the learned are satisfied with it, nor does it grow old byexcessive repetitions, nor its wonders come to an end. It is a thing from which the Jinn didnot turn away when they heared it, so much so that they said : Verily we have heard an wonderful Quran that guides to truth ; so we took faith in it. Whoso speaks according to it, speaks the truth ; and whoso acts up to it, is rewarded ; and whoso decides therewith is just ; and whoso invites to it, is guided to the straight path. —*Tirmizi, Darimi*

30. **Mu'azal-Johaniy** reported that the Apostle of Allah said: Whoso reads the Quran and acts up to what is therein, his parents will be adorned on the Rusurrection Day with a crown of which the brilliance will be greater than the rays of the sun in the houses of this world provided it (sun) existed in your midst.

وَخَبَرُ مَا بَعْدَكُمْ وَحُكْمُ مَا بَيْنَكُمْ هُوَ الْفَصْلُ

لَيْسَ بِالْهَزْلِ مَنْ تَرَكَهُ مِنْ جَبَّارٍ قَصَمَهُ

اللّٰهُ وَمَنِ ابْتَغَى الْهُدٰى فِي غَيْرِهِ اَضَلَّهُ

اللّٰهُ وَهُوَ حَبْلُ اللّٰهِ الْمَتِيْنُ وَهُوَ الذِّكْرُ

الْحَكِيْمُ وَهُوَ الصِّرَاطُ الْمُسْتَقِيْمُ هُوَ الَّذِيْ

لَا تَزِيْغُ بِهِ الْاَهْوَاءُ وَلَا تَلْتَبِسُ بِهِ الْاَلْسِنَةُ

وَلَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ وَلَا يَخْلَقُ عَنْ كَثْرَةِ

الرَّدِّ وَلَا يَنْقَضِيْ عَجَائِبُهُ هُوَ الَّذِيْ لَمْ

تَنْتَهِ الْجِنُّ اِذْ سَمِعَتْهُ حَتّٰى قَالُوْا اِنَّا

سَمِعْنَا قُرْاٰنًا عَجَبًا يَهْدِيْ اِلَى الرُّشْدِ فَاٰمَنَّا بِهِ

مَنْ قَالَ بِهِ صَدَقَ وَمَنْ عَمِلَ بِهِ اُجِرَ

وَمَنْ حَكَمَ بِهِ عَدَلَ وَمَنْ دَعَا اِلَيْهِ هُدِيَ

اِلٰى صِرَاطٍ مُسْتَقِيْمٍ (اَلتِّرْمِذِيُّ وَالدَّارِمِيُّ)

عَنْ مُعَاذِ نِ الْجُهَنِيِّ قَالَ قَالَ

رَسُوْلُ اللّٰهِ صلعم مَنْ قَرَاَ الْقُرْاٰنَ وَعَمِلَ

بِمَا فِيْهِ اُلْبِسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيٰمَةِ

ضَوْءُهُ اَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ

فِيْ بُيُوْتِ الدُّنْيَا لَوْ كَانَتْ فِيْكُمْ فَمَا ظَنُّكُمْ

What is then your conjecture about one who works up to it ? 2239 —*Ahmad, Abu Daud.*

بالذي عمل بهذا - (احمد وابوداود)

31. Ali reported that the Apostle of Allah said : Whoso reads the Quran, and commits it to memory, and knows its lawful things as lawful and unlawful things as unlawful, Allah will admit him in Paradise and will accept his intercession for ten persons out of his family members, for every one of whom the fire has become sure.

—*Ahmad, Ibn Majah, Tirmizi* 2240

عن علي قال قال رسول الله صلعم من قرأ القرآن فاستظهره فاحل حلاله وحرم حرامه ادخله الله الجنة وشفعه في عشرة من اهل بيته كلهم قد وجبت له النار - (احمد والترمذي وابن ماجة)

32. Abu Hurairah reported that the Apostle of Allah asked Obai-b-Ka'ab : How do you read (the Quran) in prayer ? Then he read 'the Mother of the Quran (1Q).' The Apostle of Allah said : By One in whose hand there is my life, the like of it was never revealed either in the Torah, or in the Gospel, or in the Zabur, or in the Quran ; and it is 'the seven oft-repeated verses' and the greater Quran which I have been given.

—*Tirmizi* (*Approved, Correct.*)

عن ابي هريرة قال قال رسول الله صلعم لأبي بن كعب كيف تقرأ في الصلوة فقرأ ام القرآن فقال رسول الله صلعم والذي نفسي بيده ما انزلت في التورية ولا في الانجيل ولا في الزبور ولا في القرآن مثلها وانها سبع من المثاني والقرآن العظيم الذي اعطيته * الترمذي (حسن صحيح)

33. Same reported that the Apostle of Allah said : Learn the Quran and read it, verily the parable of the Quran for one who learns, reads and stands up therewith in prayer is like the parable

عنه قال قال رسول الله صلعم تعلموا القرآن فاقرءه فان مثل القرآن لمن تعلم فقرأ وقام به كمثل جراب محشو

2239. Its isnad is weak.

2240. Tirmizi reported that this tradition is rare as one of its nsrrators, Hafs-b-Solaiman, was not so strong in memory.

of a bag filled up with musk which diffuses its smell in every direction; and the parable of one who learns it and sleeps while it is in his belly is like the parable of a bag of musk that is closed up. 2241

Tirmizi, Nisai, Ibn Majah.

مِسْكًا تَفُوحُ رِيحُهُ كُلَّ مَكَانٍ وَمَثَلُ مَنْ تَعَلَّمَهُ فَرَقَدَ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أُوكِيَ عَلَى مِسْكٍ *

(اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

31. **Same** reported that the Apostle of Allah said: Whoso reads at dawn the (chapter) Believer—'Him, Mim'—up to—'To Him is the return (40 : 1 to 3)' and Ayatul Kursi (2 : 225 or 257Q), is protected therefor till dusk; and whoso reads them at dusk is protected therefor till dawn.

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ قَرَأَ حم الْمُؤْمِنَ اِلَى اِلَيْهِ الْمَصِيرُ وَايَةَ الْكُرْسِيِّ حِينَ يُصْبِحُ حُفِظَ بِهِمَا حَتَّى يُمْسِيَ وَمَنْ قَرَأَ بِهِمَا حِينَ يُمْسِي حُفِظَ بِهِمَا حَتَّى يُصْبِحَ -

Tirmizi (Rare), Darimi.

اَلتِّرْمِذِيُّ (غَرِيبٌ) وَالدَّارِمِيُّ

35. **Nu'man-b-Bashir** reported that the Apostle of Allah said: Verily Allah had written a book 2000 years before He created the heavens and earth. He revealed from it two verses with which He closed the chapter 'Cow', and these two are not read three nights in a house but to drive off the devil from coming close to it.

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِنَّ اللّٰهَ كَتَبَ كِتَابًا قَبْلَ اَنْ يَخْلُقَ السَّمٰوٰتِ وَالْاَرْضَ بِاَلْفَيْ عَامٍ اَنْزَلَ مِنْهُ اٰيَتَيْنِ خَتَمَ بِهِمَا سُورَةَ الْبَقَرَةِ وَلَا تُقْرَاٰنِ فِي دَارٍ ثَلٰثَ لَيَالٍ فَيَقْرَبُهَا الشَّيْطٰنُ - اَلتِّرْمِذِيُّ (غَرِيبٌ)وَالدَّارِمِيُّ

—*Tirmizi (Rare), Darimi.*

36. **Abu Darda'a** reported that the Apostle of Allah said: Whoso reads three verses from the first portion of the Cave (18 : 1-3Q) is protected from the trial of Dajjal.

عَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ قَرَأَ ثَلٰثَ اٰيَاتٍ مِنْ اَوَّلِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَّالِ

—*Tirmizi (Approved, Rare).*

اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

2241. To learn a portion of the Quran necessary for compulsory prayers is Farze Ain on every Muslim and to teach it is Farze Kefayah. The opening chapter is better than an optional prayer as the former is Farze Kefayah.

37. **Anas** reported that the Messenger of Allah said: There is certainly a heart for everything, and the heart of the Quran is 'Ya, Sin—36Q,' and whoso reads 'Ya, Sin,' Allah writes for him in exchange of its reading (the rewards of) the reading of the (whole) Quran ten times.

—*Tirmizi (Rare), Darimi.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْاٰنِ يٰسٓ وَمَنْ قَرَاَ يٰسٓ كَتَبَ اللّٰهُ لَهٗ بِقِرَاءَتِهَا قِرَاءَةَ الْقُرْاٰنِ عَشْرَ مَرَّاتٍ *

اَلتِّرْمِذِيُّ (غَرِيْبٌ) وَالدَّارِمِيُّ

38. **Abu Hurairah** reported that the Apostle of Allah said: Whoso reads 'Ham, Mim' (the Vapour-44Q) in a night, gets up at dawn while 70,000 angels seek forgiveness for him.

—*Tirmizi (Rare)*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ قَرَاَ حٰمٓ الدُّخَانَ فِيْ لَيْلَةٍ اَصْبَحَ يَسْتَغْفِرُ لَهٗ سَبْعُوْنَ اَلْفَ مَلَكٍ *

اَلتِّرْمِذِيُّ (غَرِيْبٌ)

39. **Same** reported that the Apostle of Allah said: Whoso reads 'Ham, Mim' (the Vapour-44Q) in the Jumma night is forgiven. *Tirmizi (Rare)*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ قَرَاَ حٰمٓ الدُّخَانَ فِيْ لَيْلَةٍ اُصْبِحَ غُفِرَ لَهٗ

اَلتِّرْمِذِيُّ (غَرِيْبٌ)

40. **Irbad-b-Sariyah** reported that the Prophet used to read 'The Glorifications' 224[2] before he went to bed, saying: Verily therein there is a verse which is better than one thousand verses. —*Tirmizi, Abu Daud*

عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ اَنَّ النَّبِيَّ صلعم كَانَ يَقْرَءُ الْمُسَبِّحَاتِ قَبْلَ اَنْ يَرْقُدَ وَيَقُوْلُ اِنَّ فِيْهِنَّ اٰيَةً خَيْرٌ مِّنْ اَلْفِ اٰيَةٍ *

(اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ)

41. **Abu Hurairah** reported that the Apostle of Allah said: Verily there is a chapter of the Quran (consisting) of thirty

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ سُوْرَةً فِي الْقُرْاٰنِ ثَلٰثُوْنَ اٰيَةً

224[2]. These are seven chapters— 17, 57, 59, 61, 62, 64 and 87. Some say that the verse which is better than 1000 verses is: 'Had We revealed this Quran upon a mountain, you would certainly have seen it falling down splitting asunder because of the fear of Allah, and We set forth these prarables to men that they may reflect —59:21Q. Some say that it is the following verse: He is the First and the Last, and the Manifest and the Secret, and He has knowledge over all things (57:3Q).

verses, which intercedes for a man till he is forgiven, and that is—Blessed is He in whose hand is the kingdom (97Q)

—*Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

42. **Ibn Abbas** reported: A certain companion of the Prophet pitched his tent over a grave and it did not occur to him that it was a grave. There was a man reading thereon the chapter "Blessed is He in whose hand is the kingdom (67Q)" till he finished it. Then he came to the Prophet and informed him. The Prophet said: It is that which prevents, it is that which secures salvation, saving him from the chastisement of Allah. *Tirmizi* (*Rare*)

43. **Jaber** reported: The Prophet used not to sleep till he read— 'Alif, Lam, Mim (The Descent (32Q) and 'Blessed is He in whose hand is the kingdom'.

—*Ahmad, Tirmizi, Darimi,* (*Corrrect*).

44. **Ibn Abbas and Anas-b-Malek** reported that the Apostle of Allah said: 'When it will be shaken (99Q)' is equivalent to half the Quran, and 'Say, He is Allah, the One—112Q' is equivalent to one-third of the Quran, and 'Say, O you unbelievers (109Q)' is equivalent to one-fourth of the Quran.

—*Tirmizi*

شَفَعَتْ لِرَجُلٍ حَتّٰى غُفِرَ لَهُ وَهِيَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ * (اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنِ ابْنِ عَبَّاسٍ قَالَ ضَرَبَ بَعْضُ اَصْحَابِ النَّبِيِّ صلعم خِبَاءَهُ عَلٰى قَبْرٍ وَهُوَ لَا يَحْسِبُ اَنَّهُ قَبْرٌ فَاِذَا فِيْهِ اِنْسَانٌ يَقْرَاُ سُوْرَةَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ حَتّٰى خَتَمَهَا فَاَتَى النَّبِيَّ صلعم فَاَخْبَرَهُ فَقَالَ النَّبِيُّ صلعم هِيَ الْمَانِعَةُ هِيَ الْمُنْجِيَةُ تُنْجِيْهِ مِنْ عَذَابِ اللّٰهِ *

اَلتِّرْمِذِيُّ (غَرِيْبٌ)

عَنْ جَابِرٍ اَنَّ النَّبِيَّ صلعم كَانَ لَا يَنَامُ حَتّٰى يَقْرَاَ الٓمٓ تَنْزِيْلُ وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ .

اَحْمَدُ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ (صَحِيْحٌ)

عَنِ ابْنِ عَبَّاسٍ وَاَنَسِ بْنِ مَالِكٍ قَالَا قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا زُلْزِلَتْ تَعْدِلُ نِصْفَ الْقُرْاٰنِ وَقُلْ هُوَ اللّٰهُ اَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْاٰنِ وَقُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ تَعْدِلُ رُبُعَ الْقُرْاٰنِ - (اَلتِّرْمِذِيُّ)

45. **Ma'qal-b-Yasar** reported from the Prophet who said: Whoso reads at dawn three times 'I seek refuge to Allah, the Hearing, the Knowing, from the accursed devil', and then reads three verses from the last portion of the chapter Banishment (59:23--25), Allah gives for his care 70,000 angels who send blessings on him till dusk; and if he dies on that day, he dies a martyr; and whoso reads it at dusk is in the same rank.

—*Darimi, Tirmizi (Rare)*

عَنْ مَعْقَلِ بْنِ يَسَارٍ عَنِ النَّبِيِّ صلعم قَالَ مَنْ قَالَ حِيْنَ يُصْبِحُ ثَلٰثَ مَرَّاتٍ اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ فَقَرَاَ ثَلٰثَ اٰيَاتٍ مِنْ اٰخِرِ سُوْرَةِ الْحَشْرِ وَكَّلَ اللّٰهُ بِهٖ سَبْعِيْنَ اَلْفَ مَلَكٍ يُصَلُّوْنَ عَلَيْهِ حَتّٰى يُمْسِيَ وَاِنْ مَاتَ فِيْ ذٰلِكَ الْيَوْمِ مَاتَ شَهِيْدًا وَمَنْ قَالَهَا حِيْنَ يُمْسِيْ كَانَ بِتِلْكَ الْمَنْزِلَةِ *

اَلتِّرْمِذِيُّ وَالدَّارِمِيُّ (غَرِيْبٌ)

46. **Anas** reported from the Prophet who said: Whoso reads every day 'Say, He is Allah, the One (112Q)' two hundred times, the sins of fifty years are effaced from him except that debt will remain due from him. [2243]

عَنْ اَنَسٍ عَنِ النَّبِيِّ صلعم قَالَ مَنْ قَرَاَ كُلَّ يَوْمٍ مِائَتَيْ مَرَّةٍ قُلْ هُوَ اللّٰهُ اَحَدٌ غُفِرَ لَهٗ ذُنُوْبُ خَمْسِيْنَ سَنَةً اِلَّا اَنْ يَكُوْنَ عَلَيْهِ دَيْنٌ *

—*Tirmizi, Darimi.*

اَلتِّرْمِذِيُّ وَالدَّارِمِيُّ)

47. **Same** reported from the Prophet who said: Whoso intends to sleep on his bed and then inclines to his right side for sleep and thereafter reads "Say, He is Allah, the One (112Q)" one hundred times, the Lord will say to him when there will occur the Resurrection Day: O My servant! enter Paradise upon your right side.

—*Tirmizi (Approved, Rare)*

عَنْهُ عَنِ النَّبِيِّ صلعم قَالَ مَنْ اَرَادَ اَنْ يَّنَامَ عَلٰى فِرَاشِهٖ فَنَامَ عَلٰى يَمِيْنِهٖ ثُمَّ قَرَاَ مِائَةَ مَرَّةٍ قُلْ هُوَ اللّٰهُ اَحَدٌ اِذَا كَانَ يَوْمُ الْقِيٰمَةِ يَقُوْلُ لَهُ الرَّبُّ يٰعَبْدِيْ ادْخُلْ عَلٰى يَمِيْنِكَ الْجَنَّةَ *

اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

2243. In another narration, 50 times have been mentioned.

48. **Abu Hurairah** reported that the Prophet heard a man read 'Say, He is Allah, the One (112Q)' ; and he said "It has become sure." I asked : And what has become sure ? He said : Paradise.

—*Malek, Tirmizi, Nisai.*

49. **Farwah-b-Naufal** reported from his father who asked : O Apostle of Allah ! teach me something which I shall read when I shall take shelter to my bed. He said : Read—'O you infidels (109Q)' ; and verily it is a purifier of polytheism.

—*Tirmizi, Abu Daud, Darimi.*

50. **Oqbah-b-A'mer** reported : When I was travelling with the Prophet between Hujfah and Abwa'a, a gust of wind and intense darkness prevailed over us. The Apostle of Allah began to seek refuge with 'I seek refuge with the Lord of the early dawn' (113Q) and 'I seek refuge with the Lord of men (114Q),' and he was saying : O Oqbah ! seek refuge with them both and nobody sought refuge with anything like them.

—*Abu Daud.*

51. **Abdullah-b-Khubaib** reported : We came out in a night of rain and intense darkness wishing (to come to) the Prophet and then we found him out. He said : Say. I asked : What shall I say ? He said : 'Say, He is Allah, the One (112Q),' and the

عن ابي هريرة ان النبي صلعم
سمع رجلا يقراء قل هو الله احد فقال
وجبت قلت وما وجبت قال الجنة *
(مالك والترمذي والنسائي)

عن فروة بن نوفل عن ابيه انه
قال يارسول الله علمني شيئا اقوله اذا
اويت الى فراشي فقال اقراء قل يا ايها
الكفرون فانها براءة من الشرك *
(الترمذي وابوداود والدارمي)

عن عقبة بن عامر قال بينا انا
اسير مع رسول الله صلعم بين الجحفة
والابواء اذ غشيتنا ريح وظلمة شديدة فجعل
رسول الله صلعم يتعوذ باعوذ برب الفلق
واعوذ برب الناس ويقول ياعقبة تعوذ
بهما فما تعوذ متعوذ بمثلهما ـ (ابوداود)

عن عبد الله بن خبيب قال خرجنا
في ليلة مطر وظلمة شديدة نطلب رسول
الله صلعم فادركناه فقال قل قلت ما
اقول قال قل هو الله احد والمعوذتين

حِيْنَ تُصْبِحُ وَحِيْنَ تُمْسِي ثَلٰثَ مَرَّاتٍ تَكْفِيْكَ مِنْ كُلِّ شَيْءٍ *

(اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ)

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قُلْتُ يَارَسُوْلَ اللّٰهِ اَقْرَأُ سُوْرَةَ هُوْدٍ اَوْ سُوْرَةَ يُوْسُفَ قَالَ لَنْ تَقْرَاَ شَيْئًا اَبْلَغَ عِنْدَ اللّٰهِ مِنْ قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ *

(اَحْمَدُ وَالنَّسَائِيُّ وَالدَّارِمِيُّ)

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ اَتٰى رَجُلٌ نِ النَّبِيَّ صلعم فَقَالَ اَقْرَاَنِيْ يَارَسُوْلَ اللّٰهِ فَقَالَ اَقْرَاْ ثَلٰثًا مِّنْ ذَوَاتِ الٓرٰ فَقَالَ كَبِرَتْ سِنِّيْ وَاشْتَدَّ قَلْبِيْ وَغَلُظَ لِسَانِيْ قَالَ فَاَقْرَاْ ثَلٰثًا مِّنْ ذَوَاتِ حٰمٓ فَقَالَ مِثْلَ مَقَالَتِهٖ قَالَ الرَّجُلُ يَارَسُوْلَ اللّٰهِ اَقْرَاَنِيْ سُوْرَةً جَامِعَةً فَاَقْرَاَهُ رَسُوْلُ اللّٰهِ صلعم اِذَا زُلْزِلَتْ حَتّٰى فَرَغَ مِنْهَا فَقَالَ الرَّجُلُ وَالَّذِيْ بَعَثَكَ بِالْحَقِّ لَا اَزِيْدُ عَلَيْهِ اَبَدًا ثُمَّ اَدْبَرَ الرَّجُلُ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اَفْلَحَ الرُّوَيْجِلُ مَرَّتَيْنِ *

(اَحْمَدُ وَاَبُوْدَاوٗدَ)

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ عَنِ النَّبِيِّ صلعم قَالَ ثَلٰثٌ تَحْتَ الْعَرْشِ يَوْمَ

two Refuging Chapters three times when it is dawn and when it is dusk, it will suffice you for everything. —*Tirmizi, Abu Daud, Nisai.*

52. **Oqbah-b-A'mer** reported: I asked: O Apostle of Allah! I read the chapter Hud (11Q) or the chapter Joseph (12Q). He said: You will never read anything which is more acceptable to Allah than 'Say, I seek refuge with the Lord of the early dawn (113Q)'. —*Ahmad, Nisai, Darimi.*

53. **Abdullah-b-Amr** reported: A man came to the Prophet and said: Read out to me, O Apostle of Allah. He said: Read three (chapters) having 'Alif, Lam, Ra'. He said: My years have increased and my heart has become hard and my tongue has become thick. He said: Read three having 'Ham, Mim'. He replied as he had replied. The man said: O Apostle of Allah! read out a comprehensive chapter to me. Then the Apostle of Allah read out to him 'When it will be shaken (99Q),' till he finished it. Then the man said: By One who has sent you with truth, I shall never do more than this. Then the man turned back. The Apostle of Allah said twice: The humble man has got salvation. —*Ahmad, Abu Daud.*

576w. **Abdur Rahman-b Auf** reported from the Prophet who said: There will remain three

things under the Throne on the Resurrection Day : the Quran (manifest and secret) which will dispute with the people, and trust and blood tie which will proclaim 'Behold ! whoso joins his tie with me, Allah will join His tie with him, and whoso cuts off the tie from me, Allah will cut off the tie from him. 2244

—*Sharhi Sunnat.*

الْقِيمَةِ الْقُرْآنُ يُحَاجُّ الْعِبَادَ لَهُ ظَهْرٌ وَبَطْنٌ وَالْأَمَانَةُ وَالرَّحِمُ تُنَادِي أَلَا مَنْ وَصَلَنِي وَصَلَهُ اللّٰهُ وَمَنْ قَطَعَنِي قَطَعَ اللّٰهُ *

(شَرْحُ السُّنَّةِ)

577w. **Oqbah-b-A'mer** reported : I heard the Apostle of Allah say : If the Quran is wrapped up in a leather and then thrown in the fire, it will not be burnt. 2244a

Darimi.

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ لَوْ جُعِلَ الْقُرْآنُ فِي إِهَابٍ ثُمَّ أُلْقِيَ فِي النَّارِ مَا احْتَرَقَ *

(اَلدَّارِمِيُّ)

578w. **Abu Hurairah** report l that the Apostle of Allah said Verily the Almighty Allah rea 'The Ta'ha (20Q)' and 'The Ya'sin-36Q' one thousand years before He had created the heavens and earth. When the angels heard the Quran, they said : Happy will be the people on whom it will be revealed, and happy will be those chests which will bear this, and happy will be those tongues which will hold talk in accordance with it.

—*Darimi.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِنَّ اللّٰهَ تَعَالَى قَرَأَ طٰهٰ وَيٰسٓ قَبْلَ أَنْ يَخْلُقَ السَّمٰوٰتِ وَالْأَرْضَ بِأَلْفِ عَامٍ فَلَمَّا سَمِعَتِ الْمَلٰئِكَةُ الْقُرْآنَ قَالَتْ طُوبَى لِأُمَّةٍ يُنْزَلُ هٰذَا عَلَيْهَا وَطُوبَى لِأَجْوَافٍ تَحْمِلُ هٰذَا وَطُوبَى لِأَلْسِنَةٍ تَتَكَلَّمُ بِهٰذَا *

(اَلدَّارِمِيُّ)

579w. **Abu Hurairah** reported that the Apostle of Allah said : Interpret the Quran and follow its important things, and its inportant

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم أَعْرِبُوا الْقُرْآنَ وَاتَّبِعُوا غَرَائِبَهُ وَغَرَائِبَهُ

2244. These three things are the most important virtues in the sight of the Lord and whoso observes them will be admitted in the shade of the Throne of the Almighty on the Resurrection Day. The Quran will stand against those who does not read it and act up to it, and it will intercede for those who read it and acted up to it.

2244a. The leather stands for human skin. In other words, if a man reads the Quran and acts up to it, he will not be burnt by the fire of Hell.

فرايضه وحدوده * (البيهقي)

عن عائشة ان النبي صلعم قال قراءة القران في الصلوة افضل من قراءة القران في غير الصلوة وقراءة القران في غير الصلوة افضل من التسبيح والتكبير والتسبيح افضل من الصدقة والصدقة افضل من الصوم والصوم جنة من النار * (البيهقي)

عن عثمان ابن عبد الله عن جده قال قال رسول الله صلعم قراءة الرجل القران في غير المصحف الف درجة وقراءته في المصحف تضعف على ذلك الى الفي درجة * (البيهقي)

عن ابن عمر قال قال رسول الله صلعم ان هذه القلوب تصدأ كما يصدأ الحديد اذا اصابه الماء قيل يارسول الله وما جلاءها قال كثرة ذكر الموت وتلاوة القران * (البيهقي)

عن ايفع بن عبد الكلاعي قال قال رجل يارسول الله اي سورة من القران

things are its obligatory duties and its prescribed ordinances.

—*Baihaqi*

580w. **Ayesha** reported that the Prophet said: The reading of the Quran in prayer is better than the reading of the Quran in what is besides prayer; and the reading of the Quran in what is besides prayer is better than Tasbih and Takbir; and Tasbih is better than charity, and charity is better than fasting, and fasting is a shield against the fire. —*Baihaqi*

581w. **Osman-b-Abdullah** reported from his grand father who had said: The Apostle of Allah said: The Quran-reading of a man without the Book has got one thousand merits and his Quran-reading with the Book increases in addition to it to two thousand merits

—*Baihaqi*

582w. **Ibn Omar** reported that the Apostle of Allah said: Verily these hearts receive rust as iron receives rust when water falls on it. It was questioned: O Apostle of Allah, And what is its remedy? He replied: Constant remembrance of death and the Quran-reading

—*Baihaqi.*

583w. **Aifa'-b-Abd al kalayi** reported that a man had asked: O Apostle of Allah! which chapter of the Quran is greatest? He said: Say, He is Allah,

the One (112Q)'. He said: Which verse of the Quran is greatest? He said: Ayatul Kursi-Allah, there is no deity but He, the Ever-living, the Ever-subsisting (2:225-227Q). He asked: O Apostle of Allah! which verse do you like that it might benefit you and your followers? He replied: The last portion of the chapter Cow, and verily it comes from the treasures of mercy of the Almighty Allah under His Throne. He gave it to this people. There is no good of the good of this world and the hereafter but is contained therein. —*Darimi.*

584w. **Abdul Malek-b-Umair** reported a Mursal tradition: The Apostle of Allah said: There is cure from every disease in the Opening of the Book (1Q) —*Darimi, Baihaqi.*

585w. **Osman-b-Affan** reported: Whoso reads the last portion of 'The family of Imran' in a night, the standing of a night (in prayer) is recorded for him. —*Darimi.*

586w. **Makhul** reported: Whoso reads the chapter 'The Family of Imran' at night on the Jumma day, the angels send blessings on him up to the night. —*Darimi.*

587w. **Jubair-b-Nufair** reported that the Apostle of Allah said: Verily Allah closed the chapter Cow with two verses

أَعْظَمُ قَالَ قُلْ هُوَ اللّٰهُ اَحَدٌ قَالَ فَاَيُّ

اٰيَةٍ فِى الْقُرْاٰنِ اَعْظَمُ قَالَ اٰيَةُ الْكُرْسِيِّ

اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ قَالَ فَاَيُّ

اٰيَةٍ يَانَبِيَّ اللّٰهِ تُحِبُّ اَنْ تُصِيْبَكَ وَاُمَّتَكَ

قَالَ خَاتِمَةُ سُوْرَةِ الْبَقَرَةِ فَاِنَّهَا مِنْ خَزَائِنِ

رَحْمَةِ اللّٰهِ تَعَالٰى مِنْ تَحْتِ عَرْشِهٖ اَعْطَاهَا

هٰذِهِ الْاُمَّةَ لَمْ تَتْرُكْ خَيْرًا مِّنْ خَيْرِ الدُّنْيَا

وَالْاٰخِرَةِ اِلَّا اشْتَمَلَتْ عَلَيْهِ - (اَلدَّارِمِيُّ)

عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ مُرْسَلًا قَالَ

قَالَ رَسُوْلُ اللّٰهِ صلعم فِيْ فَاتِحَةِ الْكِتَابِ

شِفَاءٌ مِّنْ كُلِّ دَاءٍ - (اَلدَّارِمِيُّ وَالْبَيْهَقِيُّ)

عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ مَنْ قَرَاَ

اٰخِرَ اٰلِ عِمْرَانَ فِيْ لَيْلَةٍ كُتِبَ لَهٗ قِيَامُ

لَيْلَةٍ * (اَلدَّارِمِيُّ)

عَنْ مَكْحُوْلٍ قَالَ مَنْ قَرَاَ سُوْرَةَ

اٰلِ عِمْرَانَ يَوْمَ الْجُمُعَةِ صَلَّتْ عَلَيْهِ الْمَلٰئِكَةُ

اِلَى اللَّيْلِ * (اَلدَّارِمِيُّ)

عَنْ جُبَيْرِ بْنِ نُفَيْرٍ اَنَّ رَسُوْلَ اللّٰهِ

صلعم قَالَ اِنَّ اللّٰهَ خَتَمَ سُوْرَةَ الْبَقَرَةِ بِاٰيَتَيْنِ

which were given to me out of His treasure under the Qhrone. So learn them and teach them to your wives; verily they are a blessing and a means of nearness and supplication.

أعطيت هما من كنزه الذي تحت العرش فتعلموهن وعلموهن نساءكم فانها صلوة وقربات ودعاء *

Darimi (Difective)

الدارمي (مرسلا)

583w. **Ka'ab** reported that the Apostle of Allah said: Read the chapter Hud on the Jumma day. —*Darimi*

عن كعب ان رسول الله صلعم قال اقرؤا سورة هود يوم الجمعة - (الدارمي)

589w. **Abu Sayeed** reported that the Apostle of Allah said: Whoso reads the chapter Cave on the Jumma day, there is light for him between two Jummas. —*Baihaqi.*

عن ابي سعيد ان النبي صلعم قال من قراء سورة الكهف في يوم الجمعة اضاء له النور ما بين الجمعتين *

(البيهقي)

590w. **Khalid-b-Ma'dan** reported: Read the chapter of Salvation, and that is 'Alif, Lam, Mim (The Descent)' and verily it reached me that a man used to read it more than he used to read other things, and he was a great sinner. It spread its wings over him saying: O Lord! forgive him, and verily he reads me very much. Then the Almighty Lord accepted its intercession and said: Write one virtue for him in exchange of one sin and raise up a rank for him. And he also said: It will argue on behalf of its reader in the grave saying: O Allah! had I been of Thy Book, accept my intercession for him; and had I been not of Thy Book, efface me from it. It

عن خالد بن معدان قال اقرؤا المنجية وهي الم تنزيل فانه بلغني ان رجلا كان يقراها ما يقراء شيئا غيرها وكان كثير الخطايا فنشرت جناحها عليه قالت رب اغفر له فانه كان يكثر قراءتي فشفعها الرب تعالى فيه وقال اكتبوا له بكل خطيئة حسنة وارفعوا له درجة وقال ايضا انها تجادل عن صاحبها في القبر تقول اللهم ان كنت من كتابك فشفعني فيه وان لم اكن من كتابك

will then become like a bird which will spread over its wings upon him and will intercede for him and will prevent the punishment of the grave from him. And he said about 'The Blessed (17Q)' in a similar manner. It was Khalid who used not to go to bed till he read them both. *Taus said*: These two have been given superiority over every other chapter of the Quran by sixty times. —*Darimi*

فَامْحَنِي عَنْهُ وَإِنَّهَا تَكُونُ كَالطَّيْرِ تَجْعَلُ
جَنَاحَهَا عَلَيْهِ فَتَشْفَعُ لَهُ فَتَمْنَعُهُ مِنْ عَذَابِ
الْقَبْرِ وَقَالَ فِي تَبَارَكَ مِثْلَهُ وَكَانَ خَالِدٌ
لَا يَبِيتُ حَتَّى يَقْرَأَهُمَا وَقَالَ طَاوُسٌ
فُضِّلَتَا عَلَى كُلِّ سُورَةٍ فِي الْقُرْآنِ بِسَبْعِينَ
حَسَنَةً * (اَلدَّارِمِيُّ)

591w. **Ata'-b-Abi Rabah** reported: It reached me that the Apostle of Allah said: Whoso reads 'Ya,Sin—36Q' in midday, all his needs are fulfilled. —*Darimi* (*Defective*)

عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ بَلَغَنِي
أَنَّ رَسُولَ اللهِ صلعم قَالَ مَنْ قَرَأَ يس
فِي صَدْرِ النَّهَارِ قُضِيَتْ حَوَائِجُهُ *
اَلدَّارِمِيُّ (مُرْسَلًا)

592w. **Maqal b-Yasar al Muzani** reported that the Apostle of Allah said: Whoso reads 'Ya, Sin', seeking the pleasure of the Almighty Allah is forgiven of his sins that were committed in the past. So read it near your dying men. —*Baihaqi*

عَنْ مَعْقِلِ بْنِ يَسَارٍ الْمُزَنِيِّ أَنَّ
النَّبِيَّ صلعم قَالَ مَنْ قَرَأَ يس ابْتِغَاءَ
وَجْهِ اللهِ تَعَالَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ
فَاقْرَءُوهَا عِنْدَ مَوْتَاكُمْ * (اَلْبَيْهَقِيُّ)

593w. **Abdullah-b-Mas'ud** reported that he said: Verily there is hump for everything and the hump of the Quran is the chapter Cow (1Q); and Verily there is a pith for everything and the pith of the Quran is the Mufassal —*Darimi*.

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ
إِنَّ لِكُلِّ شَيْءٍ سَنَامًا وَإِنَّ سَنَامَ الْقُرْآنِ
سُورَةُ الْبَقَرَةِ وَإِنَّ لِكُلِّ شَيْءٍ لُبَابًا وَإِنَّ
لُبَابَ الْقُرْآنِ الْمُفَصَّلُ * (اَلدَّارِمِيُّ)

594w. **Ali** reported: I heard the Apostle of Allah say: For everything, there is an adornment, and the adornment of

عَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم
يَقُولُ لِكُلِّ شَيْءٍ عَرُوسٌ وَعَرُوسُ الْقُرْآنِ

الرحمن * (البيهقي)

عن ابن مسعود قال قال رسول الله صلعم من قرأ سورة الواقعة في كل ليلة لم تصبه فاقة ابدا وكان ابن مسعود يامر بناته يقرأن بها كل ليلة - (البيهقي)

عن علي قال كان رسول الله صلعم يحب هذه السورة سبح اسم ربك الاعلى * (احمد)

عن ابن عمر قال قال رسول الله صلعم الا يستطيع احدكم ان يقرأ الف اية في كل يوم قالوا ومن يستطيع ان يقرأ الف اية في كل يوم قال اما يستطيع احدكم ان يقرأ الهكم التكاثر * (البيهقي)

عن سعيد بن المسيب مرسلا عن النبي صلعم قال من قرأ قل هو الله احد عشر مرات بني له بها قصر في الجنة ومن قرأ عشرين مرة بني له بها قصران في الجنة ومن قرأها ثلاثين مرة بني له بها ثلثة قصور في الجنة فقال عمر بن الخطاب والله يا رسول الله اذا لنكثرن قصورنا فقال رسول الله

the Quran is 'The Merciful (55Q)'. —*Baihaqi*

595w. **Ibn Mas'ud** reported that the Apostle of Allah said: Whoso reads the chapter—'The Great Event (56Q)' every night, no pressing want will befall on him at any time. Ibn Mas'ud used to enjoin on his daughters to read it every night. —*Baihaqi.*

596w. **Ali** reported that the Apostle of Allah used to like this chapter—'Glorify the name of your Lord, the Most High (87Q).' —*Ahmad.*

597w. **Ibn Omar** reported that the Apostle of Allah said: Will not some one of you be able to read one thousand verses every day? They replied: And who is able to read one thousand verses every day? He said: Will not some one of you be able to read 'Abundance hath destroyed you (102Q)'? —*Baihaqi.*

598w. **Sayeed-b-al Musayyeb** reported a Mursal from the Holy Prophet who said: Whoso reads 'Say, He is Allah, the One (112Q)' ten times, a palace will be built for him in Paradise; and whoso reads it twenty times, two palaces will be built for him in Paradise; and whoso reads it thirty times, three palaces in Paradise will be built for him. Omar-b-al Khattab said: By Allah, O Apostle of Allah, in that case we shall increase our palaces. The Apostle of Allah

said : Allah is more generous than that. —*Darimi*

صلعم اَللّٰهُ اَوسَعُ مِن ذٰلِكَ (اَلدَّارِمِيُّ)

599w. **Hasan** reported a Mursal that the Prophet said : Whoso reads one hundred verses in a night, the Quran does not dispute with him that night, and whoso reads two hundred verses in a night, the Qunut of one night is recorded for him, and whoso reads from five hundred verses in one night up to one thousand verses, gets up at dawn with the rewards of Qintar. They asked : And what is Qintar ? He said : Twelve thousands.

—*Darimi.*

عَنِ الْحَسَنِ مُرسَلًا اَنَّ النَّبِيَّ صلعم قَالَ مَن قَرَاَ فِي لَيلَةٍ مِائَةَ اٰيَةٍ لَم يُحَاجَّهُ الْقُراٰنُ تِلْكَ اللَّيلَةَ وَمَن قَرَاَ فِي لَيلَةٍ مِاَتَي اٰيَةٍ كُتِبَ لَهُ قُنُوتُ لَيلَةٍ وَمَن قَرَاَ فِي لَيلَةٍ خَمسَ مِائَةٍ اٰيَةٍ اِلَى الاَلفِ اَصبَحَ وَلَهُ قِنطَارٌ مِّنَ الاَجرِ قَالُوا وَمَا الْقِنطَارُ قَالَ اثنَا عَشَرَ اَلفًا ـ (اَلدَّارِمِيُّ)

SECTION 2

Rules of the Quran-reading [See note 2232 (e)]

54. **Abu Musa al 'Ash'ari** reported that the Apostle of Allah said : Guard the Quran. By One in whose hand there is my life, it is cetainly more slipping away than a camel in its fetters. —*Agreed.*

عَن اَبِي مُوسَى الاَشعَرِيِّ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم تَعَاهَدُوا الْقُراٰنَ فَوَالَّذِي نَفسِي بِيَدِهٖ لَهُوَ اَشَدُّ تَفَصِّيًا مِّنَ الاِبِلِ فِي عُقُلِهَا * (مُتَّفَقٌ عَلَيهِ)

55. **Ibn Mas'ud** reported that the Apostle of Allah said : Evil it is for anybody to say 'I have forgot such and such a verse. Rather he forgot. Remember the Quran ; and verily it is slipping more from the breasts of men than the quadrupeds. —*Agreed.*

عَنِ ابنِ مَسعُودٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم بِئسَ مَا لِاَحَدِهِم اَن يَقُولَ نَسِيتُ اٰيَةَ كَيتَ وَكَيتَ بَل نَسِيَ وَاستَذكِرُوا الْقُراٰنَ فَاِنَّهُ اَشَدُّ تَفَصِّيًا مِّن صُدُورِ الرِّجَالِ مِنَ النَّعَمِ * (مُتَّفَقٌ عَلَيهِ)

56. **Ibn Omar** reported that the Apostle of Allah said : Verily the parable of a reader of the Quran is as the parable of an owner of tied camels. If he looks after them, he draws

عَنِ ابنِ عُمَرَ اَنَّ النَّبِيَّ صلعم قَالَ اِنَّمَا مَثَلُ صَاحِبِ الْقُراٰنِ كَمَثَلِ صَاحِبِ الاِبِلِ الْمُعَقَّلَةِ اِن عَاهَدَ عَلَيهَا اَمسَكَهَا وَاِن

them back; and if he sets them free, they go away. —*Agreed.*

57. **Jundub-b-Abdullahr** eported that the Apostle of Allah said: Read the Quran till your minds are attentive to it; but when you differ, be away from it. —*Agreed.*

58. **Qatadah** reported that Anas was asked: How was the Quran reading of the Prophet? He replied: It was prolonged. Then he read "*Bismillah Ar-Rahman Ar-Rahim*", [2246] prolonging Bismillah, and prolonging Ar-Rahman, and prolonging Ar-Rahim. —*Bukhari.*

59. **Abu Hurairah** reported: The Apostle of Allah said: Allah did not hear anything (sweeter) than what He heard from a Prophet—his singing with the Quran. —*Agreed.*

60. **Same** reported that the Apostle of Allah said: Allah does not listen attentively to anything than what he hears to a Prophet—his reading the Quran with melodious and loud voice —*Agreed.*

61. **Same** reported that the Apostle of Allah said: He who does not sing with the Quran is not of us. —*Bukhari.*

62. **Abdullah-b-Mas'ud** reported: The Apostle of Allah said to me while he was upon the pulpit:

أطلقها ذهبت * (متفق عليه)

عن جندب ابن عبد الله قال قال رسول الله صلعم اقرأ و القران ما ائتلفت عليه قلوبكم فاذا اختلفتم فقوموا عنه (متفق عليه)

عن قتادة قال سئل انس كيف كانت قراءة النبي صلعم فقال كانت مدا ثم قرأ بسم الله الرحمن الرحيم يمد بسم الله و يمد بالرحمن ويمد بالرحيم* (البخاري)

عن ابي هريرة قال قال رسول الله صلعم ما اذن الله لشيء ما اذن لنبي يتغنى بالقران * (متفق عليه)

عنه قال قال رسول الله صلعم ما اذن الله لشيء ما اذن لنبي حسن الصوت بالقران يجهر به - (متفق عليه)

عنه قال قال رسول الله صلعم ليس منا من لم يتغن بالقران - (البخاري)

عن عبد الله بن مسعود قال قال لي رسول الله صلعم وهو على المنبر اقرأ

2246. The meaning is: In the name of Allah, the Most Compassionate, the Most Merciful.

عَلَيَّ قُلْتُ اِقْرَأُ عَلَيْكَ وَعَلَيْكَ اُنْزِلَ قَالَ اِنِّي اُحِبُّ اَنْ اَسْمَعَهُ مِنْ غَيْرِي فَقَرَأْتُ سُوْرَةَ النِّسَاءِ حَتّٰى اَتَيْتُ اِلٰى هٰذِهِ الْاٰيَةِ فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ بِشَهِيْدٍ وَجِئْنَا بِكَ عَلٰى هٰؤُلَاءِ شَهِيْدًا قَالَ حَسْبُكَ الْاٰنَ فَالْتَفَتُّ اِلَيْهِ فَاِذَا عَيْنَاهُ تَذْرِفَانِ -

(مُتَّفَقٌ عَلَيْهِ)

Read out to me. I said: I shall read out to you while it was revealed to you! He said: Verily I like to hear it from others. Then I read out the chapter 'Women (4Q)', till I reached this verse—How will it be when We shall bring a witness from every people and bring you a witness over them? He said: Sufficient it is for you at present. [2247] Then I turned my look towards him when to! his two eyes were shedding tears.

—*Agreed.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لِاُبَيِّ بْنِ كَعْبٍ اِنَّ اللّٰهَ اَمَرَنِي اَنْ اَقْرَءَ عَلَيْكَ الْقُرْاٰنَ قَالَ اَللّٰهُ سَمَّانِي لَكَ قَالَ نَعَمْ قَالَ وَقَدْ ذُكِرْتُ عِنْدَ رَبِّ الْعٰلَمِيْنَ قَالَ نَعَمْ فَذَرَفَتْ عَيْنَاهُ وَفِي رِوَايَةٍ اِنَّ اللّٰهَ اَمَرَنِي اَنْ اَقْرَءَ عَلَيْكَ لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا قَالَ سَمَّانِي قَالَ نَعَمْ فَبَكٰى -

(مُتَّفَقٌ عَلَيْهِ)

63. **Anas** reported that the Prophet said to Obai-b-Ka'ab: Verily Allah directed me to read out the Quran to you. He said: Allah has taken my name to you! 'Yes' said he. He said: Have I been mentioned near Allah, the Lord of the worlds? 'Yes' said he. Then his eyes shed tears. And in a narration: Allah directed me to read out to you—'Those who are polythiests (Q). He asked: And has He taken my name? 'Yes' said he. Then he wept. [2248] *Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم اَنْ يُسَافَرَ بِالْقُرْاٰنِ اِلٰى اَرْضِ الْعَدُوِّ

(مُتَّفَقٌ عَلَيْهِ)

64. **Ibn Omar** reported: The Apostle of Allah prohibited to take journey with the Quran to the land of the enemies. [2249]

2247. This means: Stop reading. Let me ponder over what you have already read.

2248. Obai-b-Ka'ab was a great Quran-reader. See page 2 (Introduction).

2249. The jurists hold that the Quran may lawfully be taken to the land of the enemies but it is Makruh. If any letter is written to an infidel with a verse of the Quran, it is quite lawful as the Prophet used to do it for the sake of conversion and write letters to the kings and emperors inviting them to accept Islam.

Agreed upon it. And in a narration of Muslim : Do'nt travel with the Quran, because I am not secure from its being overtaken by the enemies.

—*Mishkat.*

65. **Abu Sayeed al-Khodri** reported : I sat with a party of the poor refugees ; [2250] some of them were covering others from nudity, while a reader was reading out to us, when lo ! the Prophet came and stood among us. When the Prophet remained standing, the reader became silent and greeted. Then he asked : What were you doing ? We replied : We were listening to the Book of the Almighty Allah. He said : All praise is for Allah who created among my followers those with whom I have been commanded to keek patience. Then he sat down in our midst in order to make himself comfortable among us. Afterwards he hinted thus with his hand. They all sat in a circle and their faces turned close to him. He said : O Refugees ! take good news of a perfect light on the Resurrection Day ; you will enter paradise before the rich people by half a day, and that is 500 years.

—*Abu Daud.*

فِي رِوَايَةٍ لِمُسْلِمٍ لَا تُسَافِرُوا بِالْقُرْآنِ فَإِنِّي لَا آمَنُ أَنْ يَنَالَهُ الْعَدُوُّ - (مشكوة)

عَنْ أَبِي سَعِيدٍ نِ الْخُدْرِيِّ قَالَ جَلَسْتُ فِي عِصَابَةٍ مِنْ ضُعَفَاءِ الْمُهَاجِرِينَ وَإِنَّ بَعْضَهُمْ لَيَسْتَتِرُ بِبَعْضٍ مِنَ الْعُرْيِ وَقَارِئٌ يَقْرَءُ عَلَيْنَا إِذْ جَاءَ رَسُولُ اللهِ صلعم فَقَامَ عَلَيْنَا فَلَمَّا قَامَ رَسُولُ اللهِ صلعم سَكَتَ الْقَارِئُ فَسَلَّمَ ثُمَّ قَالَ مَا كُنْتُمْ تَصْنَعُونَ قُلْنَا كُنَّا نَسْتَمِعُ إِلَى كِتَابِ اللهِ تَعَالَى فَقَالَ الْحَمْدُ لِلّٰهِ الَّذِي جَعَلَ مِنْ أُمَّتِي مَنْ أُمِرْتُ أَنْ أَصْبِرَ نَفْسِي مَعَهُمْ قَالَ فَجَلَسَ وَسْطَنَا لِيَعْدِلَ بِنَفْسِهِ فِينَا ثُمَّ قَالَ بِيَدِهِ هٰكَذَا فَتَحَلَّقُوا وَبَرَزَتْ وُجُوهُهُمْ لَهُ فَقَالَ أَبْشِرُوا يَا مَعْشَرَ صَعَالِيكِ الْمُهَاجِرِينَ بِالنُّورِ التَّامِّ يَوْمَ الْقِيٰمَةِ تَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَاءِ النَّاسِ بِنِصْفِ يَوْمٍ وَذٰلِكَ خَمْسُ مِائَةِ سَنَةٍ * (ابوداود)

2250 The poor Refugees were so very poor that they had not even sufficient cloth so as to cover their bodies therwith. It was then not a complete nudity which kept the private parts wholly uncovered.

66. **Bara'a-b-A'jeb** reported that the Prophet said: Adorn the Quran with your voices. *Ahmad, —Ibn Majah, Abu Daud, Darimi.*

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم زَيِّنُوا الْقُرْاٰنَ بِاَصْوَاتِكُمْ *

(اَحْمَد وَاَبُوْدَاوُد وَابْن مَاجَة وَالدَّارِمِيّ)

67. **Sa'ad-b-Obadah** reported that the Apostle of Allah said: Qhere is no man who learns the Quran and then forgets it but will meet Allah on the Resurrection Day with his ears and nose mutilated.

—Abu Daud, Darimi.

عَنْ سَعْد بْن عُبَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا مِنْ اِمْرِئٍ يَقْرَأُ الْقُرْاٰنَ ثُمَّ يَنْسَاهُ اِلَّا لَقِيَ اللّٰهَ يَوْمَ الْقِيٰمَةِ اَجْذَمَ.

(اَبُوْدَاوُد وَالدَّارِمِيّ)

68. **Abdullah-b-Amr** reported that the Apostle of Allah said: He does not understand who reads the Quran in less than three days.

—Tirmizi, Abu Daud, Darimi.

عَنْ عَبْد اللّٰه بْن عَمْرو اَنَّ رَسُوْلَ اللّٰه صلعم قَالَ لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْاٰنَ فِيْ اَقَلَّ مِنْ ثَلٰث *

(اَلتِّرْمِذِيّ وَاَبُوْدَاوُد وَالدَّارِمِيّ)

69. **Oqbah-b-A'mer** reported that the Apostle of Allah said: One who reads the Quran aloud is like one who gives alms openly, and one who reads the Quran with a low voice is like one who gives alms in secret.

—Abu Daud, Nisai, Tirimzi (Approved, Rare).

عَنْ عُقْبَةَ بْن عَامِر قَالَ قَالَ رَسُوْلُ اللّٰه صلعم اَلْجَاهِرُ بِالْقُرْاٰنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْاٰنِ كَالْمُسِرِّ بِالصَّدَقَةِ *

(اَلتِّرْمِذِيّ وَاَبُوْدَاوُد وَالنَّسَائِيّ (حَسَنٌ غَرِيْبٌ))

70. **Suhaib** reported that the Apostle of Allah said: He who considers the unlawful things of the Quran as lawful does not put faith in *the Quran.* *—Tirmizi.*

عَنْ صُهَيْب قَالَ قَالَ رَسُوْلُ اللّٰه صلعم مَا اٰمَنَ بِالْقُرْاٰنِ مَنِ اسْتَحَلَّ مَحَارِمَهُ *

(اَلتِّرْمِذِيّ)

71. **Lais-b-Sa'ad** reported: He asked Omme Salamah 2250a about the Quran-reading of the Prophet, when lo! she was

عَنِ اللَّيْث بْن سَعْد اَنَّهُ سَاَلَ اُمَّ سَلَمَةَ عَنْ قِرَاءَةِ النَّبِيِّ صلعم فَاِذَا هِيَ

2250a. Lais-b-Sa'ad reported from the son of Abu Mulaikah who had reported from Ya'la-b-Mamlek who had asked Omme-Salamah.

describing (his) Quran-reading as very distinct, word by word.

—*Tirmizi, Abu Daud, Nisai.*

72. Ibn Juraih reported from the son of Abu Mulaikah who had narrated : The Apostle of Allah used to take pause in his Quran-reading by uttering *Alhamdo Lillahe Rabbil Alamin'* and then taking a pause, and thereafter saying '*Ar-Rahmaner Rahim'* and then taking a pause. —*Tirmizi.*

73. **Jaber** reported : The Apostle of Allah came out to us while we were reading the Quran, and there were Arabs and the non-Arabs amongst us. He said : Read. Everybody is good (in reading). There will soon appear peoples who will keep it up as an arrow is kept straight. They will hasten with it and will not make delay therewith.[2251]

—*Abu Daud, Baihaqi.*

601w. **Huzaifah** reported that the Apostle of Allah said : Read the Quran with the tunes of the Arabs and their accents, and guard yourselves from the tunes of the paramours and the tunes of the people of the Books. There will soon appear a people after me who will sing with the Quran

تَنْعَتُ قِرَاءَةً مُفَسِّرَةً حَرْفًا حَرْفًا *

(اَلتِّرْمِذِيَّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيَّ)

عَنِ ابْنِ جُرَيْجٍ عَنِ ابْنِ اَبِيْ مُلَيْكَةَ

عَنْ اُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم

يُقَطِّعُ قِرَاءَتَهٗ يَقُوْلُ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

ثُمَّ يَقِفُ ثُمَّ يَقُوْلُ اَلرَّحْمٰنِ الرَّحِيْمِ ثُمَّ

يَقِفُ * (اَلتِّرْمِذِيُّ)

عَنْ جَابِرٍ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ

صلعم وَنَحْنُ نَقْرَأُ الْقُرْاٰنَ وَفِيْنَا الْاَعْرَابِيُّ

وَالْعَجَمِيُّ فَقَالَ اِقْرَأُوْا فَكُلٌّ حَسَنٌ وَسَيَجِيْءُ

اَقْوَامٌ يُقِيْمُوْنَهٗ كَمَا يُقَامُ الْقِدْحُ يَتَعَجَّلُوْنَهٗ

وَلَا يَتَاَجَّلُوْنَهٗ * (اَبُوْدَاوٗدَ وَالْبَيْهَقِيُّ)

عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِقْرَؤُا

الْقُرْاٰنَ بِلُحُوْنِ الْعَرَبِ وَاَصْوَاتِهَا وَاِيَّاكُمْ وَلُحُوْنَ

اَهْلِ الْعِشْقِ وَلُحُوْنَ اَهْلِ الْكِتَابَيْنِ وَسَيَجِيْءُ

بَعْدِيْ قَوْمٌ يُرَجِّعُوْنَ بِالْقُرْاٰنِ تَرْجِيْعَ الْغِنَاءِ

2251. In latter times, the people will read the Quran in a hasty manner without looking to the inner meanings and without correct pronounciation of words. The last sentence means either that the people will read it hastily or that they will read it for pecuniary benefits and not for next-worldly gain or for seeking the pleasure of Allah.

the singing of songs and mournins. It will not cross their throats. Their hearts will he tried, and also the hearts of those who will be pleased with their affairs. —*Baihaqi, Razin.*

602w. **Bara'a-b-A'jeb** reported: I heard the Apostle of Allah say: Read the Quran with your excellent voices, because an excellent voice adds beauty to the Quran. —*Darimi.*

603w. **Taus** reported a Mursal saying that the Apostle of Allah was asked: Who among men has got the most excellent sound in the Quran reading and the most excellent reading? He said: One whom you consider when you hear him that he fears Allah. *Taus said*: Talq was like that. —*Darimi.*

604w. **Obaidah al-Mulaikih** (and he had company with him) reported that the Apostle of Allah said: O readers of the Quran! lean not against the Quran,[51a] recite it with its due recitation throughout the whole night and day, read it with an open voice, read with melody except what is difficult therein, that you may attain salvation. And seek not its rewards in this world, and verily there is reward for it (in the next world). —*Baihaqi.*

605w. **Ibn Mas'ud** reported that the Messenger of Allah said:

وَالنَّوْحِ لَا يُجَاوِزُ حَنَاجِرَهُمْ مَفْتُونَةٌ قُلُوبُهُمْ
وَقُلُوبُ الَّذِينَ يُعْجِبُهُمْ شَأْنُهُمْ *
(اَلْبَيْهَقِيُّ وَرَزِيْنٌ)

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ سَمِعْتُ رَسُوْلَ
صلعم يَقُوْلُ حَسِّنُوا الْقُرْاٰنَ بِاَصْوَاتِكُمْ فَاِنَّ
الصَّوْتَ الْحَسَنَ يَزِيْدُ الْقُرْاٰنَ حُسْنًا *
(اَلدَّارِمِيُّ)

عَنْ طَاؤُسٍ مُرْسَلًا قَالَ سُئِلَ النَّبِيُّ
صلعم اَيُّ النَّاسِ اَحْسَنُ صَوْتًا لِلْقُرْاٰنِ
وَاَحْسَنُ قِرَاءَةً قَالَ مَنْ اِذَا سَمِعْتَهُ يَقْرَاءُ
اُرِيْتَ اَنَّهُ يَخْشَى اللّٰهَ قَالَ طَاؤُسٌ وَكَانَ
طَلْقٌ كَذٰلِكَ *
(اَلدَّارِمِيُّ)

عَنْ عُبَيْدَةَ الْمُلَيْكِيِّ وَكَانَتْ لَهُ صُحْبَةٌ
قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَا اَهْلَ الْقُرْاٰنِ
لَا تَتَوَسَّدُوا الْقُرْاٰنَ وَاتْلُوْهُ حَقَّ تِلَاوَتِهِ مِنْ اٰنَاءِ
اللَّيْلِ وَالنَّهَارِ وَاَفْشُوْهُ وَتَغَنَّوْهُ وَتَدَبَّرُوْا مَا فِيْهِ
لَعَلَّكُمْ تُفْلِحُوْنَ وَلَا تَعْجَلُوْا ثَوَابَهُ فَاِنَّ لَهُ ثَوَابًا *
(اَلْبَيْهَقِيُّ)

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ

51a. Leainng against the Quran means to be careless in reading or to read with an absent mind.

The Quran has been revealed upon seven dialects. 2251b For every verse therein, there is an inner and an outer side ; and for every end, there is study.

—*Sharhi Sunnat.*

اُنزِلَ القرآن على سبعة احرف لكل اية منها ظهر وبطن ولكل حد مطلع *

(شرح السنة)

SECTION 3

2252. The Collection of the Quran

[see note 2232(b)]

74.Omar b-al Khattab reported: I heard Hisham-b-Hakim-b-Hezam reading the chapter Distinction (25Q) other than what I read it and what the Apostle of Allah read it over to me. I was about to hasten (attack) on him, but then I gave him time till he finished. Then I tied him with his cloth and came with him to the Apostle of Allah. I said : O Apostle of Allah ! I heard him reading the chapter Distinction other than what you read over to me. The Apostle of Allah said : Send him to read. Then he read as I had heard him read. The Prophet said : Thus it has been revealed. Then he asked me : Read. I read. He said : Thus it has been revealed : Verily this Quran has been revealed upon seven dialects. 2253 So read what appears easy therefrom.

عن عمر بن الخطاب قال سمعت هشام بن حكيم بن حزام يقرأ سورة الفرقان على غير ما اقرأها وكان رسول الله صلعم اقرانيها فكدت ان اعجل عليه ثم امهلته حتى انصرف ثم لببته برادئه فجئت به رسول الله صلعم فقلت يارسول الله اني سمعت هذا يقرأ سورة الفرقان على غير ما اقرأتنيها فقال رسول الله صلعم ارسله اقرأ فقرأ القراءة التي سمعته يقرأ فقال رسول الله صلعم هكذا انزلت ثم قال لي اقرأ فقرأت فقال هكذا انزلت ان هذا القران انزل على سبعة احرف فاقرءوا ما تيسر منه *

(متفق عليه)

2251b. Express things are such as are intelligible to all, and secret things are such as only the true servants of Allah can understand and not the ordinary Muslims. The last sentence signifies that if a reader finishes a chapter, he must not stop until he reads some verses of the following chapter thus preserving a spirit of continuity.

75. **Ibn Mas'ud** reported: I heard a man reading (the Quran) and I heard the Prophet read it in a different way. I came with him to the Prophet and informed him. I noticed disgust upon his face. He said: Both of you are correct. Don't differ, and verily those who were before you differed and so they were destroyed.

—*Bukhari.*

عَنِ ابْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَجُلًا قَرَأَ وَسَمِعْتُ النَّبِيَّ صلعم يَقْرَأُ خِلَافَهَا فَجِئْتُ بِهِ النَّبِيَّ صلعم فَأَخْبَرْتُهُ فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهِيَةَ فَقَالَ كِلَاكُمَا مُحْسِنٌ فَلَا تَخْتَلِفُوا فَإِنَّ مَنْ كَانَ قَبْلَكُمُ اخْتَلَفُوا فَهَلَكُوا - (اَلْبُخَارِيُّ)

76. **Obai-b-Ka'ab** reported: I was in the mosque and a man entered to pray and he read a reading which I disliked. Another got in and read a reading ther than that of his companion. When we finished the prayer, we went in a body to the Prophet. I said: This man read a reading which I disliked. Another man came and read a reading other than that of his companion. The Prophet ordered them both and so they read. He approaved their affairs. Disbelief then fell into my mind and not such when I was in the Days of Ignorance. When the Prophet saw what troubled me, he hit my chest and then I was perspiring and I was as it were looking towards Allah with a faint heart. He addressed me: O Obai! I was given to read the Quran over one dialect. I returned to Him to say: Make it easy for my followers. It was then returned to me for the second time saying. Read (it) with two dialects.

عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ كُنْتُ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ يُصَلِّي فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ ثُمَّ دَخَلَ آخَرُ فَقَرَأَ قِرَاءَةً سِوَى قِرَاءَةِ صَاحِبِهِ فَلَمَّا قَضَيْنَا الصَّلٰوةَ دَخَلْنَا جَمِيعًا عَلَى رَسُولِ اللّٰهِ صلعم فَقُلْتُ إِنَّ هٰذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ وَدَخَلَ آخَرُ فَقَرَأَ سِوَى قِرَاءَةِ صَاحِبِهِ فَأَمَرَهُمَا النَّبِيُّ صلعم فَقَرَأَا فَحَسَّنَ شَأْنَهُمَا فَسَقَطَ فِي نَفْسِي مِنَ التَّكْذِيبِ وَلَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ فَلَمَّا رَأَى رَسُولُ اللّٰهِ صلعم مَا قَدْ غَشِيَنِي ضَرَبَ فِي صَدْرِي فَفِضْتُ عَرَقًا فَكَأَنَّمَا أَنْظُرُ إِلَى اللّٰهِ فَرَقًا فَقَالَ لِي يَا أُبَيُّ أُرْسِلَ إِلَيَّ أَنِ اقْرَإِ الْقُرْآنَ عَلَى حَرْفٍ فَرَدَدْتُ إِلَيْهِ أَنْ هَوِّنْ عَلَى أُمَّتِي فَرُدَّ إِلَيَّ الثَّانِيَةَ اقْرَإْهُ عَلَى حَرْفَيْنِ فَرَدَدْتُ

I returned to Him to say : Make it easy for my followers. It was then returned to me for the third time : Read it with seven dialects, and there is a seeking for you for every time that I sent you back, which you should seek from Me. I said : O Allah ! forgive my followers. O Allah ! forgive my followers. I made delay for the third for a day on which the entire creation will turn to me, including even Abraham (peace he on him).

—*Muslim.*

77. **Ibn Abbas** reported that the Apostle of Allah said : Gabriel read over(the Quran) to me in one dialect. I returned to Him and continued to seek for more from Him till it reached seven dialects. Ibn Shihab said: It reached me that as for those seven dialects, they are the (same) affair. They don't differ in lawful and unlawful things. —*Agreed.*

78. **Obay-b-Ka'ab** reported that the Apostle of Allah met Gabriel and asked : O Gabriel ! I have been raised up among an illiterate people amongst whom there are the weak, the old, the boys, the girls and men who did not read any book. He said : O Muhammad ! verily the Quran has been revealed upon seven dialects. *Tirimzi narrated it. And in a narration reported by Ahmad and Abu Daud* : He said : There is but

إِلَيْهِ أَنْ هَوِّنْ عَلَى أُمَّتِي فَرَدَّ إِلَيَّ الثَّالِثَةَ
اقْرَأْهُ عَلَى سَبْعَةِ أَحْرُفٍ وَلَكَ بِكُلِّ رَدَّةٍ
رَدَدْتُكَ مَسْأَلَةٌ تَسْأَلُنِيهَا فَقُلْتُ اللَّهُمَّ
اغْفِرْ لِأُمَّتِي اللَّهُمَّ اغْفِرْ لِأُمَّتِي وَأَخَّرْتُ
الثَّالِثَةَ لِيَوْمٍ يَرْغَبُ إِلَيَّ الْخَلْقُ كُلُّهُمْ
حَتَّى إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ * (مُسْلِمٌ)

عَنِ ابْنِ عَبَّاسٍ قَالَ إِنَّ رَسُولَ اللَّهِ
صلعم قَالَ أَقْرَأَنِي جِبْرَئِيلُ عَلَى حَرْفٍ
فَرَاجَعْتُهُ فَلَمْ أَزَلْ أَسْتَزِيدُهُ وَيَزِيدُنِي
حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ قَالَ ابْنُ
شِهَابٍ بَلَغَنِي أَنَّ تِلْكَ السَّبْعَةَ الْأَحْرُفِ
إِنَّمَا هِيَ فِي الْأَمْرِ يَكُونُ وَاحِدًا لَا يَخْتَلِفُ
فِي حَلَالٍ وَلَا حَرَامٍ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ لَقِيَ رَسُولُ
اللَّهِ صلعم جِبْرَئِيلَ فَقَالَ إِنِّي بُعِثْتُ إِلَى أُمَّةٍ
أُمِّيِّينَ مِنْهُمُ الْعَجُوزُ وَالشَّيْخُ الْكَبِيرُ وَالْغُلَامُ
وَالْجَارِيَةُ وَالرَّجُلُ الَّذِي لَمْ يَقْرَأْ كِتَابًا
قَطُّ قَالَ يَا مُحَمَّدُ إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى
سَبْعَةِ أَحْرُفٍ رَوَاهُ التِّرْمِذِيُّ وَفِي رِوَايَةٍ لِأَحْمَدَ
وَأَبِي دَاوُدَ قَالَ لَيْسَ مِنْهَا إِلَّا شَافٍ

كَافٍ وَفِي رِوَايَةٍ لِلنَّسَائِيِّ قَالَ إِنَّ جِبْرَئِيلَ وَمِيكَائِيلَ أَتَيَانِي فَقَعَدَ جِبْرَئِيلُ عَنْ يَمِينِي وَمِيكَائِيلُ عَنْ يَسَارِي فَقَالَ جِبْرَائِيلُ اقْرَإِ الْقُرْآنَ عَلَى حَرْفٍ قَالَ مِيكَائِيلُ اسْتَزِدْهُ حَتَّى بَلَغَ سَبْعَةَ أَحْرُفٍ فَكُلُّ حَرْفٍ شَافٍ كَافٍ *

sufficient cure therein. *And in a narration reported by Nisai.* He said: Verily Gabriel and Michael came to me. Gabriel sat by my right side and Michael by my left. Gabriel said: Read the Quran upon one dialect. Michael said: 'Increase it'—till he reached up to seven dialects. And every dialect is a sufficient cure. [2253]

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ مَرَّ عَلَى قَاصٍ يَقْرَأُ ثُمَّ يَسْأَلُ فَاسْتَرْجَعَ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللهَ بِهِ فَإِنَّهُ سَيَجِيءُ أَقْوَامٌ يَقْرَءُونَ الْقُرْآنَ يَسْأَلُونَ بِهِ النَّاسَ * (أَحْمَدُ وَالتِّرْمِذِيُّ)

79. **Imran-b-Hussain** reported that he passed by a story-teller who was reading and then begging alms. He recited Istirja'a and then said: I heard the Apostle of Allah say: Whoso reads the Quran, let him therewith beseech Allah. Verily there will soon appear peoples who will read the Quran to beg therewith of men. —*Ahmad, Tirmizi*

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللهِ لَا يَعْرِفُ فَصْلَ السُّورَةِ حَتَّى يَنْزِلَ عَلَيْهِ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ * (أَبُوْدَاوُدَ)

80. **Ibn Abbas** reported that the Apostle of Allah was not aware of the distinct character of a chapter till there came the revelation to him: 'In the [2254] name of Allah, the Most Compassionate, the Most Merciful'. —*Abu Dzud.*

2253. This hadis has been the subject of nearly forty interpretations and many brains were agitated to find out its true meaning. The majority hold, however, that these seven dialects are not seven different tongues but differences in the manner of reading and pronouncing certain words. For example, at the end of the first chapter (ضالين) is sometimes pronounced as Zwallin and sometimes as Dwallin. In this way, there are seven different pronunciations or readings according to different consonants. This was due to different readings of the same Arabic language among the various tribes of Arabia but the reading of the Quraish was the most chaste among them. To be still more clear, let us take further examples. 'Hatta' is pronounced by some tribes as 'Atta', Qul as Gul, Yasin as Asin etc. Elaborate discussions will be found in the Introduction to Maulana Md. Ali's translation of the Holy Quran.

2254. There was no sign of separation of the chapters in the Quran. When Bismillah was revealed, they were made separate by it.

81. **Alqamah** reported: We were at Hems. Ibn Mas'ud read the chapter Joseph (12Q). A man said: It was not thus revealed. Abdullah said: By Allah, I certainly read it during the Apostle of Allah. He said: You have done good! While he was talking with him lo! he perceived a smell of wine from him. He asked: Do you drink wine and falsify the Book? Afterwards he executed the ordained sentence on him.

—*Agreed*

عَنْ عَلْقَمَةَ قَالَ كُنَّا بِحِمْصَ فَقَرَأَ ابْنُ مَسْعُودٍ سُورَةَ يُوسُفَ فَقَالَ رَجُلٌ مَا هٰكَذَا أُنْزِلَتْ فَقَالَ عَبْدُ اللّٰهِ وَاللّٰهِ لَقَرَأْتُهَا عَلَى عَهْدِ رَسُولِ اللّٰهِ صلعم فَقَالَ أَحْسَنْتَ فَبَيْنَمَا هُوَ يُكَلِّمُهُ إِذْ وَجَدَ مِنْهُ رِيحَ الْخَمْرِ فَقَالَ أَتَشْرَبُ الْخَمْرَ وَتُكَذِّبُ بِالْكِتَابِ فَضَرَبَهُ الْحَدَّ *

(متفق عليه)

82. **Zaid-b-Sabet** reported: Abu Bakr sent to me (a man) after the martyrdom of the warriors of Yamamah, when lo! Omer-b-al Khattab was near him. Abu Bakr said: Verily Omar came to me. He said: Martyrdoms are very frequent in the battle of Yamamah among those who committed the Quran to memory, and certainly I fear that if there is increase of martyrdoms among the readers of the Quran in different places, many things of the Quran will be lost, and verily I consider it (proper) that you should pass order for collection of the Quran. I said to Omar: How shall we do a thing which the Apostle of Allah did not do? Omar said: By Allah, this is good. Omar did not cease to repeat (it) to me, till Allah opened my breast for that, and I considered (proper) what Omar

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ مَقْتَلَ أَهْلِ الْيَمَامَةِ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ عِنْدَهُ قَالَ أَبُو بَكْرٍ إِنَّ عُمَرَ أَتَانِي فَقَالَ إِنَّ الْقَتْلَ قَدِ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرَّاءِ الْقُرْآنِ وَإِنِّي أَخْشَى إِنِ اسْتَحَرَّ الْقَتْلُ بِالْقُرَّاءِ بِالْمَوَاطِنِ فَيَذْهَبَ كَثِيرٌ مِنَ الْقُرْآنِ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ قُلْتُ لِعُمَرَ كَيْفَ نَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللّٰهِ صلعم قَالَ عُمَرُ هٰذَا وَاللّٰهِ خَيْرٌ فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي حَتَّى شَرَحَ اللّٰهُ صَدْرِي لِذٰلِكَ وَرَأَيْتُ فِي ذٰلِكَ الَّذِي رَأَى عُمَرُ قَالَ زَيْدٌ قَالَ أَبُو بَكْرٍ

had considered. Zaid reported that Abu Bakr had said : Verily you are a wise young man. I must not disbelieve you as you used to write down the revelations for the Apostle of Allah. So search for the Quran and collect it. By Allah, if you had put me to the task of taking away a mountain from the mountains, it would not have been heavier to me than what you have ordered me for the collection of the Quran. I said : How shall you do a thing which the Apostle of Allah did not do ? He said : By Allah, this is good. Abu Bakr did uot cease to repeat (it) to me till Allah opened my breast for what He had opened the chests of Abu Bakr and Omar. Then I searched for the Quran collecting it from the date palms, white stones and breasts of men till I found out the last portion of the chapter 'Repentance (9 : 128-129Q)' with Abu Huzaimah al-Ansari. I did not find it with anyone besides him : 'Certainly, an apostle has come to you from among yourselves, till the end of The Immunity—9Q.' This compilation was with Abu Bakr till Allah took away his soul ; afterwards it was with Omar while he was alive and then it was with Hafsah, daughter of Omar. [2255] —*Bukhari*

إِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ وَقَدْ
كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللهِ صلعم
فَتَتَبَّعِ الْقُرْآنَ فَاجْمَعْهُ قَالَ فَوَاللهِ لَوْ كَلَّفُونِي
نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ
مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ قُلْتُ
كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللهِ
صلعم قَالَ هُوَ وَاللهِ خَيْرٌ فَلَمْ يَزَلْ أَبُو بَكْرٍ
يُرَاجِعُنِي حَتَّى شَرَحَ اللهُ صَدْرِي لِلَّذِي
شَرَحَ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ فَتَتَبَّعْتُ
الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسُبِ وَاللِّخَافِ
وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ آخِرَ سُورَةِ
التَّوْبَةِ مَعَ أَبِي خُزَيْمَةَ الْأَنْصَارِيِّ لَمْ أَجِدْهَا
مَعَ أَحَدٍ غَيْرِهِ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ
أَنْفُسِكُمْ حَتَّى خَاتِمَةِ بَرَاءَةٌ فَكَانَتِ الصُّحُفُ
عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللهُ ثُمَّ
عِنْدَ عُمَرَ حَيَاتَهُ ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ
(البخاري)

2255. The long chapters are the chapters 2 to 9. Mayen are the chapters 10 to 25. It is so called because each of them consists of nearly 100 verses, Me'at (مئة) means one hundred and Mayeen is plural of Me'at. Masani are the chapters from 49 to the end of the Quran. Mofassal are divided in to three classes—long, middle and short. The long Mufassal are the chapters 49 to 84, the middle Mofassal the chapters 85 to 96 and the short Mufassal the chapters 97 to the end.

عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ حُذَيْفَةَ
بْنِ الْيَمَانِ قَدِمَ عَلَى عُثْمَانَ وَكَانَ يُغَازِي
اَهْلَ الشَّامِ فِي فَتْحِ اَرْمِينِيَةَ وَاذَرْبِيجَانَ
مَعَ اَهْلِ الْعِرَاقِ فَافْزَعَ حُذَيْفَةَ اخْتِلَافُهُمْ
فِي الْقِرَاءَةِ فَقَالَ حُذَيْفَةُ لِعُثْمَانَ يَا اَمِيرَ
الْمُؤْمِنِينَ اَدْرِكْ هٰذِهِ الْاُمَّةَ قَبْلَ اَنْ
يَخْتَلِفُوا فِي الْكِتَابِ اخْتِلَافَ الْيَهُودِ
وَالنَّصَارٰى فَاَرْسَلَ عُثْمَانُ اِلَى حَفْصَةَ اَنْ
اَرْسِلِي اِلَيْنَا بِالصُّحُفِ نَنْسَخُهَا فِي
الْمَصَاحِفِ ثُمَّ نَرُدُّهَا اِلَيْكِ فَاَرْسَلَتْ
بِهَا حَفْصَةُ اِلَى عُثْمَانَ فَاَمَرَ زَيْدَ بْنَ ثَابِتٍ
وَعَبْدَ اللّٰهِ ابْنَ الزُّبَيْرِ وَسَعِيدَ بْنَ الْعَاصِ
وَعَبْدَ اللّٰهِ بْنَ الْحَارِثِ بْنِ هِشَامٍ فَنَسَخُوهَا
فِي الْمَصَاحِفِ وَقَالَ عُثْمَانُ لِلرَّهْطِ
الْقُرَشِيِّينَ الثَّلَاثِ اِذَا اخْتَلَفْتُمْ اَنْتُمْ
وَزَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنَ الْقُرْاٰنِ
فَاكْتُبُوهُ بِلِسَانِ قُرَيْشٍ فَاِنَّمَا نَزَلَ بِلِسَانِهِمْ
فَفَعَلُوا حَتّٰى اِذَا نَسَخُوا الصُّحُفَ فِي
الْمَصَاحِفِ رَدَّ عُثْمَانُ الصُّحُفَ اِلَى حَفْصَةَ
وَاَرْسَلَ اِلَى كُلِّ اُفُقٍ بِمُصْحَفٍ مِمَّا
نَسَخُوا وَاَمَرَ بِمَا سِوَاهُ مِنَ الْقُرْاٰنِ فِي
كُلِّ صَحِيفَةٍ اَوْ مُصْحَفٍ اَنْ يُحْرَقَ قَالَ

83. **Anas-b-Malek** reported: Huzaifah-b-Yaman came to Osman while he was engaged in a fight with the Syrians for the conquest of Armenia and Azerbaijan along with the people of Iraq. Their difference in the Quran-reading frightened Huzaifah. Huzaifah said to Osman: O Commander of the Faithful! overtake this people before they differ about the Book like the difference of the Jews and the Christians. Then Osman sent for Hafsah saying: Send the compilation to us that we may copy it in to several compilations, and we shall thereafter return it to you. So Hafsah sent it to Osman. He ordered Zaid-b-Sabet, Abdullah b-Zubair, Sayeed-b-A's and Abdullah b-Hares-b-Hisham. They copied it into several scripts. Osman said to the party of the three Quraishites: When you and Zaid b-Sabet differ in anything of the Quran, write it in the dialect of the Quraish, because it was revealed in their dialect. They did accordingly till when they copied the compilation in to several scripts, Osman returned the compilation to Hafsah. He sent one copy out of what they had copied to every country, and passed order regarding what is besides it out of every compilation or script of the Quran to be burnt.

ابن شهاب فاخبرني خارجة بن زيد بن
ثابت انه سمع زيد بن ثابت قال فقدت
اية من الاحزاب حين نسخنا المصحف
قد كنت اسمع رسول الله صلعم يقراء بها
فالتمسناها فوجدناها مع خزيمة بن ثابت
ن الانصاري من المؤمنين رجال صدقوا
ما عاهدوا الله عليه فالحقناها في
سورتها في المصحف * (البخاري)
عن ابن عباس قال قلت لعثمان
ما حملكم على ان عمدتم الى الانفال
وهي من المثاني والى براءة وهي من
المئين فقرنتم بينهما ولم تكتبوا سطر
بسم الله الرحمن الرحيم ووضعتموها في
السبع الطول ما حملكم على ذلك قال
عثمان كان رسول الله صلعم مما يأتي
عليه الزمان وهو ينزل عليه السور ذوات
العدد وكان اذا نزل عليه شيء دعا بعض
من كان يكتب فيقول وضعوا هؤلاء الايات
في السورة التي يذكر فيها كذا وكذا فاذا
نزلت عليه الاية فيقول ضعوا هذه

Ibn Shihab said: Kharejah-b-Zaid-b-Sabet informed me that he had heard Zaid-b Sabet say: I missed a verse from the Allies (33Q) at the time when we copied the compilation. I used to hear the Apostle of Allah read it. We searched it and found it with Khuzaimah-b-Sabet al Ansari:' 'Among the believers, there are men who are true to the covenant which they made with Allah (33 : 23Q).' So we introduced it in its chapter in the script. —*Bukhari.*

84. **Ibn Abbas** reported: I asked Osman: What has led you to incline towards 'The Booty 8Q' and that is from Masani, and towards 'The Immunity (6Q)' and that is from Meyin, and that you joined together, and that you did not write the line 'In the name of Allah, the Most Compassionate, the Most Merciful' and placed it within the seven long (chapters)? What has led you to that? Osman replied: The Apostle of Allah flourished at a time when numerous chapters were revealed to him. Whenever anything was revealed to him, he used to call those who used to write. He used to say: Place these verses in the chapter in which there is mention of such and such (verse). Whenever a verse was revealed to him, he used to say: Place

الاية فى السورة التى يذكر فيها كذا وكذا وكانت الانفال من اوائل ما نزلت بالمدينة وكانت براءة من اخر القران نزولا وكانت قصتها شبيهة بقصتها فقبض رسول الله صلعم ولم يبين لنا انها منها فمن اجل ذلك قرنت بينهما ولم اكتب سطر بسم الله الرحمن الرحيم ووضعتها فى السبع الطول *

(احمد والترمذي وابوداود)

this verse in the chapter in which there is mention of such and such. 'The Booties' was among the earlier chapters revealed at Medina, and 'The Immunity' was among the latter chapters of the Quran that were revealed, and its narration is similar to the narration of the latter. Then the Prophet died but he did not mention whether it belonged to it. On account of this, I joined them together and did not write the line "In the name of Allah, the Most Compassionate, the Most Merciful," and I placed it among the seven long chapters. —*Ahmad, Tirmizi, Abu Daud.*

عن بريدة قال قال رسول الله صلعم من قرأ القران يتاكل به الناس جاء يوم القيمة ووجهه عظم ليس عليه لحم -

(البيهقي)

606w. **Boraidah** reported that the Apostle of Allah said: Whoso reads the Quran to get provision therewith from the people, will come on the Resurrection Day with his face as a bone stripped off flesh. —*Baihaiq.*

CHAPTER XXXVIII

SECTION I

2255. Invocations (الدعوات)

(a) **Merits of invocation.** The Holy Prophet said: Invocation is the marrow of divine service-38:9. Allah likes to be inplored and beseeched—14: 38 He who invokes will find the doors of mercy open for him-38:15. In invocation, there are com plete surrender and recognition ofone's own utter helplessness on the one hand and

power in One, the Creator of heavens and earth. Wheu these things are fully recognised, the object of divine service is attainəd and hence is the importance of invocations. The Quran says: will you invoke others besides Allah, if you are truthful? Nay, Him you shall invoke that He may clear that for which you pray—6:40, Q. The Prophet said: Allah does not generally return a hand empty when it is raised up to heaven with an invocation—30: 19, 20.

Some contend that as there itis pre-destination of everything, no amount of invocation can revoke it and hence it is useless to invoke. predstination does not mean what it is popularly understood (see not 1542). The Almighty Allah says: When My servant asks you about Me, then certainly I am very near. I respond to the invocation of an invoker when he calls Me, so let them invoke Me and put faith in Me thatthey may find the right way-2: 186Q. Therefore when this has been the order for invocation from Divine knowledge, men should have no scruple to have recourse to invocations. The Prophet said: Nothing but invocation repels pre-destination - 38:11.

(b) **Opportune moments for invocations.** The following are the opportune moments for acceptance of invocations by the Almighty Allah; so these moments should not be neglected or lost without some sort of invocation:

(1) At the end of each obligatory prayer, (2) on Friday, (3) in the morning, (4) in the latter half of night, (5) in the month of Ramazan, (6) on the day of Arafat, (7) at the time of breaking fast, and (8 between Azan and Aqamat-34: 93.

(c) **Invocations are accepted.** Invocations as they are offered are generally accepted, and the hands raised up towards God in humble submission are not generally returned empty (38:20). The invocations of the following persons are granted without doubt:— The invocation of (1) an absentee for a man who is absent, (2) a fasting man, (3) one oppressed against his oppressor, (4) a just ruler, (5) parents for their children, (6) a traveller, (7) a pilgrim in the course of his journey, (8) a warrior fighting in the way of Allah, (9) one who is ill, (10) one who is overwhelmed with sorrow and grief—38:6, 18, 23 28, 26, 607w5, 34:94; 26:89. Invocations are not accepted from a person whose flesh has grown out of unlawful things and earnings, and from a person who seeks to commit sins therewith or to gain unlawful things, and from a person who is tired of invocations without response—38:5

(d) **Rules of invocations.** In beseeching Allah for anything, the following rules should be observed by a Muslim: (1) He shall invoke in opportune moments. (2) He shall raise up both of his hands confronting his face. (3) He shall invoke with sure conviction that it will be granted. (4) He shall invoke with a full attentive mind with absolute surrender to the Almighty for His help. (5) He shall repeatedly invoke like a boy before his father. (6) He shall seek forgiveness of God before invocation and read Tasbih, Tahlil, Tahmid and Salat.

(e) **Some forms of invocation in the Quran :**

'O our Lord ! grant us good in this world and good in the hereafter and save us from the chastisement of the fire'—2:201Q.

'O our Lord ! pour down patience upon us, and make our steps firm and assist us against the unbelieving people'—2:250Q.

'O our Lord ! do not overtake us if we forget and make mistakes. O our Lord ! do not lay on us a burden as Thou didst lay on those before us. O our Lord ! do not impose upon us that which we have not the strength to bear, and pardon us and grant us protection, and have mercy on us. Thou art our Master. So help us against the unbelieving people'—2:286Q.

'O our Lord ! we have been unjust to our souls. If Thou shouldst not forgive us, and have mercy on us, we shall certainly be of the losers—7:23Q.

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهٗ وَاِنِّيْ اخْتَبَأْتُ دَعْوَتِيْ شَفَاعَةً لِاُمَّتِيْ اِلٰى يَوْمِ الْقِيٰمَةِ فَهِيَ نَائِلَةٌ اِنْ شَاءَ اللّٰهُ مَنْ مَّاتَ مِنْ اُمَّتِيْ لَا يُشْرِكُ بِاللّٰهِ شَيْئًا * (مُسْلِمٌ)

1.Abu Hurairah reported that the Apostle of Allah said: For every prophet, there was an acceptable invocation, and every prophet hastened to make his invocation; but I have kept my invocation in abeyance (intercession for my followers) up to the Resurrection Day. That will be, if Allah wills, accessible to every of my followers who died without setting up anything with God. —*Muslim.*

2. **Same** reported from the Apostle of Allah who said : O Allah ! verily I have taken a covenant to Thee which Thou dost not make me to break it, and verily I am a mortal. Whomsoever of the believers I have injured, abused, cursed or flogged, make it for him a blessing, a means of purification, and a means of nearness which may take him therefor near Thee on the Resurrection Day. —*Agreed*

3. **Same** reported that the Apostle of Allah said : When someone of you invokes, let him not say : O Allah ! forgive me if Thou wisheth, give me provision if Thou wisheth; but let him invoke with certainty. Verily He doeth what He willeth There is no voice to deny it. —*Bukhari.*

4. **Same** reported that the Apostle of Allah said : When someone of you invokes, let him not say : O Allah, forgive me if Thou wisheth,' but let him be determined and cherish a great hope and verily Allah does not consider anything great which He granteth. —*Muslim.*

5. **Same** reported that the Apostle of Allah said : A man is given response so long as he does not invoke to commit a sin or to severe blood-tie and so long as he is not in haste. It was asked : O Apostle of Allah ! what is in haste' ? He said : I have invoked ;

عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اَللّٰهُمَّ
اِنِّي اتَّخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيْهِ
فَاِنَّمَا اَنَا بَشَرٌ فَاَيُّ الْمُؤْمِنِيْنَ اٰذَيْتُهُ
شَتَمْتُهُ لَعَنْتُهُ جَلَدْتُهُ فَاجْعَلْهَا لَهُ صَلٰوةً وَّ زَكٰوةً
وَّقُرْبَةً تُقَرِّبُهُ بِهَا اِلَيْكَ يَوْمَ الْقِيٰمَةِ *
(مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اِذَا
دَعَا اَحَدُكُمْ فَلَا يَقُلْ اَللّٰهُمَّ اغْفِرْلِيْ اِنْ
شِئْتَ ارْحَمْنِيْ اِنْ شِئْتَ اَرْزُقْنِيْ اِنْ
شِئْتَ وَلْيَعْزِمْ مَسْئَلَتَهُ اِنَّهُ يَفْعَلُ مَايَشَاءُ
لَا مُكْرِهَ لَهُ * (اَلْبُخَارِيُّ)

عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اِذَا
دَعَا اَحَدُكُمْ فَلَا يَقُلْ اَللّٰهُمَّ اغْفِرْلِيْ اِنْ
شِئْتَ وَلٰكِنْ لِيَعْزِمْ وَلْيُعَظِّمِ الرَّغْبَةَ فَاِنَّ
اللهَ لَا يَتَعَاظَمُهُ شَيْءٌ اَعْطَاهُ * (مُسْلِمٌ)

عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صلعم
يُسْتَجَابُ لِلْعَبْدِ مَالَمْ يَدْعُ بِاِثْمٍ اَوْقَطِيْعَةِ
رَحِمٍ مَالَمْ يَسْتَعْجِلْ قِيْلَ يَارَسُوْلَ اللهِ
مَا الْاِسْتِعْجَالُ قَالَ يَقُوْلُ قَدْ دَعَوْتُ وَقَدْ

I have invoked, but I don't see any response to me. Then he becomes worry at that time and gives up supplication. —*Muslim.*

دعوت فلم أر يستجاب لي فيستحسر عند ذلك ويدع الدعاء * (مسلم)

6. **Abu Darda'a** reported that the Apostle of Allah said: The invocation of a Muslim for his brother (Muslim) on the back of absence is accepted. There is an angel commissioned near his head. When he invokes for good of his brother, the commissioned angle near him says: Be it so. And for you the like rewards. —*Muslim.*

عن أبي الدرداء قال قال رسول الله صلعم دعوة المرء المسلم لأخيه بظهر الغيب مستجابة عند رأسه ملك موكل كلما دعا لأخيه بخير قال الملك الموكل به آمين ولك بمثل * (مسلم)

7. **Jaber** reported that the Apostle of Allah said: Invoke not against yourselves, nor invoke against your sons, nor invoke against your properties Get no hour from Allah in which you beseech a thing and it is granted to you. 2257

عن جابر قال قال رسول الله صلعم لا تدعوا على أنفسكم ولا تدعوا على أولادكم ولا تدعوا على أموالكم لا توافقوا من الله ساعة يسأل فيها عطاء فيستجيب لكم * (مسلم)

8. **Nu'man-b-Bashir** reported that the Apostle of Allah said: Invocation is divine service. Then he read: And your Lord said: Call Me, and I shall give you response. —*Ahmad, Tirmizi, Abu Daud. Nisai Ibn Majah*

عن النعمان بن بشير قال قال رسول الله صلعم الدعاء هو العبادة ثم قرأ وقال ربكم ادعوني أستجب لكم - (أحمد والترمذي وأبوداود والنسائي وابن ماجة)

9. **Anas** reported that the Apostle of Allah said: Supplication is the marrow of divine service.

—*Tirmizi.*

عن أنس قال قال رسول الله صلعم الدعاء مخ العبادة * (الترمذي)

10. **Abu Hurairah** reported that the Apostle of Allah said:

عن أبي هريرة قال قال رسول الله

2257. None should call an invocation against himself and against his children and properties as such invocation may occur in an hour in which invocations are generally accepted.

There is nothing more honourable to Allah than invocation.
—*Ibn Mjah, Tirmizi* (*Approved, Rare*).

11. **Salman al-Faresi** reported that the Apostle of Allah said : Nothing but invocation repels a decree, and nothing but obedience to parents increases life.
—*Tirmizi.*

12. **Jaber** reported : There is none who invokes for anything but Allah gives to him what he beseeches for or withholds from him a harm like it, till he does not invoke to commit a sin or to severe a blood-tie.
—*Tirmizi* (*Rare*).

13. **Ibn Omar** reported that the Apostle of Allah said : Invocation does benefit to what is sent down or what is not sent down. Therefore, O servants of Allah, you should take to invocation.
—*Tirmizi* (*Rare*).

14. **Ibn Mas'ud** reported that the Apostle of Allah said : Beseech Allah of His favour, because Allah likes to be beseeched ; and verily the best divine service is prolonged hope for relief.
—*Tirmizi* (*Rare*)

15. **Abu Hurairah** reported that the Apostle of Allah said : Whoso does not invoke Allah, He becomes displeased with him.
—*Tirmizi*

16. **Ibn Omar** reported that the Apostle of Allah said : For

صلعم لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللّٰهِ مِنَ الدُّعَاءِ۔
اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ (حَسَنٌ غَرِيبٌ)

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ رَسُولُ
اللّٰهِ صلعم لَا يَرُدُّ الْقَضَاءَ إِلَّا الدُّعَاءُ وَلَا
يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ * (اَلتِّرْمِذِيُّ)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم
مَا مِنْ أَحَدٍ يَدْعُو بِدُعَاءٍ إِلَّا آتَاهُ اللّٰهُ مَا
سَأَلَ أَوْ كَفَّ عَنْهُ مِنَ السُّوءِ مِثْلَهُ مَالَمْ
يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ۔ اَلتِّرْمِذِيُّ (غَرِيبٌ)

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم
إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ
فَعَلَيْكُمْ عِبَادَ اللّٰهِ بِالدُّعَاءِ *
اَلتِّرْمِذِيُّ (غَرِيبٌ)

عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللّٰهِ۔
صلعم سَلُوا اللّٰهَ مِنْ فَضْلِهِ فَإِنَّ اللّٰهَ يُحِبُّ
أَنْ يُسْأَلَ وَأَفْضَلُ الْعِبَادَةِ انْتِظَارُ الْفَرَجِ
اَلتِّرْمِذِيُّ (غَرِيبٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ
صلعم مَنْ لَمْ يَسْأَلِ اللّٰهَ يَغْضَبْ عَلَيْهِ *
(اَلتِّرْمِذِيُّ)

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ

صلعم مَنْ فُتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ فُتِحَتْ لَهُ اَبْوَابُ الرَّحْمَةِ وَمَا سُئِلَ اللّٰهُ شَيْئًا يَعْنِي اَحَبَّ اِلَيْهِ مِنْ اَنْ يُسْاَلَ الْعَافِيَةَ * (اَلتِّرْمِذِيُّ)

whomsoever among you, the doors of invocation is opened up, the doors of blessings are also opened up for him; and Allah was not sought for anything (that is) dearer to Him than what He was sought for peace of mind.

—*Tirmizi*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ سَرَّهُ اَنْ يَسْتَجِيْبَ اللّٰهُ لَهُ عِنْدَ الشَّدَائِدِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ * (اَلتِّرْمِذِيُّ (غَرِيْبٌ))

17. *Abu* **Hurairah** reported that the Apostle of Allah said: Whoso is pleased (to see) that Allah should respond to him at the time of calamities, let him increase invocations at the time of happiness. —*Tirmizi* (*Rare*)

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اُدْعُوا اللّٰهَ وَاَنْتُمْ مُوْقِنُوْنَ بِالْاِجَابَةِ وَاعْلَمُوْا اَنَّ اللّٰهَ لَا يَسْتَجِيْبُ دُعَاءً مِنْ قَلْبٍ غَافِلٍ لَاهٍ - (اَلتِّرْمِذِيُّ (غَرِيْبٌ))

18. Same reported that the Apostle of Allah said: Invoke Allah being certain of response and know that Allah does not respond to the invocation of an absent mind. —*Tirmizi* (*Rare*).

عَنْ مَالِكِ بْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا سَاَلْتُمُوْا اللّٰهَ فَاسْئَلُوْهُ بِبُطُوْنِ اَكُفِّكُمْ وَلَا تَسْئَلُوْهُ بِظُهُوْرِهَا وَفِيْ رِوَايَةِ ابْنِ عَبَّاسٍ قَالَ سَلُوا اللّٰهَ بِبُطُوْنِ اَكُفِّكُمْ وَلَا تَسْئَلُوْهُ بِظُهُوْرِهَا فَاِذَا فَرَغْتُمْ فَامْسَحُوْا بِهَا وُجُوْهَكُمْ * (اَبُوْدَاوُدَ)

19. **Malek-b-Yasar** reported that the Apostle of Allah said: When you beseech Allah, beseech with the surfaces of your palms, and don't beseech Him with their backs. *And in a narration reported by Ibn Abbas: He said:* Invoke Allah with the surfaces of your palms and invoke not with their backs; when you finish, rub your faces therewith.

Abu Daud.

عَنْ سَلْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ رَبَّكُمْ حَيِيٌّ كَرِيْمٌ يَسْتَحْيِيْ مِنْ عَبْدِهٖ اِذَا رَفَعَ يَدَيْهِ اِلَيْهِ اَنْ يَرُدَّهُمَا صِفْرًا * (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالْبَيْهَقِيُّ)

20. **Salman** reported that the Apostle of Allah said: Verily your Lord is the Ever-living, the Generous. He is shy before His servant when he raises up his hands before Him to return them empty.

—*Tirmizi, Abu Daud, Baihaqi.*

21. **Omar** reported: Whenever the Apostle of Allah raised up his hands in invocations, he used not to put them down until he passed them over his face.
—*Tirmizi.*

عَنْ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم
اِذَا رَفَعَ يَدَيْهِ فِى الدُّعَاءِ لَمْ يَحُطْهُمَا حَتّٰى
يَمْسَحَ بِهِمَا وَجْهَهُ * (اَلتِّرْمِذِيُّ)

22. **Ayesha** reported: The Prophet was fond of all embracing supplication and he used to leave what is besides it.
—*Abu Daud*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم
يَسْتَحِبُّ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَدَعُ مَا سِوٰى
ذٰلِكَ * (اَبُوْدَاوُد)

23. **Abdullah-b-Amr** reported that the Apostle of Allah said: Verily the invocation most speedy in response is the invocation of an absentee for an absentee. —*Tirmizi, Abu Daud*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ
اللّٰهِ صلعم اِنَّ اَسْرَعَ الدُّعَاءِ اِجَابَةً دَعْوَةُ
غَائِبٍ لِغَائِبٍ - (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُد)

24. **Omar-b-al Khattab** reported: I asked permission of the Prophet for Umrah and he gave me permission. He said: O dear brother! have a share for us in your invocation and don't forget us. He uttered a word in exchange of which the world even will not satisfy 2258 me. —*Abu Daud, Tirmizi*

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ اسْتَاْذَنْتُ
النَّبِيَّ صلعم فِى الْعُمْرَةِ فَاَذِنَ لِىْ وَقَالَ
اَشْرِكْنَا يَا اُخَيَّ فِىْ دُعَائِكَ وَلَا تَنْسَنَا
فَقَالَ كَلِمَةً مَا يَسُرُّنِىْ اَنَّ لِىْ بِهَا الدُّنْيَا
(اَبُوْدَاوُد وَالتِّرْمِذِيُّ)

25. **Abu Hurairah** reported that the Apostle of Allah said: As for three persons, their supplications are not refused: a fasting man at the time of Iftar, a just ruler and the supplication of an oppressed man. Allah takes them (invocations) up above the clouds, and the doors of heaven are opened up for them, and the Lord

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم ثَلٰثَةٌ لَا تُرَدُّ دَعْوَتُهُمُ الصَّائِمُ حِيْنَ
يُفْطِرُ وَالْاِمَامُ الْعَادِلُ وَدَعْوَةُ الْمَظْلُوْمِ يَرْفَعُهَا
اللّٰهُ فَوْقَ الْغَمَامِ وَتُفْتَحُ لَهَا اَبْوَابُ السَّمَاءِ

2253. Tirmizi narrated up to 'forget us'.

says: By My honour, I must give you help though after a while. —*Tirmizi*

26. **Same** reported that the Apostle of Allah said: Three invocations are granted without any doubt therein: the invocation of a father, and the invocation of a traveller and the invocation of an oppressed person. —*Tirmizi Abu Daud, Ibn Majah*

27. **Anas** reported that the Apostle of Allah said: Let every one of you implore his Lord for his needs, the whole of them, so much so that he should implore (even) for the thong of his shoes when it is torn off. *He added in a narration reported by Sabet al Bunani as Mursal*: So much so that he should implore Him (even) for salt, and so much so that he should implore Him for his shoe-thong when it is torn off. —*Tirmizi*

23. **Akramah from Abbas** reported: (The manner of) invocation is that you should raise up your hands up to your shoulders or adjacent to them; and forgiveness is that you should give hint with a finger; and complete dedication is that you should spread out your hands together. And in a narration, he said: Complete surrender is like this. Then he raised up his hands and placed their palms in front of his face. —*Abu Daud*

وَيَقُولُ الرَّبُّ وَعِزَّتِي لَأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ * (اَلتِّرْمِذِيُّ)

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ دَعْوَةُ الْوَالِدِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْمَظْلُومِ *

(اَلتِّرْمِذِيُّ وَابُوْدَاوُد وَابْنُ مَاجَةَ)

عَنْ اَنَسٍ قَالَ قَالَ رَسُولُ اللهِ صلعم لِيَسْأَلْ اَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتّٰى يَسْأَلَ شِسْعَ نَعْلِهِ اِذَا انْقَطَعَ زَادَ فِي رِوَايَةٍ عَنْ ثَابِتِ نِ الْبُنَانِيِّ مُرْسَلًا حَتّٰى يَسْأَلَهُ الْمِلْحَ وَحَتّٰى يَسْأَلَهُ شِسْعَهُ اِذَا انْقَطَعَ *

(اَلتِّرْمِذِيُّ)

عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ اَلْمَسْئَلَةُ اَنْ تَرْفَعَ يَدَيْكَ حَذْوَ مَنْكِبَيْكَ اَوْنَحْوَهُمَا وَالْاِسْتِغْفَارُ اَنْ تُشِيْرَ بِاِصْبَعٍ وَاحِدَةٍ وَالْاِبْتِهَالُ اَنْ تَمُدَّ يَدَيْكَ جَمِيْعًا وَفِي رِوَايَةٍ قَالَ وَالْاِبْتِهَالُ هٰكَذَا وَرَفَعَ يَدَيْهِ وَجَعَلَ ظُهُوْرَهُمَا مِمَّا يَلِي وَجْهَهُ -

(اَبُوْدَاوُد)

29. **Obay-b-Ka'ab** reported: Whenever the Apostle of Allah made mention of anybody and invoked for him, he used to begin with himself.

—*Tirmizi* (*Rare, Correct*)

عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ كَانَ رَسُولُ اللّٰهِ صلعم إِذَا ذَكَرَ أَحَدًا فَدَعَا لَهُ بَدَأَ بِنَفْسِهِ * (اَلتِّرْمِذِيُّ (غَرِيبٌ صَحِيحٌ)

607w. **Anas** reported: The Apostle of Allah used to lift up his hands in invocation, so much so that the brightness of his armpits could be seen.

—*Taihaqi*

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللّٰهِ صلعم يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ حَتّٰى يُرٰى بَيَاضُ إِبْطَيْهِ * (اَلْبَيْهَقِيُّ)

607w1. **Sahl-b-Sa'ad** reported from the Prophet: He used to keep up his fingers in front of his two shoulders and then invoke.

—*Baihaqi*

عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ صلعم قَالَ كَانَ يَجْعَلُ إِصْبَعَيْهِ حَذَاءَ مَنْكِبَيْهِ وَيَدْعُو - (اَلْبَيْهَقِيُّ)

607w2. **Sa'eb-b Yezid** reported from his father: Whenever the Holy Prophet invoked and raised up his hands, he used to pass his hands over his face.

—*Baihaqi*

عَنِ السَّائِبِ بْنِ يَزِيدَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صلعم كَانَ إِذَا دَعَا فَرَفَعَ يَدَيْهِ مَسَحَ وَجْهَهُ بِيَدَيْهِ - (اَلْبَيْهَقِيُّ)

607w3. **Ibn Omar** reported that he used to say: Verily your lifting of your hands is an innovation. The Apostle of Allah did not go beyond this, that is, up to the breast.

—*Ahmad*

عَنِ ابْنِ عُمَرَ أَنَّهُ يَقُولُ إِنَّ رَفْعَكُمْ أَيْدِيَكُمْ بِدْعَةٌ مَا زَادَ رَسُولُ اللّٰهِ صلعم عَلٰى هٰذَا يَعْنِي إِلَى الصَّدْرِ * (أَحْمَدُ)

607w4. **Abu Sayeed al Khodri** reported that the Apostle of Allah said: There is no Muslim invoking with an invocation wherein there are no sin and severance of blood-tie but Allah grants to him one of the three things: either He takes speedy action of his invocation, or reserves it for

عَنْ أَبِي سَعِيدِ نِ الْخُدْرِيِّ أَنَّ النَّبِيَّ صلعم قَالَ مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةُ رَحِمٍ إِلَّا أَعْطَاهُ اللّٰهُ بِهَا إِحْدٰى ثَلٰثٍ إِمَّا أَنْ يُعَجِّلَ لَهُ دَعْوَتَهُ وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَةِ وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ

مثلها قالوا إذا نكثر قال الله أكثر *

(أحمد)

عن ابن عباس عن النبي صلعم

قال خمس دعوات يستجاب لهن دعوة

المظلوم حتى ينتصر ودعوة الحاج حتى

يصدر ودعوة المجاهد حتى يقعد ودعوة

المريض حتى يبرأ ودعوة الأخ لأخيه

بظهر الغيب ثم قال وأسرع هذه الدعوات

إجابة دعوة الأخ بظهر الغيب - (البيهقي)

the hereafter or He turns him away from an evil like it. They said: In that case, we shall invoke more. He said: Allah has got more. —*Ahmad*

607 wō. **Ibn Abbas** reported from the Prophet who said: Five invocations are responded to: the invocation of one oppressed till he takes revenge, the invocation of a pilgrim till he returns, the invocation of warrior till he finds ease, the invocation of a sick man till he recovers and the invocation of a brother for his brother (Muslim) on the back of absence. Afterwards he said: Of these invocations, the most speedy in response is the invocation of a brother on the back of absence. —*Baihaqi*

SECTION 2

2259. Remembrance of Allah (ذكرالله)

(a) **Zikr of Allah.** To remember Allah and His attributes is the object of all divine services. It is greater than all other divine services and is testified by the following verse: Verily prayer removes indecencies and unlawful things, and remembrance of Allah is greatest (29:45Q). The object of prayer is to remember Allah. The Quran says: Keep up prayer for My remembrance (Q). The object of the Quran-reading is to remember Allah after calling to mind His power and prowess, His glorifications and praise ete. The object of fasting is to make the body fit to remember Allah by curbing the rising passions. The object of pilgrimage is to remember Allah after coming to His symbolic house and the great assemblage of men before the Almighty. In short, Zikr of Allah is the object and it is obtained through various modes of worships, such as Prayer, Fasting, Haj, Zakat, Invocations, seeking Refuge etc.

(b) **Direction and Excellence of Zikr.** The Quran in many verses directs the people to remember Him. It says : Remember Me, and I shall remember you, and be thankful to Me and be not ungrateful 2:152Q. Remember Allah much that you may attain salvation — 62:10Q. Allah has praised those who remember Allah standing and sitting and lying on their sides and reflect on the creation— 2:190Q. There are traditions in this section which will go to show the excellence of those who remember Allah. Only one is here quoted. The Prophet asked his companions : Shall I not inform you of the best of your actions, and the purest of them near your Master, and the highest of them in your ranks, and the more efficacious for you than the expense ofgold and silver ? He said : Zikr of Allah—38:38. A remembering tongue is the best property—38:45. Allah is with one who remembers Him—38 : 51. Remembrance of Allah is a secret key to open the doors of Allah's mercy, and such a man is like one who is living among the dead.

(c) **Modes of Zikr.** Besides the modes of Zikr through the compulsory duties like Prayer, Fasting, Haj, Zakat and Quran-reading, there are other modes, such as Tasbih, Takbir, Tahlil, Tahmid, Taqdis, Istigfar, Taubah, Dowa and Tauhid. The Tauhid (لا اله الا الله) is the greatest formula of Zikr. Its value is greater than all other formulas. Secondly, Zikr should be made silently and submissively The Quran says : And remember your Lord within yourself submissively and fearing and in a voice not loud, in the morning and in the evening and be not of the heedless ones —7:205Q. It appears therefore that Zikr Khafi (silent Zikr) is better than Zikr Jali (loud Zikr).

(d) **Stages of remembrance.** There are four stages of remembering God in order of merit : (1) The first stage is that of a beginner. He moves his tongue with Zikr of Allah with an absent mind. He is still better, because the tongue which would have been otherwise occupied in frivolous talk is restrained from that. (2) The second stage is a little higher in rank-Such a man moves his tongue with Zikr sometimes with an attentive mind and sometimes with an absent mind. (3) The third stage is higher than the second. Such a pious man has got his mind and tongue always engaged in the Zikr of Allah, Tasbih, Tahlil etc. The Quran says of such persons : Those only are

believers whose hearts become full of fear when Allah is mentioned and His communications are recited to them—8:2Q.

(4) The fourth is the highest stage. In this case, the Object of love (Allah) is seated in the throne of the mind of a pious divine. Nothing can gain excess to it. At that time, his words and ideas are drowned in the all-pervading Allah. He himself loses his ego and merges in to the Universal Self. Every other thing in the world is then drowned in the sea of forgetfulness. At that time, his hands become the hands of Allah with which he catches, his tongue becomes the tongue of Allah with which he talks and his legs become the legs of Allah with which he walks. Then he begins to see wonderful things and speak unseen things of the future. That is Fana Fillah and Baqa Billah. That is the soul that is at rest (Nafsul-Mutmainnah). Of such a soul, the Quran says: Those who believe and whose hearts are set at rest by the remembrance of Allah. Behold! by Allah's remembrance are the hearts set at rest—13:28Q.

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30. **Abu Hurairah and Abu Sayeed** reported that the Apostle of Allah said: No people keep sitting by remembering Allah but the angels surround them, blessing encompasses them, peace descends on them and Allah speaks of them to those near Him. —*Muslim*

عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ قَالَا قَالَ رَسُولُ اللهِ صلعم لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللهَ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ (مُسْلِم)

31. **Abu Hurairah** reported: The Apostle of Allah was walking on a road at Mecca. He passed by a mount called Jumdan. He said: Travel this Jumdan. 2260 Those who were

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللهِ صلعم يَسِيرُ فِي طَرِيقِ مَكَّةَ فَمَرَّ عَلَى جَبَلٍ يُقَالُ لَهُ جُمْدَانُ فَقَالَ سِيرُوا هَذَا

2260. Jumdan is a hill only one station off from Medina. When the Prophet reached this hill from Mecca, some persons became separate from him and proceeded to Medina in advance. Those persons have been termed here as 'Mufarrequn'. On being asked, the Prophet said that those were truly the isolated ones who went in advance for remembering Allah.

جمدان سبق المفردون قال وما
المفردن يارسول الله قال الذاكرون الله
كثيرا والذاكرات * (مسلم)

separate went in advance (to it). He asked: And who are those who are separate, O Apostle of Allah? He replied: Those males and females who remember Allah much. —*Muslim*

عن ابي موسى قال قال رسول اللهصلعم
مثل الذي يذكر ربه والذي لا يذكر مثل
الحي والميت * (متفق عليه)

32. Abu Musa reported that the Apostle of Allah said: The parable of one who remembers his Lord and one who does not remember, is as the parable of one alive and one dead [2261]

—*Agreed*

عن ابي هريرة قال قال رسول الله
صلعم يقول الله تعالى انا عند ظن عبدي
بي وانا معه اذا ذكرني فان ذكرني
في نفسه ذكرته في نفسي وان ذكرني
في ملاء ذكرته في ملاء خير منهم *
(متفق عليه)

33. Abu Hurairah reported that the Apostle of Allah said: The Almighty Allah says: I am near My servant when he thinks of Me and I am with him when he remembers Me. If he remembers Me within himself, I remember him within Myself; and if he remembers Me in an assembly, I remember him is an assembly better than theirs.

—*Agreed*

عن ابي ذر قال قال رسول الله
صلعم يقول الله تعالى من جاء بالحسنة
فله عشر امثالها وازيد ومن جاء بالسيئة
فجزاء سيئة سيئة مثلها او اغفر ومن تقرب
مني شبرا تقربت منه ذراعا ومن تقرب

34. Abu Zarr reported that the Apostle of Allah said: The Almighty Allah says: Whoso does a good deed, there is (reward) for him ten times like it and I add more; and whoso does an evil, the reward of an evil is an evil like it or I forgive; and whoso makes approach to Me of one span, I make approach to him of one cubit; and whoso makes approach to Me of one cubit, I make approach to him

2261. This refers to heart which becomes dead when no spiritual food is supplied to it. It cannot grow and thrive and give out better thoughts and ideas.

of one fathom, and whoso comes to Me walking, I come to him running; and whoso meets Me with an earth full of sins without setting up anything with Me, I come to him with forgiveness like that.

—*Muslim*

35. **Abu Hurairah** reported that the Apostle of Allah said: Verily the Almighty Allah said: Whoso illtreats a friend of Mine, I indeed give him punishment with anencounter, and no servant of Mine can seek nearness to Me with a thing better than what I have made obligatory upon him; and no servant of Mine continues to seek nearness to Me with optional prayers until I love him. When I love him, I become his ear with which he hears, and his eye with which he sees, and his hand with which he holds, and his leg with which he walks, and if he begs of Me, I must give him, [2262] and if he seeks refuge to Me, I give him refuge. I have no greater hesitation for anything I do than My hesitation to take away the life of a believer who dislikes death; then I dislike his dislike but there is no escape from it.

—*Bukhari.*

مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا وَمَنْ أَتَانِي
يَمْشِي أَتَيْتُهُ هَرْوَلَةً وَمَنْ لَقِيَنِي بِقُرَابِ
الْأَرْضِ خَطِيئَةً لَا يُشْرِكُ بِي شَيْئًا لَقِيتُهُ
بِمِثْلِهَا مَغْفِرَةً * (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ
صلعم إِنَّ اللّٰهَ تَعَالَى قَالَ مَنْ عَادَى لِي
وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ وَمَا تَقَرَّبَ
إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ
عَلَيْهِ وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ
حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ فَكُنْتُ سَمْعَهُ
الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ
الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَإِنْ
سَأَلَنِي لَأُعْطِيَنَّهُ وَلَئِنِ اسْتَعَاذَنِي لَأُعِيذَنَّهُ وَمَا
تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ
نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ
مَسَاءَتَهُ وَلَا بُدَّ لَهُ مِنْهُ * (الْبُخَارِيُّ)

2262. This is the highest stage in the spiritual domain in which everything merges into the Universal Self.

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم إِنَّ

لِلّٰهِ مَلَائِكَةً يَطُوفُونَ فِي

الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ فَإِذَا وَجَدُوا

قَوْمًا يَذْكُرُونَ اللهَ تَنَادَوْا هَلُمُّوا إِلَى حَاجَتِكُمْ

فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا

فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ مَا يَقُولُ

عِبَادِي يَقُولُونَ يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ

وَيَحْمَدُونَكَ وَيُمَجِّدُونَكَ فَيَقُولُ هَلْ رَأَوْنِي

فَيَقُولُونَ لَا وَاللهِ مَا رَأَوْكَ فَيَقُولُ كَيْفَ

لَوْ رَأَوْنِي فَيَقُولُونَ لَوْ رَأَوْكَ كَانُوا

أَشَدَّ لَكَ عِبَادَةً وَأَشَدَّ لَكَ تَمْجِيدًا

وَأَكْثَرَ لَكَ تَسْبِيحًا فَيَقُولُ فَمَا يَسْأَلُونَ

قَالُوا يَسْأَلُونَكَ الْجَنَّةَ يَقُولُ وَهَلْ رَأَوْهَا

فَيَقُولُونَ لَا وَاللهِ يَا رَبِّ مَا رَأَوْهَا يَقُولُ

فَكَيْفَ لَوْ رَأَوْهَا يَقُولُونَ لَوْ أَنَّهُمْ رَأَوْهَا

كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ لَهَا طَلَبًا وَأَعْظَمَ

فِيهَا رَغْبَةً قَالَ فَمِمَّ يَتَعَوَّذُونَ يَقُولُونَ مِنَ

النَّارِ يَقُولُ فَهَلْ رَأَوْهَا يَقُولُونَ لَا وَاللهِ

يَا رَبِّ مَا رَأَوْهَا يَقُولُ فَكَيْفَ لَوْ رَأَوْهَا

36. Same reported that the Apostle of Allah said: Verily there are angles for Allah who roam about in the high ways in search of those who remember Allah. When they find a people remember Allah, they proclaim: Come to your needs. They surround them with their wings in the lowest heaven and then their Lord asks them with full knowledege bout them: What does My servants say? They say: They read Thy Tasbih, Thy Takbir and Thy Tahmid and Thy Tamjid. He says: Have they seen Me? They say: No, by Allah, they have not seen Thee. He says: How (will it be) if they see Me? They say: If they see Thee, they will become more devoted to Thy service and more devoted to Thy greatness and more devoted to Thy glorification. He says: For what do they implore? They say: They implore Thee for Paradise. He says: Have they seen it? They reply: No, O Lord, by Allah they have not seen it. He says: How (will it be) if they see it? They reply: If they see it, they will desire it more and seek it more and cherish more hope for it. He asks: From what do they take refuge? They say: From the fire. He asks: Have they seen it? They reply: No, O Lord, by Allah they have not seen it. He asks: How (will it be) if

they see it? They reply: If they see it, they will hasten more in fleeing away from it and being fearful of it. He says: I bear witness to you that I have just pardoned them. An angel out of the angels says: Among them there is a man who does not belong to them. Verily he has come with a want. He says: They are friends. So their friend will will not be unfortunate. *Bukhari narrated it.*

In a narration of Muslim : He said: Verily there are angels for Allah who constantly roam in search of the assemblies of Zikr. When they find an assembly wherein there is Zikr, they sit with them and some of them surround others with their wings till they fill up what is between them and the nearest heaven. When they become separate, they ascend and climb up towards the heaven. Then Allah asks them while He is fully aware of their conditions: Whence have you come? They reply: We have come from near Thy servants on the earth who recite Thy Tasbih, and Thy Takbir and Thy Tahlil and Thy Tamjid and they are imploring from Thee. He asks: What are they imploring from Me? They say: They implore Thee for Thy Paradise. He asks:

يقولون لو رأوها كانوا أشد منها فرارا

وأشدلها مخافة فيقول فاشهدكم

اني قد غفرت لهم يقول ملك من

الملئكة فيهم فلان ليس منهم انما جاء لحاجة

قال هم الجلساء لا يشقى جليسهم رواه البخاري

وفي رواية مسلم قال ان لله ملئكة

سيارة فضلا يبتغون مجالس الذكر فاذا

وجدوا مجلسا فيه ذكر قعدوا معهم وحف

بعضهم بعضا باجنحتهم حتى يملؤا مابينهم

وبين السماء الدنيا فاذا تفرقوا عرجوا وصعدوا

الى السماء فيسالهم الله وهو اعلم بحالهم

من اين جئتم فيقولون جئنا من عند

عبادك في الارض يسبحونك ويكبرونك

ويهللونك ويمجدونك ويسئلونك ومماذا

يسئلوني قالوا يسئلونك جنتك قال وهل

Have they seen My Paradise? They reply: No, O Lord. He asks: How (will it be) if they see My Paradise? They say: They seek Thy protection. He asks: From which thing do they seek My protection? They reply: From Thy fire. He asks: Have they seen My fire? They reply: No. He asks: How (will it be) if they see My fire? They reply: They seek Thy forgiveness. He says: I have pardoned them, add I granted them what they asked, and I have given protection of what they sought protection. They say: O Lord! there is among them a man who is a great sinner. He was passing by when he sat with them. He says: And to him also I have extended My pardon. They are a people whose friend cannot be unfortunate.

رَأَوْ جَنَّتِي قَالُوا لَا أَيْ رَبِّ قَالَ وَكَيْفَ
لَوْ رَأَوْا جَنَّتِي قَالُوا وَيَسْتَجِيرُونَكَ قَالَ
وَمِمَّا يَسْتَجِيرُونِي قَالُوا مِنْ نَّارِكَ قَالَ
وَهَلْ رَأَوْا نَارِي قَالُوا لَا قَالَ فَكَيْفَ لَوْ
رَأَوْا نَارِي قَالُوا يَسْتَغْفِرُونَكَ فَيَقُولُ قَدْ
غَفَرْتُ لَهُمْ فَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجَرْتُهُمْ
مِمَّا اسْتَجَارُوا يَقُولُ رَبِّ فِيهِمْ فُلَانٌ عَبْدٌ
خَطَّاءٌ إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ فَيَقُولُ وَلَهُ
غَفَرْتُ هُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ *

37. **Hanzalah-b-Rubai al-Osaidi** reported: Abu Bakr met me and asked: O Hanzalah! how are you? I replied: Hanzalah is a hypocrite. He said: Glory be to Allah from what you speak. I said: We remain in presence of the Apostle of Allah who reminds us of the Fire and Paradise, as if we see them with our own eyes. When we come out from near the presence of the Apostle of Allah and mix with wives, children and properties,

عَنْ حَنْظَلَةَ بْنِ الرَّبِيعِ الْأُسَيِّدِيِّ قَالَ
لَقِيَنِي أَبُو بَكْرٍ فَقَالَ كَيْفَ أَنْتَ يَا حَنْظَلَةُ
قُلْتُ نَافَقَ حَنْظَلَةُ قَالَ سُبْحَانَ اللهِ مَا تَقُولُ
قُلْتُ نَكُونُ عِنْدَ رَسُولِ اللهِ صلعم يُذَكِّرُنَا
بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأْيَ عَيْنٍ فَإِذَا خَرَجْنَا
مِنْ عِنْدِ رَسُولِ اللهِ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ
وَالضَّيْعَاتِ نَسِينَا كَثِيرًا قَالَ أَبُو بَكْرٍ فَوَ

we forget many things. Abu Bakr said : By Allah, we certainly feel like this. Then Abu Bakr and myself began to walk till we came to the Apostle of Allah. I said : O Apostle of Allah ! Hanzalah is a hypocrite. The Apostle of Allah said : And what is that ? I said : O Apostle of Allah ! we remain in your presence, while you remind us of the Fire and Paradise, as if we actually see (them) ; but when we go out of your presence and mix with wives, children and properties, we forget many things. The Apostle of Allah said : By One in whose hand there is my life, were you to remain for all the time as you remain in my presence and in the remembrance (of Allah), the angels would have certainly handshaked with you upon your beds and in your paths. But, O Hanzalah, one hour, one hour (thrice). 2263 —*Muslim.*

اللّٰهِ إِنَّا لَنَلْقَى مِثْلَ هٰذَا فَانْطَلَقْتُ أَنَا وَأَبُوبَكْرٍ حَتّٰى دَخَلْنَا عَلٰى رَسُولِ اللّٰهِ صلعم فَقُلْتُ نَافَقَ حَنْظَلَةُ يَارَسُولَ اللّٰهِ قَالَ رَسُولُ اللّٰهِ صلعم وَمَا ذَاكَ فَقُلْتُ يَارَسُولَ اللّٰهِ نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأْيُ عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيْعَاتِ نَسِينَا كَثِيرًا فَقَالَ رَسُولُ اللّٰهِ صلعم وَالَّذِي نَفْسِي بِيَدِهِ لَوْ تَدُومُونَ عَلٰى مَا تَكُونُونَ عِنْدِي وَفِي الذِّكْرِ لَصَافَحَتْكُمُ الْمَلٰئِكَةُ عَلٰى فُرُشِكُمْ وَفِي طُرُقِكُمْ وَلٰكِنْ يَاحَنْظَلَةُ سَاعَةً وَسَاعَةً ثَلٰثَ مَرَّاتٍ * (مُسْلِمٌ)

33. **Abu Darda'a** reported that the Apostle of Allah said : Shall I not inform you about the just of your actions, and the purest of them near your Master and the highest of them in your ranks and the more efficacious

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم أَلَا أُنَبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَأَرْفَعِهَا فِي دَرَجَاتِكُمْ وَخَيْرٍ

2263. If you find your mind ready to remember Allah for only an hour, you must remember Him, and if your mind is heedless, you must perform other duties in that hour. He said that the thing occurs in case of everyone. So such a person cannot be called a hypocrite.

for you than the expense of gold and silver and better for you than your meeting with your enemies whose necks you smite and who smite your necks. They said : Yes. He said: Remembrance of Allah.

—*Malek, Ahmad, Tirmizi, Ibn Majah.*

39. **Abdullah-b-Busr** reported that an unlettered Arab came to the Prophet and said: Who is the best among men? He replied: Happy is he whose life has beed prolonged and whose actions have been good. He said : O Apostle of Allah ! which of the actions is the best ? He replied : Your parting away from the world with your tongue saturated with the remembrance of Allah.

—*Tirmizi, Ahmad.*

40. **Anas** reported that the Apostle of Allah said : When you pass by the gardens of Paradise, enjoy (their fruits). They asked : And what are the gardens of Paradise ? He said : The circles of Zikr. —*Tirmizi.*

41. **Abu Hurairah** reported that the Apostle of Allah said : Whoso sits in a place wherein he does not remember Allah there is disappointment for him from Allah ; and whoso sleeps on a bed wherein he does not remember Allah, there is disappointment for him from Allah.

—*Abu Daud*

42. **Same** reported that the Apostle of Allah said : There are no people who get up from an assembly wherein they have not

لكم من انفاق الذهب والورق وخير
لكم من ان تلقوا عدوكم فتضربوا اعناقهم
ويضربوا اعناقكم قالوا بلى قال ذكر
الله (مالك واحمد والترمذي وابن ماجة)

عن عبد الله بن بسر قال جاء اعرابي
الى النبي صلعم فقال اي الناس خير
فقال طوبى لمن طال عمره وحسن عمله
قال يارسول الله اي الاعمال افضل قال
ان تفارق الدنيا ولسانك رطب من
ذكر الله * (احمد والترمذي)

عن انس قال قال رسول الله صلعم
اذا مررتم برياض الجنة فارتعوا قالوا
وما رياض الجنة قال حلق الذكر *
(الترمذي)

عن ابي هريرة قال قال رسول الله
من قعد مقعدا لم يذكر الله فيه كانت
عليه من الله ترة ومن اضطجع مضجعا
لا يذكر الله فيه كانت عليه من الله ترة -
(ابوداود)

عنه قال قال رسول الله صلعم ما من
قوم يقومون من مجلس لا يذكرون الله

remembered Allah except that they get up from, as it were, the dead bodies of asses while there is disappointment over them. —*Ahmad, Abu Daud*

43. **Same** reported that the Apostle of Allah said : No people sit in an assembly wherein they neither do remember Allah, nor send blessings on their Prophet but to court disappoint ment. If He willeth, He punisheth them ; and if He willeth, He granteth them pardon.

—*Tirmizi*

44. **Omme Habibah** reported that the Apostle of Allah said : Every discourse of the son of Adam is against him and not for him except injunction for good or prohibition from evil or remembrance of Allah.

—*Tirmizi* (*Rare*),

45. **Saoban** reported : When it was revealed And those who hoard up gold and silver,' we were near the Prophet in one of his travels. Some of his companions said : It has come down about gold and silver. Had we known which propety is best, we would have acquired it. He said : The best of it is a remembering tongue, and a grateful heart and a believing wife who helps him in his faith.—*Ahmad, Tirmizi, Ibn Majah*

46. **Abu Sayeed** reported : Muwayiah came out to a group within the mosque. He asked : What has made you sit together ? They replied : We sat

فيه الا قاموا عن مثل جيفة حمار وكان عليهم حسرة - (احمد وابوداود)

عنه قال قال رسول الله صلعم ما جلس قوم مجلسا لم يذكروا الله فيه ولم يصلوا على نبيهم الا كان عليهم ترة فان شاء عذبهم وان شاء غفرلهم * (الترمذي)

عن ام حبيبة قالت قال رسول الله صلعم كل كلام ابن ادم عليه لا له الا امر بمعروف او نهي عن منكر او ذكر الله * الترمذي (غريب)

عن ثوبان قال لما نزلت والذين يكنزون الذهب والفضة كنا مع النبي صلعم في بعض اسفاره فقال بعض اصحابه نزلت في الذهب والفضة لو علمنا اي المال خير فنتخذه فقال افضله لسان ذاكر وقلب شاكر وزوجة مؤمنة تعينه على ايمانه * (احمد والترمذي وابن ماجة)

عن ابي سعيد قال خرج معاوية على حلقة في المسجد فقال ما اجلسكم قالوا

together, by Allah, to remember (Allah). He said : By Allah nothing but that has made you sit together ! They replied : By Allah, nothing but this has made us sit together. He said : Behold ! verily I have not sought oath from you as a blame on you. There was none in my rank near the the Prophet of Allah who was mentioned less than myself. The Prophet came out to a group of his companions and said : What has made you sit here ? They said : We have sat to remember Allah and and to praise Him according as He guided us to Islam and favoured us therewith. He said : By Allah, nothing but that thing has made you sit. They said : By Allah, nothing but that has made us sit. He said : Behold ! I have not sought oath from you as a blame on you, but Gabriel came to me and informed me that the Almighty and Glorious Allah take pride in you before the angels.

—*Muslim*

47. **Abdullah-b-Bosr** reported that a man said : O Apostle of Allah ! verily the doctrines of Islam have appeared difficult to me. So make me acquainted with a thing which is easy for me. He said : Your tongue shall not cease to be saturated with the remembrance of Allah. —*Ibn Majah, Tirmizi* (*Approved, Rare*)

48. **Abu Sayeed** reported that the Apostle of Allah was asked : Who of the servants will be better and higher

جَلَسْنَا نَذْكُرُ اللهَ قَالَ اللهِ مَا اَجْلَسَكُم اِلَّا ذٰلِكَ قَالُوا اللهِ مَا اَجْلَسَنَا غَيْرُهُ قَالَ اَمَا اِنِّي لَم اَستَحلِفكُم تُهمَةً لَكُم وَمَا كَانَ اَحَدٌ بِمَنزِلَتِي مِن رَسُولِ اللهِ صلعم اَقَلَّ عَنْهُ حَدِيثًا مِنِّي وَاِن رَسُولَ اللهِ صلعم خَرَجَ عَلَى حَلْقَةٍ مِّن اَصْحَابِهِ فَقَالَ مَا اَجْلَسَكُم هٰهُنَا قَالُوا جَلَسْنَا نَذْكُرُ اللهَ وَنَحْمَدُهُ عَلٰى مَاهَدَانَا لِلْاِسْلَامِ وَمَنَّ بِهِ عَلَيْنَا قَالَ اللهِ مَا اَجْلَسَكُم اِلَّا ذٰلِكَ قَالُوا اللهِ مَا اَجْلَسَنَا اِلَّا ذٰلِكَ قَالَ اَمَا اِنِّي لَم اَستَحلِفكُم تُهمَةً لَكُم وَلٰكِنَّهُ اَتَانِي جِبْرَئِيلُ فَاَخبَرَنِي اَنَّ اللهَ عز وجل يُبَاهِي بِكُمُ الْمَلٰئِكَةَ * (مُسْلِم)

عَن عَبدِ اللهِ بنِ بُسرٍ اَنَّ رَجُلًا قَالَ يَارَسُولَ اللهِ اِنَّ شَرَائِعَ الْاِسْلَامِ قَد كَثُرَت عَلَيَّ فَاَخبِرنِي بِشَيءٍ اَتَشَبَّثُ بِهِ قَالَ لَا يَزَالُ لِسَانُكَ رَطْبًا مِّن ذِكرِ اللهِ * اَلتِّرمِذِي وَابنُ مَاجَةَ (حَسَن غَرِيب)

عَن اَبِي سَعِيدٍ اَنَّ رَسُولَ اللهِ صلعم سُئِلَ اَيُّ الْعِبَادِ اَفضَلُ وَاَرفَعُ دَرَجَةً

عِنْدَ اللّٰهِ يَوْمَ الْقِيٰمَةِ قَالَ الذّٰاكِرُوْنَ اللّٰهَ كَثِيْرًا وَّالذّٰاكِرَاتِ قِيْلَ يٰرَسُوْلَ اللّٰهِ وَمِنَ الْغَازِيْ فِيْ سَبِيْلِ اللّٰهِ قَالَ لَوْ ضَرَبَ بِسَيْفِهٖ فِي الْكُفَّارِ وَالْمُشْرِكِيْنَ حَتّٰى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا فَاِنَّ الذّٰاكِرَ لِلّٰهِ اَفْضَلُ مِنْهُ دَرَجَةً * اَحْمَدُ وَالتِّرْمِذِيُّ (غَرِيْبٌ)

in rank near Allah on the Resurrection day? He said: Those males and females who remember Allah much. It was questioned: O Apostle of Allah! even than a warrior in the way of Allah? He replied: If he fights with his sword with the infidels and the polytheists till it breaks and he is dyed with blood, one who remembers Allah is better than him in rank.

—*Ahmad, Tirmizi (Rare)*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ الشَّيْطٰنَ جَاثِمٌ عَلٰى قَلْبِ ابْنِ اٰدَمَ فَاِذَا ذَكَرَ اللّٰهَ خَنَسَ وَاِذَا غَفَلَ وَسْوَسَ * اَلْبُخَارِيُّ (تَعْلِيْقًا)

49. **Ibn Abbas** reported that the Apostle of Allah said: The devil reclines on the heart of the son of Adam. When he remembers Allah, he retraces; and when he is heedless, he whispers evils.

—*Bu khari (without Isnad)*

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ مَا عَمِلَ الْعَبْدُ عَمَلًا اَنْجٰى لَهٗ مِنْ عَذَابِ اللّٰهِ مِنْ ذِكْرِ اللّٰهِ * (مَالِكٌ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

50. **Muaz-b-Jabal** reported: No servant did an action which went more for his salvation than the remembrance of Allah.

—*Malek, Tirmizi, Ibn Majah*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اللّٰهَ يَقُوْلُ اَنَا مَعَ عَبْدِيْ اِذَا ذَكَرَنِيْ وَتَحَرَّكَتْ بِيْ شَفَتَاهُ - (اَلْبُخَارِيُّ)

51. **Abu Hurairah** reported that the Apostle of Allah said: Verily Allah says: I am with My servant when he remembers Me and his lips move for Me.

—*Bukhari*

عَنْ مَالِكٍ قَالَ بَلَغَنِيْ اَنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ يَقُوْلُ ذَاكِرُ اللّٰهِ فِي الْغَافِلِيْنَ كَالْمُقَاتِلِ خَلْفَ الْفَارِّيْنَ وَذَاكِرُ اللّٰهِ فِي

608w. **Malek** reported: It reached me that the Apostle of Allah used to say: He who remembers Allah among the the heedless is like a warrior behind those who flee away; and he who remembers Allah

among the heedless is like a green branch of a dry tree; and in a narration: Like a green tree in the midst of trees; and he who remembers Allah among the heedless is like a light in a dark house; andas for one who remembers Allah among the heedless, Allah shows him his place in Paradise while he is yet alive; and as for one who remembers Allah among the heedless he is forgiven for as much as the numbers of 'Fasih' and 'A' jam', and Fasih is all children of Adam and Ajam is all animals.

—*Razin.*

الْغَافِلِيْنَ كَغُصْنٍ اَخْضَرَ فِيْ شَجَرٍ يَابِسٍ وَفِيْ رِوَايَةٍ مِثْلُ الشَّجَرَةِ الْخَضْرَاءِ فِيْ وَسْطِ الشَّجَرِ وَذَاكِرُ اللّٰهِ فِى الْغَافِلِيْنَ مِثْلُ مِصْبَاحٍ فِيْ بَيْتٍ مُظْلِمٍ وَذَاكِرُ اللّٰهِ فِى الْغَافِلِيْنَ يُرِيْهِ اللّٰهُ مَقْعَدَهٗ مِنَ الْجَنَّةِ وَهُوَ حَيٌّ وَذَاكِرُ اللّٰهِ فِى الْغَافِلِيْنَ يُغْفَرُ لَهٗ بِعَدَدِ كُلِّ فَصِيْحٍ وَاَعْجَمَ وَالْفَصِيْحُ بَنُوْ اٰدَمَ وَالْاَعْجَمُ الْبَهَائِمُ * (رَزِيْنٌ)

609w. **Abdullah-b-Omar** reported from the Prophet who used to say: There is a polish for everything and the polish of heart is the remembrance of Allah; and nothing can save more from the chastisement of Allah than the remembrance of Allah. They asked: Nor even Jihad in the way of Allah? He said: Nor even if he fights with his sword till it breaks. —*Baihaqi*

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ عَنِ النَّبِيِّ صلعم اَنَّهٗ كَانَ يَقُوْلُ لِكُلِّ شَيْءٍ صَقَالَةٌ وَصَقَالَةُ الْقُلُوْبِ ذِكْرُ اللّٰهِ وَمَا مِنْ شَيْءٍ اَنْجٰى مِنْ عَذَابِ اللّٰهِ مِنْ ذِكْرِ اللّٰهِ قَالُوْا وَلَا الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ قَالَ وَلَا اَنْ يَّضْرِبَ بِسَيْفِهٖ حَتّٰى يَنْقَطِعَ * (اَلْبَيْهَقِيُّ)

SECTION 3

2264. Names of Allah

(a) The following are the ninety-nine names of the Divine Being :—

(i) **Names relating to His person :** (1) الاحد—the One, (2) الحق—the True, (3) القدوس—the Holy, (4) الصمد—Free from want, (5) الغني—

Self-sufficient, (6) الاول – the First, (7) الاخر—the Last, (8) الحي – the Ever-living, (9) القيوم—the Self-subsisting, (10) الواجد – the Existing, (11) الله-Allah, (12) لا اله الا هو—there is no god but He.

(ii) **Names relating to His act of creation :** (13) الخالق – the Creator, (14) البارئ—the Creator of soul, (15) المصور—the Fashioner of shapes, (16) البديع -- the Originator, (17) الضار—One who brings distress, (18) النافع—One who benefits.

(iii) **Names relating to His love and mercy :** (19) الرب—Lord, (20) الرحمن the Most Compassionate, (21) الرحيم—the Most Merciful, (22) الرؤف the Benignant, (23) التواب—the Accepter of repentance, (24) الحليم- the Forbearing, (25) العفو—the Pardoner, (26) الشكور—the Accepter of gratefulness, (27) السلام—the Author of peace, (28) المومن — the Grantor of security, (29) البار—the Benign, (30) الرافع الدرجات – the Exalter of ranks, (31) الرزاق—the Bestower of sustenance, (32) الوهاب the Great Giver, (33) الواسع the Ample-giving, (34) الصبور—the Patient.

(iv) **Names relating to His greatness and glory :** (35) العظيم – the Grand, (36) العزيز – the Mighty, (37) القوي —the Strong (38) القهار the Supreme, (39) الجبار – the Powerful, (40) المتكبر—the Possessor of greatness, He who compels others to work according to His will, (41) الكبير – the Great, (42) الكريم—the Generous, (43) الحميد—the Praise-worthy, (44) المجيد -- the Glorious, (45) المتين — the Firm, (46) الظاهر — the Manifest (47) ذوالجلال والاكرام—Lord of glory and honour, (48) النور — the Light, (49) المقسط — the Equitable, (50) الولي One who governs, (51) الجليل – the Majestic, (52) العادل – the Just, (53) المقدم—One who brings forward, (54) المؤخر—One who puts off.

(v) **Names relating to His power and control :** (55) القدير—the Powerful, (56) الوكيل—One in charge, (57) الحفيظ—the Keeper, (58) الملك—the King, (59) الفتاح—the Greatest Judge, (60) الحسيب One taking account, (61) ذوالانتقام—the Inflicter of retribution, (62) المقيت—Controller of all things, (63) القابض – One who straitens, (64) المعز—One who gives honour, (65) المذل—One who brings disgrace, (66) المجيب—One who accepts prayer, (67) الباعث—One who raises the dead to life, (68) المحصي One who records, (69) المبدي—One who begins, (70) المعيد—One who reproduces, (71) المحيي—One who gives life, (72) المميت—One who causes death, (73) مالك الملك—Master of Kingdom, (74) الجامع—One who gathers

(75) المغني—One who enriches, (76) المعطي—One who grants, (77) المانع—One who withholds, (78) الهادي—One who guides, (79) الباقي One who endures forever, (80) الوارث—One who inherits everything. (81) اللطيف—Subtle, (82) الودود—The Great Lover, (83) العالي the High, (84) الخافض One who abases, (85) الماجد—One who grants honour, (86) المقتدر—the Almighty, (87) الكريم—the Just, (88) والي Great Watcher, (89) المتعالي—the Highest, (90) الباسط—One who extends provisions.

(vi) **Names relating to His knowledge:** (91) العليم—the Knowing, (92) الحكيم—the Wise, (93) الخبير—the Aware, (94) السميع the Hearing (95) البصير—the Seeing, (96) الشهيد—the Witness, (97) الرقيب—the Watcher, (98) الباطن the Knower of hidden things, (99) المهيمن the Guardian over all.

Of these names, the word 'Allah' may be called His proper name and the others are His attributive names. The most important of His names are Allah, Rahman, Rahim and Gafur. There is difference of opinion regarding the greatest name of Allah among the jurists. According to them, it is one of the following: (1) الرحمن الرحيم العظيم * (2) بسم الله (3) الحي القيوم (4) مالك الملك (5) لااله الا الله الله الذي لا اله الا هو رب العرش

It has also been said that Ism Azam is that name of Allah which appears to an individual most appealling to move towards God. The latter seems to be in consonance with reason.

(b) **Significance of the recitation of Allah's names.** The Quran enjoins on us to recite the names of Allah in the following verse: Allah has got the best names; therefore invoke Him therewith and leave alone those who violate the sanctity of His names—7:180Q. This does not mean that these names shall be counted on a rosary which the Prophet never did, but the real significance is that these attributes contained in the names shall be followed by men. To this effect, the Prophet said: Imbue thyself with divine attributes. These names set up the ideal which we shall try to attain. For example, Allah is Rahman (the Most Compassionate) In showing mercy, He does not distinguish. He sends rain, sun-shine and other benefits of nature equally on all. Similar should be our mercy with all of His creatures. Such is the case with all other attributes. If we can attain to this great ideal, we shall reach perfection in the true sense of the term.

52. **Abu Hurairah** reported that the Apostle of Allah said: Verily there are 99 names (one hundred but one) for Allah. Whoso counts them will enter Paradise. *And in a narration*: And He is odd and loves odd. —*Agreed*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ لِلّٰهِ تَعَالٰى تِسْعَةً وَّتِسْعِيْنَ اِسْمًا مِائَةً اِلَّا وَاحِدَةً مَنْ اَحْصَاهَا دَخَلَ الْجَنَّةَ وَفِيْ رِوَايَةٍ وَهُوَ وِتْرٌ يُحِبُّ الْوِتْرَ * (مُتَّفَقٌ عَلَيْهِ)

53. **Abu Hurairah** reported that the Apostle of Allah said: Verily there are 99 names for Allah. Whoso counts them will enter Paradise. —*Mishkat*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ لِلّٰهِ تِسْعَةً وَّتِسْعِيْنَ اِسْمًا مَنْ اَحْصَاهَا دَخَلَ الْجَنَّةَ * (اَلْمِشْكٰوةُ)

54. **Boraidah** reported that the Apostle of Allah heard a man say: "O Allah! verily I beseech Thee as Thou art Allah. There is no deity but Thou, the One, Free from want, One who begets not, nor was begotten, and there is no equal like Him". He said: He has beseeched Allah with His greatest name. If He is implored with it, He gives; and if He is invoked with it, He responds. —*Tirmizi, Abu Daud*

عَنْ بُرَيْدَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم سَمِعَ رَجُلًا يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ بِاَنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِيْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ فَقَالَ دَعَا اللّٰهَ بِاسْمِهِ الْاَعْظَمِ الَّذِيْ اِذَا سُئِلَ بِهٖ اَعْطٰى وَاِذَا دُعِيَ بِهٖ اَجَابَ * (اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ)

55. **Anas** reported: I was sitting with the Prophet within the mosque while a man was praying. He said: O Allah! verily I beseech Thee, for Thee is all praise, there is no deity but Thou, the Benign, the Bountiful, the Originator of heavens and earth; O One possessing glory and honour; O Ever-living, O Ever-subsisting; I beseech Thee. The Prophet said:

عَنْ اَنَسٍ قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صلعم فِي الْمَسْجِدِ وَرَجُلٌ يُصَلِّيْ فَقَالَ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ بِاَنَّ لَكَ الْحَمْدُ لَا اِلٰهَ اِلَّا اَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ اَسْاَلُكَ فَقَالَ النَّبِيُّ

صلعم دَعَا اللّٰهَ بِاسْمِهِ الْاَعْظَمِ الَّذِي اِذَا دُعِيَ بِهِ اَجَابَ وَاِذَا سُئِلَ بِهِ اَعْطٰى *
(اَلتِّرْمِذِيُّ وَاَبُوْدَاوُد وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

He invoked Allah with His greatest name—that wherewith if He is called, He responds; and wherewith if He is beseeched, He gives.—*Tirmizi, Abu Daud, Nisai, Ibn Majah*

عَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ اَنَّ النَّبِيَّ صلعم قَالَ اِسْمُ اللّٰهِ الْاَعْظَمُ فِي هَاتَيْنِ الْاٰيَتَيْنِ وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ وَفَاتِحَةُ اٰلِ عِمْرَانَ الٓمّٓ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ * (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُد وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

Asma'-bint-Yezid reported that the Apostle of Allah said: The name of Allah is greatest in these two verses: "And your Lord is one God; there is no deity but He; the Most Compassionate, the Most Merciful"; and in the opening of the Family of Imran—"Alif, Lam, Mim; He is Allah; there is no deity but He, the Ever-living, the Ever-Subsisting"[2265] —*Tirmizi Abu Daud, Ibn Majah, Darimi*

عَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم دَعْوَةُ ذِى النُّوْنِ اِذْ دَعَا رَبَّهُ وَهُوَ فِيْ بَطْنِ الْحُوْتِ لَآ اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِيْ شَيْءٍ اِلَّا اسْتَجَابَ لَهُ * (اَحْمَدُ وَالتِّرْمِذِيُّ)

Sa'ad reported: The Apostle of Allah said: The invocation of Zun-Nun,[2265a] when he invoked his Lord remaining in the belly of the fish, was 'There is no deity but Thou. Glory be to Thee; verily I am one of the oppressors'. No Muslim invokes therewith for anything but is responded to. —*Ahmad, Tirmizi*

عَنْ بُرَيْدَةَ قَالَ دَخَلْتُ مَعَ رَسُوْلِ اللّٰهِ صلعم الْمَسْجِدَ عِشَاءً فَاِذَا رَجُلٌ يَقْرَأُ

610w **Boraidah** reported: I entered the mosque at night with the Apostle of Allah when lo! a man was reading (the Quran) and raising his voice

2265. These are verses of the Quran.

2265a. Zun-nun is the Prophet Jonah (Yunus). He has got a story behind him. He fell down from a boat and was devoured by a fish. He was within its belly for a time till the fish disgorged him in an island.

high. I asked: O Apostle of Allah! do you say this as a man of show? He said: Rather a penitent believer. He said: While Abu Musa al-Ashari' was reading, and raising up his voice, the Apostle of Allah began to hear his reading. Thereafter Abu Musa sat with invocation. He said: 'O Allah! verily I bear witness to Thee that Thou art Allah; there is no deity but Thou, the One, Free from want. He begets not, nor was He begotten; and there is none equal to Him. The Apostle of Allah said: Indeed he has implored Allah with such a name of His that if something is beseeched therewith, He gives and if some thing is invoked therewith, He responds. I asked: O Apostle of Allah! inform him what I heard from you. He said: Yes. Then informed him of the saying of the Apostle of Allah. He said to me: You are my true brother to-day. You have conveyed to me the tradition of the Apostle of Allah.

—*Razin*

ويرفع صوته فقلت يارسول الله اتقول هذا مراء قال بل مؤمن منيب قال وابو موسى الاشعري يقرأ ويرفع صوته فجعل رسول الله صلعم يتسمع لقراءته ثم جلس ابو موسى فقال اللهم اني اشهدك انك انت الله لا اله الا انت احد صمد لم يلد ولم يولد ولم يكن له كفوا احد فقال رسول الله صلعم لقد سأل الله باسمه الذي اذا سئل به اعطى واذا دعي به اجاب قلت يارسول الله اخبره بما سمعت منك قال نعم فاخبرته بقول رسول الله صلعم فقال لي انت اليوم لي اخ صديق حدثتني بحديث رسول الله صلعم *

(رزين)

SECTION 4

2266. Tasbih, Tahmid, Tahlil, Takbir

(a) **Meanings:**

Tasbih- to recite سبحان الله (Glory be to God).

Tahmid- to recite الحمد لله (All praise is due to God).

Tahlil- to recite لا اله الا الله (There is no god but Allah).

Takbir- to recite الله اكبر (Allah is Greatest).

Taqdis- to recite سبحان الملك القدوس (Glory be to the Holy king).

Hailulah- to recite لا حول ولا قوة الا بالله (There is no power, and no strength except through Allah).

(b) **What do their recitations signify** ? The greater is the realisation of the significance of each formula, the greater is the merit. Only verbal recitations unattended with the inner significance carry ittle value. Take for example الحمد لله (All praise is due to Allah). At the time of reciting it, one must realise that whatever he does, credit is due therefore to the Almighty Being and not to himself. A clock is not to be prised for its regular working, and An aerial plane is not to be praised for its flight. Praise for the clock and plane is due to their makers. Similarly man is a machine which speaks, hears, sees and does wonderful things by its brain. Praise for all his achievements is not due to the man-machine but to its Maker, because He had endowed man with all these powers. So there is nothing for man to boast of and to take pride in presence of his fellow creatures. When this is realised very deeply, a great spiritual efficacy is achieved. There is significance of other formulas in a similar way.

(c) **Everything glorify Allah in its own way.** The Quran supports this theory : Do you not see that Allah is He whom all those who are in the heavens and the earth do glorify, and the birds with expanded wings. He knows the prayer of each one and its glorification—24:41Q There are many other verses in the Quran to this effect. It is only the majority of men that donot glorify.

References—8:7 ; 29:413w ; 34:140, 336;25:9 ; 30:19.

58. **Samorah-b-Jundub** reported that the Apostle of Allah said: The best of discourses is four : 'Glory be to Allah,' said 'All is for praise Allah' ; 'there ss no deity but Allah' and 'Allah is greatest.' And in a narration : Ahe dearest of words near Allah is four : Glory be to Allah,' 'All pra ise is for Allah' 'There is no deity but Allah', and 'Allah is greatest'. It will not injure you with whichever of them you begin. —*Agreeed*

عن سمرة بن جندب قال قال رسول الله صلعم أفضل الكلام اربع سبحان الله والحمد لله ولا اله الا الله والله اكبر وفي رواية احب الكلام الى الله اربع سبحان الله الحمد لله ولا اله الا الله والله اكبر لا يضرك بايهن بدات *

(متفق عليه)

59. **Abu Hurairah** reported that the Apostle of Allah said: That I should utter 'Glory be to Allah', 'All praise isforAllah', 'There no deity but Allah' and 'Allah is greatest' is dearer to me Than what the sun rose upon.—*Muslim*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَاَنْ اَقُوْلَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَحَبُّ اِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ * (مُسْلِمٌ)

60. **Same** reported that the Apostle of lAlah said: Whoso utters 'Glory be to Allah, and with His praise' one hundred times, his faults are forgiven though they are like the waves of the sea. —*Agreed*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ قَالَ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ فِيْ يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ وَاِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ * (مُتَّفَقٌ عَلَيْهِ)

61. **Same** reported that the Apostle of said: Whoso says at dawn and at dusk 'Glory be to Allah and with His praise' one hundred times, nobody will bring on the Resurretion Day better than what he will bring except one who says like what he had uttered or uttered more than that. —*Agreed*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ قَالَ حِيْنَ يُصْبِحُ وَحِيْنَ يُمْسِيْ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ مِائَةَ مَرَّةٍ لَمْ يَاْتِ اَحَدٌ يَوْمَ الْقِيٰمَةِ بِاَفْضَلَ مِمَّا جَاءَ بِهٖ اِلَّا اَحَدٌ قَالَ مِثْلَ مَا قَالَ اَوْ زَادَ عَلَيْهِ (مُتَّفَقٌ عَلَيْهِ)

62. **Same** reported that the Apostle of Allah said: Two words are light for the tougue, heavy in the balance, dear to the Merciful: 'Glory be to Allah and with His praise,' and Glory be to the Almighty Allah. —*Agreed*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم كَلِمَتَانِ خَفِيْفَتَانِ عَلَى اللِّسَانِ ثَقِيْلَتَانِ فِى الْمِيْزَانِ حَبِيْبَتَانِ اِلَى الرَّحْمٰنِ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ وَسُبْحَانَ اللّٰهِ الْعَظِيْمِ * (مُتَّفَقٌ عَلَيْهِ)

63. **Sa'ad-b-Abi Waqqas** reported: We were near the Prophet. He asked: Can not some one of you acquire everyday one thousand merits? Some one of his comrades asked him: How

عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ كُنَّا عِنْدَ رَسُوْلِ اللّٰهِ صلعم فَقَالَ اَيَعْجِزُ اَحَدُكُمْ اَنْ يَكْسِبَ كُلَّ يَوْمٍ اَلْفَ حَسَنَةٍ فَسَاَلَهٗ

can some of us acquire one thousand merits? He said: He should read Tasbih hundred times and then one thousand merits will be recorded for him and one thousand sins will be effaced from him. —*Muslim.*

سَائِلٌ مِّنْ جُلَسَائِهِ كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ قَالَ يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ * (مُسْلِمٌ)

64. **Nafe'** reported that a man sneezed by the side of Ibn Omar. He said: All praise is for Allah and peace be on the Apostle of Allah. Ibn Omar said: And I say: All praise is for Allah and peace be on the Apostle of Allah and this is not in this way. The Apostle fo Allah taught us to say: 'All praise is for Allah' upon every condition.

—*Tirmizi (Rare).*

عَنْ نَافِعٍ أَنَّ رَجُلًا عَطَسَ إِلَى جَنْبِهِ ابْنِ عُمَرَ فَقَالَ الْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلَى رَسُولِ اللّٰهِ قَالَ ابْنُ عُمَرَ وَأَنَا أَقُولُ الْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلَى رَسُولِ اللّٰهِ وَلَيْسَ هٰكَذَا عَلَّمَنَا رَسُولُ اللّٰهِ صلعم أَنْ نَقُولَ الْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ - (اَلتِّرْمِذِيُّ (غَرِيبٌ)

65. **Abu Zarr** reported: The Apostle of of Allah was asked: which word is the best? He said: What Allah has chosen for His angles — 'Glory be to Allah and with His parise'. —*Muslim.*

عَنْ أَبِي ذَرٍّ قَالَ سُئِلَ رَسُولُ اللّٰهِ صلعم أَيُّ الْكَلَامِ أَفْضَلُ قَالَ مَا اصْطَفَى اللّٰهُ لِمَلَائِكَتِهِ سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ (مُسْلِمٌ)

66. **Juwairiyah** reported: The Holy Prophet came out fr om her presence at dawn when he had finished the Fajr prayer and she was within her mosque. He thereafter returned after it was forenoon, and she was then sitting (still). He said: You have not ceased to remain in the condi tion in which I found you on separation! She said: 'Yes'. The Prophet said: I uttered after (I went from) you four words for three times. Had they been weighed with what you uttered since that day, they would have

عَنْ جُوَيْرِيَةَ أَنَّ النَّبِيَّ صلعم خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ وَهِيَ فِي مَسْجِدِهَا ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى وَهِيَ جَالِسَةٌ قَالَ مَا زِلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا قَالَتْ نَعَمْ قَالَ النَّبِيُّ صلعم لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ لَوْ وُزِنَتْ بِمَا قُلْتِ مُنْذُ الْيَوْمِ

outweighed : 'Glory be to Allah and with His praise like His numerous creation and self-satisfaction and adronment of His Throne and the depth of His words. —*Muslim.*

لوزنتهن سبحان الله وبحمده عدد خلقه ورضى نفسه وزنة عرشه ومداد كلماته - (مسلم)

67. **Anas** reported : When we landed at a place, we used not to read Tasbih till the camels were let off. —*Abu Daud,*

عن انس قال كنا اذا نزلنا منزلا لا نسبح حتى يحل الرحال * (ابوداود)

68. **Abu Hurairah** reported that the Apostle of Allah said : Whoso says "There is no deity but Allah; the One; there is no partner for Him; for Him is the kingdom and for Him is all praise, and He is powerful over all things" one hundred times every day, has got (the rewards of emancipating) ten slaves, and one hundred merits are written for him and one hundred sins are effaced from him; and there is a guard for him for that day of his till it is dusk; and nobody brings better (rewards) than what he brings except a man who acts more than the former. —*Agreed*

عن ابي هريرة قال قال رسول الله صلعم من قال لا اله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير في يوم مائة مرة كانت له عدل عشر رقاب وكتبت له مائة حسنة ومحيت عنه مائة سيئة وكانت له حرزا من الشيطان يومه ذلك حتى يمسي ولم يات احد بافضل مما جاء به الا رجل عمل اكثر منه * (متفق عليه)

69. **Abu Musa al-Ash'ari** reported : We were with the Apostle of Allah in a journey. The people began to shout Takbir. Then the Apostle of Allah said : O people ! take ease to yourselves, you do not call One who is deaf or who is absent. Verily you call One who hears and sees and He is with you ; and he whom

عن ابي موسى الاشعري قال كنا مع رسول الله صلعم في سفر فجعل الناس يجهرون بالتكبير فقال رسول الله صلعم يايها الناس اربعوا على انفسكم انكم لا تدعون اصم ولا غائبا انكم تدعون سميعا

you call is nearer to some one of you than the neck of his riding camel. Abu Musa said: And I was behind him saying within myself 'There is no power and no strength but through Allah'. He said: O Abdullah-b-Qais! shall I not guide you towards a treasure out of the treasures of paradise? I said: Yes, O Apostle of Allah. He said: There is no power and no strength but through Allah.

—*Agreed*

بَصِيرًا وَهُوَ مَعَكُمْ وَالَّذِي تَدْعُونَهُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ فَقَالَ أَبُو مُوسَى وَأَنَا خَلْفَهُ أَقُولُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ فِي نَفْسِي فَقَالَ يَا عَبْدَ اللّٰهِ بْنَ قَيْسٍ أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ فَقُلْتُ بَلَى يَا رَسُولَ اللّٰهِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ * (مُتَّفَقٌ عَلَيْهِ)

70. **Jaber** reported that the Apostle of Allah said: Whoso says 'Glory be to the Almighty Allah and with His praise', a date-tree is planted for him in paradise.

—*Tirmizi*

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ قَالَ سُبْحَانَ اللّٰهِ الْعَظِيمِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ - (التِّرْمِذِيُّ)

71. **Zubair** reported that the Apostle of Allah said: There is no dawn in which the servants get up but a proclaimer proclaims 'Glorify the King, the Most Holy.'

—*Tirmizi*

عَنِ الزُّبَيْرِ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَا مِنْ صَبَاحٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مُنَادٍ يُنَادِي سَبِّحُوا الْمَلِكَ الْقُدُّوسَ * (التِّرْمِذِيُّ)

72. **Jaber** reported that the Apostle of Allah said: The best Zikr is—'There is no deity but Allah,' and the best invocation is'—All praise is for Allah'.

—*Tirmizi*

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ صلعم أَفْضَلُ الذِّكْرِ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلّٰهِ * (التِّرْمِذِيُّ)

73. **Abu Syeed and Abu Hurairah** reported that the Apostle of Allah said: Whoso says 'There is no diety but Allah, and Allah is greatest,' his Lord confirms him in truth by saying: There is no deity but I, and I am greatest.' And when

عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَا قَالَ رَسُولُ اللّٰهِ صلعم مَنْ قَالَ لَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ صَدَّقَهُ رَبُّهُ قَالَ لَا إِلٰهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ وَإِذَا قَالَ لَا إِلٰهَ إِلَّا اللّٰهُ

وحده لا شريك له يقول الله لا اله الا

انا وحدي لا شريك لي واذا قال لا

اله الا الله له الملك وله الحمد قال

لا اله الا انا لي الملك ولي الحمد

واذا قال لا اله الا الله ولا حول ولا

قوة الا بي وكان يقول من قالها في

مرضه ثم مات لم تطعمه النار *

(الترمذي وابن ماجة)

عن سعد بن ابي وقاص انه دخل

مع النبي صلعم على امراة وبين يديها

نوى او حصى تسبح به فقال الا اخبرك

بما هو ايسر عليك من هذا او افضل

سبحان الله عدد ما خلق في السماء

وسبحان الله عدد ما خلق في الارض

وسبحان الله عدد ما بين ذلك وسبحان

الله عدد ما هو خالق والله اكبر مثل

ذلك والحمد لله مثل ذلك ولا اله

he says 'There is no deity, but Allah, He is One, there is no partner for Him,' Allah says: There is no god but I; I am Single; there is no partner for Me. And when he says, 'There is no god but Allah. For Him is the kingdom, and for Him is all praise', He says: There is no god but I, for Me is the kingdom, and for Me is all praise. And when he says 'There is no god but Allah, and there is no power, and no strength but though Allah,' He says: There is no god but I, there is no power, and no strength but through Me. He used to say: Whoso utters it in his sickness and thereafter dies, the Fire will not devour him.

—*Tirmizi, Ibn Majah*

74. **Sa'ad-b-Abi Waqqas** reported: He went to a woman with the Prophet while there were seeds or pebbles with which she was reading Tasbih. He said: Shall I not inform you of what is easier than this to you or better? Glory be to Allah (as profuse) as the numbers He created in heaven, and Glory be to Allah (as profuse) as the numbers He created in the earth, and glory be to Allah (as profuse) as the numbers, between these things, and Jlory to Allah (as profuse) as the numbers of which He is the creator; and Allah is greatest like that; and All praise is for Allah like that, and Ahere is no god but

Allah like that, and there is no power, and no strength except through Allah like that.

—*Abu Daud, Tirmizi* (*Rare*)

75. **Amr-b-Shuaib** reported from his father who from his grandfather who had reported that the Apostle of Allah had said: Whoso reads Tasbih one hundred times at dawn and one hundred times at night, is like one who makes one hundred pilgrimages; and whoso reads Aahmid one hundred times at dawn and one hundred times at night, is like one who attacks one hundred cavalry in the way of Allah; and whoso reads Tahlil one hundred times at dawn and one hundred times at night, is like one who sets free one hundred slaves out of the children of Ismail; and whoso reads Takbir one hundred times at dawn and one hundred times at night, nobody gets that day more than what he gets except one who reads like that or more than what he reads.

—*Tirmizi* (*Approved, Rare*)

76. **Abdullah-b-Amr** reported that the Apostle of Allah said: Tasbih (fills up) half of the Balance and Tahmid of Allah fills it up (wholly), and 'There is no god but Allah' has no screen against Allah till it reaches him. —*Tirmizi* (*Rare*)

إِلَّا اللّٰهُ مِثْلَ ذٰلِكَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ مِثْلَ ذٰلِكَ * أَبُوْدَاوُدَ وَالتِّرْمِذِيُّ (غَرِيْبٌ)

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ سَبَّحَ اللّٰهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَجَّ مِائَةَ حَجَّةٍ وَمَنْ حَمِدَ اللّٰهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَمَلَ عَلٰى مِائَةِ فَرَسٍ فِيْ سَبِيْلِ اللّٰهِ وَمَنْ هَلَّلَ اللّٰهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ أَعْتَقَ مِائَةَ رَقَبَةٍ مِّنْ وُلْدِ اِسْمٰعِيْلَ وَمَنْ كَبَّرَ اللّٰهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ لَمْ يَأْتِ فِيْ ذٰلِكَ الْيَوْمِ أَحَدٌ بِأَكْثَرَ مِمَّا أَتٰى بِهٖ إِلَّا قَالَ مِثْلَ ذٰلِكَ أَوْ زَادَ عَلٰى مَا قَالَ * اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلتَّسْبِيْحُ نِصْفُ الْمِيْزَانِ وَالْحَمْدُ لِلّٰهِ يَمْلَأُهٗ وَلَا إِلٰهَ إِلَّا اللّٰهُ لَيْسَ لَهَا حِجَابٌ دُوْنَ اللّٰهِ حَتّٰى تُخْلَصَ إِلَيْهِ * اَلتِّرْمِذِيُّ (غَرِيْبٌ)

77. **Abu Hurairah** reported that the Apostle of Allah said: No servant ever utters 'There is no god but Allah' out of sincere faith, but the doors of heaven are opened up for him till it reaches the Throne, so long as he does not commit great sins. —*Tirmizi* (*Rare*)

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا قَالَ عَبْدٌ لَا اِلٰهَ اِلَّا اللّٰهُ مُخْلِصًا قَطُّ اِلَّا فُتِحَتْ لَهُ اَبْوَابُ السَّمَاءِ حَتّٰى يُفْضِيَ اِلَى الْعَرْشِ مَا اجْتَنَبَ الْكَبَائِرَ * اَلتِّرْمِذِيُّ (غَرِيْبٌ)

78. **Ibn Mas'ud** reported that the Apostle of Allah said: I met Abraham in the night wherein I was taken to heaven. He said: O Muhammad! convey my greeting to your followers and inform them that Paradise is of pure earth and of sweet water and it has got vast fields, Its plantations are glorification of Allah, praise of Allah, 'there is no deity but Allah', and 'Allah is greatest'. —*Tirmizi* (*Approved, Rare*)

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَقِيْتُ اِبْرَاهِيْمَ لَيْلَةَ اُسْرِيَ بِيْ فَقَالَ يَامُحَمَّدُ اِقْرَأْ اُمَّتَكَ مِنِّي السَّلَامَ وَاَخْبِرْهُمْ اَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ عَذْبَةُ الْمَاءِ وَاَنَّهَا قِيْعَانٌ وَاَنَّ غِرَاسَهَا سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ * اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

79. **Yusairah** (and he was one of the Refugees) reported that the Apostle of Allah said: You shall read Tasbih, Tahlil, Taqdis and count with fingers. Verily they will be asked and given the power of speech, and you shall not be heedless 2267 and so forget mercy of Allah. —*Tirmizi, Abu Daud*

عَنْ يُسَيْرَةَ وَكَانَتْ مِنَ الْمُهَجِّرَاتِ قَالَ قَالَ لَنَا رَسُوْلُ اللّٰهِ صلعم عَلَيْكُنَّ بِالتَّسْبِيْحِ وَالتَّهْلِيْلِ وَالتَّقْدِيْسِ وَاعْقِدْنَ بِالْاَنَامِلِ فَاِنَّهُنَّ مَسْئُوْلَاتٌ مُسْتَنْطَقَاتٌ وَلَا تَغْفُلْنَ فَتَنْسَيْنَ الرَّحْمَةَ * (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ)

80. **Sa'ad-b-Abi Waqqas** reported: A Beduin Arab came to

عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ جَاءَ

2267. See note 2266 for meaning of Taqdis. That the main limbs of the body will be endowed with the power of talk on the Resurrection Day has been corroborated by the following verses: On the day when their tongues and their legs will bear witness of what they did (Q). On the day, We will set a seal upon the mouths etc. (36:65Q).

the Apostle of Allah and said: Teach me a word which I shall read. He said: Read, 'There is no deity but Allah; He is One, there is no partner for Him; Allah is greatest in greatness, and profuse praise for Allah, and glory be to Allah, the Lord of the worlds; there is no power, and no strength except through Allah, the Beneficient, the Almighty. He said: These are for my Lord. What is then for me? He said: O Allah! forgive me, guide me, give me provision and pardon me. 2268 —*Muslim.*

81. **Anas** reported that the Apostle of Allah passed by a tree dry of leaves, and he stroke it with his staff. Then the leaves fell down. He said: Verily all praise for Allah, glorification for Allah and 'There is no deity but Allah' drop down the sins of a servant just as the leaves of this tree fall down. —*Tirmizi* (*Rare*).

82. **Makhul** reported from Abu Hurairah who had said: The Apostle of Allah narrated to me: Increase saying: 'There is no power, and no strength but through Allah,' and verily it is of the treasures of paradise. Makhul said: Whoso says: There is no power, and

أَعْرَابِيٌّ إِلَى رَسُولِ اللّٰهِ صلعم فَقَالَ عَلِّمْنِي كَلَامًا أَقُولُهُ قَالَ قُلْ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ اللّٰهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلّٰهِ كَثِيرًا وَسُبْحَانَ اللّٰهِ رَبِّ الْعَالَمِينَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَزِيزِ الْحَكِيمِ قَالَ فَهٰؤُلَاءِ لِرَبِّي فَمَالِي فَقَالَ قُلِ اللّٰهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي * (مُسْلِمٌ)

عَنْ أَنَسٍ أَنَّ رَسُولَ اللّٰهِ صلعم مَرَّ عَلَى شَجَرَةٍ يَابِسَةِ الْوَرَقِ وَضَرَبَهَا بِعَصَاهُ فَتَنَاثَرَ الْوَرَقُ فَقَالَ إِنَّ الْحَمْدَ لِلّٰهِ وَسُبْحَانَ اللّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ أَكْبَرُ تَسَاقُطُ ذُنُوبِ الْعَبْدِ كَمَا يَتَسَاقَطُ وَرَقُ هٰذِهِ الشَّجَرَةِ * (اَلتِّرْمِذِيُّ (غَرِيبٌ))

عَنْ مَكْحُولٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ لِي رَسُولُ اللّٰهِ صلعم أَكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ فَإِنَّهَا مِنْ كَنْزٍ الْجَنَّةِ قَالَ مَكْحُولٌ فَمَنْ قَالَ لَا حَوْلَ

2268. The narrator had some doubt whether the Prophet uttered 'Fi' (في) in place of Wa (و) in the last sentence.

no strengh except Through Allah,' and 'There is no place of refuge from Allah except to Him,' Allah removes from him fifty doors of harm, the least of them being poverty. 2269 —*Tirmizi*

وَلَا قُوَّةَ اِلَّا بِاللّٰهِ وَلَا مَنْجَاءَ مِنَ اللّٰهِ اِلَّا اِلَيْهِ كَشَفَ اللّٰهُ عَنْهُ سَبْعِيْنَ بَابًا مِنَ الضُّرِّ اَدْنَاهَا الْفَقْرُ * (اَلتِّرْمِذِيُّ)

6llw. **Abdullah-b-Amr** reported that the Apostle of Allah said: Praise is the principal thing of gratefulness. He who does not praise Allah is not grateful to Him. —*Baihaqi*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْحَمْدُ رَاْسُ الشُّكْرِ مَا شَكَرَ اللّٰهَ عَبْدٌ لَا يَحْمَدُهٗ * (اَلْبَيْهَقِيُّ)

612w. **Ibn Abbas** reported that the Apostle of Allah said: Those who will first be called to Paradise on the Resurrection Day will be those who praised Allah secretly and openly —*Baihaqi*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَوَّلُ مَنْ يُدْعٰى اِلَى الْجَنَّةِ يَوْمَ الْقِيٰمَةِ الَّذِيْنَ يَحْمَدُوْنَ اللّٰهَ فِى السَّرَّاءِ وَالضَّرَّاءِ * (اَلْبَيْهَقِيُّ)

613w. **Abu Sayeed al Khodri** reported that the Apostle of Allah said: Moses (peace be on him) said: O Lord! teach me something with which I may remember Thee and call Thee. He said: O Moses! say 'There is no deity but Allah. He said: O Lord! everyone of Thy servants reads this. Verily I desire a thing with which Thou shouldst particularise me. He said: O Moses! if the seven heavens and their inmates besides Me as well as the seven earths had been put in one scale and 'There is god but Allah' in another scale, certainly 'There is no god but Allah' would incline down with them. —*Sharhi Sunnat*

عَنْ اَبِىْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم قَالَ مُوْسٰى عَلَيْهِ السَّلَامُ يَارَبِّ عَلِّمْنِىْ شَيْئًا اَذْكُرُكَ بِهٖ وَاَدْعُوْكَ بِهٖ فَقَالَ يَامُوْسٰى قُلْ لَا اِلٰهَ اِلَّا اللّٰهُ فَقَالَ يَارَبِّ كُلُّ عِبَادِكَ يَقُوْلُ هٰذَا اِنَّمَا اُرِيْدُ شَيْئًا تَخُصُّنِىْ بِهٖ قَالَ يَامُوْسٰى لَوْ اَنَّ السَّمٰوٰتِ السَّبْعَ وَعَامِرَهُنَّ غَيْرِىْ وَالْاَرَضِيْنَ السَّبْعَ وُضِعْنَ فِىْ كَفَّةٍ وَلَا اِلٰهَ اِلَّا اللّٰهُ فِىْ كَفَّةٍ فَمَالَتْ بِهِنَّ لَا اِلٰهَ اِلَّا اللّٰهُ * (شَرْحُ السُّنَّةِ)

2269. Tirmizi says that the chain of narration of this hadis is not continuous and that Makhul did not hear from Abu Hurairah.

614w. **Abu Hurairah** reported that the Apostle of Allah said: 'There is no power, and no strength except through Allah' is a medicine for ninety nine diseases, the least of them being anxiety. —*Taihaqi*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ دَوَاءٌ مِنْ تِسْعَةٍ وَّتِسْعِيْنَ دَاءً اَيْسَرُهَا الْهَمُّ *

(اَلْبَيْهَقِيُّ)

615w. **Same** reported that the Apostle of Allah said: Shall I not guide you to a word out of the treasures of Paradise under the Throne? —There is no power, and no strength except through Allah. The Almighty Allah says: My servant has submitted and resigned completely. —*Baihaqi*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلَا اَدُلُّكَ عَلٰى كَلِمَةٍ مِّنْ تَحْتِ الْعَرْشِ مِنْ كَنْزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ يَقُوْلُ اللّٰهُ تَعَالٰى اَسْلَمَ عَبْدِيْ وَاسْتَسْلَمَ *

(اَلْبَيْهَقِيُّ)

616w. **Ibn Omar** reported that he said: Glorification of Allah-it is the prayer of the creations, and praise of Allah is an expression of gratefulness, and 'There is no deity but Allah' is an article of monotheism, and 'Allah is greatest' fills up what is between heaven and earth. And when a servant utters 'There is no power, and no strength except through Allah' the Almighty Allah says: He has submitted and resigned completely. —*Razin*

عَنِ ابْنِ عُمَرَ اَنَّهٗ قَالَ سُبْحَانَ اللّٰهِ هِيَ صَلٰوةُ الْخَلَائِقِ وَالْحَمْدُ لِلّٰهِ كَلِمَةُ الشُّكْرِ وَلَا اِلٰهَ اِلَّا اللّٰهُ كَلِمَةُ الْاِخْلَاصِ وَاللّٰهُ اَكْبَرُ تَمْلَاُ مَا بَيْنَ السَّمَاءِ وَالْاَرْضِ وَاِذَا قَالَ الْعَبْدُ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ قَالَ اللّٰهُ تَعَالٰى اَسْلَمَ وَاسْتَسْلَمَ *

(رَزِيْنٌ)

SECTION 5.

2270. Repentance (توبة), forgiveness (استغفار) and seeking

(a) What are Taubah and Istigfar? Istigfar is to seek forgiveness to God for commissions and omissions whether specific or general, and Taubah is repentance which signifies the turning back penitently

from a sin which has just been committed or which has chance of being committed in future. Man is not free from sin. Therefore Taubah is of utmost importance in the formation of a religious life. It has got three elements ; namely, to have knowledge that the act done is wrong, to be sincerly repentant for its commission and to be careful in future not to commit it again. Therefore Taubah takes its birth from the light of knowledge and faith. True turning back comes when a man knows that he has taken poison unawares. He tries then to disgorge what he has eaten for fear of life. In order to save soul, a greater repentance is neassary and a firmer determination not to have repetition of the foul thing that has hitherto been done. Hence a man of wisdom and faith can have the benefit of Tauabh. An gngel needs no Taubah because he knows no sin. The devil has got no need of Taubah because sins and virtues a re all equal to him. As man has got both angelic and devilish tendencies, he has got greater necessity of Taubah in order to purge off the impurities that gather on soul from time to time. By the tears of repentance, the soul must be washed. Repentance is therefore a remedy for taking away a misguided soul. Any boat man, recognising that he is going in a wrong direction, must at once turn to the proper way. Similar is the turning back of a sinner.

(b) Taubah is Wajeb. When no man is free from sin, Taubah is necessary and therefore binding on every Muslim. The Quran lays down : And turn to Allah, all of you, O believers, so that you may be successful - 24: 31Q. The Holy Prophet was sinless, yet he was formost is seeking forgiveness to his Lord. That was for attaining perfection. Taubah is therefore a spiritual excercise turning away the mind constantly from evil actions and evil thoughts. Some of the important circumstances under which Taubah becomes compulsory are the following.

(1) In case of an unbeliever. At the dawn of intellect, he must make Taubah from infidelity, idolatrous practices and superstitious beliefs. (2) In case of a Muslim. When a man is a Muslim by birth, he must make Taubah from all the evil practices of his parents at the dawn of knowledge and turn back to an intelligent understanding of the principles of religion in order that faith may be firmly rooted in the soil of mind. (3) In order to ensure a sincere turning, one must make Taubah even from all evil thoughts and turn back to good thoughts and good actions. This in turn will lead

to the constant remembrance of God.

(c) **Merits of Taubah.** As has been said above, Aaubah has got an wonderful effect on the purity of soul. Ahe Almighty Allah lays down : Verily Allah loves those who repent—2.222Q. This is because a man is constantly reminded of God by means of Taubah. The wound on soul which falls therein on account of sin is healed by the fire of repentance: If it is not healed, the soul may receive further wounds by the ccmmission of further sins and in this way a complicated desires for soul will arise On the other hand, if the first wound is healed, soul is made fit for. the seat of the Almighty Allah. In case of sincere Taubah, the following results are obtained : (1) Mind forgets the recurrence of sins. (2) Mind becomes careful of committing future sins. (3) Such a man examines the previous omissions of compulsory duties from the dawn of intellect up to the day of repentance and tries to fulfil them. He prays the Qaza prayers in full, pays the unpaid Zakats on a rough account of all previous earnings, keeps fasts which were broken, returns the rights and dues of others which have been taken or used unjustly and takes pardon from those whose honour has been damaged by backbiting. or by other means This is true God-fear and Allah says of such a person : And whoso fears God, He will find a way out for him and will provide him from where he could not count (Q).

(a) **Acceptance of Taubah.** If there is sincere repentance for commission of any sin, Allah certainly accepts it. The Quran lays down : Verity Allah accepts repentance from His servants (Q). The following rules should however be observed at the of time of repentance. (1) He must be certain of receiving pardon from God. (2) He must firmly determine not to commit the same sin again. (3) He must be sincere in repentance as Allah directs : O you who believe ! make to Allah a sincere Taubah ; perchance your Lord will remove from you your evil and admit you in Paradise- 66:8Q. Such a repentance brings out tears from eyes, makes the outward look pale and keeps him always anxious and fearful of God. His condition becomes like that of a man who took poison unawares but for fear of death tries to disgorge out the last particle of it in the stomach. (4) He must remove the effects of the evil deed by immediate performance of good deed. Heat removes cold and likewise good deeds remove evil deeds. This si the natural law. The pious men lay down the following duties

for such a man. (i) He must be fearful of the punishment of the next world for such a sin. (ii) He must pray two rak'ats of prayer.(iii) He must seek forgiveness at least 70 times to God and then read 'Glory be to Allah, the Great, and with His due praise.' (iv) He shall give alms to the poor. (v) He shall keep fast for a day. It must be remembered that mind plays the greatest part in repentance than the tongue. The Quran says: But whoever repents after his oppression and becomes good, certainly Allah will accept his repentance—5·39Q. So these are they whose evil deeds are changed for good, and whoso repents and does good, he turns to Allah a good turning —25:70Q.

Some exceptions. The following cases have been excepted from general pardon but Allah is above than what He framed. He forgives those whom He wishes and punishes those whom He wishes.

(1) Repentance of one who turns back to infidelity after repentance and remains therein up to his death. The Quran lays down: Surely those who disbelieve after their faith and then increase in disbelief, their repentance shall not be accepted—3:89Q. In shis sense, the Quran again says: Verily Allah does not forgive that anything should be associated with Him, and He forgives what is besides that.

(2) **Taubah of a confirmed sinner at the time of death.** The Quran secites: Verily repentance to Allah is only for those who commit sin in ignorance and then turn to Allah without loss of time; these it is whose repentance is accepted by Allah. And Allah is Knowing, Wise. And repentance is not for those who go on doing evil deeds until, when death comes to one of them, he says: Certainly I repent now, nor for those who die unbelievers—3: 17, 18Q.

(3) Taubah at the time when the sun rises from the west heralding the coming of the Hour.

It is said by some that the great sins are not forgiven. It is quite against the spirit of the Quranic and traditional teachings. It is opposed to the verse 4:48Q in which Allah says that He forgives what is besides Shirk. Of course the Quran says: If you give up the great sins of which you are prohibitted, We shall remove the evil deeds from you (4:31Q), but that does not mean that the great sins will not be forgiven. In support of this, Allah reminds us: O those who have been extravagant to their souls! don't be dispaired of Allah's mercy (Q). Verily Allah forgives all sins (Q).

(d) **Causes of unwillingness for Taubah.** The readers should learn that he who is not willing to repent for sins but repeatedly commits them has got his mind affected with a serious disease. This unwillingness arises for four rasons : (1) disbelief in the next world ; (2) to be grossly engaged in worldly happiness, (3) procrastination and delayi ng repentance and (4) to understand the mercy of God in a wrong way. If these things can be removed by a firm belief in the next world, by an eagerness to get the heavenly bliss and to avoid infernal punishment, by taking up good deeds promptly after sins and by weeping and seeking forgiveness to God, a true turn may come in one's life.

83. **Abu Hurairah** reported that the Apostle of Allah said : By Allah, I seek pardon of Allah and return penitently to Him every day more than seventy times. —*Bukhari.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم وَاللّٰهِ اِنِّي لَاَسْتَغْفِرُ اللّٰهَ وَاَتُوْبُ اِلَيْهِ فِي الْيَوْمِ اَكْثَرَ مِنْ سَبْعِيْنَ مَرَّةً * (اَلْبُخَارِيُّ)

84. **Agarril Mujani** reported that the Apostle of Allah said : Verily He is near my heart, and I seek forgiveness of Allah hundred times a day. —*Muslim.*

عَنِ الْاَغَرِّالْمُزَنِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّهٗ لَيُغَانُ عَلٰى قَلْبِي وَاِنِّي لَاَسْتَغْفِرُ اللّٰهَ فِي الْيَوْمِ مِائَةَ مَرَّةٍ - (مُسْلِمٌ)

85. **Same** reported that the Apostle of Allah said : O people ! return to Allah penitently; verily I return to Him penitently hundred times a day.

—*Muslim.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَا اَيُّهَا النَّاسُ تُوْبُوْا اِلَى اللّٰهِ فَاِنِّي اَتُوْبُ اِلَيْهِ فِي الْيَوْمِ مِائَةَ مَرَّةٍ - (مُسْلِمٌ)

86. **Abu Zarr** reported that the Apostle of Allah said in the matter of what he had narrated from the the Blessed and Almighty Allah [2271] Who said : O My servants ! verily I have made injustice unlawful on Me and made it unlawful for you. O My servants ! don't do injustice

عَنْ اَبِي ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم فِيْمَا يَرْوِي عَنِ اللّٰهِ تَبَارَكَ وَتَعَالٰى اَنَّهٗ قَالَ يٰعِبَادِي اِنِّي حَرَّمْتُ الظُّلْمَ عَلٰى نَفْسِي وَجَعَلْتُهٗ بَيْنَكُمْ مُحَرَّمًا فَلَا

Reference : 1 ; 93 ; 4.188 ; 25:50 ; 25:104 131 ; 88:14 ;.

2271. This is hadise Qudsi, that is atradition uttered from the revelations through Gubriel.

to one anther. Every one of you is misguided except one whom We have gu ded. So seek guidance from Me and I shall grant you guidance. O My servants! everyone of you is hungry except one whom I have given food. So seek food from Me and I shall give you food. O My servants! everyone of you is naked except one whom I have given cloth. So seek cloth from Me and I shall give you cloth. O My servants! you commit sins day and night and 1 forgive all sins. So seek forgiveness from Me and I shall forgive you. O My servants! you can never overtake My injury and so you do Me injury; you can not overtake My benefit and so you do Me benefit. [2272] O My servants! if your former and latter (generations) and your men and your Jinn remain upon the purest heart of a single being among you, that will not decrease anything from My kingdom. O My servants! if your former and latter (generatihns) and your men and your Jinn remain upon the most sinful state of the heart of a single man among you, that will not decrease anything from My kingdom. O My servants! if your former and latter (generations) and your men and your Jinn staud in one lofty place, and beseech Me and I give everyone his beseeched thing, that

تَظَالَمُوا يٰعِبَادِي كُلُّكُمْ ضَالٌّ اِلَّا مَنْ
هَدَيْتُهُ فَاسْتَهْدُونِي اَهْدِكُمْ يٰعِبَادِي كُلُّكُمْ
جَائِعٌ اِلَّا مَنْ اَطْعَمْتُهُ فَاسْتَطْعِمُونِي اُطْعِمْكُمْ
يٰعِبَادِي كُلُّكُمْ عَارٍ اِلَّا مَنْ كَسَوْتُهُ
فَاسْتَكْسُونِي اَكْسُكُمْ يٰعِبَادِي اِنَّكُمْ تُخْطِئُونَ
بِاللَّيْلِ وَالنَّهَارِ وَاَنَا اَغْفِرُ الذُّنُوبَ جَمِيعًا
فَاسْتَغْفِرُونِي اَغْفِرْ لَكُمْ يٰعِبَادِي اِنَّكُمْ
لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا
نَفْعِي فَتَنْفَعُونِي يٰعِبَادِي لَوْ اَنَّ اَوَّلَكُمْ
وَاٰخِرَكُمْ وَاِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلٰى اَتْقٰى
قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذٰلِكَ فِي
مُلْكِي شَيْئًا يٰعِبَادِي لَوْ اَنَّ اَوَّلَكُمْ
وَاٰخِرَكُمْ وَاِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلٰى اَفْجَرِ
قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذٰلِكَ
مِنْ مُلْكِي شَيْئًا يٰعِبَادِي لَوْ اَنَّ اَوَّلَكُمْ
وَاٰخِرَكُمْ وَاِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ
وَاحِدٍ فَسَاَلُونِي فَاَعْطَيْتُ كُلَّ اِنْسَانٍ مَسْئَلَتَهُ

2272. It signifies: Neither injury, nor benefit can do me any thing. So if you commit a sin, it will be against you; and if you do a virtuous deed, it will be or yourself. Hence you will be affected by virtues and sins.

will not decrease what is near Me except as a needle decreases when it is admitted in a sea. My servants! these are your actions which I shall count for you and thereafter compensate them for you. Let him who wishes good, praise Allah; and let him who wishes other than that, not blame other than his ownself. —*Muslim.*

مَا نَقَصَ ذٰلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ يَا عِبَادِي هِيَ أَعْمَالُكُمْ أُحْصِيهَا عَلَيْكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللّٰهَ وَمَنْ وَجَدَ غَيْرَ ذٰلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ ـ (مُسْلِمٌ)

87. **Abu Sayeed al Khodri** reported that the Apostle of Allah said: There was among the Israilites a man who killed ni[n]tey nine persons. Thereafter he came out to seek (repentance). He came to a hermit and asked him and said: Is there any repentance for him? He said: No. Then he killed him and began to seek (repentance). A man said to him: 'Go to such and such a village'. The Death then came to him. He inclined his chest towards it (village and than the angels of mercy and the angles of punishment fell out. 2272a Allah then revealed to it (village.) Come near Me and to another Go far away He said: Measure the distance between these two. It was then found that this was nearer than half a cubit and so he was forgiven. *Agreed.*

عَنْ أَبِي سَعِيدِ نِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ إِنْسَانًا ثُمَّ خَرَجَ يَسْأَلُ فَأَتَى رَاهِبًا فَسَأَلَهُ فَقَالَ أَلَهُ تَوْبَةٌ قَالَ لَا فَقَتَلَهُ وَجَعَلَ يَسْأَلُ فَقَالَ لَهُ رَجُلٌ ائْتِ قَرْيَةَ كَذَا وَكَذَا فَأَدْرَكَهُ الْمَوْتُ فَنَاءَ بِصَدْرِهِ نَحْوَهَا فَاخْتَصَمَتْ فِيهِ مَلٰئِكَةُ الرَّحْمَةِ وَمَلٰئِكَةُ الْعَذَابِ فَأَوْحَى اللّٰهُ إِلَى هٰذِهِ أَنْ تَقَرَّبِي وَإِلَى هٰذِهِ أَنْ تَبَاعَدِي فَقَالَ قِيسُوا مَا بَيْنَهُمَا فَوُجِدَ إِلَى هٰذِهِ أَقْرَبَ بِشِبْرٍ فَغُفِرَ لَهُ * (مُتَّفَقٌ عَلَيْهِ)

2272a. The angels of mercy wished to take his soul to the house of mercy and the angels of punishment to the house of punishment as the man was repentant in the former case and as he murdered so many presous in the latter

88. **Abu Hurairah** reported that the Apostle of Allah said: By One in whose hand there is my life, if you had not committed sins, Allah would not have destroyed you and brought a people who then commit sins and seek forgiveness from Allah and then Allah forgives them. —*Muslim.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم وَالَّذِي نَفْسِي بِيَدِهٖ لَوْ لَمْ تُذْنِبُوْا لَذَهَبَ اللّٰهُ بِكُمْ وَلَجَاءَ بِقَوْمٍ يُذْنِبُوْنَ فَيَسْتَغْفِرُوْنَ اللّٰهَ فَيَغْفِرُ لَهُمْ * (مُسْلِمٌ)

89. **Abu Musa** rebported that the Apostle of Allah said: Verily Allah extends His hand at night to accept one who commits sin during the day, and He extends His hand during the day to accept one who commits sin at night, till the sun will-rise from its place of setting. —*Muslim.*

عَنْ اَبِي مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اللّٰهَ يَبْسُطُ يَدَهٗ بِاللَّيْلِ لِيَتُوْبَ مُسِيْءُ النَّهَارِ وَيَبْسُطُ يَدَهٗ بِالنَّهَارِ لِيَتُوْبَ مُسِيْءُ اللَّيْلِ حَتّٰى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا * (مُسْلِمٌ)

90. **Ayesha** reported that the Apostle of Allah said: When a servant recognises (sin) and then repents, Allah accepts his repentance. —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ الْعَبْدَ اِذَا اعْتَرَفَ ثُمَّ تَابَ تَابَ اللّٰهُ عَلَيْهِ * (مُتَّفَقٌ عَلَيْهِ)

91. **Abu Hurairah** reported that the Apostle of Allah said: Whoso repents before the sun rises from its place of setting, Allah accepts his repentance. —*Muslim.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ تَابَ قَبْلَ اَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللّٰهُ عَلَيْهِ * (مُسْلِمٌ)

92. **Anas** reported that the Apostle of Allah said: Allah becomes too glad at the repentance of His servant when he repents to Him. As regards a certain man from amongst yourselves, his riding camel was at a desert. It then slipped away from him, and there were food and drink on it. He became

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَللّٰهُ اَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهٖ حِيْنَ يَتُوْبُ اِلَيْهِ مِنْ اَحَدِكُمْ كَانَتْ رَاحِلَتُهٗ بِاَرْضٍ قَلَاةٍ فَانْفَلَتَتْ مِنْهُ وَعَلَيْهَا طَعَامُهٗ وَشَرَابُهٗ

despaired of it and so he came to a tree and laid himself down in its shade, being despaired of his riding camel. While he was in that state, lo ! it (camel) stood by his side. He caught hold of its rein and then said out of excessive joy : O Allah ! Thou art my servant and I am Thy Lord. He committed mistake out of excessive joy. —*Muslim.*

فَأَيِسَ مِنْهَا فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا
قَدْ أَيِسَ مِنْ رَاحِلَتِهِ فَبَيْنَمَا هُوَ كَذَلِكَ
إِذْ هُوَ بِهَا قَائِمَةً عِنْدَهُ فَأَخَذَ بِخِطَامِهَا ثُمَّ
قَالَ مِنْ شِدَّةِ الْفَرَحِ اللَّهُمَّ أَنْتَ عَبْدِي
وَأَنَا رَبُّكَ أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ *
(مُسْلِمٌ)

93. **Abu Hurairah** reported that the Apostle of Allah said : Verily a man committed a sin and said : O Lord ! I have committed a sin, so forgive it. His Lord said : Does My servant know that he has got a Lord who can forgive sins and punish him ? I have pardoned My servant. Thereafter he tarried so long as Allah wished. Afterwards he committed a sin, and so he said : O Lord ! I have committed a sin and so forgive it. He said : Does My servant know that he has got a Lord who can forgive sins and punish him ? I have pardoned My servant. Thereafter he tarried so long as Allah wished. Afterwards he committed a sin. He said : O Lord ! I have committed another sin and so forgive me therefor. He said : Does My servant know that he has got a Lord who can forgive sins and punish him ? I

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صلعم إِنَّ عَبْدًا أَذْنَبَ ذَنْبًا فَقَالَ رَبِّ
أَذْنَبْتُ فَاغْفِرْهُ فَقَالَ رَبُّهُ أَعَلِمَ عَبْدِي
أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ غَفَرْتُ
لِعَبْدِي ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ ثُمَّ أَذْنَبَ
ذَنْبًا فَقَالَ رَبِّ أَذْنَبْتُ ذَنْبًا فَاغْفِرْهُ فَقَالَ
أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ
وَيَأْخُذُ بِهِ غَفَرْتُ لِعَبْدِي ثُمَّ مَكَثَ مَا
شَاءَ اللَّهُ ثُمَّ أَذْنَبَ ذَنْبًا قَالَ رَبِّ أَذْنَبْتُ
ذَنْبًا آخَرَ فَاغْفِرْهُ لِي فَقَالَ أَعَلِمَ عَبْدِي
أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ غَفَرْتُ

have pardoned My servant. So let him do what he wishes.

—*Agreed.*

لعبدي فليفعل ما شاء * (متفق عليه)

94. **Jundub** reported that the Apostle of Allah narrated: A man said: By Allah, Allah will not forgive so and so. Verily the Almighty Allah said: Who is he who lays blame on Me that I shall not forgive so and so, but I have forgiven so and so and nullified your actions, (or as he said.) [2273]

—*Muslim.*

عن جندب ان رسول الله صلعم حدث ان رجلا قال والله لا يغفر الله لفلان وان الله تعالى قال من ذا الذي يتالى علي انى لا اغفر لفلان فانى قد غفرت لفلان واحبطت عملك او كما قال * (مسلم)

95. **Shaddad-b-Aus** reported that the Apostle of Allah said: The best mode of seeking forgiveness is that you should say: O Allah! Thou art my Lord; there is no god but Thou. Thou hast created me and I am Thy servant, and I am upon Thy covenant and Thy promise. As far as I can, I seek refuge to Thee from the evils of what I have committed, and I return to Thee with Thy favour on me and return to The penitentl with my sin. So pardon me, andy nobody doth pardon sins except Thou. He said: Whoso reads it at day-time out of sincere faith in it and then dies that day before it is dusk, he becomes one of the inmates of Paradise; and whoso reads it at night with a sincere faith in it and then dies before it is dawn, he is one of the inmates of Paradise.

—*Bukhari.*

عن شداد بن اوس قال قال رسول الله صلعم سيد الاستغفار ان تقول اللهم انت ربي لا اله الا انت خلقتني وانا على عهدك ووعدك ما استطعت اعوذ بك من شر ما صنعت ابوء لك بنعمتك علي وابوء بذنبي فاغفر لي فانه لا يغفر الذنوب الا انت قال ومن قالها من النهار موقنا بها فمات من يومه قبل ان يمسي فهو من اهل الجنة ومن قالها من الليل وهو موقن بها فمات قبل ان يصبح فهو من اهل الجنة * (البخاري)

2273. There are some who say that Allah will not forgive such and such a transgressor. It is unlawful as Allah has got power over all things: He may forgive and may not forgive.

96. **Anas** reported that the Apostle of Allah said: The Almighty Allah said: O son of Adam! I have forgiven you for what you have implored Me and hoped from Me inspite of what is in you, and I won't mind. O son of Adam! if your sins had reached the clouds of heaven and thereafter if you had sought forgiveness from Me, I would have forgiven you and I won't mind. O son of Adam! if you had met Me with an earth full of sins and then if you had met Me without setting up anything with Me, I would have certainty come to you with an earth full of forgiveness. 2273a

—*Ahmad, Darimi, Tirmizi* (*Approved, Rare*).

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم قَالَ اللّٰهُ تَعَالٰى يَا ابْنَ اٰدَمَ اِنَّكَ مَا دَعَوْتَنِيْ وَرَجَوْتَنِيْ غَفَرْتُ لَكَ عَلٰى مَا كَانَ فِيْكَ وَلَا اُبَالِيْ ابْنَ اٰدَمَ لَوْ بَلَغَتْ ذُنُوْبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِيْ غَفَرْتُ لَكَ وَلَا اُبَالِيْ ابْنَ اٰدَمَ اِنَّكَ لَوْ لَقِيْتَنِيْ بِقُرَابِ الْاَرْضِ خَطَايَا ثُمَّ لَقِيْتَنِيْ لَا تُشْرِكُ بِيْ شَيْئًا لَاَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً * اَلتِّرْمِذِيُّ اَحْمَدُ وَالدَّارِمِيُّ (حسن غريب)

97. **Ibn Abbas** reported that the Apostle of Allah said: Whoso sticks to seeking forgiveness, Allah will create for him a way out from every difficulty and a relief from every anxiety, and He will supply him provi- from on is hwere he does not know. 2274 —*Ahmad, Abu Daud, Ibn Majah*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ لَزِمَ الْاِسْتِغْفَارَ جَعَلَ اللّٰهُ لَهٗ مِنْ كُلِّ ضِيْقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرَجًا وَرَزَقَهٗ مِنْ حَيْثُ لَا يَحْتَسِبُ * (اَحْمَدُ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ)

98. **Abu Bakr Siddiq** reported that the Apostle of Allah said: He who seeks forgiveness can not be tired of it even

عَنْ اَبِيْ بَكْرِنِ الصِّدِّيْقِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا اَصَرَّ مَنِ اسْتَغْفَرَ وَاِنْ

2273a. Ahamad and Darimi reported from AbuZarr.

2274. This refers to the following verse: And whoso fears Allah, He makes out a way for him and gives him provision from where he does not know; and whoso relies on Allah, He is sufficient for him (Q).

though he returns (to it) seventy times a day. —*Tirmizi, Abu Daud.*

عَادَ فِي الْيَوْمِ سَبْعِيْنَ مَرَّةً *
(اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ)

99. **Anas** reported that the Apostle of Allah said: Every son of Adam is a sinner, and the best of the sinners are those who repent constantly. —*Tirmizi, Ibn Majah, Darimi*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم
كُلُّ بَنِيْ اٰدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِيْنَ
التَّوَّابُوْنَ-(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

100. **Abu Hurairah** reported that the Apostle of Allah said: Verily as for a believer, when he commits a sin, a black spot falls in his heart. If he repents and seeks forgiveness, his heart is cleansed; and if he adds to (it), it (spot) increases till his heart is covered. That is the rust for you which the Almighty Allah mentioned: Nay, rust has fallen upon their hearts for what they have earned. —*Ahmad, Ibn Majah, Tirmizi* (*Approved, Correct*).

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم اِنَّ الْمُؤْمِنَ اِذَا اَذْنَبَ كَانَتْ نُكْتَةٌ
سَوْدَاءُ فِيْ قَلْبِهٖ فَاِنْ تَابَ وَاسْتَغْفَرَ صُقِلَ
قَلْبُهٗ وَاِنْ زَادَ زَادَتْ حَتّٰى تَعْلُوَ قَلْبَهٗ
فَذٰلِكُمُ الرَّانُ الَّذِيْ ذَكَرَ اللّٰهُ تَعَالٰى
كَلَّا بَلْ رَانَ عَلٰى قُلُوْبِهِمْ مَا كَانُوْا
يَكْسِبُوْنَ - (اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ
حَسَنٌ صَحِيْحٌ)

101. **Ibn Omar** reported that the Apostle of Allah said: Verily Allah accepts the repentance of a man so long as he is not at the point of death. —*Tirmizi, Ibn Majah*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم
اِنَّ اللّٰهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَالَمْ يُغَرْغِرْ *
(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

102. **Safwan-d-Assal** reported that the Apostle of Allah said: Verily Allah created a door (o repentance) in the east, the breath of which is the distance of seventy years' (journey), It will not be shut up so long as the sin will not rise up from its front; that is (because of) the saying of almight

عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ قَالَ رَسُوْلُ صلعم
اللّٰهِ اِنَّ اللّٰهَ تَعَالٰى جَعَلَ بِالْمَغْرِبِ بَابًا
عَرْضُهٗ مَسِيْرَةُ سَبْعِيْنَ عَامًا لِلتَّوْبَةِ لَا يُغْلَقُ
مَالَمْ تَطْلُعِ الشَّمْسُ مِنْ قِبَلِهٖ وَذٰلِكَ
قَوْلُ اللّٰهِ تَعَالٰى يَوْمَ يَاْتِيْ بَعْضُ اٰيَاتِ

رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ
اٰمَنَتْ مِنْ قَبْلُ - (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم
لَا تَنْقَطِعُ الْهِجْرَةُ حَتّٰى تَنْقَطِعَ التَّوْبَةُ وَلَا
تَنْقَطِعُ التَّوْبَةُ حَتّٰى تَطْلُعَ الشَّمْسُ مِنْ
مَغْرِبِهَا * (اَحْمَدُ وَابُوْدَاوٗدَ وَالدَّارِمِيُّ)

عَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ قَالَ سَمِعْتُ
رَسُوْلَ اللّٰهِ صلعم يَقْرَأُ يٰعِبَادِيَ الَّذِيْنَ
اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَحْمَةِ
اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا وَلَا
يُبَالِيْ * اَحْمَدُ وَالتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

عَنِ ابْنِ عَبَّاسٍ فِيْ قَوْلِ اللّٰهِ عَزَّ
وَجَلَّ اِلَّا اللَّمَمَ قَالَ رَسُوْلُ اللّٰهِ صلعم
اِنْ تَغْفِرِ اللّٰهُمَّ تَغْفِرْ جَمًّا وَاَيُّ عَبْدٍ لَكَ لَا
اَلَمًّا * اَلتِّرْمِذِيُّ (حَسَنٌ صَحِيْحٌ غَرِيْبٌ)

عَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم
يَقُوْلُ اللّٰهُ تَعَالٰى يٰعِبَادِيْ كُلُّكُمْ ضَالٌّ
اِلَّا مَنْ هَدَيْتُ فَسَلُوْنِي الْهُدٰى اَهْدِكُمْ

Allah: On the day when some signs of your Lord will come, nobody's faith which he had not got before will do him any benefit —*Tirmizi, Ibn Majah*

103. **Muwayiah** reported that the Apostle of Allah said: Emigration will not stop till the repentance stops; and repentance will not stop till the sun will rise from its place of setting.

—*Ahmad, Abu Daud, Darimi.*

104. **Asma'a bn-Yezid** reported: I heard the Apostle of Allah read: O My servants! those that are reckless upon their souls, don't be despaired of the mercy or Allah. Verily Allah can forgive all sins, and He does not care.

—*Ahmad, Tirmizi (Approved, Rare).*

105. **Ibn Abbas** reported about the saying of the Glorious and Almighty Allah 'Except the passing ideas' [2275] The Apostle of Allah said:

"If Thou shouldst forgive, O Allah, forgive great sins:

And who is Thy servant that commits not small sins".

—*Tirmizi (Approved, Corret, Rare)*

106. **Abu Zarr** reported that the Apostle of Allah said: Allah will say: O My servants! everyone of you is misguided except one whom I have guided, so seek guidance from Me and I shall give you guidance; everyone of

2275. The verse runs: And those who avoid great sins and indecencies except passing ideas, verily your lord is magnanimous in pardon (Q).

you is poor except one whom I have given riches ; so beg of Me and I shall give you provision ; everyone of you is a transgressor except one whom I have forgiven. So whoever knows among you that I have got power over forgiveness and seeks forgiveness from Me, I shall forgive him and I don't mind. If your first and your last (generations), yonr living and your dead, your young men and your old men gather together upon the most unfortunate heart of a servant out of My servants, that will not add to My kingdom even the wing of a fly ; and if your first and your last, your living and your dead and your young men and your old men gather together over fhe most pious heart of a servant out of My servants, that will not decrease even the wing of a fly from My kingdom ; and if your first and your last, your living and your dead and your young men and your old men gather together in one lofty place and everyone of you seeks what his hopes dictate and I grant every seeker among you, that will not decrease (anything) from My kingdom except like one of you who passes by a sea and dips a needle therein and then lifts it up. That is because I am Generous and Magnanimous. I do what I will. My gift is order

وكلكم فقراء الا من اغنيت فسئلوني

ارزقكم وكلكم مذنب الا من عافيت

فمن علم منكم انى ذو قدرة على

المغفرة فاستغفرني غفرت له ولا ابالي

ولو ان اولكم واخركم وحيكم وميتكم

ورطبكم ويابسكم اجتمعوا على اشقى قلب

عبد من عبادي ما زاد ذلك في ملكي

جناح بعوضة ولو ان اولكم واخركم

وحيكم وميتكم ورطبكم ويابسكم اجتمعوا

على اتقى قلب عبد من عبادي ما نقص

ذلك من ملكي جناح بعوضة ولو ان

اولكم واخركم وحيكم وميتكم ورطبكم

ويابسكم اجتمعوا في صعيد واحد فسال

كل انسان منكم ما بلغت امنيته فاعطيت

كل سائل منكم ما نقص ذلك من

ملكي الا كما لو ان احدكم مر بالبحر

فغمس فيه ابرة ثم رفعها ذلك بانى

جواد ماجد افعل ما اريد عطائي كلام

and My chastisement is an order and verily My order for a thing when I willeth is My saying for it 'Be', and then it comes in to being. —*Ahmad, Tirmizi, Ibn Mujah.*

وَعَذَابِي كَلَامٌ إِنَّمَا أَمْرِي لِشَيْءٍ إِذَا أَرَدْتُ أَنْ أَقُولَ لَهُ كُنْ فَيَكُونُ *

(أَحْمَد وَالتِّرْمِذِي وَابْن مَاجَة)

107. **Anas** reported from the Prophet: He read: **He** is the Object of fear and the Owner of forgiveness. He reported: Your Lord said: I am an Object to be feared; so whoso fears Me, I become One who forgives him.

—*Tirmizi, Ibn Majah,* 2276 *Darioni.*

عَنْ أَنَسٍ عَنِ النَّبِيِّ صلعم أَنَّهُ قَرَأَ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ قَالَ قَالَ رَبُّكُمْ أَنَا أَهْلُ أَنْ أُتَّقَى فَمَنِ اتَّقَانِي فَأَنَا أَهْلُ أَنْ أَغْفِرَ لَهُ *

(التِّرْمِذِي وَابْن مَاجَة وَالدَّارِمِي)

108. **Ibn Omar** reported: We were counting that the Prophet was saying to an assembly one hundred times: O Lord, forgive me and acept my repentance; verily Thou art the Accepter of repentance, Forgiving.

—*Ahmad, Tirmizi, Abu Daud Ibn Majah.*

عَنِ ابْنِ عُمَرَ قَالَ إِنْ كُنَّا لَنَعُدُّ لِرَسُولِ اللّٰهِ صلعم فِي الْمَجْلِسِ يَقُولُ رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ مِائَةَ مَرَّةٍ -

(أَحْمَد وَالتِّرْمِذِي وَأَبُو دَاوُد وَابْن مَاجَة)

109. Bilal-b-Yasar-b-Zaid, a freed slave of the Holy prophet, reported: My father narrated to me from my grand father that he had heard the Prophet say: Whoso says: 'I seek forgiveness of Allah who is—There is no god but He the Ever-living, the Ever-subsisting, and I return to Him', he is forgiven even though he turns back from a holy war.

—*Tirmizi* (*Rare*)

عَنْ بِلَالِ بْنِ يَسَارِ بْنِ زَيْدٍ مَوْلَى النَّبِيِّ صلعم قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّهُ سَمِعَ رَسُولَ اللّٰهِ صلعم يَقُولُ مَنْ قَالَ أَسْتَغْفِرُ اللّٰهَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ غَفَرَ لَهُ وَإِنْ كَانَ فَرَّ مِنَ الزَّحْفِ * (التِّرْمِذِي (غَرِيبٌ)

110. Abdullah-b-Bosr reported that the Apostle of Allah said: Happy is he who will find in his

عَنْ عَبْدِ اللّٰهِ بْنِ بُسْرٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم طُوبَى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ

2276. This is in corroboration of the verse. Verily Allah does not forgive that anything should be associated with Him, and He forgives less than that one whom He likes (Q).

record much of seeking forgiveness. 2277

—*Ibn Majah, Nisai.*

111. Ayesha reported that the Prophet used to pray: O Allah! make me one of those who, when they do good deeds, seek reward, and who when they commit evils, seek forgiveness.

—*Ibn Majah, Baihaiq.*

112. Al-Hares-b-Suwaid reported: Abdullah-b-Mas'ud communicated to me two traditions-one of the two was from the Apostle of Allah and another from himself. He said: Verily a believer sees his sins as if he is sitting behind a mountain with a fear that it may fall upon him; and verily a transgressor sees his sins like a fly that passes by his nose. He said: Thus with it, that is with his hand. Then he removed it from him. Afterwards he said: I heard the Apostle of Allah say: Allah is more pleased with the repentance of His believing servant than a man who landed in a land open to danger with his camel having food and drink thereon. He placed his head and slept a sleep. Then he awoke (to find) that his riding camel went away. He searched for it, till when the heat and thirst became intense (or what Allah wished), he said:

اَسْتَغْفَارًا كَثِيرًا * (اِبْنُ مَاجَةَ وَالنَّسَائِيُّ)

عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صلعم كَانَ يَقُولُ

اَللّٰهُمَّ اجْعَلْنِي مِنَ الَّذِينَ اِذَا اَحْسَنُوا

اسْتَبْشَرُوا وَاِذَا اَسَاؤُا اسْتَغْفَرُوا *

(اِبْنُ مَاجَةَ وَالْبَيْهَقِيُّ)

عَنِ الْحَارِثِ بْنِ سُوَيْدٍ قَالَ حَدَّثَنَا

عَبْدُ اللّٰهِ بْنُ مَسْعُودٍ حَدِيثَيْنِ اَحَدُهُمَا عَنْ

رَسُولِ اللّٰهِ صلعم وَالْاٰخَرُ عَنْ نَفْسِهِ قَالَ اِنَّ

الْمُؤْمِنَ يَرٰى ذُنُوبَهُ كَاَنَّهُ قَاعِدٌ تَحْتَ

جَبَلٍ يَخَافُ اَنْ يَّقَعَ عَلَيْهِ وَاِنَّ الْفَاجِرَ

يَرٰى ذُنُوبَهُ كَذُبَابٍ مَرَّ عَلٰى اَنْفِهِ فَقَالَ

بِهٖ هٰكَذَا اَيْ بِيَدِهٖ فَذَبَّهُ عَنْهُ ثُمَّ قَالَ

سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ اللّٰهُ اَفْرَحُ

بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ نَزَلَ فِي

اَرْضٍ دَوِيَّةٍ مَهْلَكَةٍ مَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ

وَشَرَابُهُ فَوَضَعَ رَاْسَهُ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ

وَقَدْ ذَهَبَتْ رَاحِلَتُهُ فَطَلَبَهَا حَتّٰى اِذَا اشْتَدَّ

عَلَيْهِ الْحَرُّ وَالْعَطَشُ اَوْ مَاشَاءَ اللّٰهُ قَالَ

2277. Nisai added: In the actions of a day and a night.
2278. Muslim narrated this hadis as Marfu', and Bukhari as Mauquf (held up) up to Ibn Mas'ud.

I shall return to my place where I was. Then I shall sleep till I die. Then he put his head upon his arms to die. He awoke when lo! his riding camel was by his side with his provision and drink thereon. Allah is much more pleased with the repentance of a believing servant than this man with his riding camel and his provision. 2278

—*Muslim and Bukhari*

أَرْجِعُ إِلَى مَكَانِي الَّذِي كُنْتُ فِيهِ فَأَنَامَ حَتَّى أَمُوتَ فَوَضَعَ رَأْسَهُ عَلَى سَاعِدِهِ لِيَمُوتَ فَاسْتَيْقَظَ فَإِذَا رَاحِلَتُهُ عِنْدَهُ عَلَيْهَا زَادُهُ وَشَرَابُهُ فَاللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هَذَا بِرَاحِلَتِهِ وَزَادِهِ *

(مُسْلِم وَالْبُخَارِي)

113. **Abdullah-b-Mas'ud** reported that the Apostle of Allah said: One who is repentant for his sins is like one who has got no sin. 2278a

—*Ibn Majah, Baihaqi*

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللهِ صلعم التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ -

(ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ)

617w. **Ibn Abbas** reported from the Apostle of Allah who aid: The Almighty Allah said: Whoso is aware that I have got power for forgiving sins, I forgive him and I do'nt mind so long as he does not set up anything with Me.

—*Sharhi Sunnat*

عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللهِ صلعم قَالَ قَالَ اللهُ تَعَالَى مَنْ عَلِمَ أَنِّي ذُو قُدْرَةٍ عَلَى مَغْفِرَةِ الذُّنُوبِ غَفَرْتُ لَهُ وَلَا أُبَالِي مَالَمْ يُشْرِكْ بِي شَيْئًا *

(شَرْحُ السُّنَّةِ)

617w. **Abu Sayeed** reported that the Apostle of Allah said: Verily the devil said: By Thy honour, O Lord, I shall not cease to misguide Thy servants as long as their lives will remain in their bodies. The Almighty and Glorious Lord said: By My Honour, greatness and exalted rank, I shall not cease to forgive them so long

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللهِ صلعم إِنَّ الشَّيْطَانَ قَالَ وَعِزَّتِكَ يَارَبِّ لَا أَبْرَحُ أُغْوِي عِبَادَكَ مَا دَامَتْ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ فَقَالَ الرَّبُّ عَزَّ وَجَلَّ وَعِزَّتِي وَجَلَالِي وَارْتِفَاعِ مَكَانِي لَا أَزَالُ

2278a. It has been narrated in Shrahi-sunnat: He said: Bewailings are repentance, and one who repents is like one who has got no sin.

as they seek forgiveness from Me. —*Ahmad*

اغفرلهم مما استغفروني * (احمد)

618w. **Abu Hurairah** reported that the Apostle of Allah said: There were two men out of the children of Israil, who were dear friends. One of them strove hard in divine service and another used to say: (I am) a sinner. He began to say: Astain from what you are in. He used to say: Let me be alone with my Lord, till be found him one day in a transgression which he thought to be serious. He said: Tbstain. He said: Leave me alone with my Lord. A guard was sent to me. He said: By Allah, Allah will never forgive you and admit you in Paradise. Then Allah sent an angel to them and took away their souls and both were taken together near Him. He said to the sinner: Enter Paradise by My mercy. And he asked another: Can you deprive My servant of My mercy? 'No' he said 'O my Lord'. He said: Take him to the fire —*Ahmad.*

عن ابي هريرة قال قال رسول الله صلعم ان رجلين كانا في بني اسرائيل متحابين احدهما مجتهد في العبادة والاخر يقول مذنب فجعل يقول اقصر عما انت فيه فيقول خلني وربي حتى وجده يوما على ذنب استعظمه فقال اقصر فقال خلني وربي ابعثت علي رقيبا فقال والله لا يغفر الله لك ابدا ولا يدخلك الجنة فبعث الله اليهما ملكا فقبض ارواحهما فاجتمعا عنده فقال للمذنب ادخل الجنة برحمتي وقال للاخر اتستطيع ان تحظر على عبدي رحمتي فقال لا يارب قال اذهبوا به الى النار-

(احمد)

619w. **Abu Hurairah** reported that the Apostle of Allah said: Verily the Almighty and Glorious Allah will certainly raise the rank of a pious servant in Paradise, and he will ask: O Lord! why is this for me? He will reply: Owing to your son who sought forgiveness for you, —*Ahmad.*

عن ابي هريرة قال قال رسول الله صلعم ان الله عز وجل ليرفع الدرجة للعبد الصالح في الجنة فيقول يارب انى لي هذه فيقول باستغفار ولدك لك *

(احمد)

620w. **Abdullah-b-Abbas** reported that the Apostle of Allah said: A dead man in the grave is not but like a drowning man seeking for help, waiting for a call which should reach him from father, or mother, or brother, or a friend. When it (call) reaches him, he becomes dearer to him than this world and what is therein; and the Almighty Allah certainly admits (rewards) like mountains for the inmates of graves out of the invocations of the inmates of the world; and verily the gift of the living to the dead is seeking forgiveness for them. —*Baihaqi.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا الْمَيِّتُ فِى الْقَبْرِ اِلَّا كَالْغَرِيْقِ الْمُتَغَوِّثِ يَنْتَظِرُ دَعْوَةً تَلْحَقُهُ مِنْ اَبٍ اَوْ اُمٍّ اَوْ اَخٍ اَوْ صَدِيْقٍ فَاِذَا لَحِقَتْهُ كَانَ اَحَبَّ اِلَيْهِ مِنَ الدُّنْيَا وَمَا فِيْهَا وَاِنَّ اللّٰهَ تَعَالٰى لَيُدْخِلُ عَلٰى اَهْلِ الْقُبُوْرِ مِنْ دُعَاءِ اَهْلِ الْاَرْضِ اَمْثَالَ الْجِبَالِ وَاِنَّ هَدِيَّةَ الْاَحْيَاءِ اِلَى الْاَمْوَاتِ الْاِسْتِغْفَارُ لَهُمْ (اَلْبَيْهَقِيُّ)

621w. **Ali** reported that the Apostle of Allah said: Verily Allah loves a believing servant tried (by sin) but greatly repentant. —*Ahmad, Baihaqi.*

عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اللّٰهَ يُحِبُّ الْعَبْدَ الْمُؤْمِنَ الْمُفْتَنَ التَّوَّابَ ۔ (اَحْمَدُ وَالْبَيْهَقِيُّ)

622w. **Saoban** reported: I heard the Apostle of Allah say: I don't like that there should be this world for me in exchange of this verse 'O My servants who have been unjust to themselves! don't be despaired – the verse. A man asked: As for one who is a polytheist? The Prophet remained silent and then said thrice: Behold! and also he who is a polytheist.[2279]

عَنْ ثَوْبَانَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَا اُحِبُّ اَنَّ لِىَ الدُّنْيَا بِهٰذِهِ الْاٰيَةِ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا الْاٰيَةَ فَقَالَ رَجُلٌ فَمَنْ اَشْرَكَ فَسَكَتَ النَّبِيُّ صلعم ثُمَّ قَالَ اَلَا وَمَنْ اَشْرَكَ ثَلٰثَ مَرَّاتٍ ۔ (اَحْمَدُ وَالْبَيْهَقِيُّ)

—*Ahmad, Baihaqi.*

623w. **Abu Zarr** reported that the Apostle of Allah said: Verily the Almighty Allah will certainly forgive a servant so long as the

عَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اللّٰهَ تَعَالٰى لَيَغْفِرُ لِعَبْدِهٖ مَا لَمْ

2279. A polytheist is not also deprived of Allah's merey as He may forgive him and turn his mind towards the straight path of Islam. The remaining verse runs as follows: Don't be despaired of Allah's mercy, verily Allah for gives all sins and verily He is Forgiving, Merciful.

يَقَعِ الْحِجَابُ قَالُوا يَا رَسُولَ اللّٰهِ وَمَا الْحِجَابُ قَالَ اَنْ تَمُوتَ النَّفْسُ وَهِيَ مُشْرِكَةٌ * (اَحمد والبيهقي)

screen does not fall down. They asked. O Apostle of Allah! and what is screen? He replied: It is the death of a soul while it remains a polytheist.

—*Ahmad, Baihaqi.*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ لَقِيَ اللّٰهَ لَا يَعْدِلُ بِهِ شَيْئًا فِي الدُّنْيَا ثُمَّ كَانَ عَلَيْهِ مِثْلَ جِبَالِ ذُنُوبٍ غَفَرَ اللّٰهُ لَهُ * (اَلْبَيْهَقِيُّ)

624w. **Same** reported that the Apostle of Allah said: Whoso meets Allah without setting up anything in this world equal to Him and having sins against him like mountains, Allah will forgive him. —*Baihaqi.*

Section 6

2280. Mercy of Allah

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَمَّا قَضَى اللّٰهُ الْخَلْقَ كَتَبَ كِتَابًا فَهُوَ عِنْدَهُ فَوْقَ عَرْشِهِ اِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي وَفِي رِوَايَةٍ غَلَبَتْ غَضَبِي * (مُتَّفَقٌ عَلَيْهِ)

114. **Abu Hurairah** reported that the Apostle of Allah said: When Allah created the creation, He wrote a record which is near Him above His Throne: Verily My mercy surpassed My wrath (and in a narration: prevailed upon My wrath). —*Agreed.*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِنَّ لِلّٰهِ مِائَةَ رَحْمَةٍ اَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالْاِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ فَبِهَا يَتَعَاطَفُونَ وَبِهَا يَتَرَاحَمُونَ وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا وَاَخَّرَ اللّٰهُ تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيٰمَةِ

115. **Same** reported that the Apostle of Allah said: There are for Allah one hundred mercies of which He sent down one mercy among Jinn, men, beasts, birds and insects. They are therewith at amity with one another, therewith they show kindness to one another, therewith the animals show affection to their young ones; and Allah kept in abeyance ninty nine mercies with which He will show mercy to His servants on the Resurrection

Day. *Agreed upon it. And in a narration of Muslim from Salman, there is a similar report, and in its last he said :* When there will appear the Resurrection Day, He will show His perfectness with this mercy.

متفق عليه وفي رواية لمسلم عن سلمان نحوه وفي اخره قال فاذا كان يوم القيمة اكملها بهذه الرحمة *

116. **Same** reported that the Apostle of Allah said : If a believer could know how much of the punishment is near Allah, nobody would covet His Paradise ; and if a polytheist could know how much of mercy is near Allah, nobody would be despaired of HisParadise. —*Agreed.*

عنه قال قال رسول الله صلعم لو يعلم المؤمن ما عند الله من العقوبة ما طمع بجنته احد ولو يعلم الكافر ما عند الله من الرحمة ما قنط من جنته احد * (متفق عليه)

117. **Ibn Mas' ud** reported that the Apostle of Allah said : Paradise is nearer to one of you than the thong of his shoe, and the fire is like that.

—*Bukhari*

عن ابن مسعود قال قال رسول الله صلعم الجنة اقرب الى احدكم من شراك نعله والنار مثل ذلك * (البخاري)

118. **Abu Hurairah** reported that the Apostle of Allah said : A man who did not do any good said to his family (and in a narration A man was extravagant to his soul ; when death came to him, he instructed his sons) that when he would die; they should burn him and spread his half in the land and his (another) half in the sea. By Allah : if Allah had destined for him, He would certainly inflict on him a punishment with which He would not punish anybody in the world. When he died, they did what he had ordered them. Allah

عن ابي هريرة قال قال رسول الله صلعم قال رجل لم يعمل خيرا قط لاهله وفي رواية اسرف رجل على نفسه فلما حضره الموت اوصى بنيه اذا مات فحرقوه ثم اذروا نصفه في البر ونصفه في البحر فو الله لئن قدر الله عليه ليعذبنه عذابا لا يعذبه احدا من العلمين فلما مات فعلوا ما امرهم فامر الله البحر فجمع

ordered the sea and it collected what was therein, and He ordered the land and it collected what was therein. Then He said to him: Why have you done this? He replied: O Lord, out of Thy fear, and Thou knowest best. Then He pardoned him.

—*Agreed.*

مَا فِيهِ وَأَمَرَ الْبَرَّ فَجَمَعَ مَا فِيهِ ثُمَّ قَالَ لَهُ لِمَ فَعَلْتَ هٰذَا قَالَ مِنْ خَشْيَتِكَ يَارَبِّ وَأَنْتَ أَعْلَمُ فَغَفَرَ لَهُ * (مُتَّفَقٌ عَلَيْهِ)

119. Omar-b-al Khattab reported: A captive (infant) came to the Prophet when lo! a woman from the captives whose breast stored up milk came running. When she found (her) infant out of the captives, she took him and kept him attached to her bosom and suckled him. The Prophet said to us: Can you imagine that the woman can throw her child un to fire? 'No' we said, 'she cannot throw him.' He said: Allah is more affectionate to His servants than this (woman) for her child.

—*Agreed*

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَدِمَ عَلَى النَّبِيِّ صلعم سَبْيٌ فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ قَدْ تَحَلَّبَ ثَدْيُهَا تَسْعَى إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ فَقَالَ لَنَا النَّبِيُّ صلعم أَتَرَوْنَ هٰذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ فَقُلْنَا لَا وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ فَقَالَ اللّٰهُ أَرْحَمُ بِعِبَادِهِ مِنْ هٰذِهِ بِوَلَدِهَا * (مُتَّفَقٌ عَلَيْهِ)

120. Abu Hurairah reported that the Apostle of Allah said: The actions of any of you will never save him. They asked: O Apostle of Allah! not even (save) you, O Apostle of Allah? He said: Nor even I except that Allah kept me covered with His mercy. So be upright, be moderate, pray at dawn and at dusk and a portion of the night, and have will and will, you will then reach (your goal).

—*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَنْ يُنْجِيَ أَحَدًا مِنْكُمْ عَمَلُهُ قَالُوا وَلَا أَنْتَ يَارَسُولَ اللّٰهِ قَالَ وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِيَ اللّٰهُ مِنْهُ بِرَحْمَةٍ فَسَدِّدُوا وَقَارِبُوا وَاغْدُوا وَرُوحُوا وَشَيْءٌ مِنَ الدُّلْجَةِ وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا * (مُتَّفَقٌ عَلَيْهِ)

121. **Jaber** reported that the Apostle of Allah said : The action of any of you shall neither admit him in Paradise, nor save him or myself from the Fire, except with the mercy of Allah. —*Muslim*

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَا يُدْخِلُ اَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ وَلَا يُجِيرُهُ مِنَ النَّارِ وَلَا اَنَا اِلَّا بِرَحْمَةِ اللّٰهِ - (مُسْلِمٌ)

122: **Abu Sayeed** reported that the Apostle of Allah said : When a servant accepts Islam and makes his Islam good, Allah expiates for him every sin he committed (before Islam), and thereafter there come in exchange of a good action rewards of ten times like it up to seven hundred times, up to manifold times ; and of a bad action (punishment) like it except that Allah may forgive it. —*Bukhari.*

عَنْ اَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِذَا اَسْلَمَ الْعَبْدُ فَحَسُنَ اِسْلَامُهُ يُكَفِّرُ اللّٰهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا وَكَانَ بَعْدَ ذٰلِكَ الْقِصَاصُ الْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا اِلٰى سَبْعِ مِائَةِ ضِعْفٍ اِلٰى اَضْعَافٍ كَثِيرَةٍ وَالسَّيِّئَةُ بِمِثْلِهَا اِلَّا اَنْ يَتَجَاوَزَ اللّٰهُ عَنْهَا * (اَلْبُخَارِيُّ)

123. **Ibn Abbas** reported that the Apostle of Allah said : Verily Allah ordained virtues and sins. Whoso intends a virtue and then does not do it, Allah writes for him near Him a perfect virtue; if he intends it and does it, Allah writes for him near Him ten virtues up to seven hundred virtues, up to innumerable times ; and whoso intends an evil and then does not do it, Allah writes for him near Him a perfect virtue ; and if he intends it and does it, Allah writes for him only one evil. —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِنَّ اللّٰهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللّٰهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَاِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللّٰهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ اِلٰى سَبْعِ مِائَةِ ضِعْفٍ اِلٰى اَضْعَافٍ كَثِيرَةٍ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللّٰهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَاِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللّٰهُ لَهُ سَيِّئَةً وَاحِدَةً * (مُتَّفَقٌ عَلَيْهِ)

124. **A'mer ar-Ram** reported : While we were near him, that is near the Prophet, when lo ! a

عَنْ عَامِرٍ الرَّامِ قَالَ بَيْنَا نَحْنُ عِنْدَهُ

man with a sheet on him and something in his hands approached and placed it (sheet) upon him and said : O Apostle of Allah ! I passed by a thicket of trees and heard therein the chatterings of the young ones of birds. I caught them and placed them in my sheet. Then their mother came and began to fly round my head. I kept myself away from them and it fell down upon them. Then I covered them all with my sheet and they are with me. He said : Put them down. Their mother refused but to stick to them. Then the Apostle of Allah said : Do you wonder at the affection of the mother for its young ones? By One who sent me with truth, Allah is more affectionate to His servants than the mother of the young-ones for its young ones. Return them till you place them wherefrom you took them. Then he put them back. —*Abu Daud.*

يعني عند النبي صلعم اذا اقبل رجل عليه كساء وفي يده شيء قد القف عليه فقال يارسول الله صلعم مررت بغيضة شجر فسمعت فيها اصوات فراخ طائر فاخذتهن فوضعتهن في كسائي فجاءت امهن فاستدارت على راسي فكشفت لها عنهن فوقعت عليهن فلففتهن بكسائي فهن اولاء معي قال ضعهن فوضعتهن وابت امهن الا لزومهن فقال رسول الله صلعم اتعجبون لرحم ام الافراخ فراخها فو الذي بعثني بالحق الله ارحم بعباده من ام الافراخ بفراخها ارجع بهن حتى تضعهن من حيث اخذتهن وامهن معهن فرجع بهن * (ابوداود)

125. **Abdullah-b-Omar** reported : We were with the Prophet in one of his holy wars. He passed by a people. He said : Who is this people ? They replied : We are Muslims. A woman was burning fire under her kettle and her child was with her. When the fleak of fire rose high, she took it to a side. Then the Apostle of Allah came (there) and she asked : Are you the Apostle of Allah ? 'Yes' said he. She said : My father and mother be sacrificed to thee, is

عن عبد الله بن عمر قال كنا مع النبي صلعم في بعض غزواته فمر بقوم فقال من القوم قالوا نحن المسلمون وامرأة تخضب بقدرها ومعها ابن لها فاذا ارتفع وهج تنحت به فاتت النبي صلعم فقالت انت رسول الله قال نعم قالت بابي انت وامي اليس الله

not Allah the Most Merciful among the merciful? 'Yes' he replied. She asked: Is not Allah more affectionate to His servants than a mother for her child? 'Yes' said he. She said: A mother does not certainly meet her child in fire. Then the Apostle of Allah burst in to tears. Afterwards he rai-sed his head towards her and said: Verily Allah will not punish His servants for their sins except him who is disobedient, rebellious, raising rebellion against Allah and refusing to say 'There is no god but Allah'.

—*Ibn Majah.*

ارحم الراحمين قال بلى قالت اليس
الله ارحم بعباده من الام بولدها قال
بلى قالت ان الام لا تلقي ولدها في
النار فاكب رسول الله صلعم يبكي ثم
رفع راسه اليها فقال ان الله لا يعذب
من عباده الا المارد المتمرد الذي يتمرد
على الله وابى ان يقول لا اله الا الله
(ابن ماجة)

625w. **Oqbah-b-A'mer** reported that the Apostle of Allah said: Verily the parable of one who commits sins and then does virtuous acts is as the parable of a man upon whom there is a narrow coat of mail which throttles him. He then does a virtuous act and so a knot is unloosened; thereafter he does another (virtuous) act and so another knot is unloosened, till it falls down upon the ground.

—*Sharhi-Sunnat.*

عن عقبة بن عامر قال قال رسول
الله صلعم ان مثل الذي يعمل السيئات
ثم يعمل الحسنات كمثل رجل كانت عليه
درع ضيقة قد خنقته ثم عمل حسنة فانفكت
حلقة ثم عمل اخرى فانفكت اخرى حتى
تخرج الى الارض * (شرح السنة)

626w. **Abu Darda'a** reported that he had heard the Prophet delivering sermon on the pulpit and saying 'And for him who fears the Lord are two gardens—(55;46Q). I asked: Even if he commits fornication and theft, O Apostle of Allah? He said

عن ابي الدرداء انه سمع النبي
صلعم يقص على المنبر وهو يقول ولمن
خاف مقام ربه جنتان قلت وان زنى

for the second time: And for him who fears the Lord are two gardens. I asked for the second time: Even if he commits fornication and theft, O Apostle of Allah? He said for the third time: And for him who fears the Lord are two gardens. I asked for the third time: Even if he commits fornication and theft, O Apostle of Allah? He replied: Even though the nose of Abu Darda'a be claved! —*Ahmad.*

627w. **Saoban** reported from the Prophet who said: Verily a servant seeks the pleasure of Allah and continues to do that (till) the Almighty and Glorious Allah says to Gabriel: Verily such and such a servant of Mine seeks to please Me. Listen, My mercy is upon him. Gabriel responds: Allah's mercy is upon so and so. The bearers of the Throne utter it, and those who are around Him utter it, till the inmates of the seven heavens utter it. Afterwards it comes down to the earth for his sake. —*Ahmad*

628w. **Osamah-b-Zaid** reported from the Prophet about the saying of the Almighty and Glorious Allah 'But of them is he who oppresses his soul, and of them is he who is moderate, and of them is he who is foremost in good deeds. [2281] He said: Everyone of them is in Paradise. —*Baihaqi*

وَاِنْ سَرَقَ يَارَسُوْلَ اللّٰهِ فَقَالَ الثَّانِيَةَ وَلِمَنْ
خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ فَقُلْتُ الثَّانِيَةَ
وَاِنْ زَنٰى وَاِنْ سَرَقَ يَارَسُوْلَ اللّٰهِ فَقَالَ
الثَّالِثَةَ وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ
فَقُلْتُ الثَّالِثَةَ وَاِنْ زَنٰى وَاِنْ سَرَقَ
يَارَسُوْلَ اللّٰهِ قَالَ وَاِنْ رَغِمَ اَنْفُ اَبِي الدَّرْدَاءِ
(اَحْمَدُ)

عَنْ ثَوْبَانَ عَنِ النَّبِيِّ صلعم قَالَ اِنَّ
الْعَبْدَ لَيَلْتَمِسُ مَرْضَاةَ اللّٰهِ فَلَا يَزَالُ
بِذٰلِكَ فَيَقُوْلُ اللّٰهُ عَزَّ وَجَلَّ لِجِبْرَئِيْلَ اِنَّ
فُلَانًا عَبْدِيْ يَلْتَمِسُ اَنْ يُرْضِيَنِيْ اَلَا وَاِنَّ
رَحْمَتِيْ عَلَيْهِ فَيَقُوْلُ جِبْرَئِيْلُ رَحْمَةُ اللّٰهِ
عَلٰى فُلَانٍ وَيَقُوْلُهَا حَمَلَةُ الْعَرْشِ وَيَقُوْلُهَا
مَنْ حَوْلَهُمْ حَتّٰى يَقُوْلَهَا اَهْلُ السَّمٰوٰتِ
السَّبْعِ ثُمَّ تُهْبَطُ لَهٗ اِلَى الْاَرْضِ - (اَحْمَدُ)

عَنْ اُسَامَةَ زَيْدٍ عَنِ النَّبِيِّ صلعم فِيْ
قَوْلِ اللّٰهِ عَزَّ وَجَلَّ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ وَمِنْهُمْ
مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ قَالَ كُلُّهُمْ
فِي الْجَنَّةِ * (اَلْبَيْهَقِيُّ)

2281. The verse runs: Then We gave the Boook for inheritance to those whom We choose among Our servants, but of them is he who oppresses his soul, etc. (32:35Q).

SECTION 7.

2282. Invocations at dawn and at dusk.

126. **Abdullah-b-Mas'ud** reported: When it was dusk, the Prophet used to say: We get up at dusk and the kingdom enters at dusk for Allah, all praise is for Allah, there is no deity but Allah, He is one, there is no partner for Him, for Him is the kingdom, and for Him is all praise, and He is powerful over all things. O Allah! I implore Thee for the good of this night and for the good of what is therein, I seek refuge to Thee from its evils and the evils of what is therein. O Allah! I seek refuge to Thee from indolence, and extreme infirmity, and the evils of old age, and the calamities of the world and the chastisement of the grave. When it was dawn, he uttered it in addition: We get up at dawn, and the kingdom gets up for Allah. And in a narration: O Lord! I seek refuge to Thee from punishment in the fire and punishment in the grave. —*Muslim.*

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا اَمْسٰى قَالَ اَمْسَيْنَا وَاَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ خَيْرِ هٰذِهِ اللَّيْلَةِ وَخَيْرِ مَافِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَافِيْهَا اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكَسْلِ وَالْهَرَمِ وَسُوْءِ الْكِبَرِ وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ وَاِذَا اَصْبَحَ قَالَ ذٰلِكَ اَيْضًا اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ وَفِيْ رِوَايَةٍ رَبِّ اَعُوْذُبِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ - (مُسْلِمٌ)

127. **Huzaifah** reported: When the Prophet went to his bed at night, he used to put his hand under his cheek and then say: O Allah! in Thy name I die and live. And when he awoke from sleep, he used to say: All praise is for Allah

عَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صلعم اِذَا اَخَذَ مَضْجَعَهٗ مِنَ اللَّيْلِ وَضَعَ يَدَهٗ تَحْتَ خَدِّهٖ ثُمَّ يَقُوْلُ اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى وَاِذَا اسْتَيْقَظَ قَالَ اَلْحَمْدُ

who has brought us back to life after He made us dead, and to Him is the Resurrection.
—*Bukhari and Muslim from Bara'a*

لله الذي احيانا بعد ما اماتنا واليه النشور * البخاري ومسلم عن البراء

128. **Abu Hurairah** reported that the Apostle of Allah said: When some one of you goes to his bed, let him sweep his bed with a corner of his cloth, because he does not know what was left over it in his absence and then let him say: In Thy name, O Lord, I place my side and in Thy name I raise it up. If Thou withholdest my soul, have mercy on it; and if Thou sendest it, guard it with what Thou guardest Thy pious servants. *Agreed.uponit. .1nd in a narration*: Let him afterwards turn to his left side and then say: In Thy name. *And in a narration*: Let him sweep it by a corner of his cloth three times and if Thou withholdest my soul, forgive it.n

عن ابي هريرة قال قال رسول الله صلعم اذا اوى احدكم الى فراشه فلينفض فراشه بداخلة ازاره فانه لا يدري ما خلفه عليه ثم يقول باسمك ربي وضعت جنبي وبك ارفعه ان امسكت نفسي فارحمها وان ارسلتها فاحفظها بما تحفظ به عبادك الصالحين وفي رواية ثم ليضطجع على شقه الايمن ثم ليقل باسمك متفق عليه وفي رواية فلينفضه بصنفة ثوبه ثلث مرات وان امسكت نفسي فاغفرلها *

129. **Bara'a-b-A'jeb** reported Whe the Apostle of Allah went to hi bed, he used to sleep upon his right side and say: O Allah! I surrender myself to Thee and turn my face towards Thee, and entrust my affairs to Thee, and turn my back to Thee out of hope and fear for Thee. There is no refuge and no escape from Thee except to Thee; I believe in Thy Book which Thou hast revealed; and in Thy Prophet whom Thou hast sent. The Prophet said:

عن البراء بن عازب قال كان رسول الله صلعم اذا اوى الى فراشه نام على شقه الايمن ثم قال اللهم اسلمت نفسي اليك ووجهت وجهي اليك وفوضت امري اليك والجاءت ظهري اليك رغبة ورهبة اليك لا ملجاء ولا منجاء منك الا اليك امنت بكتابك الذي انزلت وبنبيك الذي ارسلت وقال رسول الله

صلعم من قالهن ثم مات تحت ليلته مات
على الفطرة وفي رواية قال قال رسول
الله صلعم لرجل يافلان اذا اويت الى
فراشك فتوضاء وضوءك للصلوة ثم اضطجع
على شقك الايمن ثم قل اللهم اسلمت
نفسي اليك الى قوله ارسلت وقال
فان مت من ليلتك مت على الفطرة
وان اصبحت اصبت خيرا * (متفق عليه)

Whoso reads them and then dies in that night of his dies upon the natural religion. And in a narration, he said : The Apostle of Allah said to a man : O so and so ! when you go to your bed, make ablution your ablution for prayer, then lie upon your right side and then say : O Allah ! I have resigned myself to Thee-up to His saying—Thou hast revealed. He said : If you die in that night of yours, you will die upon the natural religion ; and if you get up in the morning you will meet with good. —*Agreed.*

عن انس ان رسول الله صلعم كان
اذا اوى الى فراشه قال الحمد لله الذي
اطعمنا وسقانا وكفانا وآوانا فكم ممن
لا كافي له ولا مؤوي * (مسلم)

130. **Anas** reported : When the Apostle of Allah went to his bed, he used to say : All praise is due to Allah Who gave us food, drink, sufficient means and shelter. How many are there who have got no means and no shelter.

—*Muslim*

عن علي ان فاطمة اتت النبي صلعم
تشكو اليه ما تلقى في يدها من الرحى
وبلغها انه جاء رقيق فلم تصادفه فذكرت
ذلك لعائشة فلما جاء اخبرته عائشة قال
فجاءنا وقد اخذنا مضاجعنا فذهبنا نقوم
فقال على مكانكما فجاء فقعد بيني
وبينهما حتى وجدت برد قدميه على بطني

131. **Ali** reported that Fatemah came to the Prophet complaining to him of what she had received in her hand from the mill, and it had reached her that a slave came to him and he did not part with him. She mentioned it to Ayesha. When he came, Ayesha informed him. He said : Then he came to us while we went to our beds. We were going to stand up when he said : Stick to your places. He advanced and sat

between me and her till I perceived the coolness of his feet over my bosom. He said : Shall I not guide you to a better thing than what you seek for ? When you go to your bed, read Tasbih 33 times, Tahmid 33 times and Takbir 34 times. That is better for you both than a servant.

—*Agreed.*

فقال الا ادلكما على خير مما سالتما
ان اخذتما مضجعكما فسبحا ثلاثا و ثلاثين
واحمدا ثلثا و ثلثين وكبرا اربعا وثلثين
فهو خير لكما من خادم * (متفق عليه)

132. **Abu Hurairah** reported that Fatimah had come to the Prophet asking him a servant. He said : Shall I not guide you to what is better than a servant ? Read Tasbih of Allah 33 times, and Tahmid of Allah 33 times and Takbir of Allah 34 times at the time of each prayer and at the time of your sleep. —*Muslim.*

عن ابي هريرة قال جاءت فاطمة
الى النبي صلعم تساله خادما فقال
الا ادلك على ما هو خير من خادم
تسبحين الله ثلثا و ثلثين و تحمدين الله
ثلثا و ثلثين وتكبرين الله اربعا وثلثين
عند كل صلوة و عند منامك * (مسلم)

133. **Abu Hurairah** reported : When it was dawn, the Apostle of Allah used to say : O Allah ! We enter the dawn in Thy name, and we enter the evening in Thy name; and we live in Thy name, and we die in Thy name and to Thee is the return. When it was evening, he used to say : O Allah ! we enter the evening in Thy name, and we enter the dawn in Thy name, and we die in Thy name and to Thee is the Resurrection. —*Tirmizi, Abu Daud, Ibn Majah*

عن ابي هريرة قال كان رسول الله
صلعم اذا اصبح قال اللهم بك اصبحنا
و بك امسينا و بك نحيى و بك نموت
و اليك المصير و اذا امسى قال اللهم
بك امسينا و بك اصبحنا و بك نحيى
و بك نموت و اليك النشور *
(الترمذي وابو داود وابن ماجة)

134. **Same** reported that Abu Bakr said : I said : O Apostle of Allah, enjoin me with a thing which I

عنه قال قال ابوبكر قلت يا رسول

shall read when it is dawn and when it is dusk. He said : 'Say, O Allah, Knower of the unseen and the seen, Originator of the heavens and the earth, Lord of everything and its owner (59 : 22Q). I bear witness that there is no god but Thou. I seek refuge to Thee from the evils of myself and the evils of the devil and his polytheism'. Read it when it is dawn and when it is dusk and when you go to bed.
—*Tirmizi, Abu Daud, Darimi.*

اللّٰهِ مُرنِي بِشَيءٍ اقوله إِذَا اصبحت وَإِذَا أَمسَيتَ قَالَ قُلِ اللّٰهُمَّ عَالِمَ الغَيبِ وَالشَّهَادَةِ فَاطِرَ السَّمٰوَاتِ وَالأَرضِ رَبَّ كُلِّ شَيءٍ وَمَلِيكَهُ أَشهَدُ أَن لَّا إِلٰهَ إِلَّا أَنتَ أَعُوذُ بِكَ مِن شَرِّ نَفسِي وَمِن شَرِّ الشَّيطَانِ وَشِركِهِ قُلهُ إِذَا أَصبَحتَ وَإِذَا أَمسَيتَ وَإِذَا أَخَذتَ مَضجَعَكَ *

(اَلتِّرمِذِيُّ وَ اَبُودَاوُد وَالدَّارِمِيُّ)

135. **Aban-b-Osman** reported: I heard my father narrate that the Apostle of Allah said : There is no servant who reads thrice in the morning of everyday and in the evening of every night : "In the name of Allah, One by virtue of Whose name, nothing in this world nor in heaven can do harm and He is Hearing, Knowing" but that harm overtakes him. Then Aban was overtaken by the paralysis of a side and a man began to look at him. Aban said to him : What do you look at me ? Behold ! this is the tradition just as I informed you but I did not read it on that day that Allah might have removed His decree from me. —*Tirmizi, Ibn Majah, Abu Daud.*

عَن اَبَانَ بنِ عُثمَانَ قَالَ سَمِعتُ اَبِي يَقُولُ قَالَ رَسُولُ اللّٰهِ صلعم مَا مِن عَبدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَومٍ وَمَسَاءِ كُلِّ لَيلَةٍ بِسمِ اللّٰهِ الَّذِي لَا يَضُرُّ مَعَ اسمِهِ شَيءٌ فِي الأَرضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ العَلِيمُ ثَلَاثَ مَرَّاتٍ فَيَضُرَّهُ شَيءٌ فَكَانَ اَبَانٌ قَدْ اَصَابَهُ طَرَفُ فَالِجٍ فَجَعَلَ الرَّجُلُ يَنظُرُ اِلَيهِ فَقَالَ لَهُ اَبَانٌ مَا تَنظُرُ اِلَيَّ اَمَا اِنَّ الحَدِيثَ كَمَا حَدَّثتُكَ وَلٰكِنِّي لَم اَقُلهُ يَومَئِذٍ لِيُمضِيَ اللّٰهُ عَلَيَّ قَدَرَهُ

(اَلتِّرمِذِيُّ وَابنُ مَاجَةَ وَاَبُودَاوُد) وَفِي رِوَايَتِهِ لَم تُصِبهُ فُجَاءَةُ بَلَاءٍ حَتّٰى يُصبِحَ وَمَن قَالَهَا حِينَ يُصبِحُ لَم تُصِبهُ فُجَاءَةُ بَلَاءٍ حَتّٰى يُمسِيَ *

And in a narration reported by him (Abu Daud) : No sudden calamity will overtake him till it is dawn ; and whoso reads it at dawn, no sudden calamity will overtake him till it is dusk.

136. **A certain daughter** of the Prophet reported that the Prophet used to teach her and say : When you get up at dawn, say : 'Glory be to Allah, and praise to Him, and 'There is no power, and no strength but through Allah, what Allah willeth, cometh into being and what He willeth not, cometh not into being, I know that Allah is powerful over everything and that Allah has encompassed everything with His knowledge.' Verily whoso reads it when it is dawn he is protected till it is dusk ; and whoso reads it when it is dusk, he is protected till it is dawn. —*Abu Dawud.*

عَنْ بَعْضِ بَنَاتِ النَّبِيِّ صلعم اَنَّ النَّبِيَّ صلعم كَانَ يعلمها فيقول قولي حِين تصبحين سبحان اللّٰهِ و بِحمدِهٖ لا حول وَلَا قُوَّةَ اِلَّا بِاللّٰهِ مَاشَاءَ اللّٰهُ كَانَ وَمَا لَمْ يشاء لم يكن اعلم ان اللّٰه على كُلِّ شَيْءٍ قدير و ان اللّٰه قد احاط بِكُلِّ شَيْءٍ علما فَانَّهٗ مَنْ قَالَهَا حِيْنَ يُصْبِحُ حُفِظَ حَتّٰى يُمْسِيَ وَمَنْ قَالَهَا حِيْنَ يُمْسِي حُفِظَ حَتّٰى يُصْبِحَ * (اَبُوْدَاوٗد)

137. **Ibn Abbas** reported that the Apostle of Allah said : Whoso recites when it is dawn : So, glory to Allah when you are at dusk and when you are at dawn, and for Him is all praise in heavens and earth, and at night and when it is noon—up to His saying—and thus you will be raised up' (Q) [2283] will get what he misses in that day of his; and whoso recites them when it is dusk will get what he misses in that night of his. —*Abu Dawud.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ قَالَ حِيْنَ يُصْبِحُ فَسُبْحَانَ اللّٰهِ حِيْنَ تمسون و حِيْنَ تصبحون وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَ حِيْنَ تُظْهِرُوْنَ اِلٰى قَوْلِهٖ وَكَذٰلِكَ تُخْرَجُوْنَ اَدْرَكَ مَا فَاتَهٗ فِيْ يَوْمِهٖ ذٰلِكَ وَمَنْ قَالَهُنَّ حِيْنَ يُمْسِيْ اَدْرَكَ مَا فَاتَهٗ فِيْ لَيْلَتِهٖ * (اَبُوْدَاوٗد)

138. **Abu Ayyash** reported that the Apostle of Allah said: Whoso reads at dawn 'There is no god but Allah, He is One there is no partner for Him, for Him is the kingdom, and for Him is all praise and He is powerful over

عَنْ اَبِيْ عَيَّاشٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ مَنْ قَالَ اِذَا اَصْبَحَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ كَانَ لَهٗ عَدْلَ رَقَبَةٍ

2283. The verse runs ; He gives life to the dead and makes the dead alive.

مِن وَلَدِ إِسمٰعِيل وكَتَب لَه عشر حسنَاتٍ
وحط عنه عشر سيِّاتٍ و رفع له عشر درجاتٍ
وكان فِي حِرزٍ مِن الشيطان حتى يمسي
وإن قالها إذا امسى كان له مثل ذلك
حتى يصبح فرأى رجل رسول الله صلعم
فيما يرى النائم فقال يا رسول الله إن
أبا عياش يحدث عنك بكذا و كذا قال
صدق ابو عياش - (ابوداود وابن ماجة)

everything, there is for him (reward) equivalent to the emancipation of a slave from the children of Ismail and ten merits are recorded for him and ten sins are effaced from him, and ten ranks are raised up for him, and he is safeguarded from the devil till it is dusk. And when he reads it at dusk, there is for him (reward) like that till it is dawn. A man saw the Apostle of Allah about what a sleeper sees. He said : O Apostle of Allah ! verily Abu Ayyash narrates a tradition from you in such and such a way. He said : Abu Ayyash has spoken the truth.

—*Abu Daud, Ibn Majah.*

عَنِ الحَارِث بنِ مُسلِمِ نِ التَّمِيمِي
عَن أَبِيهِ عَن رَسُولِ اللهِ صلعم أَنَّه أَمَرَ
إِلَيهِ فَقَالَ إِذَا انصَرَفتَ مِن صَلٰوةِ
المَغرِبِ فَقُل قَبلَ أَن تُكَلِّمَ أَحَدًا اللهم
أَجِرنِي مِنَ النَّارِ سَبعَ مَرَّاتٍ فَإِنَّكَ إِذَا
قُلتَ ذٰلِكَ ثُمَّ مُتَّ فِي لَيلَتِكَ كُتِبَ
لَهُ لَكَ جَوَازٌ مِنهَا و إِذَا صَلَّيتَ الصُّبحَ فَقُل
كَذٰلِكَ فَإِنَّكَ إِذَا مُتَّ فِي يَومِكَ كُتِبَ
لَكَ جَوَازٌ مِنهَا * (أَبُودَاوُد)

139. **Al-Hares-b-Muslim Tamimi** reported from his father who from the Apostle of Allah had said : He whispered to him. He said : When you finish the Magrib prayer, read seven times before you talk with anybody : 'O Allah, save me from the Fire', because when you read that and then you die in that night of yours, there is written for you salvation from it. And when you pray the Fajr, read like that, because when you die in that day of yours, there is written for you salvation from it.

—*Abu Daud.*

عَن ابنِ عُمَرَ قَالَ لَم يَكُن رَسُولُ اللهِ
صلعم يَدَعُ هٰؤُلَاءِ الكَلِمَاتِ حِينَ يُمسِي
و حِينَ يُصبِحُ اللهم انِّي اسئَلُكَ العَافِيَةَ

140. **Ibn Omar** reported : The Apostle of Allah did not give up these words when it was dusk and when it was dawn : O Allah! I implore Thee for peace of mind in this world and the

Hereafter. O Allah ! I seek from Thee pardon and peace of mind in my religion, my world, my family and my property. O Allah ! cover my faults and save me from my fearful things. O Allah ! protect me from my front, and from my back, and from my right, and from my left, and from above me ; and I seek refuge to Thy greatness from my destruction from below me (that is sinking down of earth.)

—*Abu Daud.*

141. **Anas** reported that the Apostle of Allah said : Whoso recites at dawn : 'O Allah ! we get up at dawn bearing witness to Thee and bearing witness to the bearers of Thy Throne and Thy angels and all Thy creations that 'Thou art Allah, there is no god but Thou, Thou art Single, there is no partner for Thee, and that Muhammad is Thy servant and Thy Apostle', but Allah forgives him of what he commits of sins in that day of his ; and if he recites it when it is dusk, Allah forgives him of what he commits of sins in that night.

—*Abu Daud Tirmizi (Rare.)*

142. **Saoban** reported that the Apostle of Allah said : There is no Muslim servant reciting when it is dusk and when it is dawn three times : 'I am pleased with Allah as Lord, and with Islam as religion, and with Muhammad as Prophet' except that it becomes

فِي الدُّنْيَا وَالْآخِرَةِ اَللّٰهُمَّ اِنِّي اَسْئَلُكَ
الْعَفْوَ وَالْعَافِيَةَ فِي دِيْنِي وَدُنْيَايَ وَاَهْلِي
وَمَالِي اَللّٰهُمَّ اسْتُرْ عَوْرَاتِي وَاٰمِنْ رَوْعَاتِي
اَللّٰهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي
وَعَنْ يَمِيْنِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي
وَاَعُوْذُ بِعَظَمَتِكَ مِنْ اَنْ اُغْتَالَ مِنْ
تَحْتِي يَعْنِي الْخَسْفَ * (اَبُوْدَاوُد)

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم
مَنْ قَالَ حِيْنَ يُصْبِحُ اَللّٰهُمَّ اَصْبَحْنَا
نُشْهِدُكَ وَنُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلٰئِكَتَكَ
وَجَمِيْعَ خَلْقِكَ اَنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا
اَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ وَاَنَّ مُحَمَّدًا
عَبْدُكَ وَرَسُوْلُكَ اِلَّا غَفَرَ اللّٰهُ لَهٗ مَا اَصَابَهٗ
فِي يَوْمِهٖ ذٰلِكَ مِنْ ذَنْبٍ وَاِنْ قَالَهَا
حِيْنَ يُمْسِي غَفَرَ اللّٰهُ لَهٗ مَا اَصَابَهٗ فِي
تِلْكَ اللَّيْلَةِ مِنْ ذَنْبٍ * (اَبُوْدَاوُد وَالتِّرْمِذِيُّ
غَرِيْبٌ)

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم
مَا مِنْ عَبْدٍ مُسْلِمٍ يَقُوْلُ اِذَا اَمْسٰى وَاِذَا
اَصْبَحَ ثَلٰثًا رَضِيْتُ بِاللّٰهِ رَبًّا وَبِالْاِسْلَامِ دِيْنًا
وَبِمُحَمَّدٍ نَبِيًّا اِلَّا كَانَ حَقًّا عَلَى اللّٰهِ اَنْ

the duty of Allah to please him on the Resurrection Day.

—*Ahmad, Tirmizi.*

143. **Huzaifah** reported : When the Prophet went to bed, he used to place his hand under his head and thereafter say : O Allah ! save me from Thy chastisement on the day Thou wilt gather together Thy servants or resurrect Thy servants.

—*Tirmizi, Ahmad from Bara'a*

144. **Hafsah** reported : When the Apostle of Allah intended to go to bed, he used to place his left hand under his cheek and thereafter say thrice : O Allah ! protect me from Thy punishment on the day Thou wilt resurrect Thy servants. —*Abu Daud.*

145. **Ali** reported that the Apostle of Allah used to recite at the time of his going to bed : O Allah ! verily I seek refuge to Thy noble countenance and Thy perfect words from the evils of what Thou takest by its forelock. O Allah ! Thou removest debts and sins. O Allah ! Thy army will not be routed, nor Thy covenant will be broken, nor fortune can help a fortunate man against Thee. Glory be to Thee and praise to Thee. — *Abu Daud.*

146. **Abu Sayeed** reported that the Apostle of Allah said: Whoso recites thrice when he goes to bed : I seek forgiveness to Allah, there is no god but He, the Ever-living, the Ever-subsisting and I return to Him', Allah forgives

يرضيه يوم القيمة * (احمد و الترمذي

عن حذيفة ان النبي صلعم كان اذا

اراد ان ينام وضع يده تحت رأسه

ثم قال اللهم قني عذابك يوم تجمع

عبادك او تبعث عبادك (الترمذي

واحمد عن البراء) *

عن حفصة ان رسول الله صلعم كان

اذا اراد ان يرقد وضع يده اليمنى تحت

خده ثم يقول اللهم قني عذابك يوم

تبعث عبادك ثلث مرات - (ابوداود)

عن علي ان رسول الله صلعم كان

يقول عند مضجعه اللهم اني اعوذ بوجهك

الكريم و كلماتك التامات من شر ما

انت اخذ بناصيته اللهم انت تكشف

المغرم والمأثم اللهم لا يهزم جندك ولا

يخلف وعدك ولا ينفع ذا الجد منك الجد

سبحانك و بحمدك * (ابوداود)

عن ابي سعيد قال قال رسول الله

صلعم من قال حين يأوي الى فراشه

استغفر الله الذي لا اله الا هو الحي

القيوم و اتوب اليه ثلث مرات غفر الله

him his sins though like the waves of the sea or as much as the sands of A'laj, [2284] or as many as the leaves of trees or as the numbers of the days of this world. —*Tirmizi* (*Rare*).

147. **Shaddad-b-Aus** reported that the Apostle of Allah said : There is no Muslim who takes to his bed by reading a chapter from the Book of Allah but Allah entrusts an angel to him. Nothing will then come near him to injure him till he gets up when he gets up. —*Tirmizi*.

148. **Abdullah-b Amr-b alA's** reported that the Apostle of Allah said : There are two virtuous deeds which no Muslim does but enters Paradise. Behold ! they are easy and those who act up to them are few. He shall recite Tasbih of Allah ten times at the end of each prayer and His Tahmid ten times, and His Takbir ten times. He narrated : I saw the Apostle of Allah counting them with his hand. He said: Those amount to 150 in tongue and 1500 in the Scale, [2284a] and when he goes to bed, he used to recite His Tasbih, Takbir and Tahmid 100 times. Those amount to 100 in the tongue and 1000 in the Balance. Who is he among you who commits 2500 sins in a day and a night? They asked : And how

لَهُ ذُنُوبُهُ وَاِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ اَوْ عَدَدَ رَمْلِ عَالِجٍ اَوْ عَدَدَ وَرَقِ الشَّجَرِ اَوْ عَدَدَ اَيَّامِ الدُّنْيَا * اَلتِّرْمِذِيُّ (غَرِيْبٌ)

عَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ صلعم مَا مِنْ مُسْلِمٍ يَاْخُذُ مَضْجَعَهُ بِقِرَاءَةِ سُوْرَةٍ مِّنْ كِتَابِ اللّٰهِ اِلَّا وَكَلَ اللّٰهُ مَلَكًا فَلَا يَقْرَبُهُ شَيْءٌ يُؤْذِيْهِ حَتّٰى يَهُبَّ مَتٰى هَبَّ * (اَلتِّرْمِذِيُّ)

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم خَلَّتَانِ لَا يُحْصِيْهِمَا رَجُلٌ مُسْلِمٌ اِلَّا دَخَلَ الْجَنَّةَ اَلَا وَهُمَا يَسِيْرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيْلٌ يُسَبِّحُ اللّٰهَ فِيْ دُبُرِ كُلِّ صَلٰوةٍ عَشْرًا وَيَحْمَدُهُ عَشْرًا وَيُكَبِّرُ عَشْرًا قَالَ فَاَنَا رَاَيْتُ رَسُوْلَ اللّٰهِ صلعم يَعْقِدُهَا بِيَدِهٖ قَالَ فَتِلْكَ خَمْسُوْنَ وَمِائَةٌ بِاللِّسَانِ وَاَلْفٌ وَخَمْسُ مِائَةٍ فِي الْمِيْزَانِ وَاِذَا اَخَذَ مَضْجَعَهُ يُسَبِّحُهُ وَيُكَبِّرُهُ وَيَحْمَدُهُ مِائَةً فَتِلْكَ مِائَةٌ فِي اللِّسَانِ وَاَلْفٌ فِي الْمِيْزَانِ فَاَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ وَاللَّيْلَةِ اَلْفَيْنِ وَخَمْسَ مِائَةِ سَيِّئَةٍ قَالُوْا وَكَيْفَ

2284. A'laj is an eastern land.

2284a. Thirty times of these formulas recited at the end of each prayer would make up to 150 times if recited in the five prayers a day. 150 multiplied by 10 would make up 1500 as the Quran gives ten rewards for one single virtue.

لَا تُحْصِيهِمَا قَالَ يَأْتِي أَحَدَكُمُ الشَّيْطَانُ وَهُوَ فِي صَلَوتِهِ فَيَقُولُ اذْكُرْ كَذَا اذْكُرْ كَذَا حَتّٰى يَنْفَتِلَ فَلَعَلَّهُ أَنْ لَا يَفْعَلَ وَيَأْتِيَهُ فِي مَضْجَعِهِ فَلَا يَزَالُ يَنُومُهُ حَتّٰى يَنَامَ *

(اَلتِّرْمِذِي وَ اَبُوْدَاوُد وَ النَّسَائِي)

shall we commit them ? He said : The devil comes to someone of you while he is in prayer and says : 'Remember this, remember this,' till he finishes. It is likely that he will not proceed but come to his bed. He (devil) continues to lull him to sleep till he sleeps. 2284b —*Tirmizi, Abu Daud, Nisai*

عَنْ عَبْدِ اللّٰهِ بْنِ غَنَّامٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ قَالَ حِيْنَ يُصْبِحُ اَللّٰهُمَّ مَا اَصْبَحَ بِي مِنْ نِّعْمَةٍ اَوْ بِاَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ فَلَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ فَقَدْ اَدّٰى شُكْرَ يَوْمِهِ وَ مَنْ قَالَ مِثْلَ ذٰلِكَ حِيْنَ يُمْسِي فَقَدْ اَدّٰى شُكْرَ لَيْلَتِهِ -

(اَبُوْدَاوُد)

149. **Abdullah-b-Gannam** reported that the Apostle of Allah said : Whoso recites at dawn — 'O Allah ! whatever gift I have got at dawn or from anybody of Thy creation, (it is) from Thee. Thou art single, there is no partner for Thee, for Thee is all praise, and for Thee is gratefulness,' fulfills the gratefulness of his day. Whoso says like that at dusk, fulfils the gratefulness of his night. —*Abu Daud.*

عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلعم اَنَّهُ كَانَ يَقُوْلُ اِذَا اَوٰى اِلٰى فِرَاشِهِ اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ وَرَبَّ الْاَرْضِ وَ رَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوٰى مُنْزِلَ التَّوْرٰيةِ وَالْاِنْجِيْلِ وَ الْفُرْقَانِ اَعُوْذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ اَنْتَ اٰخِذٌ بِنَاصِيَتِهِ اَنْتَ الْاَوَّلُ فَلَيْسَ

150. **Abu Hurairah** reported from the Prophet who used to say when he went to his bed : O Allah ! Lord of the heavens and Lord of the earth and Lord of everything ! Intersector of seeds and germs ! Sender of the Torah, the Bible and the Quran, I seek refuge to Thee from the evils of everything bad. Thou art overtaker by its forelock, Thou art the First and there was nothing before Thee, Thou art the Last and there will be

2284b. In a narration of Abu Daud, there is a slight alteration as he said : 'No muslim servant is careful of two attributes or habits,' in place of 'which no Muslim counts'. There are accordingly little alterations in other places of this tradition.

nothing after Thee; Thou art the Manifest and there is nothing over Thee; Thou art the Secret and there is nothing below Thee; pay my debt for me and remove my poverty. —*Abu Daud, Tirmizi. Ibn Majah.*

قَبْلَكَ شَيْءٌ وَ اَنْتَ الْاٰخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَ اَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَ اَنْتَ الْبَاطِنُ فَلَيْسَ دُوْنَكَ شَيْءٌ اِقْضِ عَنِّي الدَّيْنَ وَ اَغْنِنِي مِنَ الْفَقْرِ *

(اَبُوْدَاوُدَ وَ التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

151. **Abul Azher al Anmari** reported: When the Apostle of Allah went to bed at night, he used to say: In the name of Allah, I put down my side for Allah; O Allah! forgive my sins, and remove my evil spirit, and free me from my secured loan and make me (join) the highest assembly (of angels).

—*Abu Daud.*

عَنْ اَبِي الْاَزْهَرِ الْاَنْمَارِيِّ اَنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ اِذَا اَخَذَ مَضْجَعَهٗ مِنَ اللَّيْلِ قَالَ بِسْمِ اللّٰهِ وَضَعْتُ جَنْبِيَ لِلّٰهِ اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَ اَخْسِئْ شَيْطَانِيْ وَ فُكَّ رِهَانِيْ وَاجْعَلْنِيْ فِي النَّدِيِّ الْاَعْلٰى * (اَبُوْدَاوُدَ)

152. **Ibn Omar** reported: When the Apostle of Allah went to bed, he used to say: All praise is for Allah who gave me sufficiency and gave me protection and gave me favour and drink, who showed me favour and gave me honour, and who gave me much. All praise is for Allah in every circumstance. O Allah! Lord of everything and its controller, and Deity of everything, I seek refuge to Thee from the fire.

—*Abu Daud*

عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ اِذَا اَخَذَ مَضْجَعَهٗ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَفَانِيْ وَ اٰوَانِيْ وَ اَطْعَمَنِيْ وَسَقَانِيْ وَالَّذِيْ مَنَّ عَلَيَّ فَاَفْضَلَ وَالَّذِيْ اَعْطَانِيْ فَاَجْزَلَ اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ اَللّٰهُمَّ رَبَّ كُلِّ شَيْءٍ وَ مَلِيْكَهٗ وَ اِلٰهَ كُلِّ شَيْءٍ اَعُوْذُ بِكَ مِنَ النَّارِ * (اَبُوْدَاوُدَ)

153. **Boraidah** reported: Khalid -b-Walid complained to the Prophet and said: O Apostle of Allah, I have not slept this night on account of insomnia. The Apostle of Allah said: When you

عَنْ بُرَيْدَةَ قَالَ شَكٰى خَالِدُ بْنُ الْوَلِيْدِ اِلَى النَّبِيِّ صلعم فَقَالَ يَارَسُوْلَ اللّٰهِ مَا اَنَامُ اللَّيْلَ مِنَ الْاَرَقِ فَقَالَ نَبِيُّ اللّٰهِ صلعم

2824c- Muslim narrated this tradition with a little difference in text.

go to bed, say 'O Allah! Lord of seven heavens and of what they have given shade, and Lord of the woilds and of what they have grown, and Lord of the devils and of what they misguided, be a protector for me from the evils of the whole of Thy creation lest one of them commits excess on me or oppresses. One who seeks Thy protection is honourable, Thy praise is exalted, and there is no deity besides Thee, and there is no deity but Thou. —*Tirmizi*

154. **Abu Malek** rported that the Apostle of Allah said: When one of you gets up at dawn, let him say: We get up at dawn, and the kingdom gets up at dawn for Allah, the Lord of the worlds. O Allah! I beseech Thee of the good of this day, its victory, its help, its light, its blessing and its guidance; I seek refuge to Thee from the evils of what is therein and the evils of what is after it. Afterwards when it is dusk, let him say like that —*Abu Daud*

155. **Abbur Rahman-b-Abi Bakrah** reported; I asked my father: O my father! I heard you recite every morning 'O Allah pardon me of my body, O Allah! pardon me of my hearing, O Allah! pardon me of my sight. There is no deity but Thou. You shall repeat it thrice when you

اِذَا اَوَيْتَ اِلٰى فِرَاشِكَ فَقُلِ اللّٰهُمَّ
رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَا اَظْلَلْنَ وَرَبَّ
الْاَرَضِيْنَ وَمَا اَقْلَلْنَ وَرَبَّ الشَّيَاطِيْنِ وَمَا
اَضْلَلْنَ كُنْ لِيْ جَارًا مِّنْ شَرِّ خَلْقِكَ كُلِّهِمْ
جَمِيْعًا اَنْ يَّفْرُطَ عَلَيَّ اَحَدٌ مِّنْهُمْ اَوْ اَنْ
يَّبْغِيَ عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ
غَيْرُكَ لَا اِلٰهَ اِلَّا اَنْتَ * (اَلتِّرْمِذِيُّ)

عَنْ اَبِيْ مَالِكٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم
قَالَ اِذَا اَصْبَحَ اَحَدُكُمْ فَلْيَقُلْ اَصْبَحْنَا
وَاَصْبَحَ الْمُلْكُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَللّٰهُمَّ
اِنِّيْ اَسْاَلُكَ خَيْرَ هٰذَا الْيَوْمِ فَتْحَهُ وَنَصْرَهُ
وَنُوْرَهُ وَبَرَكَتَهُ وَهُدَاهُ وَاَعُوْذُ بِكَ مِنْ شَرِّ
مَا فِيْهِ وَشَرِّ مَا بَعْدَهُ ثُمَّ اِذَا اَمْسٰى
فَلْيَقُلْ مِثْلَ ذٰلِكَ * (اَبُوْدَاوٗدَ)

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِيْ بَكْرَةَ
قَالَ قُلْتُ لِاَبِيْ يَا اَبَتِ اَسْمَعُكَ تَقُوْلُ
كُلَّ غَدَاةٍ اَللّٰهُمَّ عَافِنِيْ فِيْ بَدَنِيْ اَللّٰهُمَّ
عَافِنِيْ فِيْ سَمْعِيْ اَللّٰهُمَّ عَافِنِيْ فِيْ بَصَرِيْ
لَا اِلٰهَ اِلَّا اَنْتَ تُكَرِّرُهَا ثَلٰثًا حِيْنَ تُصْبِحُ

get up at dawn, and thrice when you enter at dusk.' He said : O my darling ! I heard the Apostle of Allah making invocation therewith. So I like to follow his course. —*Abu Daud.*

وَثَلٰثًا حِيْنَ تُمْسِيْ فَقَالَ يَا بُنَيَّ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَدْعُوْ بِهِنَّ فَاَنَا اُحِبُّ اَنْ اَسْتَنَّ بِسُنَّتِهٖ * (اَبُوْدَاوٗدَ)

629w. **Abdullah-b-Abi Aufa** reported : When it was dawn, the Apostle of Allah used to say : we have got up at dawn, and the kingdom got up at dawn for Allah, and all praise is for Allah, glory and greatness are for Allah, and also creation, order, night, day, and what inhabits therein for Allah. O Allah ! make the early part of this day a blessing, its middle part a hope for success and its last part a success, O the Most Merciful of the merciful. —*Nawabi.*

عَنْ عَبْدِ اللّٰهِ بْنِ اَبِيْ اَوْفٰى قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا اَصْبَحَ قَالَ اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ وَالْكِبْرِيَاءُ وَالْعَظَمَةُ لِلّٰهِ وَالْخَلْقُ وَالْاَمْرُ وَاللَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ فِيْهِمَا لِلّٰهِ اَللّٰهُمَّ اجْعَلْ اَوَّلَ هٰذَا النَّهَارِ صَلَاحًا وَاَوْسَطَهٗ نَجَاحًا وَاٰخِرَهٗ فَلَاحًا يَا اَرْحَمَ الرَّاحِمِيْنَ

(اَلنَّوَاوِيُّ)

630w. **Abdur Rahman-b-Abza** reported : The Holy Prophet used to say when it was dawn : We get up upon the religion of Islam and the formula of monotheism and upon the religion of our Prophet Muhammad, and upon the creed of our forefather Abraham who was upright and who was not one of the polytheists. *Ahmad, Darimi.*

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبْزٰى قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَقُوْلُ اِذَا اَصْبَحَ اَصْبَحْنَا عَلٰى فِطْرَةِ الْاِسْلَامِ وَكَلِمَةِ الْاِخْلَاصِ وَعَلٰى دِيْنِ نَبِيِّنَا مُحَمَّدٍ صلعم وَعَلٰى مِلَّةِ اَبِيْنَا اِبْرَاهِيْمَ حَنِيْفًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ * (اَحْمَدُ وَالدَّارِمِيُّ)

SECTION 8

2285. Invocations on different occasions

156. **Ibn Abbas** reported that the Apostle of Allah said : When someone of you wishes to come to his wife, he should say : In

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَوْ اَنَّ اَحَدَكُمْ اِذَا اَرَادَ اَنْ يَّاْتِيَ اَهْلَهٗ

the name of Allah, O Allah, save us from the devil and save from the devil what Thou wilt give us. If it was ordained that a child would be born by that to them, the devil will not be able to injure it at any time. —*Agreed.*

قَالَ بِسْمِ اللهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ
الشَّيْطَانَ مَارَزَقْتَنَا فَاِنَّهُ اِنْ يُقَدَّرْ بَيْنَهُمَا
وَلَدٌ فِي ذٰلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ اَبَدًا *
(مُتَّفَقٌ)

157. **Same** reported that the Apostle of Allah used to say at the time of danger: There is no god but Allah, the Great, the Forbearing, there is no god but Allah, Lord of the great Throne, there is no god but Allah, Lord of the heavens and Lord of the earth, and Lord of the August Throne. —*Agreed.*

عَنْهُ اَنَّ رَسُوْلَ اللهِ صلعم كَانَ يَقُوْلُ
عِنْدَ الْكَرْبِ لَا اِلٰهَ اِلَّا اللهُ الْعَظِيْمُ الْحَلِيْمُ
لَا اِلٰهَ اِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيْمِ لَا اِلٰهَ
اِلَّا اللهُ رَبُّ السَّمٰوٰتِ وَرَبُّ الْاَرْضِ وَرَبُّ
الْعَرْشِ الْكَرِيْمِ * (مُتَّفَقٌ عَلَيْهِ)

158. **Solaiman-b-Sorad** reported: Two men abused each other before the Prophet while we were seated near him. One of them abused his companion in an angry mood while his face became red. Then the Prophet said: I know certainly a formula which, if he recites, will remove from him what he finds of anger: 'I seek refuge to Allah from the accursed devil.' They said to the man: Why don't you hear what the Prophet says? He said: I am not a mad man. —*Agreed*

عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ اسْتَبَّ
رَجُلَانِ عِنْدَ النَّبِيِّ صلعم وَنَحْنُ عِنْدَهُ جُلُوْسٌ
وَاَحَدُهُمَا يَسُبُّ صَاحِبَهُ مُغْضَبًا قَدِ احْمَرَّ
وَجْهُهُ فَقَالَ النَّبِيُّ صلعم اِنِّي لَاَعْلَمُ كَلِمَةً
لَوْ قَالَهَا تَذْهَبُ عَنْهُ مَا يَجِدُ مِنَ الْغَضَبِ
اَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ فَقَالُوْا
لِلرَّجُلِ اَلَا تَسْمَعُ مَا يَقُوْلُ النَّبِيُّ صلعم قَالَ
اِنِّي لَسْتُ بِمَجْنُوْنٍ * (مُتَّفَقٌ عَلَيْهِ)

159 **Ibn Omar** reported: When the Prophet rode upon his camel for going out on a journey, he used to recite Takbir thrice and then say: Glory be to Allah who subjugated this for

عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللهِ صلعم
كَانَ اِذَا اسْتَوٰى عَلٰى بَعِيْرِهِ خَارِجًا اِلَى
السَّفَرِ كَبَّرَ ثَلَاثًا ثُمَّ قَالَ سُبْحَانَ الَّذِي

سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَاِنَّا
اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ اَللّٰهُمَّ اِنَّا نَسْاَلُكَ
فِيْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰى وَمِنَ الْعَمَلِ
مَا تَرْضٰى اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا
وَاطْوِ عَنَّا بُعْدَهُ اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِى
السَّفَرِ وَالْخَلِيْفَةُ فِى الْاَهْلِ اَللّٰهُمَّ اِنِّىْ
اَعُوْذُبِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَاٰبَةِ الْمَنْظَرِ
وَسُوْءِ الْمُنْقَلَبِ فِى الْمَالِ وَالْاَهْلِ وَاِذَا
رَجَعَ قَالَهُنَّ وَزَادَ فِيْهِنَّ اٰئِبُوْنَ تَاٰئِبُوْنَ
عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ * (مسلم)

عَنْ عَبْدِ اللّٰهِ بْنِ سَرْجِسَ قَالَ كَانَ
رَسُوْلُ اللّٰهِ صلعم اِذَا سَافَرَ يَتَعَوَّذُ مِنْ وَعْثَاءِ
السَّفَرِ وَكَاٰبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكَوْرِ
وَدَعْوَةِ الْمَظْلُوْمِ وَسُوْءِ الْمَنْظَرِ فِى الْاَهْلِ
وَالْمَالِ * (مسلم)

عَنْ خَوْلَةَ بِنْتِ حَكِيْمٍ قَالَتْ سَمِعْتُ
رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَنْ نَزَلَ مَنْزِلًا فَقَالَ
اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا
خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتّٰى يَرْتَحِلَ مِنْ
مَنْزِلِهِ ذٰلِكَ * (مسلم)

us and we have no power over it, and certainly we shall return to our Lord. O Allah ! we seek to Thee in this journey of ours piety, righteousness and action with which Thou art pleased. O Allah ! make this journey of ours easy for us and shorten its distance for us. O Allah ! Thou art the Companion in journey and the Guard over the family. O Allah ! I seek refuge to Thee from the troubles of the journey, ghastly scenery and the evils of changes in property and family. When he returned, he recited them and added therein : Those who return, those who repent, those who worship and those who praise our Lord.

—*Muslim.*

160. **Abdullah-b-Sarjas** reported : When the Apostle of Allah undertook a journey, he used to seek refuge from the turmoils of journey and the turns of fortunes and loss after gain and the invocation of the oppressed and unpleasant scences in family and property.

—*Muslim.*

161. **Khaolah-bn-Hakim** reported : I heard the Apostle of Allah say : Whoso gets down at a place and says 'I seek refuge with the perfect words of Allah from the evils of what He created,' nothing will injure him till he departs from that place of his.

—*Muslim*

162. **Abu Hurairah** reported: A man came to the Apostle of Allah and asked : O Apostle of Allah ! I have not met the scorpion which stang me last night. He said : Listen ! if you had recited when it was dusk 'I seek refuge to the perfect words of Allah from the evils of what He created', it would not have injured you. —*Muslim.*

عَنْ اَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ اِلٰى رَسُوْلِ اللّٰهِ صلعم فَقَالَ يَارَسُوْلَ اللّٰهِ مَا لَقِيْتُ مِنْ عَقْرَبٍ لَدَغَتْنِيْ الْبَارِحَةَ قَالَ اَمَا لَوْ قُلْتَ حِيْنَ اَمْسَيْتَ اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ تَضُرَّكَ - (مُسْلِمٌ)

163. **Same** reported : When the Prophet was in a journey and got up a little before dawn, he used to say : Some one hears (my) praising of Allah and the good of His trial upon us. O our Lord ! take us as Thy companions and favour us with our taking refuge to Allah from the fire. —*Muslim.*

عَنْهُ اَنَّ النَّبِيَّ صلعم كَانَ اِذَا كَانَ فِيْ سَفَرٍ وَاَسْحَرَ يَقُوْلُ سَمِعَ سَامِعٌ بِحَمْدِ اللّٰهِ وَحُسْنِ بَلَائِهٖ عَلَيْنَا رَبَّنَا صَاحِبْنَا وَاَفْضِلْ عَلَيْنَا عَائِذًا بِاللّٰهِ مِنَ النَّارِ * (مُسْلِمٌ)

164. **Ibn Omar** reported : When the Apostle of Allah returned from the holy war, or Haj or Umrah, he used to read three Takbirs upon every lofty place and then say : There is no god but Allah, He is One, there is no partner for Him, for Him is the kingdom, and for Him is all praise, and He is powerful over all things—Those who return, those who repent, those who prostrate, those who praise our Lord. Allah has proved His word true and helped His servant and routed the Allies alone. —*Agreed*

عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا قَفَلَ مِنْ غَزْوٍ اَوْ حَجٍّ اَوْ عُمْرَةٍ يُكَبِّرُ عَلٰى كُلِّ شَرَفٍ مِنَ الْاَرْضِ ثَلٰثَ تَكْبِيْرَاتٍ ثُمَّ يَقُوْلُ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ صَدَقَ اللّٰهُ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ * (مُتَّفَقٌ عَلَيْهِ)

165. **Abdullah-b-Abi Aufa** reported : The Apostle of Allah invoked against the infidels on

عَنْ عَبْدِ اللّٰهِ بْنِ اَبِيْ اَوْفٰى قَالَ دَعَا رَسُوْلُ اللّٰهِ صلعم يَوْمَ الْاَحْزَابِ عَلَى

the Day of the Allies. He said: O Allah, Revealer of the Book, Hastener of account. O Allah! defeat the confederates. O Allah! defeat them and give them a shaking. —*Agreed.*

الْمُشْرِكِينَ فَقَالَ اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ
سَرِيعَ الْحِسَابِ اَللّٰهُمَّ اهْزِمِ الْاَحْزَابَ اَللّٰهُمَّ
اهْزِمْهُمْ وَزَلْزِلْهُمْ * (مُتَّفَقٌ عَلَيْهِ)

166. **Abdullah-b-Bosr** reported: The Apostle of Allah came down to my father and then we served before him food and Watbah.[2286] He ate something therefrom. Thereafter date was brought to him and he was eating it and throwing away the seeds in the midst of his fingers and closing up the thumb and the middle fingers. And in a narration: Then he began to throw away the seeds upon the back of his thumb and middle fingers. Then water was brought to him and he drank it. My father said while he was catching hold of the rein of his beast: Invoke Allah for us. He said: O Allah! give them blessing in what Thou hast provided them, forgive them and show mercy on them. —*Muslim.*

عَنْ عَبْدِ اللّٰهِ بْنِ بُسْرٍ قَالَ نَزَلَ رَسُولُ
اللّٰهِ صلعم عَلٰى اَبِي فَقَرَّبْنَا اِلَيْهِ طَعَامًا
وَوَطْبَةً فَاَكَلَ مِنْهَا ثُمَّ اُتِيَ بِتَمْرٍ فَكَانَ
يَاْكُلُهُ وَيُلْقِي النَّوٰى بَيْنَ اِصْبَعَيْهِ وَيَجْمَعُ
السَّبَّابَةَ وَالْوُسْطٰى وَفِي رِوَايَةٍ فَجَعَلَ يُلْقِي
النَّوٰى عَلٰى ظَهْرِ اِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطٰى
ثُمَّ اُتِيَ بِشَرَابٍ فَشَرِبَهُ فَقَالَ اَبِي وَاَخَذَ
بِلِجَامِ دَابَّتِهِ اُدْعُ اللّٰهَ لَنَا فَقَالَ اَللّٰهُمَّ
بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ -
(مُسْلِمٌ)

167. **Talhah-b-Obaidullah** reported: When the Prophet saw a new moon, he used to say: O Allah! make it shine upon us with security, faith, peace and resignation. My Lord and your[2286a] Lord is Allah. —*Tirmizi* (*Approved, Rare*).

عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ اَنَّ النَّبِيَّ
صلعم كَانَ اِذَا رَاَى الْهِلَالَ قَالَ اَللّٰهُمَّ اَهِلَّهُ
عَلَيْنَا بِالْاَمْنِ وَالْاِيمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ
رَبِّي وَرَبُّكَ اللّٰهُ * اَلتِّرْمِذِي (حَسَنٌ غَرِيبٌ)

2286. Watbah is a kind of light food.

2286a. 'Your Lord' means the Lord of the new moon.

168. **Omar-b-al-Khattab** and Abu Hurairah reported that the Apostle of Allah said: There is no man who sees one afflicted and says: 'All praise is for Allah who pardoned me from what He afflicted you with and gave me excellence over many out of those He created,' except that that calamity will not overtake him wherever it might be. 2286b

—*Tirmizi, Ibn Majah.*

عَنْ عُمَرَ بْنِ الْخَطَّابِ وَأَبِي هُرَيْرَةَ قَالَا قَالَ رَسُولُ اللهِ صلعم مَامِنْ رَجُلٍ رَأَى مُبْتَلًى فَقَالَ الْحَمْدُ لِلّٰهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا إِلَّا لَمْ يُصِبْهُ ذٰلِكَ الْبَلَاءُ كَائِنًا مَا كَانَ - (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

169. **Omar** reported that the Apostle of Allah said: Whoso enters a market and says: There is no deity but Allah, He is one, there is no partner for Him, for Him is the kingdom, and for Him is all praise, He gives life and causes to die, and He is alive and will not die, in His hand there is good and He is powerful over everything, Allah writes for him 1000,000 virtues, and effaces from him 1000,000 sins, and raises for him 1000,000 ranks, and builds for him a building in Paradise.

—*Tirmizi, Ibn Majah* (*Rare*).

عَنْ عُمَرَ أَنَّ رَسُولَ اللهِ صلعم قَالَ مَنْ دَخَلَ السُّوقَ فَقَالَ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَتَبَ اللهُ لَهُ أَلْفَ أَلْفَ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفَ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ أَلْفَ دَرَجَةٍ وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ *اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ (غَرِيبٌ)

170. **Mu'az-b-Jabal** reported that the Prophet heard a man invoking by saying: O Allah! I seek to Thee perfection of gift. He asked: What thing is the perfection of gift? He said: An invocation with which I hope for good. He said: Verily the perfection of gift is the entry in

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ سَمِعَ النَّبِيُّ صلعم رَجُلًا يَدْعُو يَقُولُ اَللّٰهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ النِّعْمَةِ فَقَالَ أَيُّ شَيْءٍ تَمَامُ النِّعْمَةِ قَالَ دَعْوَةٌ أَرْجُو بِهَا خَيْرًا فَقَالَ إِنَّ مِنْ

2286b. Ibn Majah narrated from Ibn Omar.

to Paradise and salvation from the Fire. And he heard a man say: O One possessing glory and honour. He said: You have been responded to. So beg. The Apostle of Allah heard a man say: O Allah! verily I beseech Thee of patience. He said: You have beseeched Allah of disaster! beseech Him of peace. —*Tirmizi.*

171. **Abu Hurairah** reported that the Apostle of Allah said: Whoso sits in an assembly wherein there is much vain discourse and says before he gets up, 'Glory be to Thee, O Allah, and praise to Thee, I bear witness that there is no god but Thou, I seek forgiveness from Thee, and I return to Thee' except that he is forgiven of what he commits in that assembly of his. —*Tirmizi, Baihaqi*

172. **Ali** reported: A beast was brought to him that he might ride on it. When he put his legs on the stirrup, he said: In the name of Allah. When he sat upon its back, he said 'All praise is for Allah.' Then he said: Glory be to One who has made this subservient to us, and we have got no power over it and we shall certainly return to our Lord. Afterwards he said thrice 'Praise is for Allah' and 'Allah is greatest' thrice, and 'Glory be to Allah,' I have been unjust

تَمَامُ النِّعْمَةِ دُخُولُ الْجَنَّةِ وَالْفَوْزُ مِنَ النَّارِ وَسَمِعَ رَجُلًا يَقُولُ يَاذَا الْجَلَالِ وَالْاِكْرَامِ فَقَالَ قَدِ اسْتُجِيبَ لَكَ فَسَلْ وَسَمِعَ النَّبِيُّ صلعم رَجُلًا وَهُوَ يَقُولُ اللّٰهُمَّ اِنِّي اَسْاَلُكَ الصَّبْرَ فَقَالَ سَاَلْتَ اللّٰهَ الْبَلَاءَ فَسَلْهُ الْعَافِيَةَ *

(اَلتِّرْمِذِيُّ)

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ جَلَسَ مَجْلِسًا فَكَثُرَ فِيهِ لَغَطُهُ فَقَالَ قَبْلَ اَنْ يَقُومَ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوبُ اِلَيْكَ اِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذٰلِكَ *

(اَلتِّرْمِذِيُّ وَالْبَيْهَقِيُّ)

عَنْ عَلِيٍّ اَنَّهُ اُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ بِسْمِ اللّٰهِ فَلَمَّا اسْتَوٰى عَلٰى ظَهْرِهَا قَالَ اَلْحَمْدُ لِلّٰهِ ثُمَّ قَالَ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُونَ ثُمَّ قَالَ اَلْحَمْدُ لِلّٰهِ ثَلٰثًا وَاللّٰهُ اَكْبَرُ ثَلٰثًا سُبْحَانَكَ اِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

to myself, so forgive me, and verily none but Thou can forgive sins. Thereafter he laughed. I asked : What thing do you laugh at, O Commander of the Faithful ? He said : I saw the Apostle of Allah doing what I have done. Then he laughed. I asked : For what you have laughed, O Apostle of Allah ? He said : Verily your Lord is certainly pleased with His servant when he says : O my Lord ! pardon me of my sins. Then Allah says : He knows that none but Myself can forgive sins.

فَانَّهُ لَا يَغْفِرُ الذُّنُوبَ اِلَّا اَنْتَ ثُمَّ ضَحِكَ فَقِيلَ مِنْ اَيِّ شَيْءٍ ضَحِكْتَ يَا اَمِيرَ الْمُؤْمِنِينَ قَالَ رَاَيْتُ رَسُولَ اللّٰهِ صلعم صَنَعَ كَمَا صَنَعْتُ ثُمَّ ضَحِكَ فَقُلْتُ مِنْ اَيِّ شَيْءٍ ضَحِكْتَ يَارَسُولَ اللّٰهِ قَالَ اِنَّ رَبَّكَ لَيُعْجِبُ مِنْ عَبْدِهٖ اِذَا قَالَ رَبِّ اغْفِرْ لِي ذُنُوبِي يَقُولُ اللّٰهُ يَعْلَمُ اَنَّهٗ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي *

—*Ahmad, Tirmizi, AbuDaud*

(اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوُدَ)

173. **Ibn Omar** reported : When the Prophet bade farewell to a man, he used to take hold of his hand and used notto let it off till the man let off the hand of the Prophet, and he used to say : I entrust to Allah your religion, your safety and the end of your deed (and in a narration, the seals of your actions).

عَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صلعم اِذَا وَدَّعَ رَجُلًا اَخَذَ بِيَدِهٖ فَلَا يَدَعُهَا حَتّٰى يَكُونَ الرَّجُلُ هُوَ يَدَعُ يَدَ النَّبِيِّ صلعم وَيَقُولُ اَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَاَمَانَتَكَ وَاٰخِرَ عَمَلِكَ وَفِي رِوَايَةٍ وَخَوَاتِيمَ عَمَلِكَ *

—*Tirmizi, Abu Daud, Ibn Majah*

(اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

174. **Abdullah alkhatmi** reported : Whenever the Apostle of Allah wished to bid farewell to his army, he used to say : I entrust to Allah your religion and your safety and the seals of your actions. —*Abu Daud*

عَنْ عَبْدِ اللّٰهِ الْخَطْمِيِّ قَالَ كَانَ رَسُولُ اللّٰهِ صلعم اِذَا اَرَادَ اَنْ يَسْتَوْدِعَ الْجَيْشَ قَالَ اَسْتَوْدِعُ اللّٰهَ دِيْنَكُمْ وَاَمَانَتَكُمْ وَخَوَاتِيمَ اَعْمَالِكُمْ * (اَبُوْدَاوُدَ)

175. **Anas** reported : A man came to the Prophet. He said :

عَنْ اَنَسٍ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ

صلعم قَالَ يَارَسُولَ اللّٰهِ اِنِّي اُرِيدُ سَفَرًا

فَزَوِّدْنِي فَقَالَ زَوَّدَكَ اللّٰهُ التَّقْوٰى قَالَ

زِدْنِي قَالَ وَغَفَرَ ذَنْبَكَ قَالَ زِدْنِي بِاَبِي

اَنْتَ وَاُمِّي قَالَ وَيَسَّرَكَ الْخَيْرَ حَيْثُ

مَا كُنْتَ * اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

O Apostle of Allah, I intend to undertake a journey, so pray for my blessing. He said : May Allah provide you with piety. He said : Incease (prayer) for me. He said : May He forgive your sins ! He said : Increase (prayer) for me ; my father and mother be ransomed to thee ! He said : May He make good easy for you where-ever you stay. —*Tirmizi* (*Approved, Rare*).

عَنْ اَبِي هُرَيْرَةَ اَنَّ رَجُلًا قَالَ يَارَسُولَ

اللّٰهِ اِنِّي اُرِيدُ اَنْ اُسَافِرَ فَاَوْصِنِي قَالَ

عَلَيْكَ بِتَقْوَى اللّٰهِ وَالتَّكْبِيرِ عَلٰى كُلِّ

شَرَفٍ فَلَمَّا وَلَّى الرَّجُلُ قَالَ اَللّٰهُمَّ اطْوِلْهُ

الْبُعْدَ وَهَوِّنْ عَلَيْهِ السَّفَرَ * (اَلتِّرْمِذِيُّ)

176. **Abu Hurairah** reported that a man said. O Apostle of Allah ! I wish to go on a journey, so give me instruction. He said : You should take to piety and Takbir at every lofty place. When the man departed, he said : Shorten the distance for him and make the journey easy for him. —*Tirmizi.*

عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللّٰهِ صلعم

اِذَا سَافَرَ فَاَقْبَلَ اللَّيْلُ قَالَ يَا اَرْضُ رَبِّي

وَرَبُّكِ اللّٰهُ اَعُوذُ بِاللّٰهِ مِنْ شَرِّكِ وَشَرِّ مَا فِيكِ

وَشَرِّ مَا خُلِقَ فِيكِ وَشَرِّ مَا يَدِبُّ عَلَيْكِ وَاَعُوذُ

بِاللّٰهِ مِنْ اَسَدٍ وَاَسْوَدَ وَمِنَ الْحَيَّةِ

وَالْعَقْرَبِ وَمِنْ شَرِّ سَاكِنِ الْبَلَدِ وَمِنْ شَرِّ

وَالِدٍ وَمَا وَلَدَ * (اَبُوْدَاوُدَ)

177. **Ibn Omar** reported : When the Apostle of Allah went on a journey and the night came on, he used to say : O world ! my Lord and your Lord is Allah, I seek refuge to Allah from thy evils, and the evils of what is in thee, and the evils of what has been created in thee, and the evils of what haunts thee, and I seek refuge to Allah from tiger and black animals, from serpents and scorpions, and from the evils of the inmates of the world and the evils of the begetter and what he begets. —*Abu Daud.*

عَنْ اَنَسٍ قَالَ كَانَ رَسُولُ اللّٰهِ صلعم

178. **Anas** reported : When the Prophet fought, he used to

say: O Allah!. Thou art my arm and my helper, and I take strength from Thee, and I attack with Thy help, and with Thy help I fight.

—*Tirmizi, Abu Daud.*

179. **Abu Musa** reported: When the Prophet feared a people, he used to say: O Allah! we put Thee in front of their attack, and we seek refuge to Thee from their harms.

—*Ahmad, Abu Daud.*

180. **Omme Salamah** reported: Whenever the Holy Prophet came out of his house, he used to say: In the name of Allah, I resign upon Allah. O Allah! we seek refuge to Thee lest we slip away, or are misguided, or are unjust, or oppressed, or we ignore or we are ignored. *Ahmad, Tirmizi and Nisai narrated it, and in a narration of Abu Daud and Ibn Majah, Omme Salamah said*: The Apostle of Allah did never come out from my house but raised up his look towards heaven and said: O Allah! I seek refuge to Thee lest I go astray or I am misguided, or I oppress or I am oppressed, or I ignore or I am ignored.

181. **Anas** reported that the Apostle of Allah said: When a man comes out of his house and says: In the name of Allah, I resign upon Allah, there is no strength, and no power except

إِذَا غَزَا قَالَ اَللّٰهُمَّ أَنْتَ عَضُدِي وَنَصِيرِي بِكَ أَحُولُ وَبِكَ أَصُولُ وَبِكَ أُقَاتِلُ *

(اَلتِّرْمِذِيُّ وَأَبُوْدَاوُد)

عَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ صلعم كَانَ إِذَا خَافَ قَوْمًا قَالَ اَللّٰهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ *

(أَحْمَدُ وَأَبُوْدَاوُد)

عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صلعم كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ اَللّٰهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزِلَّ أَوْ نَضِلَّ أَوْ نُظَامَ أَوْ نُظْلَمَ أَوْ نَجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا (أَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ)

وَفِي رِوَايَةِ أَبِي دَاوُدَ وَابْنِ مَاجَةَ قَالَتْ أُمُّ سَلَمَةَ مَا خَرَجَ رَسُولُ اللّٰهِ صلعم مِنْ بَيْتِي قَطُّ إِلَّا رَفَعَ طَرْفَهُ إِلَى السَّمَاءِ فَقَالَ اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا

through Allah,' he is addressed at that time: You are guided, you are given ample means, and you are protected. The devil turns away from him. Another devil says: How are you in comparison with a man who is guided, given means and is protected. 2286c —*Abu Daud.*

بِاللهِ يُقَالُ لَهُ حِيْدَئِذٍ هُدِيْتَ وَكُفِيْتَ وَوُقِيْتَ فَيَتَنَحَّى لَهُ الشَّيْطَانُ وَيَقُوْلُ شَيْطَانٌ اٰخَرُ كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ * (اَبُوْدَاوُد)

182. **Abu Malek al-Ashari** reported that the Apostle of Allah said: When a man enters his house, let him say: O Allah, I seek from Thee a good entry and a good coming out. In the name of Allah, we enter; and to our Lord Allah, do we resign. Thereafter let him salute his family

—*Abu Daud.*

عَنْ اَبِيْ مَالِكِ نِ الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اِذَا وَلَجَ الرَّجُلُ بَيْتَهٗ فَلْيَقُلْ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللهِ وَلَجْنَا وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا ثُمَّ لِيُسَلِّمْ عَلٰى اَهْلِهٖ - (اَبُوْدَاوُد)

183. **Abu Hurairah** reported: When the Prophet wished to bless a man when he married, he used to say: May Allah bless thee, and may He bless thee both and unite thee both in good.

—*Ahmad, Tirmizi, Abu Daud, Ibn Majah.*

عَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صلعم كَانَ اِذَا وَفَّا لْاِنْسَانَ اِذَا تَزَوَّجَ قَالَ بَارَكَ اللهُ لَكَ وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِيْ خَيْرٍ * (اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوُد وَابْنُ مَاجَةَ)

184. **Amr-b-Shuaib** reported from his father who from his grandfather who from the prophet who had said: When some one of you marries a girl or purchases a servant, let him say: O Allah! I beseech Thee of her good and the good of what Thou hast created for her, and I seek refuge to Thee from her evils and the evils of what Thou hast

عَنْ عَمْرِو نِ شُعَيْبٍ عَنْ اَبِيْهٖ عَنْ جَدِّهٖ عَنِ النَّبِيِّ صلعم قَالَ اِذَا تَزَوَّجَ اَحَدُكُمْ اِمْرَاَةً اَوِ اشْتَرٰى خَادِمًا فَلْيَقُلْ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ خَيْرَهَا وَخَيْرَ مَا جَمَلْتَهَا عَلَيْهِ وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ

2289c. Tirmizi also narrated this hadis upto—'the devil turns away from him'.

created for her ; when he purchases a camel, let him catch hold of the lofty portion of its hump and let him say like that. And in a narration about a girl and a servant : Then let him catch her forelock and let him invoke for blessing. —*Abu Daud, Ibn Majah*

مَاجَبلَتهَا عَلَيهِ وَاِذَا اشتَرى بَعِيرًا فَليَاخُذ
بِذُرْوَةِ سَنَامِهِ وَلْيَقُلْ مِثْلَ ذٰلِكَ وَفِي
رِوَايَةٍ فِي الْمَرْأَةِ وَالْخَادِمِ ثُمَّ لْيَاخُذْ
بِنَاصِيَتِهَا وَلْيَدْعُ بِالْبَرَكَةِ (اَبُوْدَاوُد وَابْن مَاجَةَ)

185. **Abu Bakrah** reported that the Apostle of Allah said : The invocations of an aggrieved man are : 'O Allah ! Thy mercy I hope for, so don't leave me to myself for even the twinkling of an eye, and make my entire affairs good for me. There is no god but Thou.
—*Abu Daud*

عَنْ اَبِي بَكْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم دَعَوَاتُ الْمَكْرُوبِ اَللّٰهُمَّ رَحْمَتَكَ
اَرْجُو فَلَا تَكِلْنِي اِلٰى نَفْسِي طَرْفَةَ عَيْنٍ
وَاَصْلِحْ لِي شَانِي كُلَّهُ لَا اِلٰهَ اِلَّا اَنْتَ
(اَبُوْدَاوُد)

186. **AbuSayeed al khodri** reported : A care-worn man said : O Apostle of Allah ! Anxieties and debts have been constantly upon me. He said : Shall I teach you a word ? If you recite it, Allah will remove your grief and pay your debts on your behalf. I said : Yes. He said : Say when you get up at dawn and when you enter at dusk : O Allah ! I seek refuge to Thee from anxieties and grief, and I seek refuge to Thee from weakness and indolence, and I seek refuge to Thee from miserliness and cowardice, and I seek refuge to Thee from crushing debts and oppressions of men. He said : Then I did that. So Allah removed my cares and

عَنْ اَبِي سَعِيدِنِ الْخُدْرِيِّ قَالَ قَالَ
رَجُلٌ هُمُوْمٌ لَزِمَتْنِي وَدُيُوْنٌ يَارَسُوْلَ اللّٰهِ
قَالَ اَفَلَا اُعَلِّمُكَ كَلَامًا اِذَا قُلْتَهُ اَذْهَبَ
اللّٰهُ هَمَّكَ وَقَضٰى عَنْكَ دَيْنَكَ قُلْتُ بَلٰى
قَالَ قُلْ اِذَا اَصْبَحْتَ وَاِذَا اَمْسَيْتَ اَللّٰهُمَّ
اِنِّي اَعُوْذُبِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَاَعُوْذُبِكَ
مِنَ الْعَجْزِ وَالْكَسَلِ وَاَعُوْذُبِكَ مِنَ الْبُخْلِ
وَالْجُبْنِ وَاَعُوْذُبِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ
الرِّجَالِ قَالَ فَفَعَلْتُ ذٰلِكَ فَاَذْهَبَ اللّٰهُ

paid my debts on my behalf
—*Abu Daud.*

187. **Ali** reported that a covenanted slave came to him and said : Verily I am unable to pay my price of freedom, so help me. He said : Shall I not teach you some words which the Apostle of Allah had taught me ? If there be debt due from you like a huge mountain, Allah will pay it on your behalf : Say, O Allah ! save me with Thy lawful things from Thy unalwful Things and give me riches by Thy grace from those besides Thee.
—*Tirmizi, Baihaqi*

188. **Ayesha** reported : When the Apostle of Allah sat in an assembly or prayed, he used to utter some words. I asked him about the words. He said : If you talk good, it will be a seal on them up to the Resurrection Day : and if you talk evil, it will be an expiation for him : 'Glory be to Allah, O Allah, and praise to Thee, there is no god but Thou, I seek forgiveness from Thee and I turn to Thee.
—*Nisai*

189. **Qatadah** reported : It reached him that when the Apostle of Allah saw a new moon, he used to say thrice : A new moon of good and guidance, a new moon of good and guidance, a new moon of good and guidance, I put

هَبِي وَقَضِ عَنِّي دَيْنِي * (ابوداود)

عَنْ عَلِيٍّ اَنَّهٗ جَاءَهٗ مُكَاتَبٌ فَقَالَ

اِنِّي عَجَزْتُ عَنْ كِتَابَتِي فَاَعِنِّي قَالَ

اَلَا اُعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِيهِنَّ رَسُولُ اللّٰهِ

صلعم لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ كَبِيرٍ دَيْنًا

اَدَّاهُ اللّٰهُ عَنْكَ قُلِ اللّٰهُمَّ اكْفِنِي بِحَلَالِكَ

عَنْ حَرَامِكَ وَاَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

(اَلتِّرْمِذِيُّ وَالْبَيْهَقِيُّ)

عَنْ عَائِشَةَ قَالَتْ اِنَّ رَسُولَ اللّٰهِ صلعم

كَانَ اِذَا جَلَسَ مَجْلِسًا اَوْصَلَّى تَكَلَّمَ

بِكَلِمَاتٍ فَسَاَلْتُهٗ عَنِ الْكَلِمَاتِ فَقَالَ اِنْ

تَكَلَّمَ بِخَيْرٍ كَانَ طَابِعًا عَلَيْهِنَّ اِلَى يَوْمِ

الْقِيٰمَةِ وَاِنْ بِكَلِمَاتٍ تَكَلَّمَ بِشَرٍّ كَانَ كَفَّارَةً

لَهٗ سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا

اَنْتَ اَسْتَغْفِرُكَ وَاَتُوبُ اِلَيْكَ -

(اَلنَّسَائِيُّ)

عَنْ قَتَادَةَ بَلَغَهٗ اَنَّ رَسُولَ اللّٰهِ صلعم

كَانَ اِذَا رَاَى الْهِلَالَ قَالَ هِلَالُ خَيْرٍ وَرُشْدٍ

هِلَالُ خَيْرٍ وَرُشْدٍ هِلَالُ خَيْرٍ وَرُشْدٍ اٰمَنْتُ

faith in One who created thee. Thereafter he used to say: All praise is for Allah who has taken away such a month and brought in such a month. —*Abu Daud*

بِالَّذِي خَلَقَكَ ثَلَاثَ مَرَّاتٍ ثُمَّ يَقُولُ اَلْحَمْدُ لِلّٰهِ الَّذِي ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرِ كَذَا * (اَبُوْدَاوُدَ)

190. **Jaber** reported: Whenever we ascended, we used to recite Takbir; and whenever we alighted, we used to recite Tasbih —*Bukhari.*

عَنْ جَابِرٍ قَالَ كُنَّا اِذَا صَعِدْنَا كَبَّرْنَا وَاِذَا اَنْزَلْنَا سَبَّحْنَا * (اَلْبُخَارِيُّ)

191. **Anas** reported: Whenever any affair gave the Apostle of Allah anxiety, he used to say: O the Ever-living, the Ever-subsisting, I seek help with Thy mercy. *Tirmizi (Rare)*

عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ اِذَا كَرَبَهُ اَمْرٌ يَقُوْلُ يَاحَيُّ يَاقَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ * (اَلتِّرْمِذِيُّ (غَرِيْبٌ)

631w. **Ibn Mas'ud** reported that the Apostle of Allah said: Whoso has got excessive anxietes, let him say: O Allah! I am Thy servant, and the son of Thy servant, and the son of Thy mate, and in Thy hold there is my forelock; and in Thy hand, there are my past (things), Thy order is just, Thy decree is for me, I implore Thee with each name with which Thou hast named Thyself or which Thou hast revealed in Thy Book, or which Thou hast taught to some one of Thy creations or selected him in the preserved secrets near Thee to make the Quran the fountain of my heart and a dispeller of my cares and anxieties. No servant uttered it but Allah removed his anxiety and gave joy to him in its place. —*Razin*

عَنِ ابْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ مَنْ كَثُرَ هَمُّهٗ فَلْيَقُلْ اَللّٰهُمَّ اِنِّيْ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ اَمَتِكَ وَفِيْ قَبْضَتِكَ نَاصِيَتِيْ بِيَدِكَ مَاضٍ فِيَّ حُكْمُكَ عَدْلٌ فِيَّ قَضَاؤُكَ اَسْاَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهٖ نَفْسَكَ اَوْ اَنْزَلْتَهٗ فِيْ كِتَابِكَ اَوْ عَلَّمْتَهٗ اَحَدًا مِنْ خَلْقِكَ اَوِ اسْتَاْثَرْتَ بِهٖ فِيْ مَكْنُوْنِ الْغَيْبِ عِنْدَكَ اَنْ تَجْعَلَ الْقُرْاٰنَ رَبِيْعَ قَلْبِيْ وَجَلَاءَ هَمِّيْ وَذَهَابَ حُزْنِيْ وَسَوْقِيْ اِلَّا اَذْهَبَ اللّٰهُ عَزَّ وَجَلَّ هَمَّهٗ وَاَبْدَلَهٗ مَكَانَ حُزْنِهٖ فَرَحًا (اَلْبَزَّارُ)

632w. **Abu Sayeed al-Khodri** reported : We said on the Day of the Ditch : O Apostle of Allah ! is there anything for us to recite ? And indeed the hearts have reached the throats. 'Yes,' said he, 'O Allah ! cover our secret faults and save us from the fearful things.' He narrated : Then Allah had smitten the faces of his enemies with wind and Allah inflicted defeat with wind.

—*Ahmad*

عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ قُلْنَا يَوْمَ الْخَنْدَقِ يَارَسُوْلَ اللّٰهِ هَلْ مِنْ شَيْءٍ نَقُوْلُهُ فَقَدْ بَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ قَالَ نَعَمْ اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَاٰمِنْ رَوْعَاتِنَا قَالَ فَضَرَبَ اللّٰهُ وُجُوْهَ اَعْدَائِهٖ بِالرِّيْحِ وَهَزَمَ اللّٰهُ بِالرِّيْحِ * (اَحْمَدُ)

633w. **Boraidah** reported: When the Apostle of Allah entered a market, he used to say : In the name of Allah, O Allah, I seek good of this market to Thee, and the good of what is therein, and I seek refuge to Thee from the evils of what is therein. O Allah ! I seek refuge to Thee lest I am affected with a losing concern.

—*Baihaqi*

عَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِيُّ صلعم اِذَا دَخَلَ السُّوْقَ قَالَ بِسْمِ اللّٰهِ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ خَيْرَ هٰذِهِ السُّوْقِ وَخَيْرَ مَا فِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيْهَا اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ اَنْ اُصِيْبَ فِيْهَا صَفْقَةً خَاسِرَةً * (اَلْبَيْهَقِيُّ)

SECTION 9

2287. Seeking refuge to Allah

192. **Abu Hurairah** reported that the Apostle of Allah said : Seek protection from Allah from the turmoils of calamities, attacks of misfortune, evils of decree and joys of enemies.

—*Agreed*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم تَعَوَّذُوْا بِاللّٰهِ مِنْ جَهْدِ الْبَلَاءِ وَدَرَكِ الشَّقَاءِ وَسُوْءِ الْقَضَاءِ وَشَمَاتَةِ الْاَعْدَاءِ * (مُتَّفَقٌ عَلَيْهِ)

193. **Anas** reported that the Prophet used to say : O Allah, I

عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صلعم يَقُوْلُ

seek refuge to Thee from cares, anxieties, weakness, indolence, ungratefulness, miserliness, burden of debt and attack of men. —*Agreed*

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ * (مُتَّفَقٌ عَلَيْهِ)

194. **Ayesha** reported that the Prophet used to say: O Allah! I seek refuge to Thee from idleness and infirmity and debts and sins. O Allah! I seek refuge to Thee from chastisement of the Fire, and the trial of the Fire, and the trial of the grave, and from the punishment of the grave, and from the evils of the trial of riches, and from the evils of the trial of poverty, and from the evils of the trial of one-eyed Dajjal. O Allah! wash off my sins with the water of ice and cold and cleanse my heart as the white cloth is cleansed from impurities, and keep a distance between me and my sins as Thou hast kept the distance between the east and the west. —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صلعم يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكَسَلِ وَالْمَأْثَمِ وَالْمَغْرَمِ وَالْمَأْثَمِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ شَرِّ فِتْنَةِ الْغِنٰى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ اَللّٰهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِيْ كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ * (مُتَّفَقٌ عَلَيْهِ)

195. **Zaid-b-Arqam** reported: The Prophet used to say: O Allah! I seek refuge to Thee from inability, indolence, cowardice, miserliness, infirmity and punishment of grave. O Allah! give my soul its piety and its purity. Thou art good to those who purify it. Thou art its guardian and its friend. O Allah! I seek refuge to Thee from a learning which gives no benefit, and from a heart which is not

عَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اَللّٰهُمَّ اٰتِ نَفْسِيْ تَقْوٰهَا وَزَكِّهَا اَنْتَ خَيْرُ مَنْ زَكّٰهَا اَنْتَ وَلِيُّهَا وَمَوْلَاهَا اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ

humble, and from a passion which is not satisfied, and from an invocation which is not responded to. —*Muslim.*

قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا * (مُسْلِمٌ)

196. **Abdullah-b-Omar** reported: It was of the invocations of the Apostle of Allah: O Allah! verily I seek refuge to Thee from the disppearance of Thy gifts, and the change of Thy pardon and the suddenness of Thy punishment and all Thy displeasures. —*Muslim.*

عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ قَالَ كَانَ مِنْ دُعَاءِ رَسُولِ اللهِ صلعم اَللّٰهُمَّ اِنِّي اَعُوذُبِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ * (مُسْلِمٌ)

197. **Ayesha** reported: The Apostle of Allah used to say: O Allah! I seek refuge to Thee from the evils of what I have done and the evils of what I have not done. —*Muslim*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللهِ صلعم يَقُولُ اَللّٰهُمَّ اِنِّي اَعُوذُبِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ اَعْمَلْ * (مُسْلِمٌ)

198. **Ibn Abbas** reported that the Apostle of Allah used to say: O Allah! to Thee I resigned, and in Thee I put faith, and upon Thee I relied, and to Thee I turned, and with Thee I dispute. O Allah! I seek refuge to Thy honour. There is no god but Thou, lest Thou shouldst misguide me. Thou art the Ever-living-One who will not die while Jinn and man will die. —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُولَ اللهِ صلعم كَانَ يَقُولُ اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ اَللّٰهُمَّ اِنِّي اَعُوذُ بِعِزَّتِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَنْ تُضِلَّنِي اَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَالْجِنُّ وَالْاِنْسُ يَمُوتُونَ * (مُتَّفَقٌ عَلَيْهِ)

199. **Abu Hurairah** reported that the Apostle of Allah used to say: O Allah! verily I seek refuge to Thee from four (things)—from a learning which brings no benefit, from a heart which does not fear (Allah), from a passion which

عَنْ اَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللهِ صلعم يَقُولُ اَللّٰهُمَّ اِنِّي اَعُوذُبِكَ مِنَ الْاَرْبَعِ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ

is not satisfied, and from an invocation which is not responded to. 2287a —*Ahmad, Abu Daud, Ibn Majah, Tirmizi.*

وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ -
(اَحْمَدُ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَالتِّرْمِذِيُّ)

200. **Omar** reported that the Apostle of Allah used to seek refuge from five (things): from cowardice, miserliness, evils of age, trials of breast and punishment of grave.

عَنْ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم
يَتَعَوَّذُ مِنْ خَمْسٍ مِنَ الْجُبْنِ وَالْبُخْلِ
وَسُوْءِ الْعُمُرِ وَفِتْنَةِ الصَّدْرِ وَعَذَابِ الْقَبْرِ *
(اَبُوْدَاوُدَ وَالنَّسَائِيُّ)

—*Abu Daud, Nisai.*

201. **Abu Hurairah** reported that the Apostle of Allah used to say: O Allah! verily I seek refuge to Thee from poverty, scanty means, and disgrace, and I seek refuge to Thee lest I should oppress or I should be oppressed.

عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم
كَانَ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْفَقْرِ
وَالْقِلَّةِ وَالذِّلَّةِ وَاَعُوْذُبِكَ مِنْ اَنْ اَظْلِمَ
اَوْ اُظْلَمَ * (اَبُوْدَاوُدَ وَالنَّسَائِيُّ)

—*Abu Daud, Nisai.*

202. **Same** reported that the Apostle of Allah used to say: O Allah! I seek refuge to Thee from opposition, hypocrisy and bad character.

عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ يَقُوْلُ
اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ
وَسُوْءِ الْاَخْلَاقِ * (اَبُوْدَاوُدَ وَالنَّسَائِيُّ)

—*Abu Daud, Nisai.*

203. **Same** reported that the Apostle of Allah used to say: O Allah: I seek refuge to Thee from hunger which is the worst companion, and I seek refuge to Thee from breach of trust which is the worst secret habit.

عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ يَقُوْلُ
اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْجُوْعِ فَاِنَّهُ بِئْسَ
الضَّجِيْعُ وَاَعُوْذُبِكَ مِنَ الْخِيَانَةِ فَاِنَّهَا
بِئْسَتِ الْبِطَانَةُ *
(اَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

—*Abu Daud, Nisai, Ibn Majah.*

204. **Anas** reported that the Apostle of Allah used to say: O Allah, I seek refuge to Thee from leprosy, elephantisis, insanity

عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ
يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْبَرَصِ
وَالْجُذَامِ وَالْجُنُوْنِ وَمِنْ سَيِّئِ الْاَسْقَامِ *

2287a. Tirmizi narrated from Abdullah-b-Amr and Nasai from both.

and virulenit dseases.

—*Abu Daud, Ni ai.*

(اَبُوْدَاوُد وَالنَّسَائِيّ)

205. **Qutbah-b-Malek** reported that the Apostle of Allah used to say: O Allah! I seek refuge to Thee from undesirable manners, actions and passions.—*Tirmiz*

عَنْ قُطْبَةَ بْنِ مَالِك قَالَ كَانَ النَّبِيُّ صلعم يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ مُنْكَرَاتِ الْاَخْلَاقِ وَالْاَعْمَالِ وَالْاَهْوَاءِ *

(اَلتِّرْمِذِيّ)

206. **Shutair-b-Shakal** reported: I asked: O Prophet of Allah, teach me a formula of refuge with which I shall take refuge. He said: Say, O Allah, I seek refuge to Thee from the evils of my ears and the evils of my eyes, and evils of my tongue and the evils of my heart, and the evils of my semen.

—*Abu Daud, Tirmizi, Nisai.*

عَنْ شُتَيْرِ بْنِ شَكَل قَالَ قُلْتُ يَانَبِيَّ اللّٰهِ عَلِّمْنِيْ تَعْوِيْذًا اَتَعَوَّذُ بِهٖ قَالَ قُلِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ شَرِّ سَمْعِيْ وَشَرِّ بَصَرِيْ وَشَرِّ لِسَانِيْ وَشَرِّ قَلْبِيْ وَشَرِّ مَنِيِّيْ -

(اَبُوْدَاوُد وَالتِّرْمِذِيّ وَالنَّسَائِيّ)

207. **Abul Yasr** reported that the Apostle of Allah used to supplicate: O Allah! I seek refuge to Thee from extreme old age, and I seek refuge to Thee from my doubt, and from drowning, burning and extreme old age and I seek refuge to Thee from the troubles of the devil at the time of death, and I seek refuge to Thee from my death in holy war by fleeing, and I seek refuge to Thee from my dying being bitten (by snakes).

—*Abu Daud, Nsai.*

عَنْ اَبِي الْيَسَرِ اَنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ يَدْعُوْ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْهَرَمِ وَاَعُوْذُبِكَ مِنَ التَّرَدِّيْ وَمِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَاَعُوْذُبِكَ مِنْ اَنْ يَتَخَبَّطَنِيَ الشَّيْطَانُ عِنْدَ الْمَوْتِ وَاَعُوْذُبِكَ اَنْ اَمُوْتَ فِيْ سَبِيْلِكَ مُدْبِرًا وَاَعُوْذُبِكَ مِنْ اَنْ اَمُوْتَ لَدِيْغًا *

(اَبُوْدَاوُد وَالنَّسَائِيّ)

208. **Ayesha** reported that the Apostle of Allah looked at the full moon and said: O Ayesha! seek refuge to Allah from the evils of this (moon). Verily it brings darkness when it sets in.

—*Tirmizi*

عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صلعم نَظَرَ اِلَى الْقَمَرِ فَقَالَ يَاعَائِشَةُ اسْتَعِيْذِيْ بِاللّٰهِ مِنْ شَرِّ هٰذَا فَاِنَّ هٰذَا هُوَ الْغَاسِقُ اِذَا وَقَبَ *

(اَلتِّرْمِذِيّ)

عَنْ عِمْرَانِ بْنِ حُصَيْنٍ قَالَ قَالَ النَّبِيُّ صلعم لِاَبِي يَاحُصَيْنُ كَمْ تَعْبُدُ الْيَوْمَ اِلٰهًا قَالَ اَبِي سَبْعَةً سِتًّا فِي الْاَرْضِ وَوَاحِدًا فِي السَّمَاءِ قَالَ فَاَيُّهُمْ تَعُدُّ لِرَغْبَتِكَ وَرَهْبَتِكَ قَالَ الَّذِي فِي السَّمَاءِ قَالَ يَاحُصَيْنُ اَمَا اِنَّكَ لَوْ اَسْلَمْتَ عَلَّمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ قَالَ فَلَمَّا اَسْلَمَ حُصَيْنٌ قَالَ يَارَسُوْلَ اللّٰهِ عَلِّمْنِي الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدْتَّنِي فَقَالَ قُلِ اللّٰهُمَّ اَلْهِمْنِي رُشْدِي وَاَعِذْنِي مِنْ شَرِّ نَفْسِي *

(اَلتِّرْمِذِيُّ)

109. **Imran-b-Hussain** reported: The Apostle of Allah said to my father: O Hussain! how many deities have you worshipped to-day? My father replied: Seven, six in this world and one in heaven. He asked: Which of them do you count for your hope and goal? He replied: One who is in heaven. He said: O Hussain, listen. If you accept Islam, I would teach you two words which will give you benefit. He narrated: When Hussain had accepted Islam, he said: O Apostle of Allah, teach me the two words which you have promised me. He said: Say, O Allah! inspirein me guidance and protect me from the evils of my passion.

—*Tirmizi.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ اِذَا فَزِعَ اَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ يَحْضُرُوْنِ فَاِنَّهَا لَنْ تَضُرَّهٗ وَكَانَ عَبْدُ اللّٰهِ بْنُ عَمْرٍو يُعَلِّمُهَا مَنْ بَلَغَ مِنْ وَلَدِهٖ وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِي صَكٍّ ثُمَّ عَلَّقَهَا

210. **Amr-b-Shuaib** reported from his father who from his grand-father who from the Prophet who said: When someone of you gets up frightened in sleep, let him say: I seek refuge with the perfect words from His wrath and His punishment, and the evils of His servants, and from the whisperings of the devils and from what they bring. Then they cannot injure him. There was Abdullah-b-Amr who used to teach it to those of his children who attained puberty, and for those who did not attain puberty

from them, he used to write it is a tablet and hung it up in their necks. —*Abu Daud, Tirmizi.*

211. **Anas** reported that the Apostle of Allah said : Whoso seek Paradise to Allah thrice, Paradise says : O Allah! admit him in Paradise. And whoso seeks protection from the Fire thrice, the Fire says: O Allah ! save him from the Fire. —*Tirmizi, nisai*

212. **Muslim-b-Abi Bakrah** reported : My father used to say at the end of each prayer : O Allah ! I seek refuge to Thee from infidelity, proverty and punisment of the grave. Then I used to recite them. He said : O my darling ! from whom have you taken this ? I replied : From you. He said : Verily the Apostle of Allah used to recite them at the end of a prayer.

—*Nisai, Tirmizi, Ahmad.*

213. **Abu Sayeed** reported : I heard the Apostle of Allah say : I seek refuge to Allah from infidelity and debt : A man asked : O Apostle of Allah, do you make infidelity equal to debt ? 'Yes' said he. And in a narration : O Allah, I seek refuge to Thee from infidelity and poverty. A man said : Are they equal ? 'Yes' said he.

634w. **Muaz** reported from the Prophet who said : Seek refuge to Allah from greed which leads to destruction.

Ahamd, Baihaqi.

فِي عُنُقِهِ * (اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ)

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ سَاَلَ اللّٰهَ الْجَنَّةَ ثَلٰثَ مَرَّاتٍ قَالَتِ الْجَنَّةُ اَللّٰهُمَّ اَدْخِلْهُ الْجَنَّةَ وَمَنِ اسْتَجَارَ مِنَ النَّارِ ثَلٰثَ مَرَّاتٍ قَالَتِ النَّارُ اَللّٰهُمَّ اَجِرْهُ مِنَ النَّارِ * (اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ)

عَنْ مُسْلِمِ بْنِ اَبِيْ بَكْرَةَ قَالَ كَانَ اَبِيْ يَقُوْلُ فِيْ دُبُرِ الصَّلٰوةِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ فَكُنْتُ اَقُوْلُهُنَّ فَقَالَ اَيْ بُنَيَّ عَمَّنْ اَخَذْتَ هٰذَا قُلْتُ عَنْكَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ يَقُوْلُهُنَّ فِيْ دُبُرِ الصَّلٰوةِ *

(اَلنَّسَائِيُّ وَالتِّرْمِذِيُّ)

عَنْ اَبِيْ سَعِيْدٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اَعُوْذُ بِاللّٰهِ مِنَ الْكُفْرِ وَالدَّيْنِ فَقَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ اَتَعْدِلُ الْكُفْرَ بِالدَّيْنِ قَالَ نَعَمْ وَفِيْ رِوَايَةٍ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ قَالَ رَجُلٌ يَعْدِلَانِ قَالَ نَعَمْ * (اَلنَّسَائِيُّ)

عَنْ مُعَاذٍ عَنِ النَّبِيِّ صلعم قَالَ اسْتَعِيْذُوْا بِاللّٰهِ مِنْ طَمَعٍ يَهْدِيْ اِلٰى طَبَعٍ *

(اَحْمَدُ وَالْبَيْهَقِيُّ)

635w. **Qa'qa** reported that Ka'ab al Ahbar said: But for some words I recite, the Jews would have made me an ass. It was questioned to him: What are those? He said: I seek refuge to the countenance of the Almighty Allah than whom there is no greater thing, and to the perfect words of Allah which no pious man or transgressor should miss, and to the good names of Allah which I know and which I do not know, from the evils of what He created, spread and made fit. —*Malek.*

عَنِ الْقَعْقَاعِ اَنَّ كَعْبَ الْاَحْبَارِ قَالَ لَوْلَا كَلِمَاتٌ اَقُولُهُنَّ لَجَعَلَنِي يَهُودُ حِمَارًا فَقِيلَ لَهُ مَا هُنَّ قَالَ اَعُوذُ بِوَجْهِ اللّٰهِ الْعَظِيمِ الَّذِي لَيْسَ شَيْءٌ اَعْظَمَ مِنْهُ وَبِكَلِمَاتِ اللّٰهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ وَبِاَسْمَاءِ اللّٰهِ الْحُسْنٰى مَا عَلِمْتُ مِنْهَا وَمَا لَمْ اَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ * (مَالِكٌ)

SECTION 10.

2288. All-embracing invocations

214. **Abu Musa al-Ash'ari** reported from the Prophet that he used to supplicate with this supplication: O Allah! forgive me of my sins, ignorance and extravagance in my affairs, and what Thou knowest best about it from me. O Allah! forgive me of my earnestness and frivolity, my mistakes and intentions and everything of what is with me. O Allah! pardon me of what I sent in advance and whaI will send in future, and what I kept secret and what I disclosed, and Thou knowest about it better than myself. Thou art the First, and Thou art the Last, and Thou art powerful over all things.

—*Agreed.*

عَنْ اَبِي مُوسَى الْاَشْعَرِيِّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ كَانَ يَدْعُو بِهٰذَا الدُّعَاءِ اَللّٰهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَاِسْرَافِي فِي اَمْرِي وَمَا اَنْتَ اَعْلَمُ بِهِ مِنِّي اَللّٰهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي وَخَطَائِي وَعَمْدِي وَكُلُّ ذٰلِكَ عِنْدِي اَللّٰهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ مِنِّي بِهِ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ اَبِي هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَقُوْلُ اَللّٰهُمَّ اَصْلِحْ لِيْ فِيْ دِيْنِيَ الَّذِيْ هُوَ عِصْمَةُ اَمْرِيْ وَاَصْلِحْ لِيْ دُنْيَايَ الَّتِيْ فِيْهَا مَعَاشِيْ وَاَصْلِحْ لِيْ اٰخِرَتِيَ الَّتِيْ فِيْهَا مَعَادِيْ وَاجْعَلِ الْحَيٰوةَ زِيَادَةً لِّيْ فِيْ كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِّيْ مِنْ كُلِّ شَرٍّ * (مُسْلِمٌ)

215. **Abu Hurairah** reported that the Apostle of Allah used to say: O Allah! make good for me my religion which is a protection of my affairs, and make good for me my world wherein there is my livelihood, and make good for me my hereafter wherein there is my return, and make the life longer for me in every good deed, and make death a consolation for me from every evil. —*Muslim.*

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صلعم اَنَّهٗ كَانَ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الْهُدٰى وَالتُّقٰى وَالْعَفَافَ وَالْغِنٰى * (مُسْلِمٌ)

216. **Abdullah b-Mas'ud reported** from the Apostle of Allah who used to say: O Allah! I beseech Thee for guidance, piety, self-abnegation and contentment. —*Muslim.*

عَنْ عَلِيٍّ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صلعم قُلِ اَللّٰهُمَّ اهْدِنِيْ وَسَدِّدْنِيْ وَاذْكُرْ بِالْهُدٰى هِدَايَتَكَ الطَّرِيْقَ وَبِالسَّدَادِ سَدَادَ السَّهْمِ * (مُسْلِمٌ)

217. **Ali** reported that the Apostle of Allah said to me: O Allah! guide me, give me strength, and remember with guidance Thy way of guidance, and with exactitude with the exactitude of an arrow. —*Muslim.*

عَنْ اَبِيْ مَالِكِ نِ الْاَشْجَعِيِّ عَنْ اَبِيْهِ قَالَ كَانَ الرَّجُلُ اِذَا اَسْلَمَ عَلَّمَهُ النَّبِيُّ صلعم الصَّلٰوةَ ثُمَّ اَمَرَهٗ اَنْ يَّدْعُوَ بِهٰؤُلَاءِ الْكَلِمَاتِ اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَعَافِنِيْ وَارْزُقْنِيْ * (مُسْلِمٌ)

218. **Abu Malek al-Ash'jayi** reported from his father who said: When a man accepted Islam, the Prophet taught him prayer. Afterwards he directed him to invoke with these words: O Allah! pardon me, and show me mercy, and guide me, and forgive me and give me provision. —*Muslim.*

عَنْ اَنَسٍ قَالَ كَانَ اَكْثَرُ دُعَاءِ النَّبِيِّ

219. **Anas** reported: The invocation of the Prophet mostly

صلعم اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صلعم يَدْعُو يَقُولُ رَبِّ اَعِنِّي وَلَا تُعِنْ عَلَيَّ وَانْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِي وَيَسِّرِ الْهُدٰى لِي وَانْصُرْنِي عَلٰى مَنْ بَغٰى عَلَيَّ رَبِّ اجْعَلْنِي لَكَ شَاكِرًا لَكَ ذَاكِرًا لَكَ رَاهِبًا لَكَ مِطْوَاعًا لَكَ مُخْبِتًا اِلَيْكَ اَوَّاهًا مُنِيبًا رَبِّ تَقَبَّلْ تَوْبَتِي وَاغْسِلْ حَوْبَتِي وَاَجِبْ دَعْوَتِي وَثَبِّتْ حُجَّتِي وَسَدِّدْ لِسَانِي وَاهْدِ قَلْبِي وَاسْلُلْ سَخِيمَةَ صَدْرِي *

(اَلتِّرْمِذِي وَاَبُوْدَاوُد وَابْن مَاجَةَ)

عَنْ اَبِي بَكْرٍ قَالَ قَامَ رَسُولُ اللّٰهِ صلعم عَلَى الْمِنْبَرِ ثُمَّ بَكٰى فَقَالَ سَلُوا اللّٰهَ الْعَفْوَ وَالْعَافِيَةَ فَاِنَّ اَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْعَافِيَةِ *

(اَلتِّرْمِذِي وَابْن مَاجَةَ (حَسَنٌ غَرِيبٌ)

عَنْ

was: O Allah, give us good in this world and good in the hereafter, and save us from the punishment of the Fire. —*Agreed.*

220. **Ibn Abbas** reported that the Apostle of Allah used to invoke by saying: O Lord! give succour to me but not against me, help me but help not against me, contrive for me but contrive not against me, and guide me and make guidance easy for me, and help me against one who has rebelled against me. O Lord! make me to be thankful to Thee, to remember Thee, to be devoted to Thee, obedient to Thee, humble to Thee, hopeful in Thee, repentant, oft-returning; O Lord! accept my repentance, wash off my sins, respond to my invocation, confirm my proof, strengthen my tongue, guide my heart, and unloosen the tie of my breast.

—*Tirmizi, Abu Daud, Ibn Majah.*

221. **Abu Bakr** reported that the Apostle of Allah stood upon the pulpit and thereafter wept. He said: Seek pardon of Allah and peace of mind; and nobody has certainly been given a better thing after faith than peace of mind.

—*Ibn Majah (Approved; Rare)*

222. **Anas** reported: A man came to the Holy Prophet and said: O Apostle of Allah!

صلعم فَقَالَ يَارَسُوْلَ اللّٰهِ اَيُّ الدُّعَاءِ اَفْضَلُ

قَالَ سَلْ رَبَّكَ الْعَافِيَةَ وَالْمُعَافَاةَ فِى الدُّنْيَا

وَالْاٰخِرَةِ ثُمَّ اَتَاهُ فِى الْيَوْمِ الثَّانِيْ فَقَالَ

يَارَسُوْلَ اللّٰهِ اَيُّ الدُّعَاءِ اَفْضَلُ فَقَالَ لَهٗ

مِثْلَ ذٰلِكَ ثُمَّ اَتَاهُ فِى الْيَوْمِ الثَّالِثِ

فَقَالَ لَهٗ مِثْلَ ذٰلِكَ قَالَ فَاِذَا اُعْطِيْتَ

الْعَافِيَةَ وَالْمُعَافَاةَ فِى الدُّنْيَا وَالْاٰخِرَةِ فَقَدْ

اَفْلَحْتَ * اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ (حَسَنٌ غَرِيْبٌ)

which invocation is best? He said: Implore your Lord for peace of mind and pardon in this world and the hereafter. Then he came to him on the second day and said: O Apostle of Allah! which invocation is best? He replied to him like that. Afterwards he came to him on the third day. He replied to him like that. He said: When you have been given peace of mind and pardon in this world and the hereafter, you have indeed attained salvation. —*Ibn Majah, Tirmizi, (Approved, Rare)*

عَنْ عَبْدِ اللّٰهِ بْنِ يَزِيْدَ الْخَطَمِيِّ عَنْ

رَسُوْلِ اللّٰهِ صلعم اَنَّهٗ كَانَ يَقُوْلُ فِيْ دُعَائِهٖ

اَللّٰهُمَّ ارْزُقْنِيْ حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِيْ

حُبُّهٗ عِنْدَكَ اَللّٰهُمَّ مَا رَزَقْتَنِيْ مِمَّا اُحِبُّ

فَاجْعَلْهُ قُوَّةً لِّيْ فِيْمَا تُحِبُّ اَللّٰهُمَّ مَا زَوَيْتَ

عَنِّيْ مِمَّا اُحِبُّ فَاجْعَلْهُ فَرَاغًا لِّيْ فِيْمَا

تُحِبُّ * (اَلتِّرْمِذِيُّ)

223. **Abdullah-b Yezid al-Khatmiy** reported from the Apostle of Allah that he used to say: O Allah, give me provision of Thy love, and the love of one whose love will do me benefit in Thy sight. O Allah! make what Thou hast provided me out of what I love a strength in me for what Thou dost love. O Allah! make what Thou hast deprived me of what I love a leisure for me for what Thou dost love.

—*Tirmizi*

عَنِ ابْنِ عُمَرَ قَالَ قَلَّمَا كَانَ رَسُوْلُ اللّٰهِ

صلعم يَقُوْمُ مِنْ مَجْلِسٍ حَتّٰى يَدْعُوَ بِهٰؤُلَاءِ

الدَّعَوَاتِ لِاَصْحَابِهٖ اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ

خَشْيَتِكَ مَا تَحُوْلُ بِهٖ بَيْنَنَا وَبَيْنَ مَعَاصِيْكَ

224. **Ibn Omar** reported: The Apostle of Allah rarely departed from an assembly till he invoked with these invocations for his companions: O Allah! give us a share of fear for Thee with which Thou shouldst intervene between us and

وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ

وَمِنَ الْيَقِيْنِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصِيْبَاتِ

الدُّنْيَا وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا

مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ

ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا وَانْصُرْنَا عَلَى مَنْ

عَادَانَا وَلَا تَجْعَلْ مُصِيْبَتَنَا فِيْ دِيْنِنَا وَلَا

تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا

وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا *

اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

Thy sins, and of obedience to Thee with which Thou shouldst take us to Thy Paradise, and of sure faith with which Thou shouldst make disasters of this world easy for us, and provide us with our ears, and our eyes, and our strength so long Thou dost keep us alive and make him an heir from us, and fix our attack upon those who oppress us, and help us against those who are hostile to us, and do not put calamities in our religions, and make not the world a greater object of our anxieties, and the termination of our knowledge, and don't make those who will not show kindness on us to prevail over us.

—*Tirmizi* (*Approved, Rare*).

عَنْ أَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ

صلعم يَقُوْلُ اَللّٰهُمَّ انْفَعْنِيْ بِمَا عَلَّمْتَنِيْ وَعَلِّمْنِيْ مَا

يَنْفَعُنِيْ وَزِدْنِيْ عِلْمًا اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ

حَالٍ وَأَعُوْذُ بِاللّٰهِ مِنْ حَالِ أَهْلِ النَّارِ *

اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ (غَرِيْبٌ)

225. **Abu Hurairah** reported that the Apostle of Allah used to say: O Allah! give me benefit with what Thou hast taught me, and teach me what will give me benefit, and increase my knowledge. All praise is for Allah in every circumstance, and I seek refuge to Allah from the plight of the inmates of the Fire.

—*Tirmizi, Ibn Majah*, (*Rare*).

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ كَانَ النَّبِيُّ

صلعم اِذَا نَزَلَ عَلَيْهِ الْوَحْيُ سُمِعَ عِنْدَ وَجْهِهٖ

كَدَوِيِّ كَدَوِيِّ النَّحْلِ فَاُنْزِلَ عَلَيْهِ يَوْمًا

226. **Omar b-al Khattab** reported: Whenever a revelation came to the Prophet, a silent noise was heard near his face like the humming of bees. One day,

there came the revelation to him and we stayed for an hour. He was pleased with it and turned his face towards the Ka'ba. He raised up his hands and said: O Allah! give us more and not less, and give us honour and not disgrace, and give us gift and don't deprive us, and choose us and choose not against us, and please us and be pleased with us. Afterwards he said: Ten verses have been revealed to me. Whoso observes them, will enter Paradise. Afterwards he read: 'Successful indeed are the believers'—till he finished the ten verses. [2299]

—*Ahmad, Tirmizi (Rare)*

فَمَكَثْنَا سَاعَةً فَسُرِّيَ عَنْهُ فَاسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ اللّٰهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَأَكْرِمْنَا وَلَا تُهِنَّا وَأَعْطِنَا وَلَا تَحْرِمْنَا وَآثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا وَارْضَ عَنَّا وَرْضَ عَنَّا ثُمَّ قَالَ أُنْزِلَ عَلَيَّ عَشْرُ آيَاتٍ مَنْ أَقَامَهُنَّ دَخَلَ الْجَنَّةَ ثُمَّ قَرَأَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ حَتّٰى خَتَمَ عَشْرَ آيَاتٍ (أحمد و الترمذي)

227. **Osman-b-Hunaif** reported: A man short of sight came to the Prophet and said; Pray to Allah that He may pardon me. He said: If you wish, I invoke; and if you wish you may be patient which is better for you. He said: Invoke Him. He narrated: Then he ordered him to make ablution and to make it good and to invoke with this invocation: 'O Allah! I beseech Thee and turn my face towards Thee with Thy Prophet Muhammad, the Prophet of mercy. Verily I turn my face with you towards my Lord that He may fulfil this need

عَنْ عُثْمَانَ بْنِ حُنَيْفٍ قَالَ إِنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صلعم فَقَالَ ادْعُ اللّٰهَ أَنْ يُعَافِيَنِي فَقَالَ إِنْ شِئْتَ دَعَوْتُ وَإِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ لَكَ قَالَ فَادْعُهُ قَالَ فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ الْوُضُوءَ وَيَدْعُوَ بِهٰذَا الدُّعَاءِ اللّٰهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي لِيَقْضِيَ لِي

2299. The ten verses run from 23:1 to 32:0Q.

of mine for me. O Allah ! accept his intercession for me. —*Tirmizi* (*Approved, Correct, Rare*)

فِي حَاجَتِي هٰذِهِ اللّٰهُمَّ فَشَفِّعْهُ فِيَّ *
اَلتِّرْمِذِيُّ (حَسَنٌ صَحِيحٌ غَرِيبٌ)

228. **Abu Darda'a** reported that the Apostle of Allah said : Of the invocations of David, it is (one) : O Allah ! I seek Thy love, the love of those who love Thee, and the deeds which will take to me Thy love. O Allah ! make Thy love dearer to me than my soul, my proptey, my family, and (even) than cold water. He narrated that when he mentioned of David talking about him, the Apostle of Allah said : He was the most pious of the mortals. —*Tirmizi* *Approved*, (*Rare*)

عَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم كَانَ مِنْ دُعَاءِ دَاوُدَ يَقُولُ اللّٰهُمَّ اِنِّي اَسْئَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَيَّ مِنْ نَفْسِي وَمَالِي وَاَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ قَالَ وَكَانَ رَسُولُ اللّٰهِ صلعم اِذَا ذَكَرَ دَاوُدَ يُحَدِّثُ عَنْهُ يَقُولُ كَانَ اَعْبَدَ الْبَشَرِ * اَلتِّرْمِذِي (حَسَنٌ غَرِيبٌ)

229. **Ata'a-b-Sayeed** reported from his father who said : Ammer b-Ya'ser said prayer with us and shortened it. Some people asked him : You have made the prayer light and short ! He said : Listen to me about that. I have indeed invoked therein with the invocations which I heard from the Apostle of Allah. When he stood, a man who was my father from among the people followed him, except that he adopted a surname for himself. He asked him about the invocation. Thereafter he came and communicated it to the people : O Allah ! with Thy secret knowledge and Thy

عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ اَبِيهِ قَالَ صَلّٰى بِنَا عَمَّارُ بْنُ يَاسِرٍ صَلٰوةً فَاَوْجَزَ فِيهَا فَقَالَ لَهُ بَعْضُ الْقَوْمِ لَقَدْ خَفَّفْتَ وَاَوْجَزْتَ الصَّلٰوةَ فَقَالَ اَمَّا عَلٰى ذٰلِكَ لَقَدْ دَعَوْتُ فِيهَا بِدَعَوَاتٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللّٰهِ صلعم فَلَمَّا قَامَ تَبِعَهُ رَجُلٌ مِنَ الْقَوْمِ هُوَ اَبِي عَمَّارٍ اَنَّهُ كَنّٰى عَنْ نَفْسِهِ فَسَاَلَهُ عَنِ الدُّعَاءِ ثُمَّ جَاءَ فَاَخْبَرَهُ اَللّٰهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ اَحْيِنِي مَا

power over creation, keep me alive so long as Thou knowest that the life would be better for me, and take my life when Thou knowest that death would be better for me. O Allah! I seek to Thee to fear Thee secretly and openly, and I seek to Thee the word of truth in pleasure and wrath, and I seek to Thee moderation, in poverty and riches, and I seek to Thee gifts which will not finish, and I seek to Thee solace of my eyes which will not be cut off, and I seek to Thee contentment after decree, and I seek to Thee a happy life after death, and I seek to Thee the pleasure of seeing Thy face and a desire to meet Thee but with no crushing injury and a misguiding trial; O Allah! adorn us with the adornment of faith and take us to the guidance ofthose who were guided.—*Nisai*

230 **Omme Salamah** reported that the Apostle of Allah used to say at the end of Fajr prayer: O Allah! verily I seek to Thee profitable knowledge, and acceptable action and pure provision.

—*Ahmad, Ibn Majah, Baiyaqi.*

231 **Abu Hurairah** reported: (As for) an invocation, I have committed it to memory from the Apostle of Allah and I shall not give it up: 'O Allah! make me such as I can be much thankful to Thee, increase Thy remembrance, follow Thy injunctions and remember Thy instructions.—*Tirmizi*

عَلِمْتَ الْحَيٰوةَ خَيْرًا لِّي وَتَوَفَّنِي إِذَا عَلِمْتَ
الْوَفَاةَ خَيْرًا لِّي اَللّٰهُمَّ وَأَسْئَلُكَ خَشْيَتَكَ
فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْئَلُكَ كَلِمَةَ الْحَقِّ
فِي الرِّضَا وَالْغَضَبِ وَأَسْئَلُكَ الْقَصْدَ فِي
الْفَقْرِ وَالْغِنٰى وَأَسْئَلُكَ نَعِيمًا لَا يَنْفَدُ
وَأَسْئَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْئَلُكَ الرِّضَا
بَعْدَ الْقَضَاءِ وَأَسْئَلُكَ بَرْدَ الْعَيْشِ بَعْدَ
الْمَوْتِ وَأَسْئَلُكَ لَذَّةَ النَّظَرِ اِلٰى وَجْهِكَ
وَالشَّوْقَ اِلٰى لِقَائِكَ فِي غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلَا
فِتْنَةٍ مُضِلَّةٍ اَللّٰهُمَّ زَيِّنَّا بِزِينَةِ الْاِيمَانِ
وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ * (اَلنَّسَائِيُّ)

عَنْ اُمِّ سَلَمَةَ اَنَّ النَّبِيَّ صلعم كَانَ
يَقُولُ فِي دُبُرِ الْفَجْرِ اَللّٰهُمَّ اِنِّي اَسْاَلُكَ
عِلْمًا نَافِعًا وَعَمَلًا مُتَقَبَّلًا وَرِزْقًا طَيِّبًا *
(اَحْمَد وَابْن مَاجَة وَالْبَيْهَقِي)

عَنْ اَبِي هُرَيْرَةَ قَالَ دُعَاءٌ حَفِظْتُهُ
مِنْ رَسُولِ اللّٰهِ صلعم لَا اَدَعُهُ اَللّٰهُمَّ
اجْعَلْنِي اَعْظُمَ شُكْرَكَ وَاَكْثُرَ ذِكْرَكَ وَاَتْبَعَ
نَصِيحَتَكَ وَاَحْفَظَ وَصِيَّتَكَ * (اَلتِّرْمِذِيُّ)

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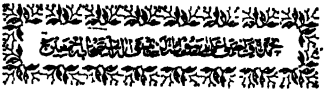
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BOOK IV

بسم الله الرحمن الرحيم



CHAPTER XXXIX

SECTION I

2290. Trials and Calamities

The Holy Prophet Muhammad (Peace be on him), being the last in the chain of the prophets that appeared to reclaim lost humanity and guide it to the path of Islam, left nothing which would occur from the time of his death up to the Resurrection about which he did not foretell—39 : 1. Time has proved how some of his prophecies were literally fulfilled and time will prove how the remaining ones will come out to be true. In this book, the prophecies which have been fulfilled and which await fulfilment will be narrated For example, the Holy Prophet said that the Muslims would conquer the Persian and Byzantine empires. It is well-known to every one who has a bit of knowledge in history how the Muslims conquered the empires of the Chosroes and the Cæsars during the Khilafat of the mighty Omar and how truly the prophecy of the Holy Prophet was thus fulfilled. If we turn the pages of history and the pages of the holy traditions, we would unhesitatingly come to the conclusion from the due occurrences of the events foretold by the holy illiterate Prophet that he was no less than a divine messenger, a chosen messenger from the Most High. Had he not been a true Apostle, a World-Prophet, and the last of the teachers and had he not been divinely inspired, this mighty and magnificent pronouncement attended with fulfilment after his death could not have been made within the given circle of human ingenuity and human knowledge. The vast book of nature, previous and future, was placed before him by Divine Wisdom, and thus he could learn the events and calamities that would come to pass from the time of his

death up to the Day of Resurrection. If we can believe the traditions relating to the unseen events after his death, we can also naturally believe the traditions concerning the events that will occur before the Resurrection or the Doomsday. There will come an hour in which this world will meet with destruction with the destruction of all its natural phenomena such as the sun, moon, stars, rivers, etc. The Holy Prophet narrated the events and signs of this hour.

Contents : Calamities will be in quick succession - 39 : 2 ; Iman and trust will be weakest—39 : 3 ; there will be innovations ; the people will be devils ; the best course in trials is to remain attached to Jama'at and Imam even though the Imam oppresses—39 : 4 ; Iman will be weak and the world will be preferred to next world—39 : 5 ; in trials, seclusion is best—39 : 6 ; and everybody should mind his own business—39 : 7 ; and give up the affairs of the public 39 : 19 ; calamities will fall on Muslims—39 : 8 ; Muslims will be destroyed by the Quraish - 39 : 9 ; distance will be short and murders will prevail—39 : 10, 11 ; fight will continue among Muslims—39 : 15 ; true Islam will exist during the first 60 to 37 years after Prophet's death—39 : 16, 29 ; Dajjal will appear with bogus paradise and hell 39 : 17; famine, murder and death will prevail in Medina 39 : 18 ; treaties and trusts will be broken—39 : 19 ; Arabs will meet with calamities—39 : 25, 26 ; tongue will be bitter than swords in latter days—39 : 24 ; the dutiful men are the friends of the Prophet—39 : 25 ; two parties—believers and hypocrites - among the Muslims will encounter Dajjal 39 : 25 ; before the Hour, 30 false prophets will appear, one party of the Muslims will join with the polytheists against one party of the Muslims, and one party will worship idols—39 : 28 ; Prophet is the last prophet - 39 : 28 ; Muslims will follow in daily duties the Jews and the Christians 39 : 30.

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1. **Huzaifa** reported : The Messenger of Allah took a stand among us in which he did not omit anything that will occur in that place of his up to the occurrence of the Hour but narrated it. Whoso got it to memory remembered it, and whoso did not remember it forgot it. These companions of mine learnt it, and there will occur someting therefrom which

عَنْ حُذَيْفَةَ قَالَ قَامَ فِينَا رَسُولُ اللهِ صلعم مَقَامًا مَا تَرَكَ شَيْئًا يَكُونُ فِي مَقَامِهِ ذٰلِكَ إِلَى قِيَامِ السَّاعَةِ إِلَّا حَدَّثَ بِهِ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ قَدْ عَلِمَهُ أَصْحَابِي هٰؤُلَاءِ وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ قَدْ نَسِيتُهُ

I forgot. It was shown to me and then I remembered it just as a man remembers the face of a man when he remains absent from him, and when afterwards he sees him, he remembers him. —*Agreed*

فَأُرِيَهُ فَنَسِيتُهُ كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ إِذَا غَابَ عَنْهُ ثُمَّ إِذَا رَآهُ عَرَفَهُ (مُتَّفَقٌ عَلَيْهِ)

2. **Same** reported: I heard the Messenger of Allah say: Trials will be presented before hearts like wood after wood of a mat.[2291] Whichever heart drinks them, a black spot will be impressed therein; and whichever heart denies them, a white spot will be impressed therein, till they will produce two hearts; (one will be) white like a marble stone. No calamity will be able to injure it so long as the heavens and the earth exist. And another (heart) will be black, dirt-coloured like a water pot turned down. It will know no good, nor will deny evil except what will be given as drink from its passions.[2291a] —*Muslim.*

عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا فَأَيُّ قَلْبٍ أُشْرِبَهَا نُكِتَتْ فِيهِ نُكْتَةٌ سَوْدَاءُ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَتْ فِيهِ نُكْتَةٌ بَيْضَاءُ حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ أَبْيَضَ مِثْلَ الصَّفَا فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمٰوٰتُ وَالْأَرْضُ وَالْآخَرُ أَسْوَدُ مُرْبَادًّا كَالْكُوزِ مُجَخِّيًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا إِلَّا مَا أُشْرِبَ مِنْ هَوَاهُ (مُسْلِمٌ)

3. **Same** reported that the Messenger of Allah narrated to us two traditions. I have seen one of the two[2292] and I have

عَنْهُ قَالَ حَدَّثَنَا رَسُولُ اللهِ صلعم حَدِيثَيْنِ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ

2291. Just as a piece of wood follows another piece of wood in a mat or bed, calamities and trials also will appear one after another in quick succession.

2291a. Good actions imprint in the soul of a man such white spots as are transparent. Such kind of hearts cannot be perturbed at the advent of any calamity. On the other hand, the case of an impious heart is otherwise. It is subject to fear even of a needle.

2292. One event has taken place, while another has not yet come to pass.

been waiting for the other. [2293] He narrated to us that trust came down to the recess of the hearts of men and they afterwards learnt from the Quran and then they learnt from sunnat. And he narrated to us as regards its disappearance. He said: A man will sleep a sleep and then the trust will be taken out of his heart. Its mark will occur like the mark of a dot. Afterwards he will sleep a sleep and it will be taken out. Its marks will then remain like the mark of a blister, like (that of) a hot coal which you have placed upon your foot and then it has got mark. You see it swelling high with nothing therein. And the people will get up at morn to carry on trade, and there will be hardly any who will pay up the trust. It will be said: Verily there is a trust-worthy man in so and so; and it will be said to a man: How wise is he! how skilful is he! how decent is he, while in his heart there will be no faith to the weight of a mustard seed. [2294] —*Agreed.*

حَدَّثَنَا اَنَّ الْاَمَانَةَ نَزَلَتْ فِىْ جَذْرِ
قُلُوْبِ الرِّجَالِ ثُمَّ عَلِمُوْا مِنَ الْقُرْاٰنِ
ثُمَّ عَلِمُوْا مِنَ السُّنَّةِ وَحَدَّثَنَا عَنْ رَفْعِهَا
قَالَ يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ
الْاَمَانَةُ مِنْ قَلْبِهٖ فَيَظَلُّ اَثَرُهَا مِثْلَ
اَثَرِ الْوَكْتِ ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ
فَيَبْقٰى اَثَرُهَا مِثْلَ اَثَرِ الْمَجْلِ كَجَمْرٍ
دَحْرَجْتَهٗ عَلٰى رِجْلِكَ فَنَفِطَ فَتَرَاهُ
مُنْتَبِرًا وَلَيْسَ فِيْهِ شَىْءٌ وَيُصْبِحُ النَّاسُ
يَتَبَايَعُوْنَ وَلَا يَكَادُ اَحَدٌ يُؤَدِّى
الْاَمَانَةَ فَيُقَالُ اِنَّ فِىْ فُلَانٍ رَجُلًا
اَمِيْنًا وَيُقَالُ لِلرَّجُلِ مَا اَعْقَلَهٗ وَمَا
اَظْرَفَهٗ وَمَا اَجْلَدَهٗ وَمَا فِىْ قَلْبِهٖ
مِثْقَالُ حَبَّةِ مِّنْ خَرْدَلٍ مِنْ اِيْمَانٍ
(متفق عليه)

2293. Here trust and faith have been meant. Faith will be taken gradually from the hearts of men and hence the people will be careless in obeying the Holy Quran and Hadis.

2294. People in latter times shall be treacherous, and no regard shall be attached to payment of trusts, and deception and deceit will be the order of the time. If fortunately a man is found with a grain of trust, he will be singled out and respected. Those who will have no faith and trust will be regarded by the people as intelligent and tacktful.

عَنْهُ قَالَ كَانَ النَّاسُ يَسْأَلُونَ
رَسُولَ اللهِ صلعم عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ
عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي
قُلْتُ يَا رَسُولَ اللهِ إِنَّا كُنَّا فِي جَاهِلِيَّةٍ
وَشَرٍّ فَجَاءَنَا اللهُ بِهٰذَا الْخَيْرِ فَهَلْ بَعْدَ
هٰذَا الْخَيْرِ مِنْ شَرٍّ قَالَ نَعَمْ قُلْتُ وَهَلْ
بَعْدَ ذٰلِكَ الشَّرِّ مِنْ خَيْرٍ قَالَ نَعَمْ
وَفِيهِ دَخَنٌ قُلْتُ وَمَا دَخَنُهُ قَالَ
قَوْمٌ يَسْتَنُّونَ بِغَيْرِ سُنَّتِي وَيَهْدُونَ
بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنْكِرُ
قُلْتُ فَهَلْ بَعْدَ ذٰلِكَ الْخَيْرِ مِنْ شَرٍّ
قَالَ نَعَمْ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ
مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا
قُلْتُ يَا رَسُولَ اللهِ صِفْهُمْ لَنَا قَالَ هُمْ
مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا
قُلْتُ فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي
ذٰلِكَ قَالَ تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ

4. **Same** reported : The people were asking the Messenger of Allah of virtues, and I was asking him of evils fearing lest they should overtake me. I asked : O Ms. of Allah ! certainly we were in ignorance and corruption. Then Allah brought this good for us. Will there be corruption after this good ? 'Yes' replied he. I asked : Will there be good after that corruption ? 'Yes' replied he, 'there will be darkness therein'. I asked : What is darkness ?[2295] He said : A people who will introduce ways other than my ways and will have guidance other than my guidance. You will recognise some of them and deny (others). I asked : Will there be corruption after that good ? 'Yes' replied he, 'there will be those who will invite towards the doors of Hell. Whoso will respond to them towards them, they will throw him therein'. I asked : O Ms. of Allah ! give their description to us. He said : They will be of our people and they will speak with our tongues. I asked : What do you enjoin me if that reaches me ? He replied : You shall stick to the united body of

2295. Dakhan means vapour or cloud which signifies darkness. In latter times, there will prevail good mixed with evil and not absolute good. There will be no purity of intention and no true pious man. The so-called pious men will have mixed good and evil as they will have no strong faith in things unseen.

the Muslims and their leader I asked : If they have no united body and no leader ? He said : Then keep aloof entirely form those parties though you will be in the midst of the stem of a tree till death overtakes you while you will remain upon that (condition). *Agreed upon it. And in a narration of Muslim, he said* : There will be leaders after me who will neither lead according to my guidance, nor will they work according to my ways ; and there will soon rise up among them some men whose hearts will be the hearts of the devils in bodies of men. Huzaifah said : I asked : How shall I work, O Prophet of Allah, if I reach that ? He said : You shall hear and obey the ruler though your back is beaten and your property is taken. So hear and obey.

وَإِمَامَهُمْ قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ قَالَ فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ قَالَ يَكُونُ بَعْدِي أُمَّةٌ لَا يَهْتَدُونَ بِهُدَايَ وَلَا يَسْتَنُّونَ بِسُنَّتِي وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ قَالَ حُذَيْفَةُ قُلْتُ كَيْفَ أَصْنَعُ يَا رَسُولَ اللهِ إِنْ أَدْرَكْتُ ذَلِكَ قَالَ تَسْمَعُ وَتُطِيعُ الْأَمِيرَ وَإِنْ ضُرِبَ ظَهْرُكَ وَأُخِذَ مَالُكَ فَاسْمَعْ وَأَطِعْ

5. **Abu Hurairah** reported that the Messenger of Allah said : Hasten on with works in the midst of calamities like a part of the dark night. A man will get up a believer at morn and an unbeliever at dusk ; and a believer at dusk, and an unbeliever at morn.[2296] He will sell his religion in exchange of the frail goods of this world.

—*Muslim.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ بَادِرُوا بِالْأَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا (مُسْلِمٌ)

2296. It means that a man will get up in the morning and recognise a thing as unlawful which has been made unlawful by Allah and His Prophet, but in the evening he will regard the unlawful thing as lawful owing to laxity of belief.

6. **Same** reported that the Messenger of Allah said : There will soon appear calamities in which one sitting will be better than one standing, and one standing will be better than one walking, and one walking will be better than one running.[2297] Whoso will seek to come near them, they will overtake him ; whoso will find a refuge or shelter, let him take refuge to it. *Agreed upon it, and in a narration of Muslim,* he said : Trials will come to pass in which one sleeping will be better than one awake, and one awake better than one standing, and one standing better than one running. So whoso will find a refuge or shelter, let him take refuge to it.

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم سَتَكُوْنُ
فِتَنٌ اَلْقَاعِدُ فِيْهَا خَيْرٌ مِّنَ الْقَائِمِ
وَالْقَائِمُ فِيْهَا خَيْرٌ مِّنَ الْمَاشِيْ وَالْمَاشِيْ
فِيْهَا خَيْرٌ مِّنَ السَّاعِيْ مَنْ تَشَرَّفَ لَهَا
تَسْتَشْرِفْهُ فَمَنْ وَجَدَ مَلْجَاءً اَوْ مَعَاذًا
فَلْيَعُذْ بِهٖ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ
لِمُسْلِمٍ قَالَ تَكُوْنُ فِتْنَةٌ النَّائِمُ
فِيْهَا خَيْرٌ مِّنَ الْيَقْظَانِ وَالْيَقْظَانُ فِيْهَا
خَيْرٌ مِّنَ الْقَائِمِ وَالْقَائِمُ فِيْهَا خَيْرٌ
مِّنَ السَّاعِيْ فَمَنْ وَجَدَ مَلْجَاءً اَوْ مَعَاذًا
فَلْيَسْتَعِذْ بِهٖ

7. **Abu Bakrah** reported that the Messenger of Allah said : Verily trials will soon come to pass. Behold ! again the trials will come to pass. Behold ! again the trials will come to pass. One sitting therein will be better than one walking, and one walking will be better than one running towards them. Behold ! when they will come to pass, let him who has got camel be attached to his camel, and let him who has got sheep be attached to

عَنْ اَبِيْ بَكْرَةَ قَالَ قَالَ رَسُوْلُ
اللّٰهِ صلعم اِنَّهَا سَتَكُوْنُ فِتَنٌ اَلَا ثُمَّ
تَكُوْنُ فِتَنٌ اَلَا ثُمَّ تَكُوْنُ فِتَنٌ اَلْقَاعِدُ
فِيْهَا خَيْرٌ مِّنَ الْمَاشِيْ وَالْمَاشِيْ فِيْهَا
خَيْرٌ مِّنَ السَّاعِيْ اِلَيْهَا اَلَا فَاِذَا وَقَعَتْ
فَمَنْ كَانَ لَهٗ اِبِلٌ فَلْيَلْحَقْ بِاِبِلِهٖ
وَمَنْ كَانَ لَهٗ غَنَمٌ فَلْيَلْحَقْ بِغَنَمِهٖ
وَمَنْ كَانَتْ لَهٗ اَرْضٌ فَلْيَلْحَقْ بِاَرْضِهٖ

2297. None should come near the trials when they will come to pass. The trials will be so wide-spread that any attempt to check them will meet with failure.

his sheep, and let him who has got lands be attached to his lands.[2298] A man asked: O Ms. of Allah! inform me about one who will have neither camel, nor sheep, nor lands. He said: He should take his sword and sharpen its edge upon a stone and let him gain victory if it is possible. O Allah! have I communicated (thrice)? A man asked: O Ms. of Allah! inform me in case I am disliked till I am carried to one of the mountains and then a man strikes me with his sword, or an arrow comes and kills me. He said: He will return with his sin and your sin, and he will be one of the inmates of the Fire.

—*Muslim.*

فَقَالَ رَجُلٌ يَا رَسُوْلَ اللهِ اَرَاَيْتَ مَنْ لَمْ تَكُنْ لَهُ اِبِلٌ وَلَا غَنَمٌ وَلَا اَرْضٌ قَالَ يَعْمِدُ اِلٰى سَيْفِهِ فَيَدُقُّ عَلٰى حَدِّهِ بِحَجَرٍ ثُمَّ لِيَنْجُ اِنِ اسْتَطَاعَ النَّجَاءَ اَللّٰهُمَّ هَلْ بَلَّغْتُ ثَلٰثًا فَقَالَ رَجُلٌ يَا رَسُوْلَ اللهِ اَرَاَيْتَ اِنْ اُكْرِهْتُ حَتّٰى يُنْطَلَقَ بِيْ اِلٰى اَحَدِ الصَّفَّيْنِ فَضَرَبَنِيْ رَجُلٌ بِسَيْفِهِ اَوْ يَجِيْءُ سَهْمٌ فَيَقْتُلُنِيْ قَالَ يَبُوْءُ بِاِثْمِهِ وَاِثْمِكَ وَيَكُوْنُ مِنْ اَصْحَابِ النَّارِ (مُسْلِمٌ)

8. **Osamah-b-Zaid** reported that the Holy prophet ascended a lofty place out of the lofty places of Medina and said: Do you see what I see? 'No' replied they. He said: Certainly I am seeing trials falling down in the midst of your houses like the shower of rain. —*Agreed.*

عَنْ اُسَامَةَ بْنِ زَيْدٍ قَالَ اَشْرَفَ النَّبِيُّ صلعم عَلٰى اُطُمٍ مِنْ اٰطَامِ الْمَدِيْنَةِ فَقَالَ هَلْ تَرَوْنَ مَا اَرٰى قَالُوْا لَا قَالَ فَاِنِّيْ لَاَرَى الْفِتَنَ تَقَعُ خِلَالَ بُيُوْتِكُمْ كَوَقْعِ الْمَطَرِ (مُتَّفَقٌ عَلَيْهِ)

9. **Abu Hurairah** reported that the Messenger of Allah said: The destruction of my followers will be in the hands of the young men of the Quraish.

—*Bukhari.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم هَلَكَةُ اُمَّتِيْ عَلٰى يَدَيْ غِلْمَةٍ مِنْ قُرَيْشٍ (اَلْبُخَارِيُّ)

2298. At such a time, people should remain aloof from society and should remain attached to their own respective business. The shepherds should then flock their sheep and the land-owners should then cultivate their lands.

10. **Same** reported that the Ms. of Allah said : Time will draw near, [2298a] and learning will come to an end, and troubles will appear, and niggardliness will be met, and anxiety will increase. They asked : And what is anxiety ? He said : Murder. —*Agreed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَتَقَارَبُ الزَّمَانُ وَيُقْبَضُ الْعِلْمُ وَتَظْهَرُ الْفِتَنُ وَيُلْقَى الشُّحُّ وَيَكْثُرُ الْهَرْجُ قَالُوا وَمَا الْهَرْجُ قَالَ الْقَتْلُ (مُتَّفَقٌ عَلَيْهِ)

11. **Same** reported that the Ms. of Allah said : By One in whose hand there is my life, the world will not come to an end till a day comes over men in which the murderer will not know for what he murdered, nor the murdered one for which he was murdered. He was questioned : How will that occur ? He said : Anxiety ; the murderer and the murdered will be in the fire. [2299] —*Muslim.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم وَالَّذِى نَفْسِى بِيَدِهٖ لَا تَذْهَبُ الدُّنْيَا حَتّٰى يَأْتِىَ عَلَى النَّاسِ يَوْمٌ لَا يَدْرِى الْقَاتِلُ فِيْمَ قَتَلَ وَلَا الْمَقْتُوْلُ فِيْمَ قُتِلَ فَقِيْلَ كَيْفَ يَكُوْنُ ذٰلِكَ قَالَ الْهَرْجُ الْقَاتِلُ وَالْمَقْتُوْلُ فِى النَّارِ (مُسْلِمٌ)

12. **Ma'qal-b-Yasar** reported that the Ms. of Allah said : Worship in anxiety is like migration to me. [2300] —*Muslim.*

عَنْ مَعْقَلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْعِبَادَةُ فِى الْهَرْجِ كَهِجْرَةٍ اِلَىَّ (مُسْلِمٌ)

13. **Zubair-b-Adi** reported : We came to Anas-b-Malek and complained to him of what we

عَنِ الزُّبَيْرِ بْنِ عَدِىٍّ قَالَ اَتَيْنَا اَنَسَ بْنَ مَالِكٍ فَشَكَوْنَا اِلَيْهِ

2298a. Time will draw near means that there will be speedy communications which will lessen time and space. It may mean also that the Hour of the Resurrection will soon come and that the people will take time as short as they will live in happiness.

2299. At this time. murders will be frequent, and there will be no distinction whether the victim is guilty or innocent. There will, therefore, be no peace in the world but a constant fight amongst men.

2300. A Muslim who is in the hand of the enemy or lives in confinement or restraint and still adheres patiently to divine service, gets rewards equivalent to hijrat from one's own country for the sake of religion. This was the case with some Muslims who fell in the hands of the Quraish but still kept Islam burning within their hearts.

met from Hajjaj. He said : Be patient, and verily there will come over you no time except one after it which will be worse than it, till you meet your Lord. I heard it from your Prophet.
—*Bukhari.*

مَا نَلْقَى مِنَ الْحَجَّاجِ فَقَالَ اصْبِرُوا فَإِنَّهُ لَا يَأْتِي عَلَيْكُمْ زَمَانٌ إِلَّا الَّذِي بَعْدَهُ أَشَرُّ مِنْهُ حَتَّى تَلْقَوْا رَبَّكُمْ سَمِعْتُهُ مِنْ نَبِيِّكُمْ صلعم (البُخَارِي)

14. **Huzaifah** reported : I know not whether my companions forgot or they feigned to forget. By Allah, the Apostle of Allah did not omit (to mention) about a creator of an innovation (lasting) till the end of the world, whose companions will number up to three hundred and more except that he described him for us with his name and the name of his father and the name of his tribe.
—*Abu Daud.*

عَنْ حُذَيْفَةَ قَالَ وَاللّٰهِ مَا أَدْرِي أَنَسِيَ أَصْحَابِي أَمْ تَنَاسَوْا وَاللّٰهِ مَا تَرَكَ رَسُولُ اللّٰهِ صلعم مِنْ قَائِدِ فِتْنَةٍ إِلَى أَنْ تَنْقَضِيَ الدُّنْيَا يَبْلُغُ مَنْ مَعَهُ ثَلَاثَمِائَةٍ فَصَاعِدًا إِلَّا قَدْ سَمَّاهُ لَنَا بِاسْمِهِ وَاسْمِ أَبِيهِ وَاسْمِ قَبِيلَتِهِ (أَبُو دَاوُدَ)

15. **Saoban** reported that the Messenger of Allah said : Verily I fear for my people the misguided leaders ; and when the sword will be placed among my people, it will not be raised up from them up to the Resurrection Day.[2301]
—*Abu Daud, Tirmizi.*

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِنَّمَا أَخَافُ عَلَى أُمَّتِي الْأَئِمَّةَ الْمُضِلِّينَ وَإِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي لَمْ يُرْفَعْ عَنْهُمْ إِلَى يَوْمِ الْقِيَامَةِ (أَبُو دَاوُدَ وَالتِّرْمِذِيُّ)

16. **Safinah** reported : I heard the Holy Prophet say : There will be Khilafat for thirty years and then there will be kingdom. *Safinah said afterwards : Count two years of the Khilafat*

عَنْ سَفِينَةَ قَالَ سَمِعْتُ النَّبِيَّ صلعم يَقُولُ الْخِلَافَةُ ثَلَاثُونَ سَنَةً ثُمَّ يَكُونُ مُلْكًا ثُمَّ يَقُولُ سَفِينَةُ أَمْسِكْ خِلَافَةَ

2301. It means that when fight will commence among the Muslims, it will never cease till the end of the world. This commenced at the time of Osman who was murdered by some of the Muslims.

of Abu Bakr and ten years of the Khilafat of Omar, and twelve years of Osman and six years of Ali. 2301a

—*Ahmad, Tirmizi, Abu Daud.*

17. **Huzaifah** reported I asked : O Ms. of Allah ! will there occur corruption after this good, as there was corruption before it ? 'Yes' replied he. I asked : What will then be the protection ? "Sword" replied he. I asked : And will there remain anything after the sword ? 'Yes' said he,'there will be rule over the ruins and sun-shine over darkness. I asked : What next ? He said : Afterwards there will appear those who will call to misguidance. If there be then a viceroy for Allah in the world, he will whip your back and take your property. Obey him, or else you should die grinding against the stem of a tree. I asked : What next ? He replied : Thereafter there will appear Dajjal with whom there will be river and fire. Whoso will fall in his fire, his reward will be certain and his sin will be put down ; and whoso will fall in his river, his sin will be certain and his reward will be

أَبِي بَكْرٍ سَنَتَيْنِ وَخِلَافَةَ عُمَرَ عَشْرَةً
وَعُثْمَانَ اثْنَتَيْ عَشْرَةَ وَعَلِيٍّ سِتَّةً

(أحمد والترمذي وأبو داود)

عَنْ حُذَيْفَةَ قَالَ قُلْتُ يَا رَسُولَ
اللهِ أَيَكُونُ بَعْدَ هٰذَا الْخَيْرِ شَرٌّ كَمَا
كَانَ قَبْلَهُ شَرٌّ قَالَ نَعَمْ قُلْتُ فَمَا الْعِصْمَةُ
قَالَ السَّيْفُ قُلْتُ وَهَلْ بَعْدَ السَّيْفِ
بَقِيَّةٌ قَالَ نَعَمْ تَكُونُ إِمَارَةٌ
عَلَى أَقْذَاءٍ وَهُدْنَةٌ عَلَى دَخَنٍ
قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ يَنْشَأُ دُعَاةُ
الضَّلَالِ فَإِنْ كَانَ لِلّٰهِ فِي الْأَرْضِ
خَلِيفَةٌ جَلَدَ ظَهْرَكَ وَأَخَذَ مَالَكَ
فَأَطِعْهُ وَإِلَّا فَمُتْ وَأَنْتَ عَاضٌّ عَلَى
جِذْلِ شَجَرَةٍ قُلْتُ ثُمَّ مَاذَا قَالَ
ثُمَّ يَخْرُجُ الدَّجَّالُ بَعْدَ ذٰلِكَ مَعَهُ
نَهْرٌ وَنَارٌ فَمَنْ وَقَعَ فِي نَارِهِ وَجَبَ
أَجْرُهُ وَحُطَّ وِزْرُهُ وَمَنْ وَقَعَ
فِي نَهْرِهِ وَجَبَ وِزْرُهُ وَحُطَّ أَجْرُهُ
قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ يُنْتَجُ

2901a. It appears from historical facts that the prophecy was literally fulfilled. 30 years complete up to the end of the reign of Hazrat Hasan. Hazrat Abu Bakar ruled for 2 ys. 4 ms, Omar 10 ys. 6 ms., Osman 12 ys, Ali 4 ys. 9 ms. and Hasan 5 months. Had the prophet not been a messenger of Allah, he could not have foretold all these things.

put down. I asked : What next ? He said : Then a colt will be born and it will not be used for riding till there comes the Hour.[2302] And in a narration, he said : There will be sunshine over darkness and unity over disintegration. I asked : O Ms. of Allah ! sunshine over darkness—what is it ? He replied : The hearts of men will not return to what they were upon.[2303] I asked : Will there be evil after this good ? He said : A blind and deaf trial[2304] over which there will be those who will call to the doors of the Fire. O Huzaifah, if you die grinding against the stem (of a tree), it will be better for you than to follow one of them.[2305]

—*Abu Daud.*

18. **Abu Zarr** reported : One day I rode behind the Apostle of Allah upon an ass. When we crossed the houses of Medina, he said : O Abu Zarr ! how

المهر فلا يركب حتى تقوم الساعة

وفي رواية قال هدنة على دخن

وجماعة على اقذاء قلت يا رسول

الله الهدنة على دخن ما هي قال

لا ترجع قلوب اقوام على التي كانت

عليه قلت هل بعد هذا الخير شر

قال فتنة عمياء صماء عليها دعاة

على ابواب النار فان مت يا حذيفة

وانت عاض على جذل خير لك من

ان تتبع احدا منهم (ابوداود)

عن ابي ذر قال كنت رديفا خلف

رسول الله صلعم يوما على حمار

فلما جاوزنا بيوت المدينة قال

2302. It means that the Resurrection will be very near after the appearance of Dajjal. If a colt is born at the time of Dajjal, it will not be fit for riding at the time when the Resurrection will come to pass.

2303. Hudnah stands for peace and comfort, and dukhan for difficulties and troubles. Qaza means something which falls in eye. The underlying meaning is that there will be peace or negotiations of peace founded upon hypocrisy and distrust, and that there will be outward prosperity with internal troubles and dissensions just as dirt troubles the eye from within though nothing is seen from outside.

3304. In these trials, nobody will see what is right and nobody will hear what is just.

2905. Whoso will obey Dajjal will be put to his paradise which will be nothing but hell, and whoso will not obey him will be put to his hell which will be nothing but paradise.

will it be with you when hunger will prevail in Medina? You will get up from your bed and will not be able to reach your mosque till hunger will drive you to utmost hardship. I replied: Allah and His Apostle know best. He said: Hold control, O Abu Zarr. He asked How will it be with you, O Abu Zarr, when death[2306] will prevail in Medina? A house will be equal to a servant (in value), so much so that a grave will be purchased in exchange of a servant. I said: Allah and his Apostle know best. He said. O Abu Zarr, keep patience. He asked: How will it be with you, O Abu Zarr, when there will prevail in Medina murder of which the blood will cover the stones of Zait?[2307] I said: Allah and his Apostle know best. He said: You will then go to one from whom you have come.[2308] I asked: Shall I put on lance? He said: You will then be a partner with the people. I asked: O Ms. of Allah! how shall I act? He said: If you fear that the brilliance of sword

كَيْفَ بِكَ يَا اَبَا ذَرٍّ اِذَا كَانَ بِالْمَدِيْنَةِ
جُوْعٌ تَقُوْمُ عَنْ فِرَاشِكَ وَلَا تَبْلُغُ
مَسْجِدَكَ حَتّٰى يَجْهَدَكَ الْجُوْعُ
قُلْتُ اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ تَعَفَّفْ
يَا اَبَا ذَرٍّ قَالَ كَيْفَ بِكَ يَا اَبَا ذَرٍّ
اِذَا كَانَ بِالْمَدِيْنَةِ مَوْتٌ يَبْلُغُ الْبَيْتُ
الْعَبْدَ حَتّٰى اِنَّهٗ يُبَاعُ الْقُبُوْرُ بِالْعَبْدِ
قُلْتُ اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ تَصْبِرُ
يَا اَبَا ذَرٍّ قَالَ كَيْفَ بِكَ يَا اَبَا ذَرٍّ
اِذَا كَانَ بِالْمَدِيْنَةِ قَتْلٌ تَغْمُرُ الدِّمَاءُ
اَحْجَارَ الزَّيْتِ قُلْتُ اللّٰهُ وَرَسُوْلُهٗ
اَعْلَمُ قَالَ تَاْتِيْ مَنْ اَنْتَ مِنْهُ
قُلْتُ اَفَلَا اَلْبَسُ السِّلَاحَ قَالَ شَارَكْتَ
الْقَوْمَ اِذًا قُلْتُ فَكَيْفَ اَصْنَعُ
يَا رَسُوْلَ اللّٰهِ قَالَ اِنْ خَشِيْتَ اَنْ
يَبْهَرَكَ شُعَاعُ السَّيْفِ فَاَلْقِ نَاحِيَةَ

2306. Hunger means famine and draught which will break out at Medina. Death signifies diseases of virulent type.

2307. Zait is a place near Medina. It is said that the battle of Imam Hussain with Yezid has been meant here. At that time, there was indiscriminate murders at Medina after the battle of Kerbala. When Yezid was going to attack Medina, he died on the way.

2408. It signifies that one should at that time follow the Holy Prophet from whom he has got his religion. Some say that at that time one should go to his relative or to his Imam.

will puzzle you, throw a corner of your cloth upon your face that it may atone for your sins and his sins.[2308a] —*Abu Dawud.*

ثَوْبَكَ عَلَى وَجْهِكَ لِيَبُوءَ بِإِثْمِكَ وَإِثْمِهِ (ابوداود)

19. **Abdullah-b-Amr** reported that the Holy Prophet said: How will it be with you[2309] when you will be left in the midst of the wicked people whose covenants and trusts will be loose and who will differ and become like this (and he joined his fingers)? He asked: What then do you enjoin me with? He replied: Take to what you know and leave what you know not, take to your own affairs and take care of the general public. And in a narration: Keep to thy house and hold thy tongue to thyself, and take what thou recogniseth, and give up what thou knoweth not, and mind thy own business, and give up the affairs of the public.[2310] —*Tirmizi* (*correct*).

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو اَنَّ النَّبِيَّ صلعم قَالَ كَيْفَ بِكَ اِذَا اُبْقِيتَ فِي حُثَالَةٍ مِنَ النَّاسِ مَرِجَتْ عُهُودُهُمْ وَاَمَانَاتُهُمْ وَاخْتَلَفُوا فَكَانُوا هٰكَذَا وَشَبَّكَ بَيْنَ اَصَابِعِهِ قَالَ فَبِمَ تَاْمُرُنِي قَالَ عَلَيْكَ بِمَا تَعْرِفُ وَدَعْ مَا تُنْكِرُ وَعَلَيْكَ بِخَاصَّةِ نَفْسِكَ وَاِيَّاكَ وَعَوَامَّهُمْ وَفِي رِوَايَةٍ اَلْزَمْ بَيْتَكَ وَاَمْلِكْ عَلَيْكَ لِسَانَكَ وَخُذْ مَا تَعْرِفُ وَدَعْ مَا تُنْكِرُ وَعَلَيْكَ بِاَمْرِ خَاصَّةِ نَفْسِكَ وَدَعْ اَمْرَ الْعَامَّةِ التِّرْمِذِيُّ (صَحِيحٌ)

20. **Abu Musa** reported from the Holy Prophet who said: Just before the Hour there will occur trials like

عَنْ اَبِي مُوسٰى عَنِ النَّبِيِّ صلعم اَنَّهُ قَالَ اِنَّ بَيْنَ يَدَيِ السَّاعَةِ

2308a. It will be better to remain within houses at that time and not to fight. It is said that this prophecy has got reference to the battle of Hurrah that took place in 33 A. H.

2309. Husalah means fragment, sediment or refuse. Here the worst people have been meant by the word.

2310. In trials, mixing with the people is generally bad for a weak man of weak faith. Mixing in the society has, however, been recommended by the Holy Prophet in another tradition (1 : 76).

فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا اَلْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي فَكَسِّرُوا فِيهَا قِسِيَّكُمْ وَقَطِّعُوا فِيهَا أَوْتَارَكُمْ وَاضْرِبُوا سُيُوفَكُمْ بِالْحِجَارَةِ فَإِنْ دُخِلَ عَلَى أَحَدٍ مِنْكُمْ فَلْيَكُنْ كَخَيْرِ بَنِي آدَمَ رَوَاهُ أَبُو دَاوُدَ وَفِي رِوَايَةٍ لَهُ ذُكِرَ إِلَى قَوْلِهِ خَيْرٌ مِنَ السَّاعِي ثُمَّ قَالُوا فَمَا تَأْمُرُنَا قَالَ كُونُوا أَحْلَاسَ بُيُوتِكُمْ

21. **Abu Musa** reported that the Ms. of Allah said about the trial : Break your arrows therein to pieces, and cut your bows therein, and keep therein to the midst of your houses, and be like the son of Adam.[2323]

عَنْ أَبِي مُوسَى أَنَّ رَسُولَ اللَّهِ صلعم قَالَ فِي الْفِتْنَةِ كَسِّرُوا فِيهَا قِسِيَّكُمْ وَقَطِّعُوا فِيهَا أَوْتَارَكُمْ وَالْزَمُوا فِيهَا أَجْوَافَ بُيُوتِكُمْ وَكُونُوا كَابْنِ آدَمَ

—*Tirmizi* (*Correct, Rare*)

التِّرْمِذِيُّ (صَحِيحٌ غَرِيبٌ)

22. **Omme Malek-al-Bahjiyyah** reported that the Apostle

عَنْ أُمِّ مَالِكٍ الْبَهْزِيَّةِ قَالَتْ ذَكَرَ

2311. In these trials, man will be always changing, sometimes a believer and sometimes an unbeliever, sometimes a trustworthy man and sometimes a treacherous man. In this state of things, the man of faith should keep patience and keep aside the instruments of war. If anybody comes to fight with him without any provocation, he should be like Habil (Abel) who was murdered by his brother Qabil (Cain), son of Adam.

2312. Remain within the houses at that time in order to save faith.

2313. The son meant here is Habil (Abel).

of Allah described a trial and brought it near. I asked : O Ms. of Allah ! who will be the best of men therein ? He replied : A man who will pay the dues of his quadrupeds and will worship his Lord,[2314] and a man who will be holding the head of his horse giving threat to the enemy who will also give him threat. —*Tirmizi.*

رسول الله صلعم فتنة فقربها قلت يا رسول الله صلعم من خير الناس فيها قال رجل فى ماشيته يؤدى حقها ويعبد ربه ورجل اخذ برأس فرسه يخيف العدو ويخوفونه (الترمذى)

23. **Abdullah-b-Amr** reported that the Prophet said : There will soon appear a calamity which will overtake the Arabs. Their murdered men will be in the fire. Tongue therein will be more severe than the attack of sword. —*Tirmizi, ibn Majah.*

عن عبد الله بن عمرو قال قال رسول الله صلعم ستكون فتنة تستنظف العرب قتلاها فى النار اللسان فيها اشد من وقع السيف (الترمذى وابن ماجة)

24. **Abu Hurairah** reported : that the Prophet said : There will soon occur a trial, deaf, dumb and blind. Whoso will come near it, it will overtake him, and the using of tongue therein will be like the attack of sword. —*Abu Daud.*

عن ابى هريرة ان رسول الله صلعم قال ستكون فتنة صماء بكماء عمياء من اشرف لها استشرفت له واشراف اللسان فيها كوقع السيف (ابوداؤد)

25. **Abdullah b-Omar** reported : We were seated near the Prophet who mentioned about the trials and was excessive in narrating them till he narrated the trouble of Ahlas. Some one asked : What is the trouble of Ahlas ?[2315] He said : They are flights and

عن عبد الله بن عمر قال كنا قعودا عند النبى صلعم فذكر الفتن فاكثر فى ذكرها حتى ذكر فتنة الاحلاس فقال قائل وما فتنة الاحلاس قال هى هرب

2314. He will pay zakat and say prayers.

2315. احلاس is the name of something which is spread below a bedding i.e. blanket. It means therefore a bad trial. As a blanket is attached to a bed always, so also this trial will always cling to men.

battles); then the trial of comforts of which the vapour will arise from underneath the feet of a man from the people of my house. He will think that he comes from me but he will not be of me. Verily my friends are the pious. Thereafter, the people will gather (to swear allegiance) to a man like a hip bone upon a rib. Thereafter will arise the black trial which will leave none from this people but will slap him a slap. When it will be said that it (trial) has finished, it will be prolonged. Therein a man will get up a believer at morn and a disbeliever at dusk till the people will be divided into two camps—a camp of faith wherein there will be no hypocrisy and a camp of hypocrisy wherein there will be no faith. When that will occur, wait for Dajjal on that very day or on the following.[2316]

—*Abu Daud*

وحرب ثم فتنة السراء دخنها من تحت قدمى رجل من اهل بيتى يزعم انه منى وليس منى انما اوليائى المتقون ثم يصطلح الناس على رجل كورك على ضلع ثم فتنة الدهيماء لا تدع احدا من هذه الامة الا لطمته لطمة فاذا قيل انقضت تمادت يصبح الرجل فيها مؤمنا ويمسى كافرا حتى يصير الناس الى فسطاطين فسطاط ايمان لا نفاق فيه وفسطاط نفاق لا ايمان فيه فاذا كان ذلك فانتظروا الدجال من يومه او من غده

(ابوداود)

26. **Abu Hurairah** reported that the Prophet said: Woe to the Arabs for the trials that are near. He who will withhold his hand will get salvation.[2317]

—*Abu Daud*

عن ابى هريرة ان النبى صلعم قال ويل للعرب من شر قد اقترب افلح من كف يده

(ابوداود)

2316. It means that people will swear allegiance to a man who is not in any way fit for rule and leadership. It is said that these two camps indicate two towns. Imam Mehdi will remain at Jerusalem and Dajjal at another town. Shah Waliullah of Delhi wrote that the trial of Ahlas was the murder of Abdulla-b-Zubair in the precincts of the Holy Ka'ba, and the trial of comforts is the triump of Mukhtar over the people of Iraq. He claimed rivalry with Muhammad-h-Hanifah.

2317. Ibn Tibi says that it means rebellion at the time of Hazrats Osman, Ali and Muwayiah, and the battle of Kerbala in which Hazrat Imam Hossain was martyred.

27. **Meqdad-b-Aswad** reported : I heard the Ms. of Allah say : Verily the fortunate man will be certainly one who will escape from the turmoils ; verily the fortunate man will be certainly one who will escape from the turmoils ; verily the fortunate man will be certainly one who will escape from the turmoils, and also one who will be tried and then keep patience. Woe (to another) ! [2817a] —*Abu Daud.*

عَنِ الْمِقْدَادِ بْنِ الْاَسْوَدِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ اِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ اِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ وَلَمَنِ ابْتُلِىَ فَصَبَرَ فَوَاهًا (اَبُوْدَاوٗد)

28. **Saoban** reported that the Ms. of Allah said : When the sword will be placed among my followers, it will not be raised up from them up to the Resurrection Day ; and the Hour shall not occur till some of my followers will keep attached to the polytheists, and till some peoples of my followers will worship idols ; and there will soon arise among my followers 30 great liars, every one of whom will think that he is the prophet of Allah, while I am the seal of the prophets ; there will be no prophet after me ; and a party of my followers shall not cease to be openly upon truth. Those who will oppose them will not be able to injure them till the order of Allah comes.[2813]

—*Abu Daud, Tirmizi*

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا وُضِعَ السَّيْفُ فِىْ اُمَّتِىْ لَمْ يُرْفَعْ عَنْهَا اِلٰى يَوْمِ الْقِيٰمَةِ وَلَا تَقُوْمُ السَّاعَةُ حَتّٰى تَلْحَقَ قَبَائِلُ مِنْ اُمَّتِىْ بِالْمُشْرِكِيْنَ وَحَتّٰى تَعْبُدَ قَبَائِلُ مِنْ اُمَّتِىْ الْاَوْثَانَ وَاِنَّهٗ سَيَكُوْنُ فِىْ اُمَّتِىْ كَذَّابُوْنَ ثَلٰثُوْنَ كُلُّهُمْ يَزْعَمُ اَنَّهٗ نَبِىُّ اللّٰهِ وَاَنَا خَاتَمُ النَّبِيِّيْنَ لَا نَبِىَّ بَعْدِىْ وَلَا تَزَالُ طَائِفَةٌ مِنْ اُمَّتِىْ عَلَى الْحَقِّ ظَاهِرِيْنَ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتّٰى يَاْتِىَ اَمْرُ اللّٰهِ

(اَبُوْدَاوٗد وَالتِّرْمِذِىُّ)

2217a. Woe to another means—woe to one who will remain near the calamities and will be tried by them but will not have patience.

2318. It is thus seen that there will be many men numbering thirty who will claim prophethood. This was the case with Musailamah, Mirza Golam Ahmad of Qadian and others. The Prophet distinctly stated here that he is the seal of the prophets and that there will be no prophet after him. How can the Qadians say, being Muslims, that Mirza Saheb is a prophet after our Prophet ?

29. **Abdullah-b-Mas'ud** reported from the Prophet who said: The mill of Islam will revolve for 35 or 36 or 37 (years). If they (Muslim) are destroyed, then there will be the way of those who met destruction; and if their religion be established for them, it will be established for them for seventy years. I asked: Is it (to be counted) from what remains or from what is past? He replied: From what is past.[2319] —*Abu Daud*

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صلعم قَالَ تَدُوْرُ رَحَى الْاِسْلَامِ لِخَمْسٍ وَثَلٰثِيْنَ اَوْ سِتٍّ وَثَلٰثِيْنَ اَوْ سَبْعٍ وَثَلٰثِيْنَ فَاِنْ يَّهْلِكُوْا فَسَبِيْلُ مَنْ هَلَكَ وَاِنْ يَّقُمْ لَهُمْ دِيْنُهُمْ يَقُمْ لَهُمْ سَبْعِيْنَ عَامًا قُلْتُ اَمِمَّا بَقِيَ اَوْ مِمَّا مَضٰى قَالَ مِمَّا مَضٰى (اَبُوْدَاوٗدَ)

30. **Abu Waqed-al-Laisi** reported that when the Apostle of Allah came out for the battle of Hunain, he passed by a tree of the polytheists who had kept their arms hanging therewith. It was called a hanging tree. They enquired: O Ms. of Allah! make for us a hanging tree just as they have got a hanging tree. The Apostle of Allah said: Glory be to Allah from this just as the people of Moses said: Make for us a god just as they have got a god. By One in whose hand there stands my life, you will surely embark upon the practices of those who were before you. —*Tirmizi.*

عَنْ اَبِيْ وَاقِدِ اللَّيْثِيِّ اَنَّ رَسُوْلَ اللّٰهِ صلعم لَمَّا خَرَجَ اِلٰى غَزْوَةِ حُنَيْنٍ مَرَّ بِشَجَرَةٍ لِلْمُشْرِكِيْنَ كَانُوْا يُعَلِّقُوْنَ عَلَيْهَا اَسْلِحَتَهُمْ يُقَالُ لَهَا ذَاتُ اَنْوَاطٍ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ صلعم اجْعَلْ لَنَا ذَاتَ اَنْوَاطٍ كَمَا لَهُمْ ذَاتُ اَنْوَاطٍ فَقَالَ رَسُوْلُ اللّٰهِ صلعم سُبْحَانَ اللّٰهِ هٰذَا كَمَا قَالَ قَوْمُ مُوْسٰى اجْعَلْ لَنَا اِلٰهًا كَمَا لَهُمْ اٰلِهَةٌ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ (اَلتِّرْمِذِيُّ)

2319. In hadis no. 39 : 17, it has been stated that the true Islam will live in the first thirty years. That takes us to the period of the short rule of Hazrat Hasan. Here the period is said to be 35 to 37 years. This period begins, according to the Prophet, from the beginning of Islam The Prophet preached Islam for 23 years. If this period is deducted from 37, there remains a period of 14 years which includes the rules of Hazrat Abu Bakr, Omar and a part of Osman. If this period is taken from the year of the flight, it covers nearly the rules of the four rightly-guided Caliphs. Hazrat Osman was murdered in 35 A. H., the Battle of Camel took place in 36 A. H. and the Battle of Siffin in 37 A. H.

21. **Ibnul-Musayyeb** reported : The first calamity came to pass, that is the murder of Osman, and then there remained nobody from the warriors of Badr. Next the second calamity came to pass, that is the Harrah[2320] and then there remained nobody of the people of Hudaibiyah. Next has come to pass the third calamity which will not be lifted up while there is provision with the people.

—*Bukhari.*

عَنِ ابْنِ الْمُسَيِّبِ قَالَ وَقَعَتِ الْفِتْنَةُ الْاُوْلٰى يَعْنِى مَقْتَلَ عُثْمَانَ فَلَمْ يَبْقَ مِنْ اَصْحَابِ بَدْرٍ اَحَدٌ ثُمَّ وَقَعَتِ الْفِتْنَةُ الثَّانِيَةُ يَعْنِى الْحَرَّةَ فَلَمْ يَبْقَ مِنْ اَصْحَابِ الْحُدَيْبِيَةِ اَحَدٌ ثُمَّ وَقَعَتِ الْفِتْنَةُ الثَّالِثَةُ فَلَمْ تَرْتَفِعْ وَبِالنَّاسِ طَبَاخٌ (اَلْبُخَارِى)

SECTION 2

2321. Battles and events before the Hour.

The Holy Prophet foretold by the help of divine knowledge of all the major events including the great battles that would break out after his death and before the Doomsday. Some of the prophecies have been fulfilled and time will prove how the others will come out. Below are some of the prophecies contained in this section.

(1) The Persian and Byzantine empires will be conquered by the Muslims, and there will be no reappearance of these empires up to the Resurrection Day—31 : 38. The Muslims conquered Persia in 16 A. H., Armenia in 17 A. H., Syria and Iraq in 14 A. H., as a result of the battles of Qadessia and Yermuk ; Egypt in the hands of Amr-b-al A's in 17 A. H., and then Tripoli.

(2) The Muslims will conquer Jerusalem—39 : 41. It is well-known how Jerusalem was conquered by Hazrat Omar and how the inhabitants surrendered themselves before the Great Caliph.

2320. This is not a saying of the Prophet but of the narrator. The battle of Harrah took place in 63 A. H. between the people of Medinah and Yezid.

(3) Plague will break out in Arabia—39 : 41. It is a historical fact that after the conquest of Jerusalem, 70,000 Arabs died of plague within three days.

(4) After Hazrat Omar, revolution will begin and it will never cease 39 : 41. History bears testimony how revolution raised up its head at the time of Hazrat Osman who was himself killed in his very house in 35 A. H. by the revolutionaries while he was reading the Holy Quran. Thereafter there were fights between Hazrat Ali and Muwayiah known as the battles of the Camel and Siffin (37 A.H.) near Basrah. Talhah and Jubair were killed in this battle. The fourth Caliph Hazrat Ali got victory and he made Kufa his capital. Thereafter Hazrat Ali was killed in 40 A. H. After that Hazrat Hasan was declared Caliph, but he was soon murdered by poison. Thereafter in the famous battle of Kerbala, Hazrat Hossain was murdered. The horrors of this massacre recur every year in the annual mourning of Muharram. The martyrs spoken in 39 : 55 coming out of Ushar mosque near Basrah may be the martyrs of Kerbala. Then revolutions after revolutions took place and thus the Holy Prophecy was fulfilled.

(5) The Muslims will construct a very prosperous town on the bank of Euphretes (Bagdad) which will be connected by a bridge over the river and which will be destroyed by Banu Qantura (Tartars)—39 : 53. Bagdad was built by the Abbaside Caliph Al-Mansur and developed by the famous Harun al Rashid of the Arabian Nights. The Caliphs of the Abbaside dynasty ruled the vast Islamic kingdom till its capital Bagdad was ransacked by the Tartars in 656 A. H, and the-then Caliph Mu'tasim was killed.

(6) The Muslims will build a town known as Basrah—39 : 54. The town of Basrah was built at the time of the second Caliph.

(7) The Turks will be rulers and Muslims shall fight with them—39 : 33, 51. The Turks ruled vast kingdoms which have been reduced by the last great European war. The Turks also adopted the religion of Islam many centuries ago as they were charmed by its beauty.

(8) There will arise nearly thirty false Prophets—39 : 32. Some so-called prophets have passed away. Musilamah,

the liar claimed prophethood and he was killed during the reign of Hazrat Abu Bakr. Recently Mirza Golam Ahmad of Qadian in the Punjab claimed prophethood and his followers are called the Ahmadis and Qadians.

(9) There will be earthquakes and sinking down of earth—39 : 32. Those who are well-informed know the terrible earthquakes of Quetta in 1935, of Bihar in 1934, of Anatolia in 1939, of Japan and of other places. Thousands died in debris and millions of acres of lands sank down.

(10) Religious learning will disppear. The modern education imparted to the Muslims and the various schemes that are now in the fertile brains of politicians prove the truth of the prophecy. There is hardly one in a thousand who is well-acquainted with religious principles and doctrines. For this reason, general irreligiousness prevails in the country.

(11) People will construct lofty buildings, though the Holy Prophet advised his followers not to raise their buildings high.

(12) There will be general prevalence of murders and revolutions—39 : 32.

(13) Wealth will increase to an enormous measure.

(14) The Arabs will fight with a race whose descriptions have been given—39 : 33.

(16) The Arabs will fight with the Khuzees and Kermenians in Persia and will be victorious—39 : 35.

(17) A man of Kahtan in Yemen will rule over Arabia with an iron hand—39 : 36.

(18) A man named Jahjah will become king over Arabia—3 : 37.

(1) The Muslims will fight with the Jews and become victorious—39 : 35.

(20) Jerusalem will be a most populous town to the detriment of the habitation of Medina—39 : 45.

(21) There will be earthquakes, stone-throwings from heaven and sinking down of earth at Basrah—39 : 54.

22) There will be a war between the Muslims and the Christians on one side and the enemies on the other, and the allies will be victorious - 49 : 49. Thereafter the allies will fight among themselves and the Muslims will be martyrs. Then a first class war will break out between the Muslims and 'Rum' (meaning Christians) in which almost everybody will be killed - 39 : 42, 43. Thereafter the Muslims will conquer Constantinople without arms—39 : 44 47. Then Dajjal will appear—39 : 44 These three great events will come to pass within seven years—39 : 47. Afterwards Jesus Christ will come down from heaven and establish the religion of Islam throughout the world – 39 : 42*

(23) A Negro will destroy the Ka'ba and take out the treasures—39 : 50.

(24) The sun will rise from the west—39 : 32.

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32. **Abu Hurairah** reported that the Apostle of Allah said : The Hour shall not come to pass till two big parties will fight ; a great war will occur between them . their claim will be the same[2322] till there will appear nearly thirty false Dajjals, every one of them will claim that he is the apostle of Allah ; till learning will become obsolete[2323] and earthquakes will increase and time will draw near and trials will appear and anxiety will increase (and it is murder); and till wealth will increase among you and become enormous ; till the owner of wealth will be searching for one fit for accepting zakat; till he will present it and he to whom

عن ابى هريرة ان رسول الله صلعم قال لا تقوم الساعة حتى تقتتل فئتان عظيمتان تكون بينهما مقتتلة عظيمة دعواهما واحدة وحتى يبعث دجالون كذابون قريب من ثلثين كلهم يزعم انه رسول الله حتى يقبض العلم ويكثر الزلازل ويتقارب الزمان ويظهر الفتن ويكثر الهرج وهو القتل وحتى يكثر فيكم المال فيفيض حتى يهم رب المال من يقبل صدقته وحتى يعرضه فيقول الذى يعرضه عليه لا ارب لى به

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* Other events will be narrated in the next sections.

2322. Here some of the signs previous to the Doomsday have been foretold by the Holy Prophet. Some say that by the great war here is meant the fight between Hazrats Ali and Muawiyah.

2323. Learning signifies religious learning.

it will be presented will say, "I have no want for it"; till the people will construct lofty buildings; till a man will pass by the grave of a man and say 'Woe to me for his place'; and till the sun will rise from the west, and when it will rise and the people will see it, they will all believe and that will occur when faith of a soul will not benefit it as it did not believe before, nor did it acquire any good in its faith. And the Hour must come when two men have spread their clothes in front of them and they have not yet sold it, nor have they kept it folded; and the Hour must come when a man has gone with the milk of his milch camel but he has not yet drunk it, and the Hour must come when he will be constructing his fountain without taking any drink (as yet) therein; and the Hour must come when he has just raised up his morsel to his mouth but has not yet eaten it.[2334] —*Agreed*

وَحَتّٰى يَتَطَاوَلَ النَّاسُ فِى الْبُنْيَانِ
وَحَتّٰى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولَ
يَلَيْتَنِى مَكَانَهُ وَحَتّٰى تَطْلُعَ الشَّمْسُ
مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتْ وَرَاٰهَا النَّاسُ
اٰمَنُوا اَجْمَعُونَ فَذٰلِكَ حِينَ لَا يَنْفَعُ
نَفْسًا إِيمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ
اَوْكَسَبَتْ فِى إِيمَانِهَا خَيْرًا وَلَتَقُومَنَّ
السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا
فَلَا يَتَبَايَعَانِهِ وَلَا يَطْوِيَانِهِ وَلَتَقُومَنَّ
السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ
لِقْحَتِهِ فَلَا يَطْعَمُهُ وَلَتَقُومَنَّ السَّاعَةُ
وَهُوَ يَلِيطُ حَوْضَهُ فَلَا يَسْقِى فِيهِ وَلَتَقُومَنَّ
السَّاعَةُ وَقَدْ رَفَعَ اُكْلَتَهُ إِلٰى فِيهِ فَلَا
يَطْعَمُهَا (متفق عليه)

33. **Same** reported that the Apostle of Allah said: The Hour shall not occur till you fight with a people whose shoes will be of fur, and till you fight with the Turks, small of eyes, red of faces and flat of noses, as if their faces are like shields of double leather. —*Agreed*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم
لَا تَقُومُ السَّاعَةُ حَتّٰى تُقَاتِلُوا قَوْمًا
نِعَالُهُمُ الشَّعَرُ وَحَتّٰى تُقَاتِلُوا التُّرْكَ صِغَارَ
الْاَعْيُنِ حُمْرَ الْوُجُوهِ ذُلْفَ الْاُنُوفِ كَاَنَّ
وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ (متفق عليه)

2334. The last sentences mean that the Hour shall come all on a sudden when the people of the world will remain engaged in their respective works.

34. **Same** reported that the Apostle of Allah said : The Hour shall not occur till you fight among the foreigners with the Khuzees and the Kermenians, red of faces, broad of noses, small of eyes, their faces will be like sheild of double leather, their shoes will be of fur.[2325] —*Bukhari.*

عنه قال قال رسول الله صلعم لا تقوم الساعة حتى تقاتلوا خوزا وكرمان من الاعاجم حمر الوجوه فطس الانوف صغار الاعين وجوههم المجان المطرقة نعالهم الشعر (البخاري)

35. **Abu Hurairah** reported that the Apostle of Allah said : The Hour shall not occur till the Muslims shall fight with the Jews, and the Muslims will kill them so much so that the Jews will seek shelter behind stones and trees, and the stones and trees will proclaim " O Muslim ! O servant of Allah ! this is the Jew behind me. So come and kill him," excepting the *garqad* tree as it is a tree of the Jews. —*Muslim.*

عن ابي هريرة قال قال رسول الله صلعم لا تقوم الساعة حتى يقاتل المسلمون اليهود فيقتلهم المسلمون حتى يختبيء اليهودي من وراء الحجر والشجر فيقول الحجر والشجر يا مسلم يا عبد الله هذا يهودي خلفي فتعال فاقتله الا الغرقد فانه من شجر اليهود (مسلم)

36. **Same** reported that the Apostle of Allah said : The Hour shall not come to pass till a man appears from Qahtan[2326] who will drive away the people with his rod. —*Agreed.*

عنه قال قال رسول الله صلعم لا تقوم الساعة حتى يخرج رجل من قحطان يسوق الناس بعصاه (متفق عليه)

37. **Same** reported that the Messenger of Allah said : The days and nights will not vanish away till a man named Jahjah becomes king. And in a

عنه قال قال رسول الله صلعم لا تذهب الايام والليالي حتى يملك رجل يقال له الجهجاه وفي رواية

2325. Khuzees are inhabitants of Khuzistan, and Kermenians are inhabitants of Kerman. The towns are situated between Persia and Sijistan.

2326. Qahtan is a place in Yemen. Here rod signifies iron rule. In other words, the man will rule his subjects with a stern hand.

narration : till a man from the covenanted slaves named Jahjah becomes king. —*Muslim.*

حتى يملك رجل من الموالى يقال له جهجاه (مسلم)

38. **Jaber-b-Samorah** reported : I heard the Apostle of Allah say : A party of the Muslims must conquer the hidden treasures of the Chosroes which are in the Abyad.[2327] —*Muslim.*

عن جابر بن سمرة قال سمعت رسول الله صلعم يقول لتفتحن عصابة من المسلمين كنز ال كسرى الذى فى الابيض (مسلم)

39. **Abu Hurairah** reported that the Ms. of Allah said : Chosroe has been destroyed and no Chosroe will appear after him, and the Cæsar shall surely be destroyed and there will be no Cæsar after him, and the treasures of both will be surely divided in the way of Allah ; and he named the battle as deception.[2328] —*Agreed.*

عن ابى هريرة قال قال رسول الله صلعم هلك كسرى فلا يكون كسرى بعده و قيصر ليهلكن ثم لا يكون قيصر بعده و لتقسمن كنوزهما فى سبيل الله و سمى الحرب خدعة (متفق عليه)

40. **Nafe'-b-Otbah** reported that the Ms. of Allah said : You shall fight with the peninsula of Arabia and Allah shall give you victory over it, and after that with Persia, and Allah shall give you victory over it ; and after that you shall fight with Rome, and Allah shall give you victory over it ; after that you shall fight with Dajjal and Allah shall give you victory over him. —*Muslim.*

عن نافع بن عتبة قال قال رسول الله صلعم تغزون جزيرة العرب فيفتحها الله ثم فارس فيفتحها الله ثم تغزون الروم فيفتحها الله ثم تغزون الدجال فيفتحه الله (مسلم)

2327. It is a fact that the Muslims conquered Persia within a few years of this prophecy and brought vast treasures to Medina from the hidden forts of Persian king. Abyad is the name of a fort at Madain, the former capital of Persia.

2328. The battle is a deception means either that in the wars to be waged by the Romans and the Persians against the Muslims, they will use deception and play treachery with the Muslims, or that deception is allowed in battles and wars. If the former meaning is accepted it is seen that the Romans and the Persians broke treaties after treaties which they had contracted with the Muslims. The Muslims still conquered the two empires according to the prophecy of the Holy Prophet.

41. **Auf-b-Malek** reported: I came to the Prophet during the battle of Tabuk while he was in a camp of leather. He said: Count six things on the eve of the Hour: my death, then the conquest of Jerusalem, then the pestilence that will overtake you like the disease of cattle, then the excess of wealth, so much so that a man shall be given one hundred dinar, and he will become dissatisfied [2329], then revolution from which there will not be left a single house in Arabia but to which it shall not enter, then a treaty which shall occur between you and the Romans. But they shall play treachery and shall march against you under 80 banners, under each banner there shall be 12,000 soldiers. —*Bukhari.*

عن عوف بن مالك قال اتيت النبى صلعم فى غزوة تبرك وهو فى قبة من ادم فقال اعدد ستا بين يدى الساعة موتى ثم فتح بيت المقدس ثم موتان ياخذ فيكم كقعاص الغنم ثم استفاضة المال حتى يعطى الرجل مائة دينار فيظل ساخطا ثم فتنة لا يبقى بيت من العرب الا دخلته ثم هدنة تكون بينكم و بين بنى الاصفر فيغدرون فياتونكم تحت ثمانين غاية تحت كل غاية اثنا عشر الفا (البخارى)

42. **Abu Hurairah** reported that the Ms. of Allah said: The Hour shall not occur till the Romans land down at A'maq or Dabeq; then an army from Medina who will be among the best men of the then world shall march against them. When they will draw themselves in ranks the Romans shall say: Let us have free hand regarding those who have fallen prisoners from amongst us; we shall fight with them. The Muslims

عن ابى هريرة قال قال رسول الله صلعم لا تقوم الساعة حتى ينزل الروم بالاعماق او بدابق فيخرج اليهم جيش من المدينة من خيار اهل الارض يومئذ فاذا تصافوا قالت الروم خلوا بيننا وبين الذين سبوا منا نقاتلهم فيقول

2329. Jerusalem was conquered by Hazrat Omar. After that there was widespread plague in Arabia which took away nearly 70,000 men within three days. The fifth trial was the murder of the third Caliph Hazrat Osman. Banul Asfar here means the Romans. The Muslims also fought with millions of Roman soldiers and and conquered the Byzantine empires.

المسلمون لا والله لا نخلي بينكم وبين

إخواننا فيقاتلونهم فينهزم ثلث لا يتوب

الله عليهم ابدا ويقتل ثلثهم افضل

الشهداء عند الله ويفتح الثلث لا يفتنون

ابدا فيفتحون قسطنطينية فبينما هم

يقتسمون الغنائم قد علقوا سيوفهم بالزيتون

اذ صاح فيهم الشيطان ان المسيح قد

خلفكم في اهليكم فيخرجون وذلك باطل

فاذا جاؤا الشام خرج فبينما هم يعدون

للقتال يسوون الصفوف اذا اقيمت الصلوة

فينزل عيسى ابن مريم فاسمهم فاذا راه

عدو الله ذاب كما يذوب الملح في الماء فلو

تركه لانذاب حتى يهلك ولكن يقتله

will say : No by Allah, we shall not let our brethren and ourselves to be separate ; so they shall fight with them, and then ⅓rd shall flee away. Allah will not accept their repentance at any time. And ⅓rd of them shall be killed, the best of martyrs near Allah, and ⅓rd shall gain victory. They will never be put to trouble. They shall conquer Constantinople. [2330] While they will be engaged in dividing the booties, after they shall have hung up their swords with a lot tree, suddenly the devil will raise up cry among them : Dajjal has come to your houses in your absence. They will then come out and leave that. When they will come to Syria, he will come out. While they will be preparing for battle drawing up the ranks, suddenly the prayer time shall come and then Jesus Christ son of Mary [2331] shall come down and he will give them security. When the enemy of Allah will see him, he would have melt away as salt melts in water. If he should have left him, he would have

2330. It is also called Istambul. It is a famous city in Europe which is in possession of the Turks.

2331. This clearly shows that Jesus, son of Mary, will come again in the world to purge of the evils of the world and to kill Dajjal, the embodiment of evils. This shows that Jesus is alive in heaven. Had it not been the case, he cannot come if he had died, because the Quran says that a dead man cannot return again to this world. It is contended by Qadians that if the Prophet Muhammad is the last prophet, there cannot be any prophet after him and hence Jesus cannot come again. Jesus was a prophet before Muhammad, and though he will come again, he will not be considered as a new prophet.

melt away till he would have been destroyed but Allah will destroy him with his (Jesus) hand. He will show his blood to them in his lance. —*Muslim.*

اللّٰهُ بِيَدِهٖ فَيُرِيهِمْ دَمَهُ فِي حَرْبَتِهِ (مسلم)

43. **Abdullah-b-Masud** reported: The Hour shall not come to pass till heritage shall no longer be divided and there will be no rejoicing over booty [2332]. Then he said: The enemies shall muster strong to fight with the Syrians, and the Muslims will also muster strong for them, that is the Romans. Then the Muslims will select a detachment for death (by fighting), so that they may not return but victorious. They will fight till night will interfere among them. Then they will return, and they (unbelievers) too, each one without being victorious; and the detachment will then flee away. The Muslims will again select a detachment for death (by fighting) so that they may not return but victorious. They will fight till the night will interfere between them. Then they will return, and they too, eachone without being victorious, and the detachment will then flee away. The Muslims will again select a detachment for

عن عبد الله بن مسعود قال ان الساعة لا تقوم حتى لا يقسم ميراث ولا يفرح بغنيمة ثم قال عدو يجمعون لاهل الشام ويجمع لهم اهل الاسلام يعني الروم فيتشرط المسلمون شرطة للموت لا ترجع الا غالبة فيقتتلون حتى يحجز بينهم الليل فيفيء هؤلاء وهؤلاء كل غير غالب وتفنى الشرطة ثم يتشرط الشرطة للموت لا ترجع الا غالبة فيقتتلون حتى يحجز بينهم الليل فيفيء هؤلاء وهؤلاء كل غير غالب وتفنى الشرطة ثم يتشرط المسلمون شرطة للموت

2332. 'Heritage shall no longer be divided' means that death on account of murders and fights will be so great that there will remain no sufficient number of heirs for the heritage to be divided. Consequent to the large number of deaths in battles there will be sorrow and grief for death of near and dear ones, and in case of even victory and acquisition of large booties, there will be no such rejoicings.

death, so that they may not return without being victorious. They will then fight till evening. Then they will return, and they too, each one without being victorious, and the detachment will then flee away. When the fourth day will come, the remaining soldeirs of Islam will rush upon them, and Allah will then ordain defeat upon them (unbelievers). They will fight a fight the like of which was not seen, so much so that if a bird will pass by their sides, it will not be able to cross them till it falls dead. [2333] The children of a father who were one hundred will then count themselves, but they will find none among them but one man. So which booty will be found pleasing, and which heritage will be divided ?[2334] They will be in this way when lo ! they will hear of a calamity which will be greater than that. Then a cry will come to them saying that Dajjal has appeared amongst their children in their absence. They will then throw off what will remain in their hands and advance. They will send ten horsemen as spies. The Apostle

لا ترجع إلا غالبة فيقتتلون حتى يمسوا

فيفيىء هؤلاء وهؤلاء كل غير غالب وتفنى

الشرطة فاذا كان يوم الرابع نهد اليهم

بقية اهل الاسلام فيجعل الله الدبرة عليهم

فيقتتلون مقتلة لم يرمثلها حتى

ان الطائر ليمر بجنباتهم فلا يخلفهم

حتى يخر ميتا فيتعاد بنو الاب كانوا

مائة فلا يجدونه بقي منهم إلا الرجل

الواحد فبأي غنيمة يفرح او اى ميراث

يقسم فبينا هم كذلك اذ سمعوا بباس

هو ابرمن ذلك فجاءهم الصريخ ان

الدجال قد خلفهم في ذراريهم

فيرفضون ما في ايديهم ويقبلون

فيبعثون عشر فوارس طليعة قال رسول

2333. There will be so fierce fight between the Muslims and the unbelievers that the death rolls will be too great in the battle-field. If a bird flies over the dead-bodies in the field, it will not be able to cross them on account of the long distance of the fallen men and on account of bad smell comimg out of the dead bodies. It will then fall dead owing to extremely bad smell.

2334. The number of deaths will be so great in each family that there will be hardly any pleasure over the booty, and hardly any man to inherit the heritage.

of Allah said : Verily I know their names and the names of their fathers and the colours of their horses. They will be the best of the horsemen at that time upon the surface of the earth.
—*Muslim.*

اللّٰه صلعم انّى لا عرف اسماء هم و اسماء
ا بائهم والوان خيولهم هم خير فوارس
على ظهر الارض يومئذ (مسلم)

44. **Abu Hurairah** reported that the Prophet said : Have you heard of a town of which one side is in land and one side is in sea? 'Yes' said they. He said : The Hour shall not occur till 70,000 of the children of Isaac [2335] shall fight with it. When they will come to it, they will land down, but they (Muslims) will not fight with arms, nor throw arrows. They will only say: There is no god but Allah and Allah is greatest, and then one of its sides will fall down. (Taur-b-Yezid the narrator said : I don't know except that he said about that which is in sea). They will recite for the second time : There is no god but Allah and Allah is greatest, and then another of its sides will fall down. Afterwards they will say for the third time : There is no god but Allah and Allah is greatest, and then it will be opened to them and they will enter it and acquire booties. While they will

عن ابى هريرة ان النبى صلعم
قال هل سمعتم بمدينة جانب منها فى
البر وجانب منها فى البحر قالوا نعم
يا رسول اللّٰه قال لا تقوم الساعة حتى
يغزوها سبعون الفا من بنى اسحق
فاذا جاءوها نزلوا فلم يقاتلوا
بسلاح ولم يرموا بسهم قالوا لا اله
الا اللّٰه واللّٰه اكبر فيسقط احد جانبيها
قال ثور بن يزيد الراوى لا اعلمه
الا قال الذى فى البحر ثم يقولون
الثانية لا اله الا اللّٰه واللّٰه اكبر فيسقط جانبها
الاخر ثم يقولون الثالثة لا اله الا اللّٰه
واللّٰه اكبر فيفرج لهم فيدخلونها فيغنمون

2335. Some say that this town is Rome in Italy. The majority are, however, of opinion that this is Constantinople of which there is reference in other traditions. This is the town which will be conquered not by arms but by the sheer force of Tahlil and Takbir. The children of Isaac here meant are the Muslims living in Syria (Mazhare Haq).

be dividing booties, a proclaimer will come to them and proclaim : Verily Dajjal has come out. Then they will leave every thing and return. —*Muslim.*

فبينا هم يقتسمون المغانم إذ جاء هم الصريخ فقال إن الدجال قد خرج فيتركون كل شيء ويرجعون (مسلم)

45. **Muaz-b-Jabal** reported that the Ms. of Allah said. The populous habitation of Jerusalem will be the (cause of) destruction of Medina, and the destruction of Medina will be the (cause of) occurance of battles, and the occurance of battles will be the (cause of the) conquest of Constantinople, and the conquest of Constantinople will be the (cause of) coming out of Dajjal.[2336] —*Abu Daud.*

عن معاذ بن جبل قال قال رسول الله صلعم عمران بيت المقدس خراب يثرب وخراب يثرب خروج الملحمة وخروج الملحمة فتح قسطنطينية وفتح قسطنطينية خروج الدجال (ابوداود)

46. **Same** reported that the Prophet said : The greatest war, the conquest of Constantinople and the appearance of Dajjal shall come to pass within seven months. —*Tirmizi, Abu Daud.*

عنه قال قال رسول الله صلعم الملحمة العظمى وفتح قسطنطينية وخروج الدجال في سبعة اشهر (الترمذي وابوداود)

47. **Abdullah-b-Busr** reported that the Ms. of Allah said : Between the war and the conquest of the city (Constantinople) there will be six years, and Dajjal shall appear in the 7th year.[2337] —*Abu Daud.*

عن عبدالله بن بسر ان رسول الله صلعم قال بين الملحمة وفتح المدينة ست سنين ويخرج الدجال في السابعة (ابوداود)

2336. These events will come to pass in the order as said by the Holy Prophet. The occurence of the first event will be the cause of the occurence of the subsequent event.

2337. This hadis and the previous hadis are contradictory with regard to time. The latter hadis is said to be more authentic. The former may be mistaken so far as 7 months is concerned. Abu Daud who narrates both the traditions upholds this as more correct.

48. **Ibn Omar** reported: It is near that the Muslims shall be seiged within Medina till their farthest boundary will be Salah, and Salah is near Khaiber. —*Abu Daud.*

عن ابن عمر قال يوشك المسلمون ان يحاصروا الى المدينة حتى يكون ا بعد مصالحهم سالح و سالح قريب من خيبر (ابوداود)

49. **Zu-Mekhbar** reported: I heard the Ms. of Allah say: It is near that you will make a peaceful treaty with Byzantium and you and they shall fight together against the enemies which will be behind you. You will then be given victory, gain booty and be safe. After that you will return till you will reach a pasturage of high lands. Then one of the Christians will hold up a cross and say "The Cross is victorious",[2338] while one of the Muslims will get angry and he will threaten him. At that time, Byzantium will be treachrous and collect an army for battle. Some added: Then the Muslims will be driven to their arms and will fight, and then Allah will honour that party with martyrdom —*Abu Daud.*

عن ذى مخبر قال سمعت رسول الله صلعم يقول ستصالحون الروم صلحا امنا فتغزون انتم و هم عدوا من ورائكم فتنصرون و تغنمون و تسلمون ثم تر جعون حتى تنزلوا بمرج ذى تلول فيرفع رجل من اهل النصرانية الصليب فيقول غلب الصليب فيغضب رجل من المسلمين فيدقه فعند ذلك تغدر الروم و تجمع للملحمة وزاد بعضهم فيثور المسلمون الى اسلحتهم فيقتتلون فيكرم الله تلك العصابة بالشهادة (ابوداود)

50. **Abdullah-b-Amr** reported from the Prophet who said: Let the Negroes be alone as long as they let you remain alone, and

عن عبد الله بن عمرو عن النبى صلعم قال اتركوا الحبشة ما تركوكم

2338. In other words, the Christians will claim victory on the strength of their religion Christianity of which the Cross is a symbol, as the Crosent is the symbol of the Muslims.

verily the treasures of the Ka'ba shall not be taken out except by one of the Negroes who will have shorts. [2339] —*Abu Daud.*

فانه لا يستخرج كنز الكعبة الا ذو السويقتين من الحبشة (ابوداود)

51. **One** of the companions of the Prophet reported : Avoid the Abyssinians so long as they avoid you, and leave the Turks so long as they leave you. [2340]

—*Abu Daud.*

عن رجل من اصحاب النبي صلعم قال دعوا الحبشة ما ودعوكم واتركوا الترك ما تركوكم (ابوداود)

52. **Boraidah** reported from the Prophet about a tradition : A people short of eyes, that is the Turks, shall fight with you. He said : You will drive them away thrice [2341] till you will meet them (again) in the peninsula of Arabia. As for the first onslaught, those who will flee from them will be saved. As for the second, some will be saved and some will perish ; and as for the third, they will be completely routed (or as he said). [2342]

—*Abu Daud.*

عن بريدة عن النبي صلعم في حديث يقاتلكم قوم صغار الاعين يعني الترك قال تسوقونهم ثلث مرات حتى تلحقوهم بجزيرة العرب فاما في السياقة الاولى فينجو من هرب منهم واما في الثانية فينجو بعض ويهلك بعض واما في الثالثة فيصطلمون او كما قال (ابوداود)

53. **Abu Bakrah** reported that the Ms. of Allah said : Some people of my followers will come down to a garden called Basrah near a river called Euphrates

عن ابي بكرة ان رسول الله صلعم قال ينزل اناس من امتي بغائط يسمونه البصرة عند نهر يقال له دجلة

2339. The man will be the Christian ruler of Abyssinia. He will come and destory the Ka'ba and take out the treasures. Shorts will be worn by him.

2340. This shows that the kingdoms of Abyssinia and Turkey will last long and that the Arabs will be separated from the Turks. It also shows that so long as the Abyssinians and Turks do not interfere with the Arabs, the latter should not disturb them, but as soon as any of them falls upon the Arabs, the Arabs must fight with them.

2341. The Arabs will defeat the Turks three times.

2342. The narrator said that the meaning is exactly like what has been narrated, though words may slightly differ.

over which there will be a bridge. Its inhabitants will increase and it will be one of the cities of the Muslims. In latter times, the children of Qanturah,[2343] broad of faces, short of eyes, will march till they will get down on the bank of the river Its people will be in three parties, one party will take hold of the tales of cattle and lands and they will be killed, and one party will seek (safety) for themselves and they will be destroyed, and one party will place their children behind their backs and will fight with them, and they will be martyrs. —*Abu Daud.*

يكون عليه جسر يكثر اهلها ويكون من
امصار المسلمين واذا كان فى اخر
الزمان جاء بنو قنطوراء عراض الوجوه
صغار الاعين حتى ينزلوا على شط النهر
فينفرق اهلها ثلث فرق فرقة ياخذون
فى اذناب البقر وابرتها وهلكوا وفرقة
ياخذون لانفسهم وهلكوا وفرقة يجعلون
ذراريهم خلف ظهورهم ويقاتلونهم وهم
الشهداء (ابو داود)

54. **Anas** reported that the Ms. of Allah said : O Anas ! men shall build up cities, and one of the cities will be called Basrah. If you pass by it or enter it, you should be careful of its saltpetre ground and its pasturage, its dates, its bazars and the doors of its rulers. You should take then one of its sides ; because there will occur therein the sinking down of places, and showering of stones,

عن انس ان رسول الله صلعم قال
يا انس ان الناس يمصرون امصارا
وان مصرا منها يقال له البصرة فان انت
مررت بها او دخلتها فاياك وسباخها
وكلاءها ونخيلها وسوقها وباب امرائها
عليك بضراحيها فانه يكون بها خسف

2343. This city is Bagdad where the Abbaside Caliphs ruled for a long time. It is the famous town of Harun-al-Rashid of the Arabian Nights. There is a bridge over the river Euphrates, and on both sides of the river the town stands. One of the gates of this town is called Basrah. The great Tartars destroyed the fair town and killed Caliph Mu'tasim Billah. The great prophecy that Bagdad will be in possession of the Muslims shows that the Prophet came with divine tidings as a world prophet with knowledge of future. Banu Qantura'a are the Turks who ransacked Bagdad.

and earthquake, and a people will pass the night (good) and will get up in the morning as monkeys and swines[2343a]. —*Mishkat.*

وقذف ورجف و قوم يبيتون و يصبحون قردة وخنازير (مشكوة)

55. **Saleh-b-Dirham** reported : We set out as pilgrims when a man came suddenly and said to us: There is a village by your side called Ubullah. 'Yes' said we. He said : Who will assure me among you to pray two or four rak'ats in the mosque "Ushar"? He was saying that this was concerning Abu Hurairah . I heard my friend Abul Qasem say : Verily the Glorious and Almightly Allah will raise up martyrs from the mosque of Ushar on the Resurrection Day. None but they will stand up with the martyrs of Badr.[2343b]. —*Abu Daud.*

عن صالح بن درهم يقول انطلقنا حاجين فاذا رجل فقال لنا الى جنبكم قرية يقال لها الابلة قلنا نعم قال من يضمن لي منكم ان يصلي لي في مسجد العشار ركعتين او اربعا ويقول هذه لابي هريرة سمعت خليلي ابا القاسم يقول ان الله عز وجل يبعث من مسجد العشار يوم القيمة شهداء لا يقوم مع شهداء بدر غيرهم (ابو داود)

56. **Shaqiq** reported from Huzaifah who said : We were near Omar. He asked : Who among you remembers a tradition of the Apostle of Allah about a trial ? I replied : I remember just as he said. He said : Narrate, verily you are a bold man. And how (did he say) ? I replied : I heard the Ms. of Allah say : (It is) the trial of a man regarding

عن شقيق عن حذيفة قال كنا عند عمر فقال ايكم يحفظ حديث رسول الله صلعم في الفتنة فقلت انا احفظ كما قال قال هات انك لجري وكيف قلت سمعت رسول الله صلعم يقول فتنة الرجل في

2343a. The Miskhat has given no authority of this tradition except that he narrated it in his book.

2343b. Abu Daud said that this mosque stands by the side of the river which is the Tigris. The people started from Basrah to Mecca for pilgrimage when Abu Hurairah narrated this tradition. Ubullah is a village near the town of Basra and Abul Qasem is the Holy Prophet. It appears from this tradition that the mosque Ushar has got a superior position and prayer therein carries a great merit.

his family, his property, his life, his children and his neighbour. Fasting, prayer, Zakat and enjoining good and forbidding evil will compensate it. Omar said: I have not meant it. Verily I meant that which will rise up like the waves of the sea. I asked: What connection has it got with you, O Commander of the Faithful? Verily there is a closed door between you and it. He said: Will the door be broken or opened? I replied: No, rather it will be broken. [2343c] He said: It is then possible that it will not be closed up for ever. He (Shaqiq) narrated: We asked Huzaifah: Is Omar aware which door is this? 'Yes' said he, 'as he knows that after tomorrow, there will come night'. Verily I have narrated a tradition to him which is not tinged with falsehoods. He said: We feared to ask Huzaifah as to which door it is. So we asked Masruq: Ask him. He asked him and so he said: (It is) Omar.

أَهْلِهِ وَمَالِهِ وَنَفْسِهِ وَوَلَدِهِ وَجَارِهِ
يُكَفِّرُهَا الصِّيَامُ وَالصَّلٰوةُ وَالصَّدَقَةُ وَالْأَمْرُ
بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ فَقَالَ عُمَرُ
لَيْسَ هٰذَا أُرِيدُ إِنَّمَا أُرِيدُ الَّتِي تَمُوجُ
كَمَوْجِ الْبَحْرِ قُلْتُ مَا لَكَ وَلَهَا يَا أَمِيرَ
الْمُؤْمِنِينَ إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا
قَالَ فَيُكْسَرُ الْبَابُ أَوْ يُفْتَحُ قُلْتُ لَا بَلْ يُكْسَرُ
قَالَ ذٰلِكَ أَحْرٰى أَنْ لَا يُغْلَقَ أَبَدًا قَالَ فَقُلْنَا
لِحُذَيْفَةَ هَلْ كَانَ عُمَرُ يَعْلَمُ مَنِ الْبَابُ قَالَ
نَعَمْ كَمَا يَعْلَمُ أَنَّ دُونَ غَدٍ لَيْلَةً إِنِّي
حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالْأَغَالِيطِ وَقَالَ فَهِبْنَا
أَنْ نَسْأَلَ حُذَيْفَةَ مَنِ الْبَابُ فَقُلْنَا لِمَسْرُوقٍ
سَلْهُ فَسَأَلَهُ فَقَالَ عُمَرُ (متفق عليه)

— *Agreed.*

2343c. The closed door is Omar as disclosed in the last sentence of this tradition. In other words, Omar will be the fit person to drive out trials and calamities and revolutions from entering within. After his death they will raise their venomous fangs to destroy the solidarity of the Islamic common-wealth. The door if opened may be shut up again, but if it is broken it cannot be shut up very soon. Breaking signifies therefore fighting. It is wonderful to see how this prophecy was fulfilled. The murders of the next Caliph Osman, and Hazrats Hasan and Hossain bear testimony to the truth of this prophecy.

57. **Anas** reported : The Conquest of Constantinople (synchronises) with the occurence of the Hour. —*Tirmizi (Rare).*

عن انس قال فتح القسطنطينة مع قيام الساعة الترمذى (غريب)

SECTION 3

2344. General signs of the Hour.

This section deals with the prophecies of the Holy Prophet regarding the general minor events leading to the Hour, while the next section deals with the greater signs just on the eve of the Hour.

(1) There will be prevalence of mass illiteracy, drinking of intoxicating liquors, fornication, warm reception of friends and cold treatment with parents, noise in mosques, and influence and leadership of the wicked in a society.

(2) The wicked will be feared for fear of their harms, and the most undeserving persons will be entrusted with works of trust and responsibility.

(3) There will arise singing girls who will sing with newly-invented musical instruments

(4) Females will greatly increase over the males, so much so that there will be nearly 50 females to be maintained by a male.

(5) Some people will arise with sayings of the Prophet which nobody had heard before.

(6) The people will not follow the companions of the Prophet who will be held in light estimation.

(7) *A fire will break out in Hedjaz and will spread far and wide.

(8) *A battle will break out and it will drive away the people of the east towards the west.

(9) *The river Euphrates will disclose enormous heaps of gold for which 99 p. c. of the people present will be killed in mutual fights.

(10) Arabia will be turned into artifical meadows and rivers.

(11) Locusts will altogether disappear.

(12) A beast will appear which will talk with the people, a rod will talk with its owner and a man's buttock will disclose the deeds of a wife in her husband's absence.

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* See note 2346 for fulfilment of this prophecy.

(13) A man named Muhammad-b-Abdullah called Al-Mehdi coming from the family of Hazrat Hasan will rule over the land and fill it up with justice. He will fly from Medina to Mecca to avoid the charge of Khalifate but he will be given allegiance before the Ka'ba. Then he will defeat an army at Baida'a to be sent against him from Syria. There the Syrian and Iraq devotees will swear allegiance to him. He will defeat an army of the Kalb tribe and will advance up to Khorasan and Transoxania. There Hares Harras and his commander Mansur will help him, and he will return from Khorasan with black flags. He will rule for seven years and then die.

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58. **Anas** reported. I heard the Apostle of Allah say: It is of the conditions of the Hour that the learning will be raised up, illiteracy will be prevalent, and fornication will increase, and the drink of intoxicants will increase, and the males will decrease and the females will increase till one man will be supporter of fifty women. And in a narration: Learning will decrease and illiteracy will be general.

—*Agreed.*

عن انس قال سمعت رسول الله صلعم يقول ان من اشراط الساعة ان يرفع العلم ويكثر الجهل ويكثر الزنا ويكثر شرب الخمر ويقل الرجال ويكثر النساء حتى يكون لخمسين امراة القيم الواحد وفي رواية يقل العلم ويظهر الجهل (متفق عليه)

59. **Jaber-b-Samorah** reported: I heard the Holy Prophet say: Verily there will arise liars [2345] before the Hour. So be careful of them.

—*Muslim.*

عن جابر بن سمرة قال سمعت النبي صلعم يقول ان بين يدي الساعة كذابين فاحذروهم (مسلم)

60. **Abu Hurairah** reported: The Holy Prophet was talking when lo! an Arab came to him and asked: When will the Hour

عن ابي هريرة قال بينما النبي صلعم يحدث اذ جاء اعرابي فقال متى

2345. These liars are the false prophets who will appear in the world and claim prophethood. Their numbers will be nearly thirty (30 : 28).

occur ? He replied : Wait for the Hour when trust will be destroyed. He asked : How will it be its destruction ? He replied : Wait for the Hour when an affair will be entrusted to those who will not deserve it. —*Bukhari.*

الساعة قال اذا ضيعت الامانة فانتظر الساعة قال كيف اضاعتها قال اذا وسد الامر الى غير اهله فانتظر الساعة (البخاري)

61. **Same** reported that the Apostle of Allah said : The Hour shall not come to pass till wealth increases and becomes enormous, till a man takes out zakat of his wealth but will find none fit to accept therefrom, till the land of the Arabs becomes gardens and rivers. *Muslim narrated it. And in his another narration*, he said : (till) the habitations extend up to Ihab (or Yahab).

عنه قال قال رسول الله صلعم لا تقوم الساعة حتى يكثر المال ويفيض حتى يخرج الرجل زكوة ماله فلا يجد احدا يقبلها منه حتى تعود ارض العرب مروجا وانهارا رواه مسلم وفي رواية له قال تبلغ المساكن اهاب او يهاب.

62. **Jaber** repoted that the Ms. of Allah said : In latter times, there will arise a Caliph who will distribute wealth but will not count it. And in a narration, he said : There will be a Caliph in the latter (generations) of my followers who will scatter wealth a scattering and will not count it a counting.

—*Muslim.*

عن جابر قال قال رسول الله صلعم يكون في اخر الزمان خليفة يقسم المال ولا يعده وفي رواية قال يكون في اخر امتي خليفة يحثي المال حثيا ولا يعده عدا (مسلم)

63. **Abu Hurairah** reported that the Ms. of Allah said: It is near that the Euphrates will disclose a treasure of gold. Let him who will be present take nothing therefrom.

—*Agreed*

عن ابي هريرة قال قال رسول الله صلعم يوشك الفرات ان يحسر عن كنز من ذهب فمن حضر فلا ياخذ منه شيئا (متفق عليه)

64. **Same** reported that the Ms. of Allah said : The Hour shall not occur till the Euphrates will disclose a mountain of gold over which people will fight. 99 out of every hundred will be killed, and every one of them will say : Perchance I shall be one who will succed.

—*Muslim.*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَا تَقُومُ السَّاعَةُ حَتّٰى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ يَقْتَتِلُ النَّاسُ عَلَيْهِ فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ وَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ لَعَلِّي أَكُونُ أَنَا الَّذِي أَنْجُو (مسلم)

65. **Abu Hurairah** reported that the Apostle of Allah said : Verily the false Dajjals will come to you with traditions which you or your forefathers have never heard. So be careful of them. They will not be able to misguide you, nor to put you to trials.

—*Muslim.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِنَّ دَجَّالُونَ كَذَّابُونَ يَأْتُونَكُمْ مِنَ الْأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ فَإِيَّاكُمْ وَإِيَّاهُمْ لَا يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ (مسلم)

66. **Same** reported that the Ms. of Allah said : The earth shall vomit the refuges of its belly like the pillars of gold and silver. The murderer will come and say : I killed for this, and the severer (of blood-tie) will come and say : I have severed blood connection for this, and the thief will come and say : my hand has been cut off for this. Then it (treasure) will be brought, but they will take nothing therefrom.

—*Muslim.*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم تَقِيءُ الْأَرْضُ أَفْلَاذَ كَبِدِهَا أَمْثَالَ الْأُسْطُوَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ فَيَجِيءُ الْقَاتِلُ فَيَقُولُ فِي هٰذَا قَتَلْتُ وَيَجِيءُ الْقَاطِعُ فَيَقُولُ فِي هٰذَا قَطَعَتْ رَحِمِي وَيَجِيءُ السَّارِقُ فَيَقُولُ فِي هٰذَا قُطِعَتْ يَدِي ثُمَّ يَدَعُونَهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا (مسلم)

67. **Same** reported that the Prophet said : By One in whose hand there is my life, the world shall not pass away till a man will pass by a grave and roll thereon and say : Woe to me !

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم وَالَّذِي نَفْسِي بِيَدِهِ لَا تَذْهَبُ الدُّنْيَا حَتّٰى يَمُرَّ الرَّجُلُ عَلَى الْقَبْرِ فَيَتَمَرَّغُ عَلَيْهِ وَيَقُولُ

would that I were in the place of the owner of this grave, and there will be no justice for him except the calamity. —*Muslim.*

يا ليتني كنت مكان صاحب هذا القبر
وليس به الدين الا البلاء (مسلم)

68. **Same** reported that the Ms. of Allah said: The Hour shall not occur till a fire shall break out from the land of Hedjaz. It will shine upon the necks of camels at Busra. 2346 —*Agreed*

عنه قال قال رسول الله صلعم لا تقوم
الساعة حتى يخرج نار من ارض الحجاز
تضيء اعناق الابل ببصرى (متفق عليه)

69. **Anas** reported that the Ms of Allah said: The first of the signs of the Hour will be the fire which will gather the people towards the west from the east. —*Bukhari.*

عن انس ان رسول الله صلعم قال
اول اشراط الساعة نار تحشر الناس من
المشرق الى المغرب (البخاري)

70. **Anas** reported that the Ms. of Allah said: The Hour shall not occur till time will be considered as short. A year will appear like a month, and a month like a week, and a week like a day, and a day like an hour, and an hour like a fleak of fire. 2347 —*Tirmizi.*

عن انس قال قال رسول الله صلعم
لا تقوم الساعة حتى يتقارب الزمان
فتكون السنة كالشهر والشهر كالجمعة
وتكون الجمعة كاليوم ويكون اليوم
كالساعة وتكون الساعة كالضرمة بالنار
(الترمذي)

71. **Abdullah-b-Hawalah** reported that the Prophet sent us on our feet so that we may acquire booty. We returned but

عن عبد الله بن حوالة قال بعثنا
رسول الله صلعم لنغنم على اقدامنا

2346. Bosrah is a town in the Jabal Druze district of Syria. It is about 80 miles to the south of Damascus. It is said by the author of Mazhare Hoq that this fire already appeared near the town of Medina. In 650 A. H. it appeared on Friday in the last month of Jamadi and continued up to sunday, the 27th Rajab. Its rays were seen even from Busrah, Damascus and Yamamah. It melted away the stones but did not touch the trees. When it stopped, the fiire of battles broke out at Bagdad and other countries in the world. Bagdad was then completely ransacked by the Tartars. The people fled towards Egypt to save their lives.

2347. Blessing of property will be less, and everything will appear before eyes as less and as insufficient. The people will be so engaged either in pleasures or in riches that a year will appear to them as a month and so on.

acquired nothing as booty. He recognised a great fatigue on our faces and he stood amongst us and said O Allah ! entrust them not to me lest I may be weak on their account, and entrust them not to themselves lest they may become weak on their account, and entrust them not to the people lest they may place their needs over theirs. Afterwards, he placed his hand on my head and said : O Ibn Hawalah ! when you will see the rule coming down to the Holyland (Jerusalem), earthquakes, troubles and major events shall be near, and the Hour shall come nearer to men than this hand of mine upon your head. 3247a —*Mishkat*

فرجعنا فلم نغنم شيئا و عرف الجهد في وجوهنا فقام فينا فقال اللهم لا تكلهم الي فاضعف عنهم ولا تكلهم الي انفسهم فيعجزوا عنها ولا تكلهم الي الناس فيستاثروا عليهم ثم وضع يده على راسي ثم قال يا ابن حوالة اذا رايت الخلافة قد نزلت الارض المقدسة قد دنت الزلازل والبلابل والامور العظام والساعة يومئذ اقرب من الناس من يدي هذه الى راسك (مشكوة)

72. **Abu Hurairah** reported that the Messenger of Allah said : When booty will be taken as a private property, and trust as a booty, and Zakat as a burden, and learning will be acquired other than for religion, a man shall obey his wife and disobey his mother, and he shall draw his friend near and keep his father remote, and voices shall be loud in the mosques, and the sinner among a people shall become their leader, and the considerate among a people shall become the vilest of them,

عن ابي هريرة قال قال رسول الله صلعم اذا اتخذ الفيء دولا والامانة مغنما والزكوة مغرما وتعلم لغير الدين واطاع الرجل امراته وعق امه وادنى صديقه واقصى ابا ه وظهرت الاصوات في المساجد وساد القبيلة فاسقهم وكان زعيم القوم ارزلهم واكرم الرجل

3247a. This tradition proves that Jerusalem will remain in possession of the non-Muslims for some time till it is conquered by the Muslims on the eve of the Hour. The first part of the tradition draws our attention to weakness of our power and strength, and to rely upon God in all of our mundane affairs. The Quran says : He who relies on God, He is sufficient for him (65 : 3 Q).

and a man shall be honoured out of fear of his mischiefs, and singing girs and musical instruments shall appear, and wine will be drunk, and the latter generations of this people will curse their former ones, [2348] wait at that time for a red wind, and an earthquake, and sinking down of earth, and metamorphosition of men, and throwing of stones, and several signs that will follow like a string of gems whose string has been cut off and so they follow one another.

—*Tirmizi*.

مخافة شره وظهرت القينات والمعازف

وشربت الخمور ولعن اخر هذه الامة

اولها فارتقبوا عند ذلك ريحا حمراء

وزلزلة وخسفا ومسخا وقذفا وايات

تتابع كنظام قطع سلكه فتتابع

(الترمذي)

73. **Ali** reported that the Prophet said : When my people will have fifteen habits, disasters will become lawful for them. He counted these habits and did not mention learning other than for religion. He said : He will be warm to his friend while he will be cold to his father. He said : And the intoxicant will be drunk, and silk dress will be used.

—*Tirmizi*

عن علي قال قال رسول الله صلعم

اذا فعلت امتي خمس عشرة خصلة

حل بها البلاء وعد هذه الخصال ولم

يذكر تعلم لغير الدين قال وبرصديقه

وجفا ابا قال وشرب الخمر ولبس

الحرير (الترمذي)

74. **Abdullah-b-Masud** reported that the Prophet said : The world shall not pass away till a man of my house rules

عن عبد الله بن مسعود قال قال

رسول الله صلعم لا تذهب الدنيا حتى

2348. The Almighty Allah was pleased with the former people of the Muslims. The Quran repeats in many places. It says : The foremost ones, the first of the Refugees and the Ansars and those who followed them in goodness, Allah is pleased with them (9:100Q). Allah is pleased with the believers when they took allegiance under the tree. (48 : 18Q). Therefore the companions of the Prophet including Hazrat Abu Bakr, Omar, Osman and Ali shall not be blamed by us,

over Arabia. His name will be similar to my name. *Abu Dawud and Tirmizi Narrated it.* And in a narration reported by him, he said If there remains in the world but a day, the Almighty Allah will greatly prolong that day till he will send therein a man from me or from the members of my house. His name will be similar to my name, and his father's name to my father's name. He will fill up the land with justice and equity as it was filled up with tyranny and oppression. 2348a

يملك العرب رجل من اهل بيتي
يواطيء اسمه اسمي رواه الترمذي و ابو داود
و في رواية له قال لو لم يبق من
الدنيا الا يوم لطول الله تعالى ذلك
اليوم حتى يبعث فيه رجلا مني او من
اهل بيتي يواطيء اسمه اسمي واسم
ابيه اسم ابي يملاء الارض قسطا
و عدلا كما ملئت ظلما و جورا

75. **Umme Salamah** reported : I heard the Prophet of Allah say : The Mehdi will appear from my progeny, from the descendants of Fatima.

—*Abu Dawud*

عن ام سلمة قالت سمعت رسول الله
صلعم يقول المهدي من عترتي من
اولاد فاطمة
(ابو داود)

76. **Abu Sayeed-al-khodri** reported that the Prophet said : The Mehdi will appear from me, shinning of forehead, long of nose. He will fill up the world with justice and equity as it was filled up with oppression and tyranny. He will rule for seven years.

—*Abu Dawud.*

عن ابي سعيد الخدري قال قال
رسول الله صلعم المهدي مني واجلى
الجبهة اقنى الانف يملاء الارض قسطا
و عدلا كما ملئت ظلما و جورا يملك سبع
سنين
(ابو داود)

2348a. His name will be Muhammad, son of Abdullah. His title will be al Mehdi (the Guide). He will rise from Prophet's family and will rule not only over Arabia but over a greater portion of the globe as seen from the next tradition. The Shias hold that the Mehdi already appeared. He was Muhammad, son of Hasan Askari. The man from the tribe of Kalb will be fighting against the Mehdi. This hadis is said to be more correct than 35 : 79, because in the latter the narrator has got doubt about the number of years.

77. **Same** reported that the Prophet said about the story of the Mehdi. He said : A man will come to him and say : O Mehdi ! give me, give me. He said : Then he will spread in his cloth as much as he will be able to carry.

—*Tirmizi.*

عنه عن النبي صلعم في قصة المهدي قال فيجيء اليه الرجل فيقول يا مهدي اعطني اعطني قال فيحثي له في ثوبه ما استطاع ان يحمله (الترمذي)

78. **Omme Salamah** reported from the Prophet who said : There shall be difference at the time of the death of a Caliph. Then a man of the inhabitants of Medina will come out to flee away to Mecca. Some people of Mecca will come to him and will take him out through he will he unwilling. Then they will take oath of fealty to him between the Black Stone and the Place of Abraham. An army will then he sent to fight with him from Syria. they will sink down at Baida'a between Mecca and Medina. When the people will see that, the divines of Syria and the divines of the inhabitants of Iraq will come and take oath of fealty to him. After that a man will rise from the Quraish whose maternal uncles will be the Kalb tribe ; he will send to them an army who will attack them and that will be the army of the Kalb tribe. He will act among men according to the ways of their Prophet, and Islam will throw its neck upon the earth. He will stay for seven years, and then he

عن ام سلمة عن النبي صلعم قال يكون اختلاف عند موت خليفة فيخرج رجل من اهل المدينة هاربا الى مكة فياتيه ناس من اهل مكة فيخرجونه وهو كاره فيبايعونه بين الركن والمقام ويبعث اليه بعث من الشام فيخسف بهم بالبيداء بين مكة والمدينة فاذا راى الناس ذلك اتاه ابدال الشام وعصائب اهل العراق فيبايعونه ثم ينشاء رجل من قريش اخواله كلب فيبعث اليهم بعثا فيظهرون عليهم وذلك بعث كلب ويعمل في الناس بسنة نبيهم ويلقي الاسلام بجرانه في

will die, and the Muslims will say (funeral) prayer for him. [2349]

—*Abu Dawud.*

الأرض فيلبث سبع سنين ثم يتوفى ويصلى عليه المسلمون (ابوداود)

79. **Abu Sayeed** reported The Prophet narrated a calamity that will fall upon this people, so much so that a man shall not find a shelter to take shelter thereto from oppression. Then Allah will send a man from my progeny and then he will fill up the world with equity and justice as it was filled up with oppression and tyranny. The inhabitant of the heaven and the inhabitant of the earth will be pleased with him. The heaven will leave nothing of its drops but will drop on it profusely, and the earth will leave nothing of its plants but will take it out so much so that the living will wish for the dead. He will live in that (state) for seven years, or eight years, or nine years.

—*Mishkat.*

عن ابى سعيد قال ذكر رسول الله صلعم بلاء يصيب هذه الامة حتى لا يجد الرجل ملجاء يلجاء اليه من الظلم فيبعث الله رجلا من عترتى واهل بيتى فيملاء به الارض قسطا وعدلا كما ملئت ظلما وجورا يرضى عنه ساكن السماء وساكن الارض لا تدع السماء من قطرها شيئا الا صبته مدرارا ولا تدع الارض من نباتها شيئا الا اخرجته حتى يتمنى الاحياء الاموات يعيش فى ذلك سبع سنين او ثمان سنين او تسع سنين (مشكوة)

80. **Ali** reported that the Apostle of Allah said: There will appear a man from Transoxania who will be called Hares-Harras. There will be a man named Mansur at his vanguard. He will give abode (or home) for the family of Muhammad just as the Quraish

عن علي قال قال رسول الله صلعم يخرج رجل من وراء النهر يقال له الحارث حراث على مقدمته رجل يقال له منصور يوطن (او يمكن) لال محمد كما مكنت قريش لرسول الله صلعم

2349. In other words Islam will gain upperhand, and it will be firmly established in the land. Many persons claimed the office of the Mehdi up to this time, but none of fulfilled the conditions laid down by the Holy Prophet. Mirza Golam Ahmad of Qadian in the Punjab and Iman Muhammad-b-Hasan Askari and many others claimed the office of the Mehdi.

gave abode to the Apostle of Allah.[2350] To help him (or he said : responding to him) will be binding upon every Muslim.
—*Abu Daud.*

وجب على كل مؤمن نصره او قال اجابته (ابوداود)

81. **Abu Sayeed-al-Khodri** reported that the Apostle of Allah said : By One in whose hand there is my life, the Hour shall not occur till a beast shall speak with man, and till the lip of the whip of a man and the thong of his shoe shall speak with him, and his buttock shall inform him of what his wife committed in his absence.
—*Tirmizi.*

عن ابى سعيد الخدرى قال قال رسول الله صلعم والذى نفسى بيده لا تقوم الساعة حتى تكلم السباع الانس وحتى تكلم الرجل عذبة سوطه وشراك نعله و يخبره فخذه بما احدث اهله بعده (الترمذى)

82. **Abu Qatadah** reported that the Messenger of Allah said : The signs shall (continue to) occur after two centuries.
—*Ibn Majah.*

عن ابى قتادة قال قال رسول الله صلعم الا يات بعد المائتين (ابن ماجة)

83. **Abu Ishaq** reported that Ali had said after turning his look to his son Hasan : Verily this son of mine is Sayyad (noble) just as the Prophet of Allah has described him ; and there will soon come out from his loin a man who will be named with the name of your Prophet. He will resemble him in character but he will not resemble

عن ابى اسحاق قال قال على ونظر الى ابنه الحسن وقال ان ابنى هذا سيد كما سماه رسول الله صلعم و سيخرج من صلبه رجل يسمى باسم نبيكم يشبهه فى

2350. By the Quraish here are meant those people of the Quraish who believed in the Holy Prophet and became Muslims. Such were Hazrats Abu Bakr, Omar, Osman, Ali and the Refugees and the Helpers who sacrificed there lives and property for the establishment of Tauhid. Hares-Harras in like manner will help Muhammad Al-Mehdi in his endeavours to bring peace of the world.

him in constitution. Then he narrated a story that he will fill up the world with justice —*Abu Dawud.*

636w. **Saoban** reported that the Apostle of Allah said: When you will see the black flags coming from the side of Khorasan, come to them because there will be therein Al-Mehdi, the Caliph of Allah. 2351 —*Ahmad, Baihaqi.*

637w. **Jaber-b-Abdullah** reported that there was dearth of locusts in a year of the years of Omar wherein he died. He became too much anxious for that. So he sent a rider to Yemen, a rider to Iraq and a rider to Syria to enquire about the locusts as to whether anyone of them could be seen. The rider from the direction of Yemen came to him with a handful (of locusts) and spread them in his front. When Omar saw them, he recited takbir and said: I heard the Ms. of Allah. say: Verily the Almighty and Glorious Allah created one thousand beings; of them 600 are in sea, and 400 in land, and verily the first of these beings for destruction will be locusts. So when the locusts will be destroyed, the (other) beings will follow one after another like a set (of pearls) in a string. —*Baihaqi.*

الخلق ولا يشبهه في الخلق ثم ذكر قصة يملاء الارض عدلا (ابو داود)

عن ثوبان قال قال رسول الله صلعم اذا رايتم الرايات السود قد جاءت من قبل خراسان فاتوها فان فيها خليفة الله المهدي (احمد والبيهقي)

عن جابر بن عبد الله قال فقد الجراد في سنة من سني عمر التي توفي فيها فاهتم بذلك هما شديدا فبعث الى اليمن راكبا وراكبا الى العراق وراكبا الى الشام يسئل عن الجراد هل ارى منه شيئا فاتاه الراكب الذي من قبل اليمن بقبضة فنثرها بين يديه فلما راها عمر كبر وقال سمعت رسول الله صلى الله عليه وسلم يقول ان لله عز وجل خلق الف امة ستمائة منها في البحر واربعمائة في البر فان اول هلاك هذه الامة الجراد فاذا هلك الجراد تتابعت الامم كنظام السلك

(البيهقي)

2351. These soldiers will belong to Hares Harras, and Al- them. These will be his subsequent activities.

SECTION 4

2352. Greater signs before the Hour

(a) This section deals with the prophecies of the Holy Prophet relating to the greater signs that will occur on the eve of the Hour. The events will come to pass at that time as follows.

(I) A great war between the Arabs on one side and the Romans and Syrians on another side will break out, and it will continue for six or seven years till the Arabs will conquer Constantinople.

(2) During the continuance of the war, a wide-spread famine and drought will appear which will last for three days. In the third year, there will fall not a drop of rain and as a result most of the animals, beasts and people will be destroyed.

(3) When the Muslims will be engaged in dividing booties after the conquest of Constantinople, they will hear the appearance of Dajjal. He will appear in the last year of the great war.

(4) Before or after him, a beast will appear from between the mounts Safa and Merwah at Mecca. It will talk with the people and show some miracles.

(5) Then Jesus Christ who is alive in heaven will descend from heaven and will kill Dajjal with his own hand.

(6) During Jesus's magnificient reign, two most powerful tribes from Transoxania named Gog and Magog will appear and carry murders and pillage wherever they would go. They would pass by the lake of Tiberias and drink the whole of its water. They will then march on till they will reach the mount Khamar in Jerusalem. After general human massacres, they will try to murder those who are in heaven. Then Jesus and his companions will pray for human good. God will then send insects to destroy them. They will be thus killed to a man and their corpses will be taken away by birds.

(7) Then there will be profuse rain for days together and consequently the earth will assume the most luxuriant fertility.

(8) Thereafter a wind blowing from Syria will kill all the believers and Muslims, while the unbelievers will not be touched.

(9) There will be three earth sinkings, one in the east, one in the west and one in Arabia.

(10) A fire from Yemen will drive away the people towards the

e sun will rise from the west.

shall then suddenly come with the blowing of

(b) **Dajjal.** It appears from many traditions and specially from tradition 39 : 102 that Dajjal was living or at least born at the time of the Holy Prophet. He will not die till he will be killed by Jesus. In the mean time, he has been kept in strong iron chains. The Holy Prophet has given his physical descriptions. He will be squaint of right eye, floating of the left eye, curly and coarse haired, having biting teeth, big and fat so much so that there will be a distance of 70 cubits between his two eyes. His father will be long statured with long nose like a beak, and his mother will be fat and long of two hands—39 : 120. His march will be speediest. He will arise from Khorasan mounting upon a white ass, and will travel all the lands within 40 days (or 40 years) carrying murders, pillage and devastations whereever he will go. He will be followed by 70,000 Jews of Ispahan with hoods or black head dresses. Mecca and Medina will be safe from his pillage as they will be guarded by angels. Landing at the foot of the mount Uhud near Medina, he will march towards Syria. There as elsewhere he will show many miracles. At the time when he will be giving life and death of a young man to strike belief in him that he is God, suddenly Jesus Christ will come down and will kill him at a land which is a town in Syria. Dajjal will have with him a mountain of provisions and a river of water. He will have some show of miracles. He will give life and death, bring back some shapes like dead fathers and relatives, bring treasures from hidden places and show some other miracles which will take away the faith of the majority of weak believers. Between his forehead, there will be written the word كافر (unbeliever).

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84. **Huzaifah-b-Osaid al Gefari** reported : The Holy Prophet suddenly came to us while we were talking. He asked : What do you talk about ? They replied : We are talking about the Hour. He said : It will never come to pass till you see ten signs previous to it. He then mentioned the drought, and Dajjal, and the beast, and the rising of the sun from its place of setting,

عن حذيفة بن اسيد الغفاري قال اطلع النبي صلعم علينا ونحن نتذاكر فقال ما تذكرون قالوا نذكر الساعة قال انها لن تقوم حتى تروا قبلها عشر ايات فذكر الدخان والدجال والدابة وطلوع الشمس من مغربها ونزول

and the descent of Jesus, son of Mary, and Gog and Magog, and three earth-sinkings—one earth-sinking in the east, one earth-sinking in the west one earth-sinking in the Peninsula of Arabia, and the last of that will be a fire which will break out from Yemen and which will drive the people to their place of gathering. And in a narration: A fire shall come out from a side of Aden which shall drive away the people to the place of gathering. And in a narration: And in the tenth (sign), there will be a tempest which shall blow off the people to the sea.[2353] —*Muslim.*

عيسى بن مريم و ياجوج وماجوج وثلاثة خسوف خسف بالمشرق وخسف بالمغرب وخسف بجزيرة العرب واخر ذلك نار تخرج من اليمن تطرد الناس الى محشرهم وفى رواية نار تخرج من قعر عدن تسوق الناس الى المحشر وفى رواية فى العاشرة ريح تلقى الناس فى البحر (مسلم)

85. **Abu Hurairah** reported that the Apostle of Allah said: Hasten to do good actions before six things: drought, Dajjal, beast of the earth, rising of the sun from its place of setting, the affairs of the public, and the special trial of somebody among you.[2354] —*Muslim.*

عن ابى هريرة قال قال رسول الله صلعم بادروا بالاعمال ستا الدخان والدجال ودابة الارض وطلوع الشمس من مغربها وامر العامة وخويصة احدكم (مسلم)

2353 The word "Dukhan" occurs in the Quran in the following verse: Therefore keep waiting for the day when the heaven shall bring a great drought -44 :10Q Dukhan means here drought or famine. Literally it means vapour or cloud. About the beast of the earth, it will come out from between Safa and Marwah. The Quran has got corroboration about this beast: And We will take out for them a beast from out of the earth (Quran). Some theologians say that it will come out with the staff of Moses and ring of Solaiman and that it will be 160 cubits long. It will run faster than anybody else. It will strike with its staff and make impression of مومن (believer) on the forehead of a believer and كافر (unbeliever) on the forehead of an unbeliever. Gog and Magog will be the two tribes whose remote ascendant was Noah. They will be non-Arabs. Regarding the fire from Yemen, it will be the last of these signs.

2354. This means death which is nothing but a great upheaval in one's life.

86. **Abdullah-b-Amr** reported: I heard the Messenger of Allah say: Verily the first of the signs that will come out will be the rising of the sun from its place of setting and the coming out of the beast to the people at forenoon, and whichever of these two comes to pass before its companion, the other will be near its footstep.

—*Muslim*

عن عبد الله بن عمرو قال سمعت رسول الله صلعم يقول ان اول الآيات خروجا طلوع الشمس من مغربها وخروج الدابة على الناس ضحى وايهما ما كانت قبل صاحبتها فالاخرى على اثرها قريبا (مسلم)

87. **Abu Hurairah** reported that the Messenger of Allah said: (As for) three things, when they will appear, faith of no soul will do it benefit if it had no faith previously or acquired no good by virtue of its faith: the rising of the sun from its place of setting, and Dajjal, and the beast of the earth. —*Muslim.*

عن ابى هريرة قال قال رسول الله صلعم ثلث اذا خرجن لا ينفع نفسا ايمانها لم تكن امنت من قبل او كسبت فى ايمانها خيرا طلوع الشمس من مغربها والدجال ودابة الارض (مسلم)

88. **Abu Zarr** reported that the Messenger of Allah said when the sun set in: Do you know where it goes? I replied: Allah and His Apostle know best. He said: It goes on till it prostrates beneath the Throne. It asks permission and it is then granted to it. It is near that it will prostrate but it will not be accepted from it, and that it will ask permission but it will not be granted to it, and it will be ordered: Return from where you have come. So it will rise from its place of

عن ابى ذر قال قال رسول الله صلعم حين غربت الشمس اتدرى اين تذهب هذه قلت الله ورسوله اعلم قال فانها تذهب حتى تسجد تحت العرش فتستاذن فيؤذن لها ويوشك ان تسجد ولا تقبل منها وتستاذن فلا يؤذن لها ويقال لها ارجعى من حيث جئت فتطلع من مغربها فذلك قوله

setting. (About) that is His verse : And the sun runs for its resting place (36 : 38Q). He said that its resting place is under the Throne. —*Agreed.*

والشمس تجري لمستقر لها قال مستقرها تحت العرش (متفق عليه)

89. **Imran-b-Hussain** reported : I heard the Messenger of Allah say : Between the creation of Adam up to the coming of the Hour, there will arise an affair greater than Dajjal. [2355] —*Muslim.*

عن عمران بن حصين قال سمعت رسول الله صلعم يقول ما بين خلق ادم الى قيام الساعة امر اكبر من الدجال (مسلم)

90. **Abdullah** reported that the Apostle of Allah said : Verily Allah is not hidden from you. Certainly Allah is not squaint-eyed, and certainly Dajjal is squaint of right eye, as if his eye is a floating grape-seed.

—*Agreed.*

عن عبد الله قال قال رسول الله صلعم ان الله لا يخفى عليكم ان الله ليس باعور وان المسيح الدجال اعور عين اليمنى كان عينه عنبة طافية (متفق عليه)

91. **Anas** reported that the Messenger of Allah said : There was no prophet who did not warn his people against the great squaint-eyed liar. Behold ! he will be certainly squaint-eyed but your Lord is not squaint-eyed. There will be written between his two eyes-kaf, fe, re (unbeliever). —*Agreed.*

عن انس قال قال رسول الله صلعم ما من نبي الا قد انذر امته الاعور الكذاب الا انه اعور وان ربكم ليس باعور مكتوب بين عينيه ك ف ر (متفق عليه)

92. **Abu Hurairah** reported that the Apostle of Allah said : Shall I not communicate to you an information about Dajjal which no prophet had communicated to his people ? Verily he will be squaint-eyed, and verily he will bring with him like para-

عن ابي هريرة قال قال رسول الله صلعم الا احدثكم حديثا عن الدجال ما حدث به نبي قومه انه اعور وانه يجيء معه بمثل الجنة والنار فالتي

2355. These will be the calamities, trials, and battles.

dise and the fire. That which he will say Paradise will be the fire. Verily I warn you as Noah warned his people thereof. —*Agreed*

يقول إنها الجنة هي النار وإني انذركم كما انذر به نوح قومه (متفق عليه)

93. **Huzaifah** reported from the Prophet who said : Verily Dajjal shall come out and there will be water or fire with him. As for that which the people will see as water, it will be fire which will burn, and as for that which the people will see as fire, it will be water, cold, sweet. Whoso will reach him among you, let him fall down in that which he will see as fire, because it will be sweet pleasant water. *Agreed upon it and Muslim added* : Dajjal will be defective in eye with coarse hairs upon him, and there will be written between his eyes "unbeliever" which every believer, literate or illiterate, will read.

عن حذيفة عن النبي صلعم قال ان الدجال يخرج وان معه ماء ونارا فاما الذي يراه الناس ماء فنار تحرق واما الذي يراه الناس نارا فماء بارد عذب فمن ادرك ذلك منكم فليقع في الذي يراه نارا فانه ماء عذب طيب متفق عليه وزاد مسلم وان الدجال ممسوح العين عليها ظفرة غليظة مكتوب بين عينيه كافر يقرء كل مؤمن كاتب وغير كاتب

94. **Same** reported that the Messenger of Allah said : Verily Dajjal will be squaint of left eye, of hanging hairs ; his paradise and his fire will be with him. His fire will be paradise and his paradise fire. —*Muslim.*

عنه قال قال رسول الله صلعم الدجال اعور العين اليسرى جفال الشعر معه جنته وناره فناره جنة وجنته نار (مسلم)

95. **Nawwas-b Sam'an** reported that the Apostle or Allah mentioned about Dajjal. He said : If he comes out while I am in you midst, I shall dispute with him on your behalf ; and if he comes out while I am not in your midst, a man shall dispute with him on his own

عن النواس بن سمعان قال ذكر رسول الله صلعم الدجال فقال ان يخرج وانا فيكم فانا حجيجه دونكم وان يخرج ولست فيكم فامرء حجيج نفسه والله

behalf. And Allah is my successor upon every Muslim. Verily he will be a young man of coarse hairs, his eye will be floating as if I can liken him with Abul-Ujja, son of Qatan. Whoso among you will reach him, let him read over him the opening verses of the Chapter "Cave", because they will be your protection from his trial. [2355a] Verily he will come out from a road between Syria and Iraq. Then he will commit mischief to the right and mischief to the left. O servants of Allah ! stand firm. We asked : O Ms. of Allah ! and how long will be his stay in the land ? He replied : Forty days, one day like one year, one day like one month, one day like one week, and the rest of his days like your days. We asked : O Ms. of Allah ! (as for) the day which will be like one year, will the prayer of one day be sufficient for us therein ? He replied : So, measure for it a measure. (a) We asked : O Ms. of Allah ! and what will be his speed in the world ? He said : Like (that of) the cloud which the wind drives away. He will come to the people and call them, and they will believe in him. Then he will order the heaven and it will pour rain on the earth and grow (vegetables). Their quadrupeds will come to graze them at morn

خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ إِنَّهُ شَابٌّ قَطَطٌ
عَيْنُهُ طَافِيَةٌ كَأَنِّي أُشَبِّهُهُ بِعَبْدِ الْعُزَّى
بْنِ قَطَنٍ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ
عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ فَإِنَّهَا
جِوَارُكُمْ مِنْ فِتْنَتِهِ إِنَّهُ خَارِجٌ خَلَّةً
بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاثَ يَمِينًا وَعَاثَ
شِمَالًا يَا عِبَادَ اللَّهِ فَاثْبُتُوا قُلْنَا يَا رَسُولَ اللَّهِ
فَمَا لَبْثُهُ فِي الْأَرْضِ قَالَ أَرْبَعُونَ
يَوْمًا يَوْمٌ كَسَنَةٍ وَيَوْمٌ كَشَهْرٍ وَيَوْمٌ
كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ قُلْنَا
يَا رَسُولَ اللَّهِ فَذَلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ
أَتَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ قَالَ لَا اقْدُرُوا لَهُ
قَدْرَهُ قُلْنَا يَا رَسُولَ اللَّهِ وَمَا إِسْرَاعُهُ
فِي الْأَرْضِ قَالَ كَالْغَيْثِ اسْتَدْبَرَتْهُ
الرِّيحُ فَيَأْتِي عَلَى الْقَوْمِ فَيَدْعُوهُمْ
فَيُؤْمِنُونَ بِهِ فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ وَالْأَرْضَ
فَتُنْبِتُ فَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ

2355a. These verses of the chapter cave can be recited at places of fear. This tradition holds that Dajjal will stay for 40 days, while tradition 39 : 638w says that he will stay for 40 years. The former is accepted as more authentic.

ما كانت ذرى واسبغه ضروعا وامده
خواصر ثم يأتي القوم فيدعوهم فيردون
عليه قوله فينصرف عنهم فيصبحون
ممحلين ليس بايديهم شيء من اموالهم
ويمر بالجزية فيقول لها اخرجي كنوزك
فتتبعه كنوزها كيعاسيب النحل ثم
يدعو رجلا ممتلئا شبابا فيضربه بالسيف
فيقطعه جزلتين رمية الغرض ثم يدعوه
فيقبل ويتهلل وجهه يضحك فبينما
هو كذلك اذ بعث الله المسيح بن مريم
فينزل عند المنارة البيضاء شرقي دمشق
بين مهرودتين واضعا كفيه على
اجنحة ملكين اذا طاطأ رأسه قطر
واذا رفعه تحدر منه مثل جمان كاللؤلؤ
فلا يحل لكافر يجد من ريح نفسه الا مات
ونفسه ينتهي حيث ينتهي طرفه
فيطلبه حتى يدركه بباب لد فيقتله

on the mounts for as long a period as possible, and their udder will be large and their flanks full. Then he will come to a people and call them (to call him God). They will return his word to him and he will return from them. They will get up in the morning penniless with nothing of their properties in their hands. He will pass by a place in ruins and call it: Take out thy treasures, and then its treasures will follow him like the kings of bees. Then he will call a fat youngman and strike him with sword and cut him into two pieces like a shot at a target. Then he (Dajjal will call him and he (youngman) will come forward smiling while his face will be shining. He will be in that (state) when lo! Allah will send the Messiah, son of Mary. He will come down near the white tower to the east of Damascus between two red clothes, placing his hands upon the wings of two angels. When he will nod his head, it (pespiration) will drop down, and when he will raise it up, there will fall down from him drops like silver, like pearls. It will not be lawful for an unbeliever who will feel air of his breath but to die, and his breath will reach where his look will reach. He (Christ) will then search for him (Dajjal) till he will overtake him at the door of Lud, (b) and then he will kill

him. Afterwards, there will come to Jesus a people whom Allah saved from him, and he will pass his hand over their faces and he will inform them of their ranks in Paradise. He will be in that (state) when lo! Allah will reveal to Jesus: Verily I have brought out some servants of Mine with whom none has got power to fight. So take My servants to Tur for protection. And Allah will send Gog and Magog, and they will come forth from every lofty place (21: 96Q). Their first batch will pass by the lake of Tiberias and drink what will be therein. Their last batch will pass and say: There was once water in this. Then they will march on till they will come to the mount of Khamar (and it is a mountain of Jerusalem) and say: We have killed those who are in the world. Now let us come to kill those who are in heaven. So they will shoot their arrows towards heaven, and Allah will return their arrows covered with blood. The Prophet of Allah and his companions will remain confined till the head of an ox will value to someone of them more than one hundred gold coins of to-day to someone of you. (c) Then Jesus, the Prophet of Allah, and his companions will pray (for their destruction). Allah will then send insects

ثُمَّ يَأْتِي عِيسَى قَوْمٌ قَدْ عَصَمَهُمُ اللَّهُ
مِنْهُ فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحَدِّثُهُمْ
بِدَرَجَاتِهِمْ فِي الْجَنَّةِ فَبَيْنَمَا هُوَ كَذَلِكَ
إِذْ أَوْحَى اللَّهُ إِلَى عِيسَى إِنِّي قَدْ أَخْرَجْتُ
عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ فَحَرِّزْ عِبَادِي
إِلَى الطُّورِ وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ
وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَيَمُرُّ أَوَائِلُهُمْ
عَلَى بُحَيْرَةِ طَبَرِيَّةَ فَيَشْرَبُونَ مَا فِيهَا
وَيَمُرُّ آخِرُهُمْ فَيَقُولُ لَقَدْ كَانَ بِهَذِهِ مَرَّةً مَاءٌ
ثُمَّ يَسِيرُونَ حَتَّى يَنْتَهُوا إِلَى جَبَلِ الْخَمَرِ
وَهُوَ جَبَلٌ بَيْتِ الْمَقْدِسِ فَيَقُولُونَ لَقَدْ
قَتَلْنَا مَنْ فِي الْأَرْضِ هَلُمَّ فَلْنَقْتُلْ مَنْ
فِي السَّمَاءِ فَيَرْمُونَ بِنُشَّابِهِمْ إِلَى السَّمَاءِ
فَيَرُدُّ اللَّهُ عَلَيْهِمْ نُشَّابَهُمْ مَخْضُوبَةً دَمًا
وَيُحْصَرُ نَبِيُّ اللَّهِ وَأَصْحَابُهُ حَتَّى يَكُونَ
رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ
لِأَحَدِكُمُ الْيَوْمَ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى
وَأَصْحَابُهُ فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّغَفَ فِي

upon their necks and they will be dead at morn like one dead man. Then Jesus, the Prophet of Allah, and his companions will come down upon the earth but will not find a span of ground except that. He will fill it up with their stinking fats and corpses. Then Jesus, the Prophet of Allah, and his companions will turn towards Allah, and Allah will send birds like the necks of Bactarian camels. They will carry them and throw them where Allah will like. And in a narration : These (birds) will throw them at Nahbal (d) and the Muslims will fire their guns, arrows and cartridges for seven years. After that, Allah will send rain from which no house of clay, or stone, or straw will be left concealed. It will pour in till it will leave us like a filled-up tank. Then the earth will be ordered : Grow thy fruits and return thy fertility. At that time, a section will eat pomegranates and take shade under their refuges, and blessing will be given to the things sent till one teat-milk of camels will be sufficient for a congregation of men, and one teat-milk of cattle will be certainly sufficient for a tribe of the people, and one teat-milk of goats will be certainly sufficient for a party of men. They will be in

رِقَابِهِم فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ
وَاحِدَةٍ ثُمَّ يَهْبِطُ نَبِيُّ اللهِ عِيسَى وَاَصْحَابُهُ
اِلَى الْاَرْضِ فَلَا يَجِدُونَ فِي الْاَرْضِ مَوْضِعَ
شِبْرٍ اِلَّا مَلَاَهُ زَهَمُهُم وَنَتْنُهُم فَيَرْغَبُ
نَبِيُّ اللهِ عِيسَى وَاَصْحَابُهُ اِلَى اللهِ فَيُرْسِلُ
اللهُ طَيْرًا كَاَعْنَاقِ الْبُخْتِ فَتَحْمِلُهُم فَتَطْرَحُهُم
حَيْثُ شَاءَ اللهُ وَفِي رِوَايَةٍ تَطْرَحُهُم
بِالنَّهْبَلِ وَيَسْتَوْقِدُ الْمُسْلِمُونَ مِنْ قِسِيِّهِم
وَنُشَّابِهِم وَجِعَابِهِم سَبْعَ سِنِينَ ثُمَّ يُرْسِلُ
اللهُ مَطَرًا لَا يُكِنُّ مِنْهُ بَيْتُ مَدَرٍ وَلَا وَبَرٍ
فَيَغْسِلُ حَتَّى يَتْرُكَنَا كَالزَّلَفَةِ ثُمَّ يُقَالُ
لِلْاَرْضِ اَنْبِتِي ثَمَرَتَكِ وَرُدِّي بَرَكَتَكِ
فَيَوْمَئِذٍ تَاْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ
وَيَسْتَظِلُّونَ بِقِحْفِهَا وَيُبَارَكُ فِي الرِّسْلِ
حَتَّى اِنَّ اللِّقْحَةَ مِنَ الْاِبِلِ لَتَكْفِي الْفِئَامَ
مِنَ النَّاسِ وَاللِّقْحَةُ مِنَ الْبَقَرِ لَتَكْفِي
الْقَبِيلَةَ مِنَ النَّاسِ وَاللِّقْحَةُ مِنَ الْغَنَمِ
لَتَكْفِي الْفَخِذَ مِنَ النَّاسِ فَبَيْنَمَا هُم كَذَلِكَ

that (state) when lo! Allah will send a pleasant wind which will throw them under their armpits and take the soul of every believer and every Muslim. The worst of the people will remain crying hoarse therein the braying of asses, and the Hour shall come over them (a). 2356

—*Muslim, Tirmizi.*

إن بعث الله ريحا طيبة فتأخذهم تحت أباطهم فتقبض روح كل مؤمن وكل مسلم ويبقى شرار الناس يتهارجون فيها تهارج الحمر فعليهم تقوم الساعة

(مسلم والترمذي)

96. **Abu Sayeed-al-Khodri** reported that the Ms. of Allah said: Dajjal will come out. Then one of the believers will turn towards him, and many garrisons, garrisons of Dajjal, will meet him and will ask him: where do you intend (to go)? He will reply: I intend to go to this (Dajjal) who has come out. They will ask him: Do you not believe in our lord? He will reply. Nothing is concealed from our Lord. They will say: Kill him. Some of them will say to others: Has not your lord prohibited you to kill anybody in his absence? Then they will go with him to Dajjal. When the believer will see him, he will exclaim: O people! this is Dajjal of whom the Apostle of Allah had mentioned. He (Prophet) said: Dajjal will pass order regarding him

عن ابي سعيد الخدري قال قال رسول الله صلعم يخرج الدجال فيتوجه قبله رجل من المؤمنين فيلقاه السالح مسالح الدجال فيقولون له اين تعمد فيقول اعمد الى هذا الذي خرج فيقولون له ألست تؤمن بربنا فيقول ما بربنا خفاء فيقولون اقتلوه فيقول بعضهم لبعض أليس قد نهكم ربكم ان تقتلوا احدا دونه فينطلقون به الى الدجال فاذا رآه المؤمن قال يا ايها الناس هذا الدجال الذي ذكر رسول الله صلعم فيأمر الدجال به فيشج

2356. (a) Measure for it its measure means a day, however long, will be considered as one day in which there are compulsory prayer for five times. (b) Lud is a mountain in Syria. Some say that it is a village in Jerusalem, and some say that it is a villag in Palestine. (c) The food-stuff will run short and there will be practically nothing to save life. (d) Nahbal is a place in Jerusalem. (e) Muslim did not narrate the second portion which runs from "they will...up to Nahbal". This has been narrated by Tirmizi.

and he will be placed upon his belly and he (Dajjal) will say : Overtake him and behead him. Then his back and his belly will be beaten wide. He will ask : Will you not still believe in him ? He will reply : Thou art Anti-Christ, the great liar. Then order will be passed about him and he will be sawed with a saw from the middle of his head till he will be severed between his legs. After that, Dajjal will walk between the two pieces and say to him "Stand up". He will then stand up erect. Afterwards he will ask him : Will you believe in me ? He will reply : I have got nothing but further light about you. Then he will proclaim : O you people ! verily he will not be able to do (anything) with anybody among the people after me. Then Dajjal will overtake him to slaughter him. He will place a knife between his neck and throat but will find no way for it. Then he will catch hold of his hands and legs and throw him off. The people will think that he has thrown him unto the fire, while he will be thrown in to the garden. Then the Messenger of Allah said : He will be the greatest of man as a martyr near the Lord of the worlds. 2357

—*Muslim.*

فيقول خذوه وشجوه فيوسع ظهره وبطنه ضربا فيقول أو ما تؤمن به فيقول أنت المسيح الكذاب فيؤمر به فيؤشر بالمئشار من مفرقه حتى يفرق بين رجليه ثم يمشي الدجال بين القطعتين ثم يقول له قم فيستوي قائما ثم يقول له أتؤمن بي فيقول ما ازددت فيك إلا بصيرة ثم يقول يا أيها الناس إنه لا يفعل بعدي بأحد من الناس فيأخذه الدجال ليذبحه فيجعل ما بين رقبته إلى ترقوته نحاسا ولا يستطيع إليه سبيلا فيأخذ بيديه ورجليه فيقذف به فيحسب الناس إنما قذفه إلى النار وإنما ألقي في الجنة فقال رسول الله صلعم هذا أعظم الناس شهادة عند رب العالمين (مسلم)

2357. He will not die on account of his being thrown in to the fire. The fire will be turned into a pleasant garden. Only for his first death which was caused by severence of the body into two pieces, he will get the rewards of a martyr in his highest position.

97. **Omme-Sharik** reported that the Apostle of Allah said : The people will certainly flee away from Dajjal till they will take shelter to the mountains. Omme Sharik said : I asked : O Ms. of Allah ! where will be the Arabs at that time ? He said : They will be few. 2357a —*Muslim.*

عن أم شريك قالت قال رسول الله صلعم ليفرن الناس من الدجال حتى يلحقوا بالجبال قالت ام شريك قلت يا رسول الله فاين العرب يومئذ قال هم قليل (مسلم)

98. **Anas** reported that the Messenger of Allah said : Seventy thousands of the Jews of Ispahan will follow Dajjal with hoods upon them —*Muslim.*

عن انس عن رسول الله صلعم قال يتبع الدجال من يهود اصفهان سبعون الفا عليهم الطيالسة (مسلم)

99. **Abu Syeed** reported that the Messenger of Allah said : Dajjal will come, and he will be prohibited to enter the suburbs of Medina. He will alight at a certain land which is near Medina. A man will come out to him, and he will be the best of persons, and he will say : I bear witness that thou art Dajjal of whom the Messenger of Allah gave us information. Dajjal will say : Inform me that if I can kill this man and bring him again back to life, you will whether doubt about the affair. "No" they will reply. Then he will kill him and will bring him back to life. He will say : By Allah, I was not so certain before about you

عن ابى سعيد قال قال رسول الله صلعم ياتى الدجال وهو محرم عليه ان يدخل نقاب المدينة فينزل بعض السباخ التى تلى المدينة فيخرج اليه رجل وهو خير الناس فيقول اشهد انك الدجال الذى حدثنا رسول الله صلعم حديثه فيقول الدجال ارايتم ان قتلت هذا ثم احييته هل تشكون فى الامر فيقولون لا فيقتله ثم يحييه فيقول والله ما كنت فيك اشد بصيرة منى اليوم

2357a. 'Where will be the Arabs' means-will not the Arabs be able to fight with him and drive him away ? The Prophet replied that the Arabs would be very few in comparison with the enormous odds of Dajjal and therefore they would not fight with them.

than what I am to day. Then Dajjal will wish to kill him, but he will not be able to prevail over him. —*Agreed.*

فيريد الدجال ان يقتلـه فلا يسلط عليه
(متفق عليه)

100. **Abu Hurairah** reported from the Messenger of Allah who said : The Anti-Christ will come from the east direction, his object will be Medina, till he will land behind 'Uhud'. Then the angels will turn his face towards Syria, and there he will be destroyed. —*Agreed*

عن ابى هريـرة عن رسول اللـه صلعم قال يأتى المسيح من قبل المشرق همته المدينة حتى ينزل دبر احد ثم تصرف الملئكة وجهه قبل الشام وهنالك يهلك
(متفق عليه)

101. **Abu Bakrah** reported from the Holy Prophet who said : The dread of Dajjal, the Anti-Christ, shall not enter Medina which will have at that time seven gates. On every gate, there will remain two angels. —*Bukhari.*

عن ابى بكـرة عن النبى صلعم قال لايدخل المدينـة رعب المسيح الدجال لها يومئذ سبعـة ابواب على كل باب ملكان (البخارى)

102. **Fatemah-bn-Qais** reported : I heard the proclaimer of the Messenger of Allah proclaiming (for) "Congregational Prayer". I came out to the mosque and prayed with the Prophet. When he finished his prayer, he sat upon the pulpit smiling and said : Let every man remain in his seat. Then he said : Do you know why I have called you together ? They replied : Allah and his Messenger know best. He said : By Allah, I have not called you together for hope or for fear, but I have called you together as Tamim ad-Dari was a Christian, and he came and accepted Islam,

عن فاطمة بنت قيس قالت سمعت منادى رسول اللـه صلعم ينادى الصلوة جامعة فخرجت الى المسجد فصليت مع رسول اللـه صلعم فلما قضى صلاتـه جلس على المنبـر وهو يضحك فقال ليلزم كل انسان مصلاه ثـم قال هل تدرون لما جمعتـكم قالوا اللـه ورسولـه اعلم قال انى واللـه ما جمعتكم لرغبة ولا لرهبة ولكن جمعتكم لان تميما الدارى كان رجلا نصرانيا فجاء واسلـم

and he narrated to me a tradition which agreed with what I had communicated to you about Dajjal, the anti-Christ. He informed me that he had embarked upon a sea-boat with thirty men of Lakhm and Zojam. Then waves played with them for a month in the sea and threw them off to an island when the sun was about to set in. They sat in a small side-boat and entered the island. A beast of profuse coarse hairs met them. They did not know how long will be its front from its back owing to excessive hairs. They asked: Woe to thee! what art thou? It replied: I am a spy. Go to this man in the monastery as he is eager enough to have your information. He said: When it named a man for us, we fled away from it lest it might be the devil. Then we hurriedly went on till we entered the monastery, when lo! there was therein a biggest man whom we did never see before regarding constitution. He was severely tied up with his hand tied to his neck, and what was between his knees and joints was tied up with iron. We asked: Woe to thee! what art thou? He said: You have power to get my information. Inform me who you are. They replied: We are a people from Arabia. We embarked upon a

وحدثنى حديثا وافق الذى كنت احدثكم به
عن المسيح الدجال حدثنى انه ركب فى
سفينة بحرية مع ثلثين رجلا من لخم
وجذام فلعب بهم الموج شهرا فى البحر
فارفاءا الى جزيرة حين تغرب الشمس
فجلسوا فى اقرب السفينة فدخلوا الجزيرة
فلقيتهم دابة اهاب كثير الشعر لا يدرون
ما قبلة من دبره من كثرة الشعر
قالوا ويلك ما انت قالت انا الجساسة
انطلقوا الى هذا الرجل فى الدير فانه
الى خبركم بالاشواق قال لما سمت لنا
رجلا فرقنا منها ان تكون شيطانة فانطلقنا
سراعا حتى دخلنا الدير فاذا فيه اعظم
انسان رايناه قط خلقا واشده وثاقة
مجموعة يداه الى عنقه ما بين ركبتيه
الى كعبيه بالحديد قلنا ويلك ما انت
قال قد قدرتم على خبرى فاخبرونى ما
انتم قالوا نحن اناس من العرب ركبنا

sea-boat, but the sea played with us for one month. Then we entered the island. A beast of coarse hairs met us and said : I am a spy. Go to this (man) in the monastery. So we approached you hurriedly. He asked : Inform me about the date trees of Baisan. Do they bear fruits? 'Yes' replied we. He said : Behold ! verily it is near that they will not yield fruits. He asked : Inform me about the lake of Tiberias. Is there water in it ? We replied : It is full of water. He said : Verily it is near that its water will disappear. He asked : Inform me about the fountain of Zugara. Is there water in the fountain, and do its inhabitants irrigate with the water of the fountain? 'Yes' replied we, 'it is full of water and its inhabitants are irrigating with its water. He asked : Inform me about the Prophet of the illiterates. What did he do? We said : He has just come out from Mecca and got down at Yasreb. He asked : Have the Arabs fought with him ? 'Yes' we said. He asked : How did he treat with them ? We informed him that he had got upperhand upon those of the Arabs who opposed him and they obeyed him. He said : Behold ! it is better for them that they should obey him. And I inform you about me that I am certainly Anti-Christ and it is near that

فِي سَفِينَةِ بَحْرِيَّةٍ فَلَعِبَ بِنَا الْبَحْرُ شَهْرًا
فَدَخَلْنَا الْجَزِيرَةَ فَلَقِيَتْنَا دَابَّةٌ أَهْلَبُ
فَقَالَتْ إِنَا الْجَسَّاسَةُ اعْمِدُوا إِلَى هٰذَا فِي
الدَّيْرِ فَأَقْبَلْنَا إِلَيْكَ سِرَاعًا فَقَالَ أَخْبِرُونِي
عَنْ نَخْلِ بَيْسَانَ هَلْ تُثْمِرُ قُلْنَا نَعَمْ قَالَ
أَمَا إِنَّهَا تُوشِكُ أَنْ لَا تُثْمِرَ قَالَ أَخْبِرُونِي
عَنْ بُحَيْرَةِ الطَّبَرِيَّةِ هَلْ فِيهَا مَاءٌ قُلْنَا
هِيَ كَثِيرَةُ الْمَاءِ قَالَ إِنَّ مَاءَهَا يُوشِكُ
أَنْ يَذْهَبَ قَالَ أَخْبِرُونِي عَنْ عَيْنِ زُغَرَ
هَلْ فِي الْعَيْنِ مَاءٌ وَهَلْ يَزْرَعُ أَهْلُهَا
بِمَاءِ الْعَيْنِ قُلْنَا نَعَمْ هِيَ كَثِيرَةُ الْمَاءِ
وَأَهْلُهَا يَزْرَعُونَ مِنْ مَائِهَا قَالَ أَخْبِرُونِي
عَنْ نَبِيِّ الْأُمِّيِّينَ مَا فَعَلَ قُلْنَا قَدْ خَرَجَ
مِنْ مَكَّةَ وَنَزَلَ يَثْرِبَ قَالَ أَقَاتَلَهُ الْعَرَبُ
قُلْنَا نَعَمْ قَالَ كَيْفَ صَنَعَ بِهِمْ فَأَخْبَرْنَاهُ
أَنَّهُ قَدْ ظَهَرَ عَلَى مَنْ يَلِيهِ مِنَ الْعَرَبِ
وَأَطَاعُوهُ قَالَ أَمَا إِنَّ ذٰلِكَ خَيْرٌ لَهُمْ
أَنْ يُطِيعُوهُ وَإِنِّي مُخْبِرُكُمْ عَنِّي إِنِّي أَنَا
الْمَسِيحُ وَإِنِّي يُوشِكُ أَنْ يُؤْذَنَ لِي فِي

order will be passed to me to come out. I shall then come out and travel in the world. I shall leave no village at which I shall not land within 40 nights except Mecca and Taibah which will be forbidden to me. Whenever I shall wish to enter one of the two, an angel with sword in his hand will encounter with me and prevent me therefrom. There will be angels on every side of it to guard it. The Apostle of Allah said while he struck his pulpit with his staff: This is Taibah, this is Taibah, this is Taibah meaning Medina. Behold! did I not tell you? 'Yes' said the people. "Behold! verily he is in the Syrian sea or sea of Yemen; no, rather he is from the eastern direction. What is it?" He then pointed out with his hand towards the east. [2357b]

—*Muslim.*

الخروج فأخرج فأسير فى الارض فلا
ادع قرية الاهبطتها فى اربعين ليلة
غير مكة وطيبة هما محرمتان على كلتا
هما كلما اردت ان ادخل واحدا منهما
استقبلنى ملك بيده السيف صلتا
يصدنى عنها وان على كل نقب منها
ملئكة يحرسونها قال قال رسول الله صلعم
وطعن بمخصرته فى المنبر هذه طيبة
هذه طيبة هذه طيبة يعنى المدينة الا هل كنت
حدثتكم فقال الناس نعم الا انه فى
بحر الشام او بحر اليمن لا بل من قبل
المشرق ما هو وا ومأ بيده الى المشرق
(مسلم)

103. **Abdullah-b-Omar** reported that the Messenger of Allah said: I saw myself (in dream) near the Ka'ba. I saw a man with a skin like the most beautiful of human skins you have ever seen; he had a forlock like the best of the forelocks you have ever seen. He combed it and it was dropping down water, he was leaning against the shoulders of two persons and

عن عبد الله بن عمر ان رسول الله صلعم
قال رايتنى الليلة عند الكعبة فرايت
رجلا ادم كاحسن ما انت راء من ادم
الرجال له لمة كاحسن ما انت راء من
اللمم قد رجلها فهى تقطر ماء متكئا على

2357b. Basain and Zugara are two towns in Syria. Yasreb was the former name of Medina. It was also called Taibah. The place of the coming out of Dajjal will be Khorasan as recorded in tradition.

عوانق رجلين يطوف بالبيت فسألت من هذا فقالوا هذا المسيح بن مريم ثم انا برجل جعد قطط اعور العين اليمنى كان عينه عنبة طافية كاشبه من رايت من الناس بابن قطن واضعا يديه على منكبى رجلين يطوف بالبيت فسألت من هذا فقالوا هذا المسيح الدجال متفق عليه وفى رواية قال فى الدجال رجل احمر جسيم جعد الراس اعور عين اليمنى اقرب الناس به شبها ابن قطن

going round the House. I asked: Who is he? They replied: He is Christ, son of Mary. After that, I was by the side of a man, curly-haired, squaint of right eye as if his eye was a floating grape, having similarity with Ibn Qatan whom I have seen among the people, having placed his hands upon the shoulders of two men in going round the House. I asked. Who is he? They said: He is Dajjal, the Anti-Christ *Agreed upon it And in a n rration*, he said about Dajjal: A man, red, fat, curly-haired, squaint of right eye, nearest to Ibn Qatan in similarity among the people.

عن فاطمة بنت قيس فى حديث تميم الدارى قالت قال فاذا انا بامرأة تجر شعرها قال ما انت قالت انا الجساسة اذهب الى ذلك القصر فاتيته فاذا رجل يجر شعره مسلسل فى الاغلال يئز فيما بين السماء والارض فقلت من انت قال انا الدجال (ابو داود)

104. **Fatemah-bn-Qais** reported about the tradition of Tamim ad-Dari who said: When lo! I was by the side of a woman who was drawing her hairs He asked: Who are you? She replied: I am a spy. Go to that place. Then I came to it when lo! he was a man drawing his hairs, tied up in chains, struggling therein between heaven and earth. I asked: Who are you? He replied: I am Dajjal. 2357c —*Abu Dawud.*

عن عبادة بن الصامت عن رسول الله

105. **Obadah b-Swamet** reported from the Apostle of Allah who said: I informed you about

2357c. This hadis speaks of a woman as a spy, but the former hadis speaks of a boast. It is said that there were two spies at that time. Others say that دابة means a sojourner who was a woman on that occasion.

Dajjal so much that I feared lest you might not understand. [2357d] Verily Dajjal, the Anti-Christ, will be short statured, of brisk walk, curly-haired, squaint-eyed, floating-eyed not going into socket, nor hidden from view. If doubt arises in you, know that verily your Lord is not squaint-eyed.

—*Abu Daud.*

صلعم قال انى حدثتكم عن الدجال حتى خشيت ان لا تعقلوا ان المسيح الدجال قصير افجج جعد اعور مطموس العين ليست بناتية ولا حجراء فان التبس عليكم فاعلموا ان ربكم ليس باعور (ابوداود)

106 **Abu Obaidah-b-Jarrah** reported: I heard the Messenger of Allah say: There was no prophet after Noah who did not but warn his people against Dajjal. Verily I am warning you against him. Then he described him to us. He said: Perchance some who has seen me or heard my word may overtake him. They asked: O Ms. of Allah! how will be our hearts at that time? He said: Like it meaning to-day, or better.

—*Tirmizi, Abu Daud.*

عن ابى عبيدة ابن الجراح قال سمعت رسول الله صلعم يقول انه لم يكن نبى بعد نوح الا قد انذر الدجال قومه وانى انذركموه فوصفه لنا قال لعله سيدركه بعض من رانى او سمع كلامى قالوا يا رسول الله صلعم فكيف قلوبنا يومئذ قال مثلها يعنى اليوم او خير (الترمذى وابوداود)

107. **Amr-b-Hurais** reported from Abu Bakr, the Truthful, who said: The Messenger of Allah informed us: Dajjal shall come out from a land in the east called Khorasan. People will follow him, as if their faces will be like double leathered shields. —*Tirmizi.*

عن عمرو بن حريث عن ابى بكرن الصديق قال حدثنا رسول الله صلعم قال الدجال يخرج من ارض بالمشرق يقال لها خراسان يتبعه اقوام كان وجوههم المجان المطرقة (الترمذى)

108. **Imran-b-Hussain** reported that the Apostle of Allah said: Whoso hears about Dajjal,

عن عمران بن حصين قال قال رسول

2357d. Owing to excessive narration about Dajjal, one may forget everything about him.

let him keep away from him. By Allah, a man will come to him while he will consider that he is a believer, but he will follow him on account of the doubtful things with which he will be raised up. —*Abu Dawud.*

109. **Asma'a-bn-Yezid** reported. The Apostle of Allah was in my house. He mentioned about Dajjal. He said: Verily there will pass three years before him. In one year, the heaven will withhold one third of its rain and the earth one-third of its herbs; and in the second (year), the heaven will withhold two-thirds of its rain and the earth two-thirds of its herbs; and in the third (year), the heaven will withhold the whole of its rain and the earth the whole of its herbs. There will remain nothing having hoofs and biting teeth from the beasts except that it will be destroyed. The greatest of his trials will be that he will come to an Arab and say: Inform me that if I can bring your camel back to life, you will whether know that I am your Lord. He will reply: Yes. Then he will make a figure for him like his camel which will be as beautiful as possible in udder and the biggest in hump. He said: Then a man whose brother was dead and whose father was dead will come and he will say: Inform me that if I can

الله صلعم من سمع بالدجال فلينأ منه فوالله ان الرجل ليأتيه وهو يحسب انه مؤمن فيتبعه مما يبعث به من الشبهات

(ابوداود)

عن اسماء بنت يزيد قالت كان النبي صلعم في بيتي فذكر الدجال فقال ان بين يديه ثلث سنين سنة تمسك السماء فيها ثلث قطرها والارض ثلث نباتها والثانية تمسك السماء ثلثي قطرها والارض ثلثي نباتها والثالثة تمسك السماء قطرها كله والارض نباتها كله فلا يبقى ذات ظلف ولا ذات ضرس من البهائم الا هلك وان من اشد فتنته انه ياتي الاعرابي فيقول ارايت ان احييت لك ابلك الست تعلم اني ربك فيقول بلى فيمثل له نحو ابله كاحسن ما يكون ضروعا واعظمه اسنمة قال ويأتي الرجل قد مات اخوه ومات ابوه فيقول ارايت ان احييت اباك

bring your father and brother back to life, you will whether know that I am your Lord. 'Yes' he will reply. Then the devils will make for him figures like his father and like his brother. She said : Then the Ms. of Allah came out on his call of nature and then he returned while the people were in dread and anxiety on account of what he had informed them. She said : Then he took hold of the two sides of the door and said : What troubles you, O Asma'a ? I replied O Ms of Allah ! you have emptied our minds for the remembrance of Allah. He said : If he comes out while I am alive, I shall be his disputant ; and if not, verily my Lord is my successor upon every believer. I said : O Ms of Allah ! by Allah we shall grind our flour but we do not prepare bread till we are hungry. How will it be with the believers at that time ? He replied : What suffices the inmates of heaven from Tasbih and Taqdis will suffice them. —*Mishkat.*

وَاَخَاكَ اَلَسْتَ تَعْلَمُ اَنِّى رَبُّكَ فَيَقُوْلُ بَلٰى فَيَتَمَثَّلُ لَهُ الشَّيَاطِيْنُ نَحْوَ اَبِيْهِ وَنَحْوَ اَخِيْهِ قَالَتْ ثُمَّ خَرَجَ رَسُوْلُ اللّٰهِ صلعم لِحَاجَتِهٖ ثُمَّ رَجَعَ وَالْقَوْمُ فِىْ اِهْتِمَامٍ وَغَمٍّ مِمَّا حَدَّثَهُمْ قَالَتْ فَاَخَذَ بِلَحَمَتَىِ الْبَابِ فَقَالَ مَهْيَمْ اَسْمَاءُ قُلْتُ يَا رَسُوْلَ اللّٰهِ صلعم لَقَدْ خَلَعَتْ اَفْئِدَتُنَا بِذِكْرِ الدَّجَّالِ قَالَ اِنْ يَّخْرُجْ وَاَنَا حَىٌّ فَاَنَا حَجِيْجُهٗ وَاِلَّا فَاِنَّ رَبِّىْ خَلِيْفَتِىْ عَلٰى كُلِّ مُؤْمِنٍ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ صلعم وَاللّٰهِ اِنَّا لَنَعْجِنُ عَجِيْنَنَا فَمَا نَخْبِزُهٗ حَتّٰى نَجُوْعَ فَكَيْفَ بِالْمُؤْمِنِيْنَ يَوْمَئِذٍ قَالَ يُجْزِئُهُمْ مَا يُجْزِئُ اَهْلَ السَّمَآءِ مِنَ التَّسْبِيْحِ وَالتَّقْدِيْسِ (مشكوة)

110. **Mugirah-b-Shu'bah** reported : Nobody asked the Messenger of Allah about Dajjal more than I asked him; and verily he asked me : What troulbes you ? I said : Verily they say that there will be with him a mountain of bread and a river of water. He said : It is easier for Allah than that. —*Agreed.*

عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ مَا سَاَلَ اَحَدٌ عَنْ رَسُوْلِ اللّٰهِ صلعم عَنِ الدَّجَّالِ اَكْثَرَ مِمَّا سَاَلْتُهٗ وَاِنَّهٗ قَالَ لِىْ مَا يَضُرُّكَ قُلْتُ اِنَّهُمْ يَقُوْلُوْنَ اِنَّ مَعَهٗ جَبَلَ خُبْزٍ وَنَهْرَ مَآءٍ قَالَ هُوَ اَهْوَنُ عَلَى اللّٰهِ مِنْ ذٰلِكَ (متفق عليه)

638w. **Asma'a-bn-Yezid** reported that the Holy Prophet said : Dajjal will stay in the world for forty years ; one year being like one month, one month like one week, one week like one day, and one day like the burning of dried grape-branch in fire. —*Sharhi-Sunnat.*

عن اسماء بنت يزيد قالت قال النبى صلعم يمكث الدجال فى الارض اربعين سنة السنة كالشهر والشهر كالجمعة والجمعة كاليوم واليوم كاضطرام السعفة فى النار (شرح السنة)

639w. **Abu Sayeed al-Khodri** reported that the Messenger of Allah said : Seventy thousand of my followers with black head-dress will follow Dajjal. —*Sharhi-Sunnat.*

عن ابى سعيد الخدرى قال قال رسول الله صلعم يتبع الدجال من امتى سبعون الفا عليهم السبجان (شرح السنة)

640w. **Abu Hurairah** reported from the Prophet who said : Dajjal will come out riding on a white ass. The distance between his two ears will be seventy cubits. —*Baihaqi.*

عن ابى هريرة عن النبى صلى الله عليه وسلم قال يخرج الدجال على حمار اقمر ما بين اذنيه سبعون باعا (لبيهقي)

SECTION 5

2358. Ibn Sayyad

It is not definitely known why Ibn Sayyad , a man coming from a Jewish family of medina, was given so prominence that a section for him in the holy traditions has been devoted. He was not a historical figure like the false Prophet Musailama, nor was he an embodiment of evils in order to get the contemptible epithet of Dajjal as he is said to have accepted Islam in latter times, joined some battles of the Prophet and made pilgrimage. The nick name of Ibn Sayyad was Saf. He was well-trained in the art of sorcery and foretelling. At that time in Arabia, a good foreteller was sometimes called a prophet. He himself asked the Holy Prophet on many occasions to believe him as a prophet. This probably led the companions Jaber-b-Abdullah and Ibn Omar to

entertain some belief that Ibn Sayyad was Dajjal. This was more so because the descriptions of Dajjal and of his parents greatly coincided with Ibn Sayyad and his parents. The companions are right in this sense that the Holy Prophet sometimes called false prophets and misguided leaders as Dajjals—39 : 28. But he never definitely said that Ibn Sayyad was Dajjal who will be destroyed by Jesus. That Ibn Sayyad was not Dajjal of the Hour is belied by the following facts. Tradition 39 : 102 denies it and Ibn Sayyad himself denied it in 39 : 115. Dajjal will not enter Mecca and Medina but Ibn Sayyad lived at Medina and went to Mecca. He died a natural death long before Jesus Christ's second advent. It can be surmised that as Ibn Sayyad had some evils of real Dajjal in him, the Muslims were warned not to approach him.

عن عبداللّٰه بن عمر ان عمر بن الخطاب

انطلق مع رسول اللّٰه فی رهط من اصحابه

قبل ابن صیاد حتی وجدوه یلعب مع

الصبیان فی اطم بنی مغالة وقد قارب

ابن صیاد یومئذ الحلم فلم یشعر حتی

ضرب رسول اللّٰه صلعم ظهره بیده ثم قال

اتشهد انی رسول اللّٰه فنظر الیه فقال

اشهد انك رسول الامیین ثم قال ابن

صیاد تشهد انی رسول اللّٰه فرصه النبی صلعم ثم

قال آمنت باللّٰه وبرسوله ثم قال لابن

صیاد ما ذا ترى قال یاتینی صادق وکاذب

قال رسول اللّٰه صلعم خلط علیك الامر

111. **Abdullah-b-Omar** reported that Omar-b-al-Khattab went with the Messenger of Allah with a company of his companions towards Ibn Sayyad till they found him playing with the children in the residence of Banu Magala, and at that time Ibn Sayyad reached the neighbourhood of maturity but not discretiontill the Ms. of Allah struck his back with his hand. Afterwards he asked : Do you bear witness that I am the Apostle of Allah ? Then he looked towards him and said : I bear witness that you are the Apostle of the illiterates. Afterwards Ibn Sayyad said : Do you bear witness that I am the Apostle of Allah ? Then the Messenger of Allah left it and afterwards said : I believe in Allah and in His Messenger. After that, he said to Ibn Sayyad : What do you see ? He replied : A truthful man and a liar have come to me. The Ms. of Allah said : Affair has become mixed over you.

The Ms. of Allah said : Verily I kept concealed for you a secret name. He kept concealed for him "The day when the heaven will bring a great drought—44 . 10Q " He said : It is smoke He said Be off, you will never surpass your power. Omar asked O Ms. of Allah ! do you order me about him that I may strike his neck ? The Ms. of Allah said · If he is he (Dajjal), you have no power over him, and if he is not he, there's no good in his murder. Ibn Omar said · Then the Ms. of Allah and Obai-b-Ka'ab al Ansari went after that intending a date tree wherein there was Ibn Sayyad. The Ms. of Allah began to conceal himself at the roots of the date tree and he was playing trick to hear something from Ibn Sayyad before he could see him, and Ibn Sayyad was lying on his bed in a street for him wherein there was inaudible sound. The mother of Ibn Sayyad saw the Prophet concealed at the root of the date tree and said : O Sa'f (and it was his name) ! he is Muhammad ! Then Ibn Sayyad stopped. The Holy Prophet said : If you had left him, it would have been good. Abdulla-b-Omar Said : Then the Apostle of Allah stood among men, praised Allah with what is due to Him and then he mentioned about Dajjal. He said : Verily I warn you of him. And

قال رسول الله صلعم انى خبات لك
خبيئا وخبأله يوم تاتي السماء بدخان
مبين فقال هو الدخ فقال اخسأ فلن تعدو
قدرك قال عمر يا رسول الله ائذن
لي فيه ان اضرب عنقه قال رسول الله
صلعم ان يكن هو لا تسلط عليه وان لم يكن
هو فلا خير لك في قتله قال ابن عمر
انطلق بعد ذلك رسول الله صلعم وابي
بن كعب الانصاري يؤمان النخل التي
فيها ابن صياد فطفق رسول الله صلعم
يتقي بجذوع النخل وهو يختل ان يسمع
من ابن صياد شيئا قبل ان يراه وابن
صياد مضطجع على فراشه في قطيفة له
فيها زمزمة فرات ام ابن صياد النبي
صلى الله عليه وسلم وهو يتقي بجذوع
النخل فقالت اي صاف وهو اسمه هذا
محمد فتناهى ابن صياد قال رسول الله
صلعم لو تركته بين قال عبد الله بن عمر
قام رسول الله صلعم في الناس فاثنى
على الله بما هو اهله ثم ذكر الدجال فقال

there was no prophet but warned his people. Noah warned his people, but I shall soon give you about him such an information which no prophet had done to his people. You should know that he will be squaint-eyed and that Allah is not squaint-eyed.

—*Agreed.*

112. **Abu Sayeed al-Khodri** repoted that the Ms. of Allah, Abu Bakr, and Omar met him meaning Ibn Sayyad in a certain lane of Medina. The Holy Prophet asked him : Do you bear witness that I am the Apostle of Allah ? He asked : Do you bear witness that I am the Apostle of Allah ? The Holy Prophet replied : I believed in Allah and in His angles, and in His books and in His messengers. What do you see ? He (Ibn Sayyad) said : I see the Throne upon water. Then the Ms. of Allah said : You see the throne of the devil upon the sea. He asked : And whatelse do you see ? He said : I see two truthful men and one liar or two liars and one truthful man. Then the Messenger of Allah said : He has got a mixed thing ; so leave him . [2359] —*Muslim.*

113. **Same** reported that Ibn sayyad asked the Prophet about the earth of Paradise. He said : It is like white flour and pure musk. —*Muslim.*

انى انذركموه وما من نبى الا قد انذر قومه
لقد انذر نوح قومه ولكنى ساقول لكم فيه
قولا لم يقله نبى لقومه تعلمون انه اعور
وان الله ليس باعور (متفق عليه)

عن ابى سعيد الخدرى قال لقيه
رسول الله صلعم وابوبكر وعمر يعنى ابن
صياد فى بعض طرق المدينة فقال له
رسول الله صلعم اتشهد انى رسول الله
صلعم فقال هو اتشهد انى رسول الله فقال
رسول الله صلعم امنت بالله وملئكته وكتبه ورسله
ما ذا ترى قال ارى عرشا على الماء
فقال رسول الله صلعم ترى عرش ابليس
على البحر قال وما ترى قال ارى صادقين
وكاذبا اوكاذبين وصادقا فقال رسول الله
صلعم لبس عليه فدعوه (مسلم)

عنه ان ابن صياد سال النبى صلعم
عن تربة الجنة فقال درمكة بيضاء
مسك خالص (مسلم)

2359. 'What do you see' means 'what revelation do you get from God ?'

114. **Nafe'** reported that Ibn Omar met Ibn Sayyad in a certain lane of Medina and asked him a question which enraged him. He was so infuriated (with rage) that it filled up the entire body. Then Ibn Omar went to Hafsah while it (news) had already reached her. She said to him: May Allah have mercy on you. What did you want from Ibn Sayyad? Do you not know that the Apostle of Allah said: Verily he will come out with rage which will be enkindled? —*Mus'im.*

عن نافع قال لقي ابن عمر ابن صياد
في بعض طرق المدينة فقال له قولا اغضبه
فانتفخ حتى ملاء السكة فدخل ابن عمر
على حفصة وقد بلغها فقالت له رحمك
الله ما اردت من ابن صياد اما علمت
ان رسول الله صلعم قال انما يخرج من
غضبة يغضبها (مسلم)

115. **Abu Sayeed al-Khodri** reported: I accompanied Ibn Sayyad to Mecca. He asked me: What have you met from the people who think that I am Dajjal? Have you not heard the Ms. of Allah say that there will be no son born to him? But there is a son born to me. Has he not said that he will be a polytheist? But I am a Muslim. Has he not said that he will neither enter Medina, nor Mecca? But I have come from Medina intending to go to Mecca. Afterwards he said to me at the end of his talk: Behold! I know certainly his birth-place and his abode and his whereabouts, and I know his father and his mother. He said: Then he cast me in doubt. I said to him: Fie to thee for the remaining day. And it was said to him: Will it

عن ابي سعيد الخدري قال صحبت
ابن صياد الى مكة فقال لي ما لقيت
من الناس يزعمون اني الدجال الست
سمعت رسول الله صلعم يقول انه لا يولد له
وقد ولدلي اليس قد قال وهو كافر
وانا مسلم اوليس قد قال لا يدخل
المدينة ولا مكة وقد اقبلت من المدينة
وانا ارید مكة ثم قال لي في اخر قوله
اما والله اني لا علم مولده ومكانه واين
هو واعرف اباه وامه قال فلبسني
قلت له تبالك سائر اليوم وقيل له

not please you that you are that person? He replied: If it is placed upon me, I would not dislike. —*Muslim.*

أيسرك انك ذاك الرجل فقال لو عرض علي ما كرهت (مسلم)

116. **Ibn Omar** reported: I met him (Ibn Sayyad) while his eye went into socket. I asked: When did your eye act on what it saw? He said: I don't know. I asked: Do you not know while it is in your head? He said: If Allah wills, He may create it within your staff. He said: Then he made a noise (through nose) more detestable than the braying of ass I have ever heard. —*Muslim.*

عن ابن عمر قال لقيته وقد نفرت عينه فقلت متى فعلت عينك ما رأى قال لا أدري قلت لا تدري وهي في رأسك قال ان شاء الله خلقها في عصاك قال فنخر كأشد نخير حمار سمعت (مسلم)

117. **Muhammad-b-Munkader** reported: I saw Jaber b-Abdullah swearing by Allah that Ibn Sayyad is Dajjal. I asked: Do you swear by God? He said: Verily I heard Omar swearing upon that near the Holy Prophet who did not deny it. —*Agreed.*

عن محمد بن المنكدر قال رأيت جابر بن عبدالله يحلف بالله ان ابن الصياد الدجال قلت تحلف بالله قال اني سمعت عمر يحلف على ذلك عند النبي صلعم فلم ينكره النبي صلعم (متفق عليه)

118. **Nafe'** reported that Ibn Omar used to say: By Allah, I don't doubt that Dajjal, the Anti-Christ, is Ibn Sayyad. —*Abu Daud; Baihaqi.*

عن نافع قال كان ابن عمر يقول والله ما أشك ان المسيح الدجال ابن صياد (ابوداود والبيهقي)

119. **Jaber** reported: We lost Ibn Sayyad on the Day of Harrah.[2360] —*Abu Daud.*

عن جابر قال فقدنا ابن صياد يوم الحرة (ابوداود)

120. **Abu Bakarah** reported that the Messenger of Allah said: The parents of Dajjal will live thirty years without a son being

عن ابي بكرة قال قال رسول الله صلعم يمكث ابوا الدجال ثلثين عاما لا يولد

2360. The battle of Harrah took place between Yezid, son of Muwayiah and the Medinites. Yezid came out victorious in this battle.

لهما ولد ثم يولد لهما غلام اعور اضرس وا قله منفعة تنام عيناه ولا ينام قلبه ثم نعت لنا رسول الله صلعم ابويه فقال ابوه طوال ضرب اللحم كان انفه منقار وامه امرأة فرضاخية طويلة اليدين فقال ابوبكرة فسمعنا بمولود في اليهود بالمدينة فذهبت انا والزبير بن العوام حتى دخلنا على ابويه فاذا نعت رسول الله صلعم فيهما فقلنا هل لكما ولد فقالا مكثنا ثلثين عاما لا يولد لنا ولد ثم ولد لنا غلام اعور اضرس وا قله منفعة تنام عيناه ولا ينام قلبه قال فخرجنا من عندهما فاذا هو منجدل في الشمس في قطيفة وله همهمة فكشف عن راسه فقال ما قلتما قلنا وهل سمعت ما قلنا قال نعم تنام عيناي ولا ينام قلبي

(الترمذي)

born to them. Then a son will be born to them who will be squaint-eyed, having biting teeth, little benefit-doing; his eyes will sleep while his heart will not sleep. Afterwards the Ms. of Allah described his parents to us. He said: His father will be long statured, pointed of flesh as if his nose will be a beak; and his mother will be a woman, fat, long of two hands. Abu Bakrah said: We heard of the birth of a son among the Jews at Medina. Then I and Jubair-b-Awam went till we went to his parents, when lo! the descriptions of the Ms. of Allah were in them both. We asked: Have you got any son? He said: We lived for thirty years without any son born to us. Then a son is born to us, squaint-eyed, having biting teeth, very little benefit-doing, his eyes sleep while his heart does not sleep. He said: Then we came out from them when lo! he was busking in the sun on a sheet which has got noise. Then he opened his head and said: What do you say? We replied: And have you heard what we said? 'Yes' said he, 'my two eyes sleep, while my heart does not sleep.

—*Tirmizi.*

عن جابر ان امرأة من اليهود بالمدينة ولدت غلاما ممسوحة عينه طالعة ناتيه

641w. **Jaber** reported that a woman of the Jews of Medina gave birth to a son, his eye blind, his tooth coming forward. The

Ms. of Allah feared lest he might be Dajjal. He found him under a velvet cloth which was making silent noise. His mother called him and said : O servant of Allah ! he is Abul Qasem. 2361 Then he came out of the velvet. The Ms. of Allah said : What is the matter with her ? May Allah destroy her ! If she would have left him, it would have been good. Then he mentioned (like) the contents of the tradition of Ibn Omar. Omar-b-al-Khattab said : O Ms. of Allah ! give me permission to kill him. The Ms. of Allah said : If he is he (Dajjal), you are not his murderer. Verily his murderer will be Jesus, son of Mary ; and if he is not he, it is not for you to kill a man out of the covenanted people. The Ms. of Allah did not cease to fear that he was Dajjal.

Sharhi sunnat.

فَاشْفَقَ رَسُولُ اللهِ صلعم اَنْ يَكُونَ الدَّجَّالَ
فَوَجَدَ تَحْتَ قَطِيفَةٍ بِهَمْهَمٍ فَاَذَنَتْهُ اُمُّهُ
فَقَالَتْ يَا عَبْدَاللهِ هٰذَا اَبُوالْقَاسِمِ فَخَرَجَ
مِنَ الْقَطِيفَةِ فَقَالَ رَسُولُ اللهِ صلعم مَالَهَا
قَاتَلَهَا اللهُ لَوْتَرَكَتْهُ لَبَيَّنَ فَذَكَرَ مِثْلَ
مَعْنَى حَدِيثِ ابْنِ عُمَرَ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ
اَئْذَنْ لِي يَا رَسُولَ اللهِ صلعم فَاَقْتُلَهُ فَقَالَ
رَسُولُ اللهِ صلعم اِنْ يَكُنْ هُوَ فَلَسْتَ صَاحِبَهُ
اِنَّمَا صَاحِبَهُ عِيسَى بْنُ مَرْيَمَ وَاِلَّا يَكُنْ هُوَ
فَلَيْسَ لَكَ اَنْ تَقْتُلَ رَجُلًا مِنْ اَهْلِ الْعَهْدِ
فَلَمْ يَزَلْ رَسُولُ اللهِ صلعم مُشْفِقًا اَنَّهُ هُوَ
الدَّجَّالُ (شرح السنة)

2361. Abul Qasem was the Holy Prophet. He was so called because of his eldest son so named.

CHAPTER XL

SECTION 1

2362. Descent of Jesus (P.H.)

The second advent of Jesus Christ (Peace be on him) is a truth and finds corroboration from the authentic traditions reported by no less authorities than Bukhari and Muslim. The rightly-guided Calips, the companions of the Prophet, the pious Imams and jurists of Islam have all admitted this fact. Not the least controversy or even a semblance of controversy was raised by them about it. This is therefore an Ijma which is binding upon the Muslims The Christians also believe the second advent of Jesus as truth. Recently a section [1] of the people has belied it by disbelieving the traditions and giving almost a new individual interpretation not supported by any standard tafsirs.

1. The Qadians or the followers of Mirza Golam Ahmad of Qadian (the Punjab) believe that Jesus Christ will not come again as he died a natural death and was buried at Srinagar in Kashmere (see note 1723, P.686 of Muhammad Ali's translation of the Quran). The Christians believe that Jesus Christ died on the Cross but he reappeared again in flesh and blood and lives in heaven. The Quran says that Jesus was not crucified and killed but he was raised up to heaven. The traditions say that he will reappear again to reclaim the lost humanity from the evil path. The Quran says : And their saying : Surely we have killed the Messiah, Jesus son of Mary, the apostle of Allah, and they did not kill him, nor did they crucify him but it was made dubious to them (4 : 157Q). I will take you and raise you up to Me and clear you of those who disbelieve - 3 : 54Q. These verses do not deny Jesus being nailed on the Cross, but they negative his having expired on the Cross. There was no eye witness of his death but it was only a supposition that he died as a result of nailing. Time only will proof this assertion of the Quran. Again the Qadians prove his natural death by interpreting the word توفتنه in verse 5: 117 as death. This is their conclusive proof. The verse runs thus : فلما توفيتنى كنت انت الرقيب عليهم which has been translated as "When Thou didst cause me to die, Thou wert the watcher over them." Does the word توفى always mean death from which there is no rise ? The Quran says: And He it is who takes your souls at night - 6: 60Q. This dose not surely mean death. Again the Quran says : Allah takes the souls at the time of their death and those (souls) that die not during their sleep .....He sends the others back till an appointed time --39 : 42Q. The Quran says : They did not certainly kill him, but Allah raised him up to Him and Allah is Mighty, Wise - 4 : 158Q. This shows that Allah raised him up to heaven. Here the word وفى was not used to mean death. This is very clear from the next verse which leaves no room for doubt that Jesus has not died. The vers runs thus : And there will be no follower of the Book but will

When Dajjal representing the embodiment of evils will let flow his poisonous teachings attended with general oppressions and sham miracles, Jesus will come down from heaven placing his two palms upon the wings of angels and descend in the white minaret to the east of Damascus. He will pray behind Imam Mehdi thereby showing that he will establish the Shariat of the Holy Prophet of Arabia. He will destroy the Cross which represents the crucification of Jesus Christ because it is a gross misrepresentation. He will establish the kingdom of God on earth in which there will remain no mutual hatred, jealousy, enmity and rancour. The world will be filled up for a time with the melodious names of Allah. He will be nearly of square size, red, extremely beautiful, having hanging hairs. He will take wife and issues will be born to him. He will search for Dajjal and find him out at Lud, a town in Syria, and he will kill him there with his own hand. Thereafter almost all including the Jews and Christians will accept Islam thus proving the truth of the Quranic verse: He it is who sent His Apostle with guidance and true religion in order that He may cause it to prevail over all other religions (9 : 33Q). During his khilafat, two mighty tribes known as Gog and Magog will appear from the hilly countries between Turkisthan and Transoxania and will devastate the land carrying pillage and murders. Through the invocation of Jesus, they will be destroyed. Then there will be heavy shower of rain which will enrich the world with food stuffs and vegetables. Thereafter a pleasant wind will carry all the believers to death leaving the unbelievers to suffer. After this Jesus will die and he will be buried at the Prophet's sepulchre just by the side of his tomb.

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certainly believe in him (Jesus) before his (Jesus's) death.—4 : 159Q. There can be no other meaning. This interpretation is supported by tradition 40 : 1 reported by Bukhari and Muslim. Surely Prophet's interpretation is correct. Therefore the Jews who have not believed him before will believe Jesus before Jesus's death after his second advent. If he comes at the second time, he must in that case be alive, because if a man dies once, he cannot ordinarily come back in this world. The Quran says : He withholds that (soul) on which he has passed the decree of death. If Jesus suffered death 2000 years ago, he cannot come to reconvert the Jews. It has been contended by the Ahmadis (a section of the Qadians) that as the Holy Prophet is the last of the prophets, Prophet Jesus cannot come again and that Jesus would in that case be the last of the prophets. In other words, Jesus will not reappear in this world. If this assertion is assumed to be correct, it would falsify all the authentic traditions and the verses of the Quran as aforesaid. As Jesus Christ appeared in the world before the Holy Prophet, his second advent is not considered as the advent of a new prophet.

1. **Abu Hurairah** reported that the Messenger Allah said : By One in whose hand there is my life, it is certainly near that the son of Mary will bring down to you justice and administration ; he will destroy the Cross, kill the swines and replace Jizya. The wealth will increase, so much so that nobody will accept it, so much so that one prostration will be better than the world and what will be therein. Afterwards Abu Hurairah said : Read if you like : And verily there will be none from among the people of the book who will not believe in him before his death (4 : 159Q) [3363]-the verse.

—*Agreed.*

عن ابى هريرة قال قال رسول الله صلعم والذى نفسى بيده ليوشكن ان ينزل فيكم ابن مريم حكماً عدلاً فيكسر الصليب ويقتل الخنزير ويضع الجزية ويفيض المال حتى لا يقبله احد حتى تكون السجدة الواحدة خيراً من الدنيا وما فيها ثم يقول ابو هريرة فاقرءوا ان شئتم وان من أهل الكتب الا ليؤمنن به قبل موته الا ية (متفق عليه)

2. **Same** reported that the Messenger of Allah said : The son of Mary will certainly come down doing administration and justice. He must break the Cross, kill the swines establish Jizya, and leave the young she-camels and there will be no riding over them, and mutual enmity, hatred and malice will certainly disappear. He must call towards wealth but

عنه قال قال رسول الله صلعم لينزلن ابن مريم حكماً عادلاً فليكسرن الصليب وليقتلن الخنزير وليضعن الجزية وليتركن القلاص فلا يسعى عليها ولتذهبن الشحناء والتباغض والتحاسد وليدعون الى المال

3363. This has got two interpretations according to standard tafsirs. One is the interpretation of Abu Hurairah as recorded in this tradition ; namely, the Jews and the Christians will all believe in Jesus Christ after his reappearance in the world and before Jesus's death. This proves that Jesus will come again and that he was lifted up and is not dead. The second interpretation put by some commentators along with the first one is that there will be none among the Jews and Christians who will not believe in the Holy Prophet Muhammad (or some say Allah) before the death of that Christian or Jew. But it will be of no use as signs of the next world will be coming in at the advent of death.

فلايقبله احد رواه مسلم وفى رواية لهما قال
كيف انتم اذا نزل ابن مريم فيكم
وامامكم منكم

none will accept it. *Muslim narrated it. And in a narration reported by them,* he said : How will you be when the son of Mary will come down amidst you, and your Imam will come from among you ? 2363a

عن جابر قال قال رسول الله صلعم
لا تزال طائفة من امتى يقاتلون على
الحق ظاهرين الى يوم القيمة قال فينزل
عيسى بن مريم فيقول اميرهم تعال
صل لنا فيقول لا ان بعضكم على بعض امراء
تكرمة الله هذه الامة (مسلم)

3. **Jaber** reported that the Messenger of Allah said : A party of my followers will not cease to fight for truth with victory up to the Resurrection Day. He said : Then Jesus, son of Mary, will come down. Their ruler will say : Come ! pray for us. 'No' he will say, 'verily some of you are rulers over others on account of Divine honour upon this people. —*Muslim.*

عن عبدالله بن عمرو قال قال رسول
الله صلعم ينزل عيسى بن مريم الى الارض
فيتزوج ويولد له ويمكث خمسا واربعين
سنة ثم يموت فيدفن معى فى قبرى
فاقوم انا وعيسى بن مريم فى قبر
واحد بين ابى بكر وعمر ابن الجوزى

642w. **Abdullah-b-Amr** reported that the Messenger of Allah said : Jesus, son of Mary, will come down to the world. He will marry and there will be his issue, and he will live for forty five years and then die. He will be buried with me in my grave. Then I and Jesus, son of Mary, will stand up in one grave between Abu Bakr and Omar. —*Ibnul Juozi.*

SECTION 2

2364. Death is a miniature Hour

This world goes on with the sun, moon, stars and other created things of nature working uniformly throughout the whole universe without any change or alteration. But there will occur an

2363a. He is said to be Imam Mehdi behind whom Jesus will pray. Jesus will show by this example that he is a follower of Muhammad.

Hour wherein there will suddenly come to pass mighty changes of this world. The sun, moon and the innumerable stars will vanish away, the mountains will be crumbled to pieces, the seas and the oceans will dry up and the whole heaven and earth will be turned upside down. This will be the Greatest Hour (الساعة) when the end of the world will come to give rise to another world. Similarly there is an hour in miniature in everybody's life which is fraught with the greatest calamity. That is the hour at death-bed. At that time, the eyes are taken out, the veins are snatched away the backbone is crushed and the whole physical frame are put to agonies which no human language can express. If there is a wound in the body, the whole body suffers endless pain. Imagine the condition of the body when the entire bodily limbs will be snatched away one by one. This is the turning hour of a man from one stage to another, from a life of flesh to a life of spirit. It has therefore been rightly called that death is an Hour in one's life.

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4. **Shu'bah** reported from Qatadah from Anas who said that the Messenger of Allah had said : I and the Hour have been raised up like these two (fingers). 2365 —*Agreed.*

عن شعبة عن قتادة عن انس قال قال رسول الله صلعم بعثت انا والساعة كهاتين (متفق عليه)

5. **Jaber** reported : I heard the Holy Prophet say one month before he died : you ask me about the Hour. Verily its knowledge is near Allah, and I swear by God that there will be no soul breathing in the world and completing one hundred years which will be alive at that time. 2366

—*Muslim.*

عن جابر قال سمعت النبى صلعم يقول قبل ان يموت بشهر تسئلونى عن الساعة وانما علمها عند الله واقسم بالله ما على الارض من نفس منفوسة يأتى عليها مائة سنة وهى حية يومئذ (مسلم)

2365. As there is little difference between the middle and the ring fingers in length, there will similarly be no large gap between the death of the Prophet and the coming of the Resurrection. It will be very near.

2366. Nobody who will live one hundred years after that time will see the Hour. It will come long after the lapse of 100 years. It may mean also that the last of the Prophet's companions will die after a lapse of 100 years. It is said that Anas and Salman were the last of the companions who died.

6. **Abu Sayeed** reported from the Prophet who said : There will not come one hundred years, while there will remain in the world a single soul breathing to-day. —*Muslim.*

عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صلعم قَالَ لَا يَأْتِي مِائَةُ سَنَةٍ عَلَى الْأَرْضِ نَفْسٌ مَنْفُوسَةٌ الْيَوْمَ (مسلم)

7. **Ayesha** reported that some of the desert Arabs came to the Holy Prophet and asked him about the Hour. He was looking at the younger one among them and saying : If he lives, old age will not overtake him till your hour overtakes you. —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رِجَالٌ مِنَ الْأَعْرَابِ يَأْتُونَ النَّبِيَّ صلعم فَيَسْأَلُونَهُ عَنِ السَّاعَةِ فَكَانَ يَنْظُرُ إِلَى أَصْغَرِهِمْ فَيَقُولُ إِنْ يَعِشْ هٰذَا لَا يُدْرِكْهُ الْهَرَمُ حَتَّى تَقُومَ عَلَيْكُمْ سَاعَتُكُمْ (متفق عليه)

8. **Mustaored-b-Shaddad** reported from the Prophet who said : I have been sent in the (first) breath of the Hour, but I surpassed it as this surpassed this ; and he pointed out with his fingers-the ring and the middle fingers. —*Tirmizi.*

عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ عَنِ النَّبِيِّ صلعم قَالَ بُعِثْتُ فِي نَفَسِ السَّاعَةِ فَسَبَقْتُهَا كَمَا سَبَقَتْ هٰذِهِ هٰذِهِ وَأَشَارَ بِأُصْبُعَيْهِ السَّبَّابَةِ وَالْوُسْطَى (الترمذي)

9. **Sayeed-b-Abi waqqas** reported from the Holy Prophet who said : Certainly I wish that my people should not become dishonoured before their Lord by being made to wait for half a day. It was questioned to Sa'ad : And how long is half a day ? He said : Five hundred years. 2366a

—*Abu Daud.*

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ صلعم قَالَ إِنِّي لَأَرْجُو أَنْ لَا تَعْجِزَ أُمَّتِي عِنْدَ رَبِّهَا أَنْ يُؤَخِّرَهُمْ نِصْفَ يَوْمٍ قِيلَ لِسَعْدٍ وَكَمْ نِصْفُ يَوْمٍ قَالَ خَمْسُمِائَةِ سَنَةٍ (أبوداود)

643w. **Anas** reported that the Messenger of Allah said : The parable of this world is the parable of a cloth which has

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَثَلُ هٰذِهِ الدُّنْيَا مَثَلُ ثَوْبٍ شُقَّ مِنْ أَوَّلِهِ

2366a. The Quran says : Verily a day near your Lord is like 1000 years of what you count—22 : 47Q.

been torn from its beginning to its end It remains then hanging with a thread in its end. It is near that that thread will be cut off. - *Baihaqi.*

الى اٰخرہ فبقى متعلقاً بخيط فى اٰخرہ فيوشك ذلك الخيط ان ينقطع (البيهقى)

SECTION 3

2367. The Wicked shall meet the Hour

During Jesus's second ministry, the whole world will accept the true Islam, and thus the following prophecy of the Quran will be fulfilled : It is He who sent His Apostle with guidance and the true religion that He may make it prevail over all the religions. And Allah is enough as a witness—48 : 28Q. After Jesus, a pleasant wind will continue to blow over the world and it will take away the life of everyone who will have an atom of faith in him leaving those untouched who will have no good in them. Thus the wicked will be singled out. They will continue to worship idols and commit all devilish acts for a short time when suddenly they will meet the Hour.

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10. **Anas** reported that the Messenger of Allah said : The Hour shall not occur till 'Allah, Allah' will (not) be uttered in the world And in a narration, he said : The Hour shall not occur over anybody who utters 'Allah, Allah.' —*Muslim.*

عن انس ان رسول الله صلعم قال لا تقوم الساعة حتى لا يقال فى الارض الله الله وفى رواية قال لا تقوم الساعة على احد يقول الله الله (مسلم)

11. **Abdullah-b-Mas'ud** reported that the Apostle of Allah said : The Hour shall not occur but upon the evils of the creation. —*Muslim.*

عن عبدالله بن مسعود قال قال رسول الله صلعم لا تقوم الساعة الا على شرار الخلق (مسلم)

12. **Abu Hurairah** reported that the Messenger of Allah said : The Hour shall not occur till the buttocks of the women of the Dausees shall move around Zul-Khalasah, and Zul-Khalasah

عن ابى هريرة قال قال رسول الله صلعم لا تقوم الساعة حتى تضطرب اليات نساء دوس حول ذى الخلصة وذو الخلصة

is the idol of the Dausees which they used to worship in the Days of Ignorance. 2368 —*Agreed*

طَاغِيَةُ دَوْسٍ الَّتِي كَانُوا يَعْبُدُونَ فِي الْجَاهِلِيَّةِ (مُتَّفَقٌ عَلَيْهِ)

13. **Ayesha** reported : I heard the Messenger of Allah say : The night and the day shall not disappear till Lat and Ujja will be worshipped. I asked : O Ms. of Allah ! I used certainly to think when Allah revealed "It is He who sent His Apostle with guidance and the true religion in order that He may make it prevail over all other religions, though the polytheists dislike (61 : 9Q)" that that has ended. He said : That will occur so long as Allah pleases. After that, Allah will send a pleasant wind. Then everyone who will have faith in his heart to the weight of a mustard seed will die and he who will have no good in him will remain. They will go back to the religion of their forefathers. —*Muslim.*

عَنْ عَائِشَةَ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّى يُعْبَدَ اللَّاتُ وَالْعُزَّى فَقُلْتُ يَا رَسُولَ اللهِ إِنْ كُنْتُ لَأَظُنُّ حِينَ أَنْزَلَ اللهُ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ أَنْ ذَلِكَ تَامًّا قَالَ إِنَّهُ سَيَكُونُ مِنْ ذَلِكَ مَا شَاءَ اللهُ ثُمَّ يَبْعَثُ اللهُ رِيحًا طَيِّبَةً فَتَوَفَّى كُلَّ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ فَيَبْقَى مَنْ لَا خَيْرَ فِيهِ فَيَرْجِعُونَ إِلَى دِينِ آبَائِهِمْ (مُسْلِمٌ)

14. **Abdullah-b-Amr** reported that the Messenger of Allah said : Dajjal shall come out and live for forty, (I don't know whether forty days or months or years) Then Allah will send Jesus, son of Mary, as if he is Urwah-b-Mas'ud. He will search him and will destroy him, and he

عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللهِ صلعم يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ لَا أَدْرِي أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ عَامًا فَيَبْعَثُ اللهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ فَيَطْلُبُهُ فَيُهْلِكُهُ ثُمَّ يَمْكُثُ فِي النَّاسِ

2368. The Dausees are a tribe living in Yemen. Zul Khalasah was the name of the so-called Ka'ba built in Yemen in the Days of Ignorance. Therein there was an idol called Khalasah which was worshipped by the Dausees and other tribes. The Holy Prophet sent Jaber-b-Abdullah to destroy the false Ka'ba. It was therefore destroyed. In latter times, the women of the tribe will worship this idol and revolve round it.

will remain among men for seven years. [2369] in which no enmity will remain between two (men). Afterwards Allah will send a cold wind from the direction of Syria. Nobody on the face of the world who will have good (or faith) in his heart to the weight of a mustard seed will remain except that it will kill him, till if one of you enter in the heart of a mountain, it will enter it for him till it takes his life. He said: Then the sinners among the people will remain in the indiscrimination of birds and the ferocity of beasts, not knowing good and not denying evils. The devil will come to them in figure and say: Don't you feel shame? They will ask: What do you order us? He will direct them to worship idols, and they will remain upon that. Their provision will be ample, their living pleasant. Then there will be blowing in trumpet. Nobody will hear it except that he will lower one side of shoulder and raise up another. [2369a] The first who will hear it will be a man who will be repairing the fountain of his camel and will fall in swoon, and the people also will fall in swoon. Afterwards Allah will send a rain

سبع سنين ليس بين اثنين عداوة ثم
يرسل الله ريحا باردة من قبل الشام
فلا يبقى على وجه الارض احد في قلبه
مثقال ذرة من خير او ايمان الا قبضته
حتى لو ان احدكم دخل في كبد جبل
لدخلته عليه حتى تقبضه قال فيبقى
شرار الناس في خفة الطير واحلام السباع
لا يعرفون معروفا ولا ينكرون منكرا
فيتمثل لهم الشيطان فيقول الا تستحيون
فيقولون فما تامرنا فيامرهم بعبادة
الاوثان وهم في ذلك دار رزقهم حسن
عيشهم ثم ينفخ في الصور فلا يسمعه احد
الا اصغى ليتا ورفع ليتا قال فاول من يسمعه
رجل يلوط حوض ابله فيصعق ويصعق
الناس ثم يرسل الله مطرا كانه الطل

2369. Jesus will live seven years after the murder of Dajjal. In 39 : 642w, it was said that Jesus will live for 45 years in the world. He lived already 33 years at the time of his first ministry. It appears therefore that he will live for 12 years after his second advent. Some say that he will live only for 7 years for the second time.

2369a. In other words, the people will be most fearful and perturbed at the hearing of the blowing of the Great Trumpet.

like a torrent, and the bodies of men will grow therefrom. After that, there will be another blowing therein when lo ! they will stand up looking. Then it will be said: O you men ! come to your Lord. Keep them waiting ; they will be taken account. It will be said : Take out those who will be sent to the fire. It will be asked . How many out of how many ? It will be replied : 999 out of every thousand . [2369b] He said : That will be a day when the children will become old, and that will be a day when there will be disclosing of private parts. —*Muslim.*

فَيَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ثُمَّ يُقَالُ يَا أَيُّهَا النَّاسُ هَلُمُّوا إِلَى رَبِّكُمْ وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ فَيُقَالُ أَخْرِجُوا بَعْثَ النَّارِ فَيُقَالُ مِنْ كَمْ كَمْ فَيُقَالُ مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةٍ وَتِسْعِينَ قَالَ فَذَلِكَ يَوْمٌ يَجْعَلُ الْوِلْدَانَ شِيبًا وَذَلِكَ يَوْمٌ يُكْشَفُ عَنْ سَاقٍ (مسلم)

SECTION 4

2370. The Hour and the Trumpet

The signs previous to the Hour (الساعة) have been described in detail in the previous chapter. What will be the major events when the actual Hour will come to pass ? There are graphic descriptions of these events in the Holy Quran. From this, it appears that the Hour will be the turning point for the creation of another world which "no eye hath seen, no ear hath heard and no heart hath conceived." It can therefore be better imagined than described what a horrible picture the Hour will assume when the existing order of things of this world and the normal working of its natural phenomena will cease.

The advent of the Hour will be heralded firstly by the rising of the sun from its place of setting, and secondly by the blowing of the Trumpet (الصور). There will be two blowings of the Trumpet ; and between these two, there will be an interval of

2369b. This counting will apply to the case of the unbelievers or the Gog and Magog tribes. It will not apply in the case of Muslims. See tradition 41 : 10.

forty years. At the first blowing, the world with all its natural phenomena will be destroyed and there will remain nothing but the Almighty, and at the second blowing there will come to pass the Great Resurrection (قيامة) bringing all the creatures of the world for accounts of actions done in this world. At the first blowing, the events that will occur have been described by the Quran as follows. So when the stars are made to disappear, and when the heaven is rent asunder, and when the mountains are carried away as dust, and when the Apostles are made to reach their appointed time, to what day is the doom fixed ?—77 : 8-12Q. And they say : When will this promise come to pass if you are truthful ? They will not wait but a single cry which will overtake them, while they will be contending with one another. They shall not be able to make a request, nor shall they return to their families—36 : 48-50Q. And when the Trumpet will be blown with a single blast, and the earth and the mountains are borne away and crashed with a single crashing, on that day shall the events come to pass and the heavens shall cleave asunder—69 : 13Q. When the earth shall be shaken with a shaking and the mountains shall be made to crumble with a crumbling, so that they shall be as scattered dust—56 : 4-6Q. When the Trumpet shall be sounded, then at that time shall be a difficult day for the unbelievers, anything but easy—74 : 8Q. When the sight becomes confused, and the moon becomes eclipsed, and the sun and the moon are brought together, man shall say on that day : Whither to fly to ? by no means ! there shall be no place of refuge—75 : 7-11Q. When the stars are made to disappear, when heaven is rent asunder, and when the mountains are carried away as dust—77 : 8Q. The day on which man shall be scattered as loosened wools—101 : 4Q. And the Trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall fall in swoon except such as Allah pleases – 39 : 68Q.

In short, everything of this world will disappear by the first blowing except the Almighty Allah.

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15. **Abu Hurairah** reported that the Messenger of Allah said : There will be forty between the two blowings. (They

عن ابى هريرة قال قال رسول الله صلعم ما بين النفختين اربعون قالوا يا ابا

asked · O Abu Hurairah ! forty days ? He replied : I deny (knowledge). They asked : Forty months ? He replied : I deny. They asked : Forty years ? He replied : I deny. Then Allah will send water from heaven, and then they will grow as vegetables grow. He said : There will remain nothing of a man which will not perish except one bone and it is the root of tail, and out of it the creation will be formed on the Resurrection Day. 2371 *Agreed upon it. And in a narration of Muslim*, he said : As for every son of Adam, earth will devour him except that out of which he was created, and therein he will be formed.

هريرة اربعون يوما قال ابيت قالوا اربعون شهرا قال ابيت قالوا اربعون سنة قال ابيت ثم ينزل الله من السماء ماء فينبتون كما ينبت البقل قال وليس من الانسان شيء لا يبلى الا عظما واحدا وهو عجب الذنب ومنه يركب الخلق يوم القيمة متفق عليه وفي رواية لمسلم قال كل ابن ادم يأكله التراب الا عجب الذنب منه خلق وفيه يركب

16. **Same** reported that the Messenger of Allah said : Allah will hold up the earth on the Resurrection Day, and He will scroll up heaven to His right side and then say : I am the King. Where aret he kings of the world ? 2372 —*Agreed.*

عنه قال قال رسول الله صلعم يقبض الله الارض يوم القيمة ويطوى السماء بيمينه ثم يقول انا الملك اين ملوك الارض (متفق عليه)

17. **Abdullah-b-Omar** reported that the Messenger of Allah said : Allah will scroll up heavens on the Resurrection Day. Then He will hold them by His right hand and say : I am the King. Where are

عن عبد الله بن عمر قال قال رسول الله صلعم يطوى الله السموت يوم القيمة ثم يأخذهن بيده اليمنى ثم يقول

2371. A mango tree grows out of the remnants of a tree i.e. a seed. A mango seed does not grow a jack tree. Similarly the principal portion of human bone will not be destroyed ; and out of it, a man will be composed on the Resurrection Day. Nothing but man will grow out of this bone.

2372. To this effect, the Quran says : On the day when the earth will be changed for another earth and the heavens as well (14 : 48Q).

the tyrants, where are the arrogants ? Then He will scroll up the worlds with His left hand. (And in a narration He will hold them by His another hand and then say : I am the King. Where are the tyrants, where are the arrogants ?).
—*Muslim.*

18. **Abdullah-b-Mas'ud** reported that a learned man of the Jews came to the Prophet and said : O Muhammad ! verily Allah will hold the heavens on the Resurrection Day upon one finger, and the worlds upon one finger, and the mountains and the trees upon one finger, and water and earth upon one finger, and the rest of the creation upon one finger. Afterwards He will toss them and say : I am the King, I am Allah. Then the Messenger of Allah laughed out of satisfaction of what the learned man had said by way of corroboration of him. Then he read : And they have not honoured Allah with the honour due to Him, and the whole earth shall be in His grip on the Resurrection Day and the heavens will be rolled up in His right hand. Glory be to Him and exalted is He from what they set up (with Him)—39 : 67Q.

19. **Ayesha** reported : I asked the Messenger of Allah about His verse, "On the day

أنا الملك أين الجبارون أين المتكبرون
ثم يطوي الأرضين بشماله وفي رواية
بخنصره بيده الأخرى ثم يقول أنا الملك
أين الجبارون أين المتكبرون (مسلم)

عن عبد الله بن مسعود قال جاء
حبر من اليهود إلى النبي صلعم فقال يا
محمد إن الله يمسك السموات يوم
القيمة على إصبع والأرضين على إصبع
والجبال والشجر على إصبع والماء والثرى
على إصبع وسائر الخلق على إصبع ثم
يهزهن فيقول أنا الملك أنا الله
فضحك رسول الله صلى الله عليه وسلم
تعجبا مما قال الحبر تصديقا له ثم قرأ
وما قدروا الله حق قدره والأرض جميعا
قبضته يوم القيمة والسموات مطويت بيمينه
سبحنه وتعلى عما يشركون (متفق عليه)

عن عائشة قالت سألت رسول الله

صلعم عن قوله يوم تبدل الارض غير الارض والسموات فاين يكون الناس يومئذ قال على الصراط (مسلم)

عن ابى هريرة قال قال رسول الله صلعم الشمس والقمر مكوران يوم القيمة (البخارى)

عن ابى سعيد بن الخدرى قال قال رسول الله صلعم كيف انعم وصاحب الصور قد التقمه واصغى سمعه وحنى جبهته ينتظر متى يؤمر بالنفخ فنقالوا يا رسول الله وما تامرنا قال قولوا حسبنا الله ونعم الوكيل (الترمذى)

عن عبد الله بن عمرو عن النبى صلعم قال الصور قرن ينفخ فيه (الترمذى وابوداود والدارمى)

عن ابن عباس قال فى قوله تعالى فاذا نقر فى الناقور الصور قال والراجفة النفخة الاولى والرادفة الثانية (البخارى)

.n which the world will be changed for another world, and the heavens also (14 : 48Q)". Where will the people remain at that time? He replied : Upon the Path. — *Muslim.*

20. **Abu Hurairah** reported that the Apostle of Allah said : The sun and the moon will be turned upside down on the Resurrection Day. —*Bukhari.*

21. **Abu Sayeed al-Khodri** reported that the Messenger of Allah said : How can I enjoy when the holder of the Trumpet has got hold of it (by mouth) and turned his ear for listening and lowered his forehead waiting the time he will be ordered for blowing ? They asked : O Ms. of Allah ! and what do you then enjoin on us ? He replied : Say, Allah is sufficient for us, and good as a Protector. —*Tirmizi.*

22. **Abdullah-b-Amr** reported from the Holy Prophet who said : The Trumpet is a horn wherein will be blowing. —*Tirmizi, Abu Daud, Darimi.*

23. **Ibn Abbas** reported about the verse of the Almighty "When the Trumpet shall be blown (74 : 7Q.)" that it is the horn. He said that Razefah is the first blowing and Radefah is the second (79 : 6-7Q). 2373 —*Bukhari.*

2373. Razefah literally means quacking, rumbling ; and Radefah means following or follower.

644w. **Abu Sayeed** reported that the Apostle of Allah gave description of the holder of the Trumpet, and he said that by his right side is Gabriel and by his left side is Michael.

—*Razin.*

عَنْ اَبِی سَعِیْدٍ قَالَ ذَکَرَ رَسُوْلُ اللّٰہِ صلعم صَاحِبَ الصُّوْرِ وَقَالَ عَنْ یَمِیْنِہٖ جِبْرَئِیْلُ وَعَنْ یَسَارِہٖ مِیْکَائِیْلُ (رزین)

645w. **Abu Razin-al-Oqaili** reported: I asked: O Ms. of Allah! how will Allah reproduce creation and what is the sign of that in His creation? He said: Have you not passed by the valley of your people at the time of drought, and then passed by it while it is luxuriant with greens? 'Yes' replied he. He said: That is the sign of Allah in His cre tion. Likewise Allah brings the dead to life.

—*Razin.*

عَنْ اَبِی رَزِیْنِ الْعُقَیْلِیِّ قَالَ قُلْتُ یَا رَسُوْلَ اللّٰہِ کَیْفَ یُعِیْدُ اللّٰہُ الْخَلْقَ وَمَا اٰیَۃُ ذٰلِکَ فِیْ خَلْقِہٖ قَالَ اَمَا مَرَرْتَ بِوَادِیْ قَوْمِکَ جَدْبًا ثُمَّ مَرَرْتَ بِہٖ یَہْتَزُّ خَضِرًا قُلْتُ نَعَمْ قَالَ فَتِلْکَ اٰیَۃُ اللّٰہِ فِیْ خَلْقِہٖ کَذٰلِکَ یُحْیِی اللّٰہُ الْمَوْتٰی (رزین)

2374. The Resurrection (القيامة)

(a) **Different Names.** The Resurrection is spoken of under various names the most important of which is given below :—The day of Resurrection (اليوم القيامة) occurring seventy times in the Quran, the day of requital (يوم الدين), the next world (يوم الاخرة) occurring over one hundred times, the day of trial (يوم الحساب) occurring five times. The Hour (الساعة) occurring 40 times in the Quran does not properly apply to the Day of Resurrection as it is the hour of Destruction (Doomsday), while the Resurrection is the hour of Construction. With the first blowing of the Trumpet, the Hour of Destruction will come to pass, and then after a lapse of forty years in Barzakh the Resurrection will take place with the blowing of the second Trumpet. There are other names of the Resurrection signifying its peculiar characteristics, some of which are given below :—The day of grief (يوم الحسرة), the day of repentance (يوم الندامة), the day of judgment (يوم المحاسبة), the day of separation (يوم الفصل), the day of congregation (يوم الحشر), the day of manifestation of defects (يوم التغابن), the day of shaking (يوم الزلزلة), the great event (الواقعة), the striking calamity (القارعة), the overwhelming calamity (الغاشية), the great truth (الحاقة), the day of meeting (يوم التلاق), the promised day (يوم الوعيد), the witnessed day (يوم المشهود). [1] The objects of these names is nothing but to draw our attention to the serious nature of the Judgment Day.

(b) **New order of things in the Next world.** There will be complete destruction of the old order of things in this world, and out of the destruction will come a new order of things with new creations of those who were living in this world from the beginning to the end. There will be resurrection not only of men but of angels, ginn, beasts, birds and everything that existed in this world. (6 : 38Q). The Holy Quran says : We have ordained death among you and none can prevent Us that We may change your attributes and make you grow into what you know not (56 : 58Q). Again it says : On the day when the earth will be changed into a different earth and the heavens as well (14 : 48Q). From these verses, it is clear that the old order of things will change yielding place to new. Just as a child in the womb of a mother lives in a state which is

1. There are other names for which see page 441 of Ihya of Imam Gazzali. (Vol. 4).

quite different from the wordly order of things, so also we shall enter into new order of things in the next world when we shall leave the womb of this world. As the child in embryo cannot conceive of this world residing in its mother's womb, we cannot also conceive of the next living in this world of ours. In order to give an idea, the Quran gives below the altered state of things in the next world in the following verses arising out of the destruction of the things of this world : Then it shall be blown again, when lo ! they shall stand up awaiting. And the earth shall shine with the light of its Lord, and the book shall be laid down, and the prophets and the witnesses shall be brought up (39 : 69). And the whole earth shall be in His grip on the Resurrection Day and the heavens will be rolled up in His right hand (39 : 67Q). And the Trumpet shall be blown when lo ! from their graves, they shall hasten on to their Lord. They shall say : O woe to us ! who has raised us from our sleeping-place ? .. .. .. .There shall be nought but a single cry when lo ! they shall be all brought before us (36 : 51Q). The day on which the Trumpet shall be blown, so that you shall all come forth in hosts, and the heaven shall be opened, so that it shall be all openings (78 : 19Q). The earth will be red-white plain without treess, plants, mountains, and rivers. The sun will shine just above the head from a little distance—41 : 17. The people will rise up naked, barefooted and uncircumcised—41 : 12. There will be no place for concealment and no shade except the shade of the Throne of the Almighty which the righteous only shall enjoy. There will be no sin or bloodshed or evil-doing as everybody will be engaged in the thoughts of his salvation. The Quran says : For every man out of them there will be an affair on that day which will keep him engaged (80 : 37Q). The first to rise from his grave will be the Prophet Muhammad (P.H.), and then the other prophets and pious men will follow him.

(c) **The altered state of things is scientific.** That there will come a next world where accounts of this world will be taken is a self-evident truth. It comes out of a belief in the scientific principle of The Law of Evolution. What was man at first ? He was not even a being to be mentioned ? Then from a drop of water, there was blood ; and out of that there grew a body. It enterd into a different creation when life was infused in it. All these things took place in the mother's womb. Therein the child knew not the things of this world, nor conceived of them. Then he was ushered into a different world of ours where he was placed under complete

changed conditions of things. Then he began to live and thrive till he left his worn-out physical frame to enter into another world—the world of grave technically called Barzakh. This period as has been said is just like the period of a child in mother's womb. Then with the Resurrection, he will enter a new world just like his previous coming out to this world from his mother's womb. After the period of Resurrection is over, he will enter another life and thus he will go no with an ever-increasing process of purification and progress. This Islamic theory of eternal progress, a higher order of human life, is quite scientific and reasonable. Just as this universe has grown out of chaos and a nebulous mass into a present state of systems of stars and their families, it will give place to a higher order of things which our present sense organs cannot conceive as the child in womb cannot conceive of the condition of this world. For example, it is said that in Paradise there shall be no hunger, thirst and call of nature. The Quran says : Surely it is for you that you shall not be hungry therein, nor bare of clothing, and that you shall not be thirsty therein, nor shall you feel the heat of the sun—20 : 118Q. If these things appear to be impossible, think of the condition of the child in the womb. It had no calls of nature, no hunger and thirst. Similar will be the condition of things. So on the Resurrection Day, it might be that man will get new form of skins and new increased power of sense organs to receive the consequences of deeds. If there is something which appears unreasonable in the sight of the present sense organs out of the descriptions of punishments and rewards on this day, it cannot be rejected. It is certain that the pious will enter a happy phase of life owing to their good deeds in this world and the wicked will be made to compensate their loss by being detained in the reformatory school of Hell.

(d) **Doubt in the Resurrection is meaningless.** To entertain doubt in the next world is to recognise limit to human power of understanding. This is nothing but foolishness on the part of man. Has He not created man out of nothing ? Has He not infused life in mother's womb to a dead figure ? Then how is it impossible for Him to bring something again on the Resurrection Day out of nothing ? It is to this fact that the Quran reminds us by saying : And they say : what ! when we shall have become bones and decayed particles, shall we then be indeed raised up to a new creation ? Do they not consider that Allah who created the heavens

and the earth is able to create their likes—17 : 98Q. If you wonder, then wonderful is their saying—What ! when we become dust, shall we then be in a new creation ?—13 : 5Q. In case of no next world for rewards of the virtuous and punishment of the sinners, the sufferings of the pious in this world and the enjoyments of the sinners cannot at all be explained. Why do vices go unpunished in this world ? It is because of the next world where punishment for vices will be meted out in full.

(e) **Resurrection physical or spiritual.** Much intellectual blood is being spent on the question whether man will rise with body or without body. The old theory of dogmatic religion upholds the doctrine of only physical resurrection, while the new school of thought inclines to adopt only the spiritual resurrection. We cannot definitely answer either of the two questions as our vision of comprehension does not extend so far. The Quran and Hadis give us some clue by upholding the doctrine of spiritual resurrection combined with a physique made out of the good and evil deeds of a man. To admit either of the two doctrines is to limit divine power. Why not then think of the physical and spiritual resurrection combined, quite different from the physique and spirit of this world. Even the old earth and the old heaven will pass away. If there occur a change in such natural phenomena, it is also quite possible that there might be a change of the constitution and physique according to virtuous and evil deeds of an individual. The Quran says : We may change your attributes and make you grow into what you know not. And you know the first growth. Why do you not then mind ?—56 : 58Q. Everything secret or open will be brought to light in a magnified form, and there will be no secrets in nature. The Quran says : Certainly thou wert heedless of it but now We have removed from thee thy veil, so thy sight to-day is sharp—50 : 22Q.—See note 1532.

(f) **The Day is very fearful.** All the prophets and all the revealed books warn the serious and horrible nature of the Judgment Day. Prophets as many as two lacs came down to warn the people of this day, and revelation of so may books nearly 200 in number came down with the same purpose. There are graphic descriptions of the serious nature of the day in the chapters Hud (11), Waqiah (56), Mursalat (77), An-Naba (78) and Al-Takbir (81). The Holy Prophet said that these chapters of the Quran made his hairs grey. It will be a day of the greatest congregation of men, birds, and beasts of

past and present ages, from the beginning of the world up to the end to take their trial (6 : 38Q). There will be so much perspiration of the people that the earth will be filled up with it and it will flow like torrents. The flow will then rise up overtaking some up to ankles, some-up to waist, some up to breast, some up to ear-tips, and some will be about to be drowned according to their respective duties. Men will be looking up towards heaven for forty years. Thirst will fry them, and bellies will be burnt with hunger. On that day, everyman will see his actions presented to him. Hands and feet will assume the roll of the tongue. The Quran says : What will make you realise what the Judgment Day is ? And what will make you realise what the Judgment Day is ?—The day on which no soul shall control anything for a soul, and the command on that day shall be Allah's—82 : 17Q. They ask : When will be the Day of Judgment ? It will be the day on which they shall be tried at the fire—51 : 13Q. In short, the various names given to the Judgment Day signify the serious nature of the day to which we must pay due care and attention.

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1. **Sahl-b-Sa'ad** reported that the Apostle of Allah said : People will be brought together on the Resurrection Day on a white-red ground like a spotless round case of bread. There will be no sign therein for anybody. [2375] —*Agreed.*

عن سهل بن سعد قال قال رسول الله صلى الله عليه وسلم يحشر الناس يوم القيمة على ارض بيضاء عفراء كقرصة النقي ليس فيها علم لاحد

(متفق عليه)

2. **Abu Sayeed al-Khodri** reported that the Apostle of Allah said : The earth will become on the Resurrection Day (like) a bread which the Almighty will hold in His hand as entertainment for the inmates of Paradise just as someone of you holds his bread in journey. One of the Jews came and said : O Abul Qasem ! may the Merciful shower blessing on thee ! Shall

عن ابي سعيد الخدري قال قال رسول الله صلى الله عليه وسلم تكون الارض يوم القيمة خبزة واحدة يتكفأها الجبار بيده كما يتكفأ احدكم خبزته في السفر نزلا لاهل الجنة فاتى رجل من اليهود فقال بارك الرحمن

2375. There will be no house, tree, mountain and other things of this world on the ground of the Resurrection Day. It will be a vast even plain of white colour tinged with redness.

I not inform thee of the entertainment of the inmates of Paradise on the Resurrection Day ? 'Yes' replied he. He said : The earth shall become a bread (as the Holy Prophet had said). The Messenger of Allah looked at us and laughed till his fore-teeth were seen. Then he said : Shall I not inform you about their lentils ?—Balam and Nun. The asked . And what is this ? He replied : Bull and fish. Seventy thousands will eat the excess of their bellies. 2376

—*Agreed.*

عَلَيْكَ يَا أَبَا الْقَاسِمِ أَلَا أُخْبِرُكَ بِنُزُلِ أَهْلِ
الْجَنَّةِ يَوْمَ الْقِيَامَةِ قَالَ بَلَى قَالَ تَكُونُ
الْأَرْضُ خُبْزَةً وَاحِدَةً كَمَا قَالَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَظَرَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِلَيْنَا ثُمَّ ضَحِكَ حَتَّى بَدَتْ
نَوَاجِذُهُ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِإِدَامِهِمْ بَالَامُ
وَالنُّونُ قَالُوا وَمَا هَذَا قَالَ ثَوْرٌ وَنُونٌ
يَأْكُلُ مِنْ زَائِدَةِ كَبِدِهِمَا سَبْعُونَ أَلْفًا

(متفق عليه)

3. **Abu Hurairah** reported that the Apostle of Allah said : The people will be gathered together in three classes—hopeful, fearful, and two upon one camel and three upon one camel and four upon one camel and ten upon one camel, and the fire will gather together the remaining ones. It will take day nap where they will take, and pass the night with them where they will pass and get up at morn where they will get up, and pass the dusk where they will pass. 2376a

—*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صلعم يُحْشَرُ النَّاسُ عَلَى ثَلَاثِ طَرَائِقَ
رَاغِبِينَ رَاهِبِينَ وَثِنَانِ عَلَى بَعِيرٍ وَثَلَاثَةٌ
عَلَى بَعِيرٍ وَأَرْبَعَةٌ عَلَى بَعِيرٍ وَعَشَرَةٌ عَلَى
بَعِيرٍ وَتَحْشُرُ بَقِيَّتَهُمُ النَّارُ تَقِيلُ مَعَهُمْ
حَيْثُ قَالُوا وَتَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا
وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا وَتُمْسِي
مَعَهُمْ حَيْثُ أَمْسَوْا

(متفق عليه)

2376. These seventy thousands will be those who will go to Paradise without account (41 : 24). Balam is a Hebrew word meaning bull and 'Nun' small fish.

2376a. The three classes will be the riders, the walkers on foot and those that will walk on their faces (41 : 15). The first class will be those who will be hopeful of Allah's mercy on the strength of His verse "There's no fear for them, nor will they grieve". The second class will be lower in position and will be those that will be fearful of the fire of Hell, and the third class will be those that will walk on their faces and whose constant companion will be the fire wherever they will move. Among the riders, the highest position will be that of the prophets and the martyrs, and the rest will have companions on the backs of camels according to their respective ranks.

4. **Ibn Abbas** reported from the Prophet who said : Verily you will be gathered together barefooted, naked, uncircumcised. Then he read : We shall reproduce him as We created him first, a promise on Us, verily We shall certainly do (Q). And the first man who will be clothed on the Resurrection Day will be Abraham, and verily some of my companions will be overtaken towards the left hand side. I shall then exclaim : O my dear companions ! O my dear companions ! He will say : Verily they continued to retreat on their foot-steps since thou hast left them. Then I shall say just as the pious man [2377] said : And I was a witness over them as long as I was among them, upto His saying 'the Mighty, the Wise'.

—*Agreed.*

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلعم قَالَ إِنَّكُمْ مَحْشُورُونَ حُفَاةً عُرَاةً غُرْلاً ثُمَّ قَرَأَ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ وَأَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ وَإِنَّ أُنَاسًا مِنْ أَصْحَابِي يُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ أُصَيْحَابِي أُصَيْحَابِي فَيُقَالُ إِنَّهُمْ لَنْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُذْ فَارَقْتَهُمْ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ إِلَى قَوْلِهِ الْعَزِيزُ الْحَكِيمُ

(متفق عليه)

5. **Ayesha** reported : I heard the Apostle of Allah say : People will be mustered strong on the Resurrection Day barefooted,

عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلعم يَقُولُ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ

2377. The pious man was Jesus Christ. Left hand side represents the hell. In other words, when those companions of the Prophet who turned retrogades after the death of the Prophet will be selected for Hell, the Holy Prophet will seek forgiveness for them as Jesus Christ will seek forgiveness for his companions as stated in the verses below. When Allah will say : O Jesus, son of Mary ! did you say to men-take me and my mother for two gods besides Allah ? He will reply : Glory be to Thee, it did not befit me that I should say what I had no right (to say). If I had said it, Thou indeed wouldst have known it. Thou knowest what is in my mind, but I do not know what is in Thy mind. Surely Thou art the knower of unseen things. I did not say to them except what Thou didst enjoin me with "Serve Allah, my Lord and your Lord," and I was a witness over them, but when Thou didst raise me up, Thou wert the watcher over them. And Thou art witness of all things. If Thou shouldst punish them, then surely they are Thy servants, and if Thou shouldst forgive them, then surely Thou art the Mighty, the Wise.—5-111 to 118Q.

naked, uncircumcised. I asked : O Ms. of Allah ! will all the males and the females look towards one another ? 'O Ayesha' said he, 'the affair will be too fearful for someone of them to look at another.' [2378] —*Agreed.*

6. **An** reported that a man asked : O Prophet of Allah ! how will the polytheist be gathered upon his face on the Resurrection Day ? He said : Is not He who makes him walk upon two legs in the world powerful enough to cause him walk upon his face on the Resurrection Day ? —*Agreed.*

7. **Abu Hurairah** reported from the Prophet who said : Abraham will meet his father 'Azar' on the Resurrection Day. Upon the face of 'Azar' there will be tar and dust. Abraham will address him : Have I not told you that you should not disobey me ? His father will say to him : To-day, I shall not disobey you. Abraham will pray : O Lord ! verily Thou hast made me promise that Thou wouldst not put me to disgrace on the day they would be raised up. Then what disgrace is greater than my father's keeping farthest ? The Almighty Allah will say : Verily I have made Paradise unlawful for the polytheists. Then it will be said to Abraham : Look

حفاة عراة غرلا قلت يا رسول الله
الرجال والنساء جميعا ينظر بعضهم الى
بعض فقال يا عائشة الامر اشد من ان
ينظر بعضهم الى بعض (متفق عليه)

عن انس ان رجلا قال يا نبى الله
كيف يحشر الكافر على وجهه يوم القيمة
قال اليس الذى امشاه على الرجلين
فى الدنيا قادر على ان يمشيه على
وجهه يوم القيمة (متفق عليه)

عن ابى هريرة عن النبى صلعم قال
يلقى ابراهيم اباه ازر يوم القيمة
على وجه ازر قترة وغبرة فيقول له
ابراهيم الم اقل لك لا تعصنى فيقول
له ابوه فاليوم لا اعصيك فيقول ابراهيم
يا رب انك وعدتنى ان لا تخزينى يوم
يبعثون فاى خزى اخزى من ابى الابعد
فيقول الله تعالى انى حرمت الجنة على
الكافرين ثم يقال لابراهيم انظر ما تحت

2378. The Quran says about this event : For every man, among them on that day there will be an affair which will keep him engaged (80 : 37Q).

what is under thy feet. He will look when lo! a large neck will come out. He will be dragged with his feet and thrown into the Fire. —*Bukhari.*

رِجْلَيْكَ فَيَنْظُرُ فَإِذَا هُوَ بِذِيخٍ مُتَلَطِّخٍ
فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّارِ (البخاري)

8. **Same** reported that the Messenger of Allah said : People will perspire on the Resurrection Day so much so that their perspiration will come up to seventy cubits in the earth, and it will reach up to them till it will reach their ears. [2379] —*Agreed*

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم يَعْرَقُ
النَّاسُ يَوْمَ الْقِيٰمَةِ حَتّٰى يَذْهَبَ عَرَقُهُمْ
فِي الْأَرْضِ سَبْعِينَ ذِرَاعًا وَيُلْجِمُهُمْ حَتّٰى
يَبْلُغَ آذَانَهُمْ (متفق عليه)

9. **Meqdad** reported : I heard the Apostle of Allah say : The sun will be brought near creation on the Resurrection Day so much so that it will be from them like the distance of a mile. People will remain in perspiration in proportion to their deeds. Of them, there will be one who will remain up to his heels, and of them will be one who will remain up to his joints, of them will be one who will remain up to his knees, of them will be those whom perspiration will drown a drowning ; and the Messenger of Allah pointed out to his mouth with his hand. —*Muslim.*

عَنِ الْمِقْدَادِ قَالَ سَمِعْتُ رَسُولَ اللهِ
صلعم يَقُولُ تُدْنَى الشَّمْسُ يَوْمَ الْقِيٰمَةِ
مِنَ الْخَلْقِ حَتّٰى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ
فَيَكُونُ النَّاسُ عَلٰى قَدْرِ أَعْمَالِهِمْ فِي
الْعَرَقِ فَمِنْهُمْ مَنْ يَكُونُ إِلٰى كَعْبَيْهِ
وَمِنْهُمْ مَنْ يَكُونُ إِلٰى رُكْبَتَيْهِ وَمِنْهُمْ
مَنْ يَكُونُ إِلٰى حَقْوَيْهِ وَمِنْهُمْ مَنْ
يُلْجِمُهُمُ الْعَرَقُ إِلْجَامًا وَأَشَارَ رَسُولُ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ فِيهِ (مسلم)

10. **Abu Sayeed al-khodri** reported from the Prophet who said : Allah will call : O Adam ! He will reply " Present to Thee ! fortune to Thee ! every good is

عَنْ أَبِي سَعِيدِ نِ الْخُدْرِيِّ عَنِ النَّبِيِّ
صلعم قَالَ يَقُولُ اللهُ تَعَالٰى يَا آدَمُ فَيَقُولُ
لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي

2379. People will remain in perspiration according to the measure of their actions in the world.

in Thy hand! He will say: Take out those who will be sent to the fire. He will ask: And how many are those who will be sent to the fire? He will say: 999 out of every thousand. At that time, the young will become old, pregnancy of every one having conception will meet with abortion, and you will find the people bewildered, and they will not be bewildered but the punishment of Allah will be severe. They will ask: O Ms. of Allah! and who of us will be that one? He said: Give good news, there will be one man among you and one thousand from Gog and Magog. [2380] Then he said: By One in whose hand there is my life, I wish that you should become one-fourth of the inmates of Paradise. Then we read Takbir. He said: I wish that you should become one-third of the inmates of Paradise. Then we read Takbir. He said: I wish that you should become half of the inmates of Paradise. Than we read Takbir. He said: You are not among men but like one black hair in the skin of a white ox, or one white hair in the skin of a black ox.

—*Agreed.*

يديك قال اخرج بعث النار قال وما
بعث النار قال من كل الف تسعمائة
وتسعة وتسعين فعند ذلك يشيب الصغير
وتضع كل ذات حمل حملها وترى
الناس سكرى وما هم بسكرى ولكن
عذاب الله شديد قالوا يا رسول الله وايننا
ذلك الواحد قال ابشروا فان منكم رجلا
ومن يأجوج ومأجوج الف ثم قال
والذى نفسى بيده ارجو ان تكونوا
ربع اهل الجنة فكبرنا فقال ارجو
ان تكونوا ثلث اهل الجنة فكبرنا
فقال ارجو ان تكونوا نصف اهل الجنة
فكبرنا قال ما انتم فى الناس الا كالشعرة
السوداء فى جلد ثور ابيض او كشعرة
بيضاء فى جلد ثور اسود (متفق عليه)

11. **Same** reported: I heard the Messenger of Allah say: Our Lord will disclose His leg. Then every male believer and every

عنه قال سمعت رسول الله صلعم يقول
يكشف ربنا عن ساقه فيسجد له كل

2380. One man from the Muslims in comparison with one thousand men of the tribes of Gog and Magog will enter the fire. The followers of the Holy Prophet will be nearly two-thirds of the inmates of Paradise and the followers of other prophets will form one third. There will be 129 lines of the inmates of Paradise, of which 80 lines will consist of the followers of the Holy Prophet.

female believer will fall down in prostration before Him, and he who used to prostrate in the world out of show and fame will be left out. He will go to prostrate but his back will become a single bone.[2381] —*Agreed.*

مؤمن ومؤمنة ويبقى من كان يسجد في الدنيا رياء وسمعة فيذهب ليسجد فيعود ظهره طبقا واحدا (متفق عليه)

12. **Abu Hurairah** reported that the Messenger of Allah said : A big fat man will certainly appear on the Resurrection Day. He will not measure near Allah even the wing of a gnat. And he said : Read : We shall not set up on the Resurrection Day a measure for them. —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم يأتي الرجل العظيم السمين يوم القيمة لا يزن عند الله جناح بعوضة وقال اقرءوا فلا نقيم لهم يوم القيمة وزنا (متفق عليه)

13. **Abu Hurairah** reported that the Messenger of Allah read this verse : On that day, it will disclose its news (99 : 4Q). He asked : Do you know what its news are ? They said : Allah and His Apostle know best. He said : Verily its news are that it will bear witness against every servant or maid of what he did upon its back by saying : He did upon me such and such action on such and such a day. He said : These are its news. —*Ahmad, Tirmizi.* (*Approved, Correct, Rare*)

عن ابي هريرة قال قرأ رسول الله صلعم هذه الآية يومئذ تحدث اخبارها قال اتدرون ما اخبارها قالوا الله ورسوله اعلم قال فان اخبارها ان تشهد على كل عبد وامة بما عمل على ظهرها ان تقول عمل على كذا وكذا يوم كذا وكذا قال فهذه اخبارها - احمد والترمذي (حسن صحيح غريب)

14. **Same** reported that the Apostle of Allah said : There is nobody but will repent at death-time. They asked : And what is his repentance, O Apostle of Allah ? He replied : If he

عنه قال قال رسول الله صلعم ما من احد يموت الا ندم قالوا وما ندامته يا رسول الله قال ان كان محسنا ندم ان لا

2381. His back will be formed into a single bone so as to be incapable of bending and prostrating.

is virtuous, he repents why he has not done more; and if he is a sinner, he repents why he has not checked himself. —*Tirmizi.*

15. **Same** reported that the Apostle of Allah said: People will be gathered together on the Resurrection Day in three divisions, the footmen being one division, the riders one division and those (who will walk) on their faces one division. It was questioned: O Ms. of Allah! and how will they walk upon their faces? He said: Verily He who causes them to walk upon their feet is powerful to cause them walk upon their faces. Behold! they will certainly guard with their faces every lofty place and thorn. —*Tirmizi.*

16. **Ibn Omar** reported that the Apostle of Allah said: Whoso is pleased to look at the Resurrection Day with as it were a veritable eye, let him read—"When the sun is turned down (81Q)", and "When the heaven is cleft asunder (82Q)", and "When the heaven bursts asunder (84Q)".

—*Ahmad, Tirmizi.*

17. **Abu Zarr** reported that the truthful and the trusted (P.H.) reported to me that the people will be collected in three groups; one group will be riding, eating, dressing; and as for one group, the angels

يكون ازداد وان كان مسيئاً ندم ان لا يكون نزع (الترمذي)

عنه قال قال رسول الله صلعم يحشر الناس يوم القيمة ثلثة اصناف صنفا مشاة وصنفا ركبانا وصنفا على وجوههم قيل يا رسول الله وكيف يمشون على وجوههم قال ان الذي امشاهم على اقدامهم قادر على ان يمشيهم على وجوههم اما انهم يتقون بوجوههم كل حدب وشرف (الترمذي)

عن ابن عمر قال قال رسول الله صلعم من سره ان ينظر الى يوم القيمة كانه راى عين فليقرء اذا الشمس كورت واذا السماء انفطرت واذا السماء انشقت (احمد والترمذي)

عن ابي ذر قال ان الصادق المصدوق حدثني ان الناس يحشرون ثلثة افواج فوجا راكبين طاعمين كاسين وفوجا

will drag them upon their faces and the fire will gather them together; and one group will walk and run while Allah will throw disaster upon the back and there will remain nothing till a man will give his garden in exchange of a camel without retaining control thereon. [2381a]

—*Nisai.*

يسحبهم الملئكة على وجوههم و تحشرهم النار و فوجا يمشون و يسعون و يلقى الله الافة على ظهر فلا يبقى حتى ان الرجل لتكون له الحديقة يعطيها بذات القتب لا يقدر عليها (النسائي)

646w. **Ayesha** reported: I heard the Messenger of Allah say in one of his prayers: O Allah! take easy account from me. I asked: O Prophet of Allah! what is easy account? He replied: To look to his record (of deeds) and to forgive him. O Ayesha! he whose account will be strictly taken on that day will be destroyed.

—*Ahmad*

عن عائشة قالت سمعت رسول الله صلعم يقول في بعض صلاته اللهم حاسبني حسابا يسيرا فلت يا نبي الله ما الحساب اليسير قال ان ينظر في كتابه فيتجاوز عنه انه من نوقش الحساب يومئذ يا عائشة هلك (احمد)

647w. **Abu Sayeed al-khodri** reported that he came to the Messenger of Allah and asked: Inform me as to who will have strength for standing on the Resurrection Day of which the Almighty and Glorious Allah revealed: On the day the people will stand up before the Lord of the worlds (Q). He said: It will be made light

عن ابي سعيد الخدري انه اتى رسول الله صلعم فقال اخبرني من يقوى على القيمة الذي قال الله عز وجل يوم يقوم الناس لرب العلمين

2381a. There will be three classes of men. The first class will be the pious men, the second class will be lower in rank than the first class owing to their commission of sins and the third class will have enormous sins. The second class will walk and run but the loads of sins on their backs will retard their progress. They will wish to sell their gardens in exchange of an insignificant thing of a camel because they will not be able to reap any benefit from the gardens of Paradise till there will remain a single camel (an embodiment of sins) on their backs.

for a believer so much so that it will appear before him like the ordained prayers.

—*Baihaqi.*

648w. **Samə** reported that the Messenger of Allah was asked about a day of which the measure will be fifty thousand years: What will be the length of this day? He replied: By One in whose hand there is my life, certainly it will be made light over a believer so that it will become easier to him than the prescribed pryers which he used to pray in the world.

—*Baihaqi.*

649w. **Asma'a-bn-yezid** reported from the Holy Prophet who said: People will be gathered together on the Resurrection Day on one lofty ground. Then a proclaimer will proclaim and say: Where are those who used to change the r sides from their beds? They will stand up while they will be few and will enter Paradise without account. [2381b] After that, the remaining people will be ordered towards account.

—*Baihaqi.*

فَقَالَ يُخَفَّفُ عَلَى الْمُؤْمِنِ حَتَّى يَكُونَ عَلَيْهِ كَالصَّلٰوةِ الْمَكْتُوبَةِ (الْبَيْهَقِيُّ)

عَنْهُ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صلعم عَنْ يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِيْنَ اَلْفَ سَنَةٍ مَا طُوْلُ هٰذَا الْيَوْمِ فَقَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ اِنَّهٗ لَيُخَفَّفُ عَلَى الْمُؤْمِنِ حَتَّى يَكُوْنَ اَهْوَنَ عَلَيْهِ مِنَ الصَّلٰوةِ الْمَكْتُوْبَةِ يُصَلِّيْهَا فِي الدُّنْيَا (الْبَيْهَقِيُّ)

عَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ يُحْشَرُ النَّاسُ فِيْ صَعِيْدٍ وَاحِدٍ يَوْمَ الْقِيٰمَةِ فَيُنَادِيْ مُنَادٍ فَيَقُوْلُ اَيْنَ الَّذِيْنَ كَانَتْ تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ فَيَقُوْمُوْنَ وَهُمْ قَلِيْلٌ فَيَدْخُلُوْنَ الْجَنَّةَ بِغَيْرِ حِسَابٍ ثُمَّ يُؤْمَرُ بِسَائِرِ النَّاسِ اِلَى الْحِسَابِ (الْبَيْهَقِيُّ)

2381b. These people will be those who said morning and night prayers in time after sacrificing their comforts of bed. Some say that these will be those who used to read Tahajjad prayers. The Quran defined the people as follows: Only those believe in Our communications who, when they are remainded of them, fall down in prostration and celebrate the prasie of their Lord, and are not proud. Their sides draw away from their beds, they call upon their Lord in fear and in hope and they spend out of what We have given them (32 : 15-16Q).

2382. Trial & Judgment

(a) **Questions by Lord** On the Judgment day, angels will come down from heaven with huge and gigantic figures (69 : 17Q). They will take hold of the forelocks of the guilty and take them to the place of trial before the Lord. Before questions are put, the beam of the Throne will shine forth as the Quran says : And the earth will shine with the beam of its Lord (39 : 69Q). At that time, everybody will understand that the Almighty has arrived there for taking accounts of deeds. The angels will stand in rows (78 : 38Q). The Almighty will then ask the Apostles : What is your answer ? They will reply : We have no knowledge. Verily Thou art the great knower of secrets (Q). They will be stupified with fear at this question. Prophet Noah will be called and asked : Did you convey My message ? 'Yes' he will reply. He will ask his people : Did he convey to you ? They will reply : Warner did not certainly come to us. Then Jesus will be asked : What ! did you say to the people—Take me and my mother for two gods besides Allah ? (5 : 116Q . Thus every prophet will be called individually as to his deeds. God will say to angel Gabriel : O Gabriel ! bring the Fire to me. Gabriel will at once obey the command Then Allah will ask : O fire ! say - who is thy creator ? Whereupon everybody will become almost dead with fear and they will all kneel down before their Lord. It is to this that the Quran says : And you will see every people kneeling down. Every people shall be called to its book (45 : 28Q). The transgressors and the oppressors will raise loud cries and shrieks, and everybody among the truthful will say "Myself, myself". When they will remain in that state, the Fire will spread out its heat for the second time and the people will be filled up with renewed fear and awe. At the third time, the people will fall flat upon their faces, father will flee away from his son, brother from his brother and husband from his wife (70 : 10Q). Then the people will be presented one by one before the Lord for trial. The Almighty will ask a man : O so and so ! did I not give superiority to thee, strength to thee, marriage to thee and make subservient to thee horses and camels ? He will reply 'Yes' He will again ask : Did you think that you would ever meet Me ? He will say "No". He will say : Now I will forget thee as thou didst forget Me (41 : 23). Then He will address : Did I not give you gift of youth ? Which act did you do therein ?

Did I not prolong your age ? Which action did you do therein ? Did I not give you provision ? Wherefrom did you acquire it and wherein did you spend it ? Then He will say : Sufficient is thy soul to-day as a reckoner (17 : 14Q) and the honourable scribes as witnesses. His mouth will then be sealed and his limbs will be addressed : Speak. His limb will then disclose his ins and outs (41 : 22). This will be the case of the sinners and hypocrites. The Almighty will address a pious man : Did you do such and such things' ? 'Yes' he will reply. He will say : I concealed your sins in the world and hence I grant you forgiveness. It is to this that the Prophet said : Whoso conceals the faults of his brother, Allah will conceal his faults on the Resurrection Day (41 : 19). The sinner will see the Fire by his right side and by his left. Prophet therefore said : Guard this fire with (the alms of) even a piece of date ; if you do not find it, with a sympathetic word (41 : 19). There will be none left who will not be asked these four things—his age, in what way he spent it ; his actions, with what object he did them ; his body, how he had worn it out ; and his wealth, wherefrom he acquired it and how he spent it. All these questions will be put to him in presence of all the creatures from the beginning of the world up to its end.

(b) **The Book of Deeds.** Then the Book of Deeds will be placed in his hands, such a book as had omitted nothing, small or great from being written. The Quran says : And the Book shall be placed, then you will see the guilty fearing from what is in it, and will say : Ah ! woe to us ! what a book is this ? It has not omitted small and great one but numbers them all. And they shall find what they had done, and your Lord does not deal unjustly with any man (18 : 49Q.) And We made everyman's actions to cling to his neck, and We will bring forth to him on the Resurrection Day a book which he will find wide open (17 : 13Q.) Whoever has done an atom's weight of good shall see it, and whoever has done an atom's weight of evil shall see it (99 : 7Q). [1] The Almighty Allah will then ask : Read thy book, thy own soul is a reckoner against thee this day (17 : 14Q). The virtuous will receive it by the right hand and the sinner by the left and the unbelievers by the back (69 : 19Q). What is this Book of deeds ? Is it a book of pages written with pen and ink ? No, it is the book of soul on which impressions or effects of actions have been deeply imprinted. Do we see the writings

1. Reference from the Quran 43 : 80 ; 45 : 29 ; 21 ; 94 ; 45 : 28 ; 83 : 7 ; 83 :18.

in ink of the songs and dances in gramaphone records ? The soul-recording of deeds is also the same. Is preservation of deeds impossible ? If a man can preserve his actions in ether for radio talks and in gramaphone records for reproduction, is it not possible for his Creator to reproduce his deeds on the Resurrection Day from the record of soul ? Therefore it has been said : Thy own soul is sufficient against thee as a recokner this day.[1] The terms 'Book' of deeds', 'Balance', 'Fountain' etc. have been used to convey clear ideas to human beings of the Day of Resurrection. As a result of the presentation of the Book of deeds, seventy thousands (and some say more) of the followers of the Prophet will go to paradise without account, and 999 out of every thousand from the Gog and Magog tribes will enter Hell. For the sinner in general, the Lord will pass order to the angels : Lay hold on him, then put a chain on him, then thrust him into a chain the length of which is seventy cubits (69 : 30Q). At this time, the heavens and earth will weep for him at his disaster.

(c) **The Balance** (الميزان) After those that will enter paradise without account and those that will enter the Fire, there will remain a class of too numerous people who mixed good with evils and thus committed both virtues and sins. The virtues and sins of only these people will be weighed in the Balance. The Quran says : We will not set up a balance for them (unbelievers) on the Day of Resurrection (18 : 103Q). The first class will be the people who spent their nights by standing in prayer and whom neither the commodities of this world, nor its riches could have diverted from the remembrance of Allah (24 : 37Q). The second class will be the polytheists and unbelievers-those that set up partnership with God and disbelieved the Prophets and the simple articles of religion. The trial at the Balance will be very severe and there will be none left who will not be overwhelmed with fear, bewilderment and crushing anxieties. The Holy Prophet said that on three occasions nobody will remember anything - when actions will be weighed in the Balance, when the Book of deeds will be given and near the Path (41 : 27). If virtues outweigh, the man will be fortunate and will enter Paradise, if sins outweigh, the man will be unfortunate and enter Hell. It is to this fact that the Quran says : Then as for one whose measure (of good deeds) is heavy, he shall have a

1. See note 1565 for further discussion on soul-record of deeds.

pleasant life, and as for one whose measure is light, his abode shall be the abyss. And what will make you know what is it?—A burning fire (101 : 6Q).

(d) **Significance of the Balance.** The significance of "the Book of deeds" is equally applicable to the instrument of measurment called 'The Balance'. This Balance is required in the world for measuring things of weight and space by a pair of scales by some other instruments. Fixed weight is placed in one scale to find out the certain measure of a thing as to whether it falls short or outweighs the fixed standard, and decision is arrived at accordingly, and the result is written down in an account book with ink and pen. The Book of deeds as has been said above is nothing but soul, and the writing is nothing but impression of the effect of an action. Virtues and vices are measured in the Balance of *Shariat* which has got fixed rules and regulations. If the force of virtue is greater than that of vice, the former prevails and the latter is effaced from the soil of soul, and if the force of vice is greater, it prevails and the force of virtue is effaced from the soil of soul. In this way, the balance remains in the soil of soul in every action of a man. Indeed action has got no weight in space but has got effect like force of electricity or steam. Out of a certan measure of matters, there comes out energy of electricity. Similarly out of a certain measure of good and evil, there remains a force which makes an impression on soul. If good prevails, it makes the spiritual growth of a man possible and if evil prevails, it has got a retrogading effect on that growth. The Quran therefore reminds us of this rule: And as for those whose balances are heavy, these are successful, and as for those whose balances are light, these are they who caused damage to their *souls*—23 : 102Q. Thus spiritual deterioration is caused by the neglect of the Balance of Shariat injunctions and prohibitions. Again the Quran says: We sent our apostles with clear arguments, and sent down with them the Book and the Balance that men may conduct themselves with equity (57 : 25Q). This shows that the Balance is with everybody and that everybody is to do actions according to a fixed order of things. How should we measure our deeds in the world? It is by taking daily weight of our actions after judging them with the fixed rules of Shariat. Hazrat Omar said "Take account of yourself before account is taken of you, and measure it with the Balance of Shariat." This accounting is nothing but to be sincerely repentant for the sins hitherto committed and for the omissions of the obligatory duties. It is to return the right of

the oppressed-even a seed for a seed wrongly taken, to seek pardon from one whose right has been taken, and who has been injured unjustly by tongue, hand or evil conjectures. If such a sinner dies without repentance as aforesaid, he will meet them near the Balance on the Resurrection Day claiming their rights and saying "You have rebuked me, you have oppressed me, you have laughed at me out of vanity, you have backbited me, you have badly treated me as a neighbour, as a servant, as a poor man, you have not nursed me in my sickness, you saw me hungry but still you did not give me food, you saw me thirsty but still you did not give me drink, you saw me naked but still you did not give me cloth, you did not repel oppression on me though you had power to do so etc." At that time, Allah will proclaim : To-day every soul will be recompensed for what he did. There's no oppression to-day (Q)." And thus the verse will come out to be true : And don't think Allah heedless of what the oppressors do (14 : 42Q). He whose rights were infringed will get the virtues of the wrong-doer to the extent of the injury done, and if the virtues fall short of compensation, the sins of the wronged will fall on the wrong-doer. Thus the wrong-doer will be bereft of virtues and become empty handed when virtues will be urgently required. He will be truly poor. It is to this poverty that the Prophet draws our attention. At that time, the so-called virtuous wrong-doer will quarrel. The Quran says to this effect : You are mortal and they are also mortal, then you will quarrel on the Resurrection Day before your Lord (Q). So great is the importance laid down by the Prophet on the duties towards fellow-beings. [1]

(e) **The Great Path** (الصراط). After the measurement is over, the people will be driven towards the Great Path which runs over a bridge extended over the back of the Hell-fire. The bridge is sharper than knife and thinner than hair. There will be the fire of which the flames will be rising high just below the bridge and there will be thorny plants raising their heads above in the fire. Only those who were steadfast to the straight path of Islam will be able to cross it safe by virtue of their good deeds, and those who went astray and made their backs heavy will slip down unto Hell at the first step they will take on the Path. The Path will be enveloped in darkness and only those that will have light of good deeds will be able to pass it, some in the twinkling of an eye, some like the passing

1. References—Quran 7 : 8 ; 21 : 47 ; 55 : 7 ; 57 : 25 ; 18 : 103.

of air, some galloping, some walking, some crawling and falling down. This will occur according to the light of good deeds.

The slogan of the Prophets would be 'O Lord, give security, give security,' (رب سلم سلم). He will exclaim : O woe to me ! would that I were dust ! (78 : 40Q). The Holy Prophet will be the first to cross the Path with his pious followers. None would speak except one to whom the Beneficient God permits (78 : 38 Q). Nothing but pious deeds will be true friends at the great crisis. What is the significance of the Path ? Are these things impossible ? At the very outset, it must be said that everything is possible with the Almighty Allah. He has got power to creat a Path as aforesaid and to save the virtuous from this crisis by His infinite wisdom. We must confess that our conception cannot go so high as to catch the true implication of the Path, bridge and other things just as a child in womb cannot grasp the things of this world. Thirdly, this way of narrating things as to the true picture of this great crisis appears very clear to men, while it would have been quite unintelligible if any spiritual significance would have been attached to it. The Path over the bridge therefore stands for a great crisis - what awaits for our trial before we actually enter Paradise. It also clearly shows that our pious and good deeds and the intercession (وسليه) of our Prophet will be the true saviours in that great calamity. Truly the Quran says : And whatever of good you send on before-hand for yourselves, you will find it with Allah ; that is best and greatest in reward (73 : 20 Q).

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18. **Ayesha** reported that the Holy Prophet said : There is nobody whose account will be taken on the Resurrection Day but will be destroyed. I asked : Has not Allah said : Soon there will be easy account (84 : 8 Q) ? He said : That is certainly a general remark, but he whose account will strictly be taken will perish.

—*Agreed.*

عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صلعم قَالَ لَيْسَ اَحَدٌ يُحَاسَبُ يَوْمَ الْقِيٰمَةِ اِلَّا هَلَكَ قُلْتُ اَوَلَيْسَ يَقُوْلُ اللّٰهُ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيْرًا فَقَالَ اِنَّمَا ذٰلِكَ الْعَرْضُ وَلٰكِنْ مَنْ نُوْقِشَ فِي الْحِسَابِ يَهْلِكُ

(متفق عليه)

19. **Adi-b-Hatem** reported that the Messenger of Allah said : There is none of you with whom his Lord will not but speak. There will be neither an interpretor between Him and him, nor screen covering Him. He will look to his right side but will not find but what he sent of his actions in advance. He will look to his left side but will not find but what he sent in advance. He will look to his front but will not find except fire confronting his face. So guard the fire though with (the alms of) a piece of date. [2383] —*Agreed.*

عن عدي بن حاتم قال قال رسول الله صلعم ما منكم من احد الا سيكلمه ربه ليس بينه وبينه ترجمان ولا حجاب يحجبه فينظر ايمن منه فلا يرى الا ما قدم من عمله و ينظر اشام منه فلا يرى الا ما قدم و ينظر بين يديه فلا يرى الا النار تلقاء وجهه فاتقوا النار ولو بشق تمرة (متفق عليه)

20. **Abu Musa** reported that the Messenger of Allah said : When there will occur the Resurrection Day, Allah will throw a Jew or a Christian to every Muslim and say : This is thy companion in the fire. [2383a] —*Muslim.*

عن ابي موسى قال قال رسول الله صلعم اذا كان يوم القيمة دفع الله الى كل مسلم يهوديا او نصرانيا فيقول هذا فكاكك من النار (مسلم)

21. **Abu Sayeed** reported that the Messenger of Allah said : Noah will be brought on the Resurrection Day. He will be asked : Have you conveyed (My message) ? 'Yes' he will reply. Then his followers will be asked : Did he convey to

عن ابي سعيد قال قال رسول الله صلعم يجاء بنوح يوم القيمة فيقال له هل بلغت فيقول نعم يا رب فتسئل امته هل بلغكم فيقولون ما جاءنا

2383. This has got two meanings. The first one is that everybody should give charities and alms although the object of charity is very insignificant like a piece of date, because these acts will be so many shields against the fire of Hell.

2383a. The Muslim here mentioned was the constant companion of the Jew or Christian in the world, and he followed the Jews and Christians in their manners, customs, usages and beliefs disregarding the ways of the Prophet.

you? They will reply: No warner came to us. He will be asked: Who are your witneses? He will say: Muhammad and his followers. The Apostle of of Allah said: Then you will be brought, and you will bear witness that he did certainly convey message. Then the Messenger of Allah read: Thus We made you a best nation that you may become witnesses over men, and that the Apostle may become a witness over you (2 : 143Q). —*Bukhari.*

مِنْ نَذِيرٍ فَيَقُوْلُ مَنْ شُهُوْدُكَ فَيَقُوْلُ
مُحَمَّدٌ وَّاُمَّتُهٗ فَقَالَ رَسُوْلُ اللّٰهِ صلعم
فَيُجَاءُ بِكُمْ فَتَشْهَدُوْنَ اَنَّهٗ قَدْ بَلَّغَ ثُمَّ
قَرَءَ رَسُوْلُ اللّٰهِ صلعم وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً
وَّسَطًا لِّتَكُوْنُوْا شُهَدَاءَ عَلَى النَّاسِ وَيَكُوْنَ
الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا (البخاری)

22. **Anas** reported We were near the Apostle of Allah. He laughed and asked: Do you know for what I laugh? We said: Allah and his Apostle know best. He said: On account of a man's addressing his Lord saying: O Lord! will Thou not give me protection from oppression? 'Yes' He will reply. He will say: Verily I shall not give protection to Myself except one who bore witness to Me. He will say: Sufficient is your soul as a reckoner to-day against you (17 : 14Q) and the honourable scribes as witnesses. Then seal will be put upon his mouth and it will be said to his limbs: Speak. Then they will speak of his actions. After that, he will be let off between him and the talk. He (man) will say: Off to thee (from good) and destruction! I

عَنْ اَنَسٍ قَالَ كُنَّا عِنْدَ رَسُوْلِ اللّٰهِ صلعم
فَضَحِكَ فَقَالَ هَلْ تَدْرُوْنَ مِمَّا اَضْحَكُ
قُلْنَا اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ مِنْ
مُخَاطَبَةِ الْعَبْدِ رَبَّهٗ يَقُوْلُ يَا رَبِّ اَلَمْ
تُجِرْنِىْ مِنَ الظُّلْمِ يَقُوْلُ بَلٰى فَيَقُوْلُ فَاِنِّىْ
لَا اُجِيْزُ عَلٰى نَفْسِىْ اِلَّا شَاهِدًا مِّنِّىْ فَيَقُوْلُ
كَفٰى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيْدًا وَّبِالْكِرَامِ
الْكَاتِبِيْنَ شُهُوْدًا فَيُخْتَمُ عَلٰى فِيْهِ فَيُقَالُ
لِاَرْكَانِهٖ اِنْطِقِىْ فَتَنْطِقُ بِاَعْمَالِهٖ ثُمَّ
يُخَلّٰى بَيْنَهٗ وَبَيْنَ الْكَلَامِ فَيَقُوْلُ بُعْدًا

لكن و سحقا فعنكن كنت اناضل (مسلم)

am quarrelling on thy behalf ! 2384 — *Muslim.*

عن ابى هريرة قال قالوا يارسول

23. **Abu Hurairah** reported They asked: O Ms. of Allah ! shall we see our Lord on the Resurrection Day ? He will ask : Do you feel trouble in seeing the sun at noon which is not covered with cloud ? 'No' reported they. He asked : Do you feel trouble in seeing the moon in the fullmoon-lit-night which is not in cloud ? 'No' said they. He said · By One in whose hand there is my life, you will not feel trouble in seeing your Lord except as you feel in seeing any of the two. Then he will meet a servant and say : O so and so ! did I not give superiority to thee, strength to thee, marriage to thee and make subservient to thee the horses and camels, and give thee leadership and a quarter (of the booty) ? 'Yes' he will reply. He will ask : Did you think that you would meet Me ? 'No' he will reply. He will say : Now I have forgotten thee as thou didst forget Me. 2384a Then He will meet a second (man). He (prophet) described similar to it. Then He (God) will meet a third and He will tell him like that. He will say : O Lord ! I believed

الله هل نرى ربنا يوم القيمة قال هل

تضارون فى رؤية الشمس فى الظهيرة

ليست فى سحابة قالوا لا قال فهل

تضارون فى رؤية القمر ليلة البدر

ليس فى سحابة قالوا لا قال فوالذى

نفسى بيده لا تضارون فى رؤية ربكم

الا كما تضارون فى رؤية احدهما قال

فيلقى العبد فيقول اى فل الم

اكرمك واسودك وازوجك واسخر لك

الخيل والابل واذرك ترأس وتربع

فيقول بلى فيقول افظننت انك

ملاقى فيقول لا فيقول فانى قد انساك

كما نسيتنى ثم يلقى الثانى فذكر مثله

ثم يلقى الثالث فيقول له مثل ذلك

فيقول يارب امنت بك وبكتابك

2384. This has got reference in the Quran. It says : And they will say to their skins : Why have you attested against us ? They will say : Allah who made every thing speak has made us speak - 41 : 21Q.

2384a. The Quran says : Thus Our verses came to you but you forgot them, and thus you will be forgotten to-day (45 : 34Q).

in Thee, and in Thy Book, and in Thy Apostles, and I prayed, fasted and paid zakat. He will make mention of good deeds as far as he can. He will say : Come here in that case. Then He will say : Now We shall send a witness against you. He will think within himself : Who is he who will bear witness against me ? Then seal will be put upon his mouth and it will be said to his buttock : Speak. His buttock, his flesh, and his bones will speak about his actions, and that will be to give excuse to him (for punishment) and that one will be ahypocrite and one on whom Allah was displeased. —*Muslim.*

وَبِرُسُلِكَ وَصَلَّيْتُ وَصُمْتُ وَتَصَدَّقْتُ وَيُثْنِي بِخَيْرٍ مَا اسْتَطَاعَ فَيَقُولُ هٰهُنَا إِذًا ثُمَّ يُقَالُ الْآنَ نَبْعَثُ شَاهِدًا عَلَيْكَ وَيَتَفَكَّرُ فِي نَفْسِهِ مَنْ ذَا الَّذِي يَشْهَدُ عَلَيَّ فَيُخْتَمُ عَلَى فِيهِ وَيُقَالُ لِفَخِذِهِ انْطِقِي فَتَنْطِقُ فَخِذُهُ وَلَحْمُهُ وَعِظَامُهُ بِعَمَلِهِ وَذٰلِكَ لِيُعْذِرَ مِنْ نَفْسِهِ وَذٰلِكَ الْمُنَافِقُ وَذٰلِكَ الَّذِي سَخِطَ اللّٰهُ عَلَيْهِ (مُسْلِمٌ)

24. **Abu Omamah** reported : I heard the Messenger of Allah say : My Lord promised me that He will admit in Paradise seventy thousands of my followers who will have no account over them and no punishment ; seventy thousand with every thousand and three groups out of the groups of my Lord.
—*Ahmad, Tirmizi, Ibn Majah.*

عَنْ أَبِي أُمَامَةَ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ وَعَدَنِي رَبِّي أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا وَثَلٰثُ حَثَيَاتٍ مِنْ حَثَيَاتِ رَبِّي (أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

25. **Hasan from Abu Hurairah** reported that the Messenger of Allah said : People will be presented on the Resurrection Day three times. As for the two presentations there will be dispute and excuses, and as for the third presentation

عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم يُعْرَضُ النَّاسُ يَوْمَ الْقِيٰمَةِ ثَلٰثَ عَرَضَاتٍ فَأَمَّا عَرْضَتَانِ فَجِدَالٌ وَمَعَاذِيرُ وَأَمَّا الْعَرْضَةُ الثَّالِثَةُ فَعِنْدَ ذٰلِكَ

the records (of deeds) will fly at that time in the hands, some catching by his right hand and some by his left hand. [2385]
—*Ahmad, Tirmizi.*

تَطِيرُ الصُّحُفُ فِي أَيْدِي فَآخِذٌ بِيَمِينِهِ وَآخِذٌ بِشِمَالِهِ (أحمد والترمذي)

26. **Abdullah-b-Amr** reported that the Messenger of Allah said : Verily Allah will take out a man from my followers on the Resurrection Day in front of the principal creatures, and He will spread over him ninety nine scrolls, every scroll will be (long) like the extent of sight. Then He will say : Do you deny anything in it ? Have My scribes, the protectors, oppressed you ? 'No, O Lord' he will reply. He will ask : Have you any excuse ? 'No, my Lord' he will reply. He will say : Yes, there is reward for you near Me, and there will be no oppression on you to-day. Then a line therein will be found out : I bear witness that there is no deity but Allah and that Muhammad is His servant and Messenger. He will say : Take your measure. He will say : O Lord ! what is this line with these scrolls ! He will say : You will not be oppressed. Then the scrolls will be placed in one scale, and the line in another scale. The scrolls will be light and the line will be

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللهِ صلعم إِنَّ اللهَ سَيُخَلِّصُ رَجُلاً مِنْ أُمَّتِي عَلَى رُؤُسِ الْخَلاَئِقِ يَوْمَ الْقِيَامَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةً وَتِسْعِينَ سِجِلًّا كُلُّ سِجِلٍّ مِثْلُ مَدِّ الْبَصَرِ ثُمَّ يَقُولُ أَتُنْكِرُ مِنْ هٰذَا شَيْئًا أَظَلَمَكَ كَتَبَتِيَ الْحَافِظُونَ فَيَقُولُ لاَ يَا رَبِّ فَيَقُولُ أَفَلَكَ عُذْرٌ قَالَ لاَ يَا رَبِّ فَيَقُولُ بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً وَإِنَّهُ لاَ ظُلْمَ عَلَيْكَ الْيَوْمَ فَتُخْرَجُ بِطَاقَةٌ فِيهَا أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولُ احْضُرْ وَزْنَكَ فَيَقُولُ يَا رَبِّ مَا هٰذِهِ الْبِطَاقَةُ مَعَ هٰذِهِ السِّجِلاَّتِ فَيَقُولُ إِنَّكَ لاَ تُظْلَمُ فَتُوضَعُ السِّجِلاَّتُ فِي كَفَّةٍ وَالْبِطَاقَةُ فِي كَفَّةٍ فَطَاشَتِ السِّجِلاَّتُ

2385. This tradition is said to be weak as the reporter Hasan (Basari) did not see Abu Hurairah. Some reported this tradition from Hasan who had reported it from Abu Musa.

heavy, and nothing will weigh heavier than the name of Allah. 2385a

—*Tirmizi, Ibn Majah.*

وَثَقُلَتِ الْبِطَاقَةُ فَلَا يَثْقُلُ مَعَ اسْمِ اللّٰهِ شَيْءٌ (التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

27. **Ayesha** reported that she remembered the fire and wept. The Messenger of Allah said: What makes thee weep? She said: I remembered the Fire and wept. Will you remember your wives on the Resurrection Day? The Apostle of Allah said: Behold! in three places, none will remember any body, near the Balance till he will know whether his balance will be light or heavy, and near the Record (of deeds) till it will be called—Come, read your record, till he will know where his record will fall, whether in his right hand or in his left from behind his back; and near the Path when it will be placed between the two backs of Hell.

—*Abu Daud.*

عَنْ عَائِشَةَ اَنَّهَا ذَكَرَتِ النَّارَ فَبَكَتْ فَقَالَ رَسُوْلُ اللّٰهِ صلعم مَا يُبْكِيْكِ قَالَتْ ذَكَرْتُ النَّارَ فَبَكَيْتُ فَهَلْ تَذْكُرُوْنَ اَهْلِيْكُمْ يَوْمَ الْقِيٰمَةِ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اَمَّا فِيْ ثَلٰثَةِ مَوَاطِنَ فَلَا يَذْكُرُ اَحَدٌ اَحَدًا عِنْدَ الْمِيْزَانِ حَتّٰى يَعْلَمَ اَيَخِفُّ مِيْزَانُهُ اَمْ يَثْقُلُ وَعِنْدَ الْكِتَابِ حَتّٰى يُقَالَ هَاؤُمُ اقْرَءُوْا كِتَابِيَهْ حَتّٰى يَعْلَمَ اَيْنَ يَقَعُ كِتَابُهُ اَفِيْ يَمِيْنِهِ اَمْ فِيْ شِمَالِهِ مِنْ وَرَاءِ ظَهْرِهِ وَعِنْدَ الصِّرَاطِ اِذَا وُضِعَ بَيْنَ ظَهْرَيْ جَهَنَّمَ (اَبُوْدَاوُدَ)

28. **Ayesha** reported that a man came and sat in front of the Apostle of Allah and asked: O Messenger of Allah! I have covenanted slaves who take me as false, commit treachery with me, and disobey me; and I rebuke and beat them. How shall I treat them? The Messenger of Allah said: When the Resurrection Day will come,

عَنْ عَائِشَةَ قَالَتْ جَاءَ رَجُلٌ فَقَعَدَ بَيْنَ يَدَيْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ لِيْ مَمْلُوْكِيْنَ يَكْذِبُوْنَنِيْ وَيَخُوْنُوْنَنِيْ وَيَعْصُوْنَنِيْ وَاَشْتِمُهُمْ وَاَضْرِبُهُمْ فَكَيْفَ اَنَا مِنْهُمْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ يَوْمُ الْقِيٰمَةِ يُحْسَبُ

2385a. It means that inspite of great many sins that a Muslim might have committed in the world, he will go to Paradise provided he had firm faith in Allah and in the prophethood of Muhammad. This will weigh heavy on the scale.

account will be taken of what they committed trachery with you and disobeyed you and took you as false, and of your punishment to them. If your punishment to them be proportionate to their sins, it will be equal, neither for you, nor against you; and if your punishment to them be less than their sins, there will be addition to you; and if your punishment to them be more than their sins, the addition will be taken from you for them. The man turned to a side and began to lament and weep. Then the Ms. of Allah said: Do you not read the verse of the Almighty Allah?—We will keep just Balances for the Resurrection Day. So no soul will be oppressed with anything though it be to the weight of a mustard seed. We shall bring it and sufficient are We as Reckoners. The man said: O Ms. of Allah! I find for me and these (slaves) nothing better than to part with them. I bear witness to thee that all of them are just free. —*Tirmizi.*

مَا خَانُوكَ وَعَصَوْكَ وَكَذَّبُوكَ وَعِقَابُكَ
إِيَّاهُمْ فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدْرِ ذُنُوبِهِمْ
كَانَ كَفَافًا لَا لَكَ وَلَا عَلَيْكَ وَإِنْ كَانَ عِقَابُكَ
إِيَّاهُمْ دُونَ ذُنُوبِهِمْ كَانَ فَضْلًا لَكَ وَإِنْ
كَانَ عِقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ اُقْتُصَّ
لَهُمْ مِنْكَ الْفَضْلُ فَتَنَحَّى الرَّجُلُ وَجَعَلَ
يَهْتِفُ وَيَبْكِي فَقَالَ لَهُ رَسُولُ اللهِ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ أَمَا تَقْرَأُ قَوْلَ اللهِ تَعَالَى
وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا
تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ
مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ
فَقَالَ الرَّجُلُ يَا رَسُولَ اللهِ مَا أَجِدُ لِي
وَلِهَؤُلَاءِ شَيْئًا خَيْرًا مِنْ مُفَارَقَتِهِمْ أُشْهِدُكَ
أَنَّهُمْ كُلَّهُمْ أَحْرَارٌ (التِّرْمِذِيُّ)

SECTION 3

2386. Intercession & Fountain

(a) **Intercession is an act of Divine grace.** Intercerssion is not the same as the doctrine of Atonement. Islam recognises no intermediary between the worshipper and God who is equally approachable to all alike irrespective of caste, creed and social position.

Abraham who will say : I am not (fit) for it, but you should go to Moses, because he is one with whom Allah talked. So they will come to Moses. He will say : I am not for this, but you should go to Jesus because he is the Spirit of Allah and His word. So they will come to Jesus. He will say : I am not for it, but you should go to Muhammad. So they will come to me. I shall say: I am (fit) for it. Then I shall seek permission of my Lord and it will be granted to me. He will inspire in me such kinds of glorifications with which I shall glorify Him that they have not been presented to me at present so that I may glorify Him with those glorifications. I shall be long in prostration for Him. It will be said : O Muhammad, raise up your head, and say and it will be heard, and seek and it will be given, and intercede and it will be accepted. I shall say : O Lord ! my followers, my followers. It will be said : Go and take out those in whose heart there was faith to the weight of wheat. Then I shall go and do accordingly. Afterwards I shall return and glorify Him with those glorifications. Then I shall make prolonged prostration for Him. It will be said : O Muhammad ! raise up your head and say, it will be heard ; and

ابراهيم فيقول لست لها ولكن عليكم

بموسى فانه كلم الله فياتون موسى

فيقول لست لها ولكن عليكم بعيسى

فانه روح الله وكلمته فياتون عيسى

فيقول لست لها ولكن عليكم بمحمد

فياتوني فاقول انا لها فاستاذن على

ربي فيؤذن لي ويلهمني محامد احمده

بها لا تحضرني الان فاحمده بتلك

المحامد وخر له ساجدا فيقال يا محمد

ارفع راسك وقل تسمع وسل تعطه

واشفع تشفع فاقول يا رب امتي امتي

فيقال انطلق فاخرج من كان في قلبه

مثقال شعيرة من ايمان فانطلق فافعل

ثم اعود فاحمده بتلك المحامد ثم

اخر له ساجدا فيقال يا محمد ارفع

راسك وقل تسمع وسل تعطه واشفع

seek, it will be given, and intercede, it will be accepted. I shall say : O Lord ! my followers, my followers. It will be said : Go and take out those in whose heart there was faith to the weight of on atom or a mustard seed. Then I shall go and do accordingly. Afterwards I shall return and shall glorify Him with those glorifications, and then I shall be prolonged in prostration for Him. It will be said : O Muhammad ! raise up your head and say, it will be heard ; and seek, it will be given ; and intercede, it will be accepted. I shall say : O Lord ! my followers, my followers. It will be said : Go and take out those in whose heart there was faith to the weight of the slightest of the slightest of the slightest mustard seed. Then I shall take them out from the fire. I shall go and do so. ThenI shall return for the fourth time and shall praise Him with those glorifications. Afterwards I shall prolong prostration for Him. It will be said : O Muhammad ! raise up your head and say, it will be heard ; and seek, it will be given ; and intercede, it will be accepted. I shall say : O Lord ! give me permission about those who uttered "There is no deity but Allah". He will say : That is not for thee, but by My honour, glory, magnificence

تشفع فاقول يا رب امتي امتي فيقال
انطلق فاخرج من كان في قلبه مثقال
ذرة او خردلة من ايمان فانطلق فافعل
ثم اعود فاحمده بتلك المحامد ثم
اخر له ساجدا فيقال يا محمد ارفع راسك
وقل تسمع وسل تعطه واشفع تشفع
فاقول يا رب امتي امتي فيقال
انطلق فاخرج من كان في قلبه ادنى
ادنى مثقال حبة خردلة من ايمان
فاخرجه من النار فانطلق فافعل ثم اعود
الرابعة فاحمده بتلك المحامد ثم اخر له
ساجدا فيقال يا محمد ارفع راسك
وقل تسمع وسل تعطه واشفع تشفع
فاقول يا رب ائذن لي فيمن قال لا اله
الا الله قال ليس ذلك لك ولكن
وعزتي وجلالي وكبريائي وعظمتي

end greatness, I shall certainly take out therefrom those who uttered "There is no deity but Allah. [2390] —*Agreed.*

لَأُخْرِجَنَّ مِنْهَا مَنْ قَالَ لَا إِلٰهَ إِلَّا اللّٰهُ

(مُتَّفَقٌ عَلَيْهِ)

35. **Abu Hurairah** reported from the Prophet who said: The most fortunate of the people for my intercession on the Resurrection Day will be those who uttered "There is no deity but Allah" out of sincere faith from his heart or soul. —*Bukhari.*

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلعم قَالَ أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيٰمَةِ مَنْ قَالَ لَا إِلٰهَ إِلَّا اللّٰهُ خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ (البخاري)

36. **Same** reported that meat was taken to the Holy Prophet and the hand was raised to it as it pleased him. Then he puffed a breath therein and then said: I shall be the leader of men on the Resurrection Day, the day on which men will stand up for the Lord of the worlds. The sun will come very near and bring to the people anxiety and grief which they will not be able to bear. People will say: Will you not find out one who will intercede for you to your Lord? So they will come to Adam, and he narrated the narration of intercession. And he said: I shall go and come beneath the Throne. I shall then fall down in prostration for my Lord. Afterwards He will open for me something out of His hymns and the best of

عَنْهُ قَالَ أُتِيَ النَّبِيُّ صلعم بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاعُ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا نَهْسَةً ثُمَّ قَالَ أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيٰمَةِ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ وَتَدْنُو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ فَيَقُولُ النَّاسُ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ فَيَأْتُونَ آدَمَ وَذَكَرَ حَدِيثَ الشَّفَاعَةِ وَقَالَ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَقَعُ سَاجِدًا لِرَبِّي ثُمَّ يَفْتَحُ اللّٰهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ

2390. This is in accordance with tradition I: 22 where it has been said that anyone uttering sincerely "There is no deity but Allah" will enter Paradise though after some punishment. It appears therefore that inspite of belief in a prophet that appeared at a particular time, a man can enter Paradise if he sincerely believed in his life-time that there is only one God for worship and nothing else.

glorifications over Him which He did not open for anybody before me. He will say afterwards : O Muhammad ! raise up your head, seek and it will be given, intercede and it will be accepted. Then I shall raise up my head and say : O Lord ! my followers. O Lord ! my followers. O Lord ! my followers. It will be said : O Muhammad ! I shall admit those of your followers who will have no account to render through the right hand door out of the doors of Paradise. They will share with the people regarding what is besides that out of the doors. Then he said : By One in whose hand there is my life, verily the distance between two bolts (of doors out of the bolts of Paradise is as the distance between Mecca and Hajar. 2390a

—*Agreed.*

37. **Huzaifah** reported about the tradition of intercession reported from the Apostle of Allah who said : And trust and blood-tie will be sent, and they will stand up on two sides of the Path, right and left. 2391

—*Muslim.*

38. **Abdullah-b-Amr-b-'s** reported that the Holy Prophet recited the saying of the Almighty Allah about Abraham :

الثناء عليه شيئا لم يفتحه لاحد قبلي
ثم قال يا محمد ارفع راسك سل تعطه
واشفع تشفع فارفع راسي فاقول امتي
يا رب امتي يا رب امتي يا رب فيقال
يا محمد ادخل من امتك من لا حساب
عليهم من الباب الايمن من ابواب
الجنة وهم شركاء الناس فيما سوى ذلك
من الابواب ثم قال والذي نفسي
بيده ان ما بين المصراعين من مصاريع
الجنة كما بين مكة وهجر (متفق عليه)
عن حذيفة في حديث الشفاعة
عن رسول الله صلعم قال وترسل الامانة
والرحم فتقومان جنبتي الصراط يمينا
وشمالا (مسلم)
عن عبد الله بن عمرو بن العاص
ان النبي صلعم تلا قول الله تعالى في

2390a. Hajar is a town in Bahrain. The distance of doors in Paradise was said in this way to give an idea of Paradise to the minds of the people.

2391. Here the importance of fulfilling trusts and trusted properties and keeping good relations with relatives and blood-connections has been given. These two things will be impediments at the crossing over the hell to enter into Paradise.

My Lord! verily they misguided many people. So whoso follows me, he is certainly of me (14 : 36Q); and Jesus said. If Thou giveth them punishment, verily they are Thy servants 5:118Q) Then he raised up his hands and said "O Allah! my followers, my followers", and he wept. The Almighty Allah said: O Gabriel! go to Muhammad (and your Lord knows best, and ask him what makes him weep. Then Gabriel came to him and asked him. The Prophet informed him of what he had said. Then Allah will say to Gabriel: Go to Muhammad and say: Verily We shall soon please you regarding your followers and We shall not do injustice to you. —*Muslim.*

إِبْرَاهِيمَ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا
مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَقَالَ
عِيسَى إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ فَرَفَعَ
يَدَيْهِ فَقَالَ اللَّهُمَّ أُمَّتِي أُمَّتِي وَبَكَى
فَقَالَ اللَّهُ تَعَالَى يَا جِبْرَئِيلُ اذْهَبْ إِلَى
مُحَمَّدٍ وَرَبُّكَ أَعْلَمُ فَاسْأَلْهُ مَا يُبْكِيهِ
فَأَتَاهُ جِبْرَئِيلُ فَسَأَلَهُ فَأَخْبَرَهُ رَسُولُ
اللَّهِ صلعم مَا قَالَ فَقَالَ اللَّهُ لِجِبْرَئِيلَ
اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ إِنَّا سَنُرْضِيكَ
فِي أُمَّتِكَ وَلَا نَسُوءُكَ (مُسْلِمٌ)

39. **Abu Sayeed al-khodri** reported that some people asked: O Ms. of Allah! shall we see our Lord on the Resurrection Day? The Apostle of Allah said: Yes. Do you feel trouble in seeing the sun at noon open with no cloud with it, and do you feel trouble in seeing the moon open in the full moon-lit night with no cloud over it? They replied: No, O Prophet of Allah. He said: You will not feel trouble to have sight of Allah on the Resurrection Day except as you feel trouble to have sight of one of these two. When the Resurrection Day

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ نَاسًا
قَالُوا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ
الْقِيَامَةِ قَالَ رَسُولُ اللَّهِ صلعم نَعَمْ هَلْ تُضَارُّونَ
فِي رُؤْيَةِ الشَّمْسِ بِالظَّهِيرَةِ صَحْوًا لَيْسَ
مَعَهَا سَحَابٌ وَهَلْ تُضَارُّونَ فِي رُؤْيَةِ
الْقَمَرِ لَيْلَةَ الْبَدْرِ صَحْوًا لَيْسَ فِيهِ سَحَابٌ
قَالُوا لَا يَا رَسُولَ اللَّهِ قَالَ مَا تُضَارُّونَ فِي
رُؤْيَةِ اللَّهِ يَوْمَ الْقِيَامَةِ إِلَّا كَمَا تُضَارُّونَ
فِي رُؤْيَةِ أَحَدِهِمَا إِذَا كَانَ يَوْمُ الْقِيَامَةِ

will occur, a proclaimer will proclaim : Let every people follow what they used to worship. There will remain nobody who used to worship idols and images but will not be led to the fire, till when there will remain nobody, whether a sinner or a virtuous man who used to worship Allah, the Lord of the Universe will come to them. He will ask : What are you looking at ? Every people is following what they used to worship. They said : O our Lord ! We left the people in the world who are more needy than what we were to them (idols) but we did not keep their company. And in a narration of Abu Hurairah : They will say : This is our place till our Lord comes. So when our Lord will come, we will reeognise Him. And in a narration of Abu Sayeed : He will say : Is there any sign between you and Him by which you can recognise Him ? 'Yes' they will say. Then He will disclose one leg, and then there will remain none who used to prostrate for the Almighty Allah of his own accord but Allah will permit him for prostration, and there will remain none who used to prostrate out of fear and show but Allah will make his back as one bone. Whenever he will wish to prostrate, he will fall

أذن مؤذن ليتبع كل أمة ما كانت تعبد
فلا يبقى أحد كان يعبد غير الله من
الأصنام والأنصاب إلا يتساقطون في النار
حتى إذا لم يبق إلا من كان يعبد الله
من بر وفاجر أتاهم رب العالمين قال
فما تنظرون يتبع كل أمة ما كانت
تعبد قالوا يا ربنا فارقنا الناس في
الدنيا أفقر ما كنا إليهم ولم نصاحبهم
وفي رواية أبي هريرة فيقولون
هذا مكاننا حتى يأتينا ربنا فإذا جاء
ربنا عرفناه وفي رواية أبي سعيد
فيقول هل بينكم وبينه آية تعرفونه
فيقولون نعم فيكشف عن ساق فلا
يبقى من كان يسجد لله تعالى من
تلقاء نفسه إلا أذن الله له بالسجود ولا
يبقى من كان يسجد اتقاء ورياء إلا
جعل الله ظهره طبقة واحدة كلما أراد
أن يسجد خر على قفاه

upon his feet. Then the Bridge will be placed upon Hell and Intercession will be allowed. And they will say: O Allah! give security, give security. The believers will pass like the twinkling of an eye, and like lightning, and like wind, and like (the flying of) birds and like the gallopings of horses and conveyances. One given security will be safe and one wounded will be sent (from detention), and one scratched will be thrown in the fire of Hell till the believers will find rescue from the fire. By One in whose hand there is my life, therewill be nobody among you who will be more arguing for truth to Allah that will come vivid to you than the believers on the Resurrection Day for (saving) their brethren who will be in the fire saying: O our Lord! they used to fast and pray and make pilgrimage with us. It will be said to them: Take out those whom you recognise. Then He will make their figures unlawful for the fire. So they will take out many creations. Afterwards they will say: O our Lord! there is nobody remaining therein of whom you have ordered us. He will say: Return, take out whomsoever you find in his heart of good to the weight of a dinar. So they will take out

ثم يضرب الجسر على جهنم وتحل الشفاعة

ويقولون اللهم سلم سلم فيمر المؤمنون

كطرف العين وكالبرق وكالريح وكالطير

وكاجاويد الخيل والركاب فناج مسلم

ومخدوش مرسل ومكدوش في نار

جهنم حتى اذا خلص المؤمنون من النار

فوالذي نفسي بيده ما من احد منكم

باشد مناشدة في الحق قد تبين لكم من

المؤمنين لله يوم القيمة لاخوانهم الذين

في النار يقولون ربنا كانوا يصومون معنا

ويصلون ويحجون فيقال لهم اخرجوا

من عرفتم فيحرم صورهم على النار

فيخرجون خلقا كثيرا ثم يقولون ربنا

ما بقي فيها احد ممن امرتنا به فيقول

ارجعوا فمن وجدتم في قلبه مثقال دينار

من خير فاخرجوه فيخرجون خلقا كثيرا ثم

يقول ارجعوا فمن وجدتم في قلبه
مثقال نصف دينار من خير فاخرجوه
فيخرجون خلقا كثيرا ثم يقول رجعوا فمن
وجدتم في قلبه مثقال ذرة من خير
فاخرجوه فيخرجون خلقا كثيرا ثم يقولون
ربنا لم نذر فيها خيرا فيقول الله شفعت
الملئكة وشفع النبيون وشفع المؤمنون
ولم يبق الا ارحم الراحمين فيقبض
قبضة من النار فيخرج منها قوما لم
يعملوا خيرا قط قد عادوا حمما فيلقيهم
في نهر في افواه الجنة يقال له نهر
الحيوة فيخرجون كما تخرج الحبة في
حميل السيل فيخرجون كاللولوء في
رقابهم الخواتم فيقول اهل الجنة هؤلاء
عتقاء الرحمن ادخلهم الجنة بغير عمل
عملوه ولا خير قدموه فيقال لهم لكم
ما رايتم ومثله معه (متفق عليه)

many creations. Then He will say: Return and take out whomsoever you find in his heart of good to the weight of half a dinar. So they will take out many creations. Then He will say: Return and take out whomsoever you find in his heart of good to the weight of an atom. So they will take out many creations. Then they will say: O our Lord! we left no good therein. Then Allah will say: The angels interceded and the prophets interceded and the believers interceded, and nobody is left except the Most Gracious of the generous. He will then take a hold of the fire and take out therefrom a people who never did any good. They were reduced like ashes. He will throw them in a river by the doors of Paradise called "the river of life", and they will come out (fresh) just as a seed comes out of the rubbish of a flowing current. They will come out like pearls with seals on their necks. The inmates of Paradise will say: These are those freed by the Merciful. He admitted them in Paradise without any deed which they performed and without any good which they sent in advance. It will then be said to them: For you what you see and with it the like of it. —*Agreed.*

40. **Same** reported that the Messenger of Allah said : When the inmates of Paradise will enter Paradise and the inmates of the fire the fire, the Almighty Allah will say . Take out whomsoever had got in his heart faith to the weight of a mustard seed. They will take out while they have been burnt and reduced to ashes. They will be thrown in the river of life and will grow just as a seed grows in the refuge of a torrent. You have never seen that it comes out yellow, creeping. —*Ayr ed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اِذَا دَخَلَ اَهْلُ الْجَنَّةِ الْجَنَّةَ وَاَهْلُ النَّارِ النَّارَ يَقُوْلُ اللهُ تَعَالٰى مَنْ كَانَ فِىْ قَلْبِهٖ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ اِيْمَانٍ فَاَخْرِجُوْهُ فَيُخْرَجُوْنَ قَدِ امْتَحَشُوْا وَعَادُوْا حُمَمًا فَيُلْقَوْنَ فِىْ نَهَرِ الْحَيَوَةِ فَيَنْبُتُوْنَ كَمَا يَنْبُتُ الْحِبَّةُ فِىْ حَمِيْلِ السَّيْلِ لَمْ تَرَوْا اَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً (مُتَّفَقٌ عَلَيْهِ)

41. **Abu Hurairah** reported that the people asked : O Ms. of Allah ! shall we see our Lord on the Resurrection Day ? He narrated the import of the tradition reported by Abu Sayeed except the disclosing of leg. He said : The Path will be thrown between the backs of Hell, and I shall be the first of the apostles who will cross it with their followers, and none except the apostles will speak at that time, and the speech of the apostles at that time will be : O Allah ! give security, give security. And there will be piercing thorns in Hell like the thorns of Sa'dan whose extent of mischief none will know except Allah. They will overtake the people in proportion to their deeds. Of them, there will be some who will be tormented owing to his action, and of them there will be some who will be torn to pieces and then get salvation till when Allah will finish his decision regarding servants and He will wish to take out of the fire those whom He will wish to take out from those

عَنْ اَبِىْ هُرَيْرَةَ اَنَّ النَّاسَ قَالُوْا يَا رَسُوْلَ اللهِ هَلْ نَرٰى رَبَّنَا يَوْمَ الْقِيٰمَةِ فَذَكَرَ مَعْنٰى حَدِيْثِ اَبِىْ سَعِيْدٍ غَيْرَ كَشْفِ السَّاقِ وَقَالَ يُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَانَىْ جَهَنَّمَ فَاَكُوْنُ اَوَّلَ مَنْ يَجُوْزُ مِنَ الرُّسُلِ بِاُمَّتِهٖ وَلَا يَتَكَلَّمُ يَوْمَئِذٍ اِلَّا الرُّسُلُ وَكَلَامُ الرُّسُلِ يَوْمَئِذٍ اَللّٰهُمَّ سَلِّمْ سَلِّمْ وَفِىْ جَهَنَّمَ كَلَالِيْبُ مِثْلُ شَوْكِ السَّعْدَانِ لَا يَعْلَمُ قَدْرَ عِظَمِهَا اِلَّا اللهُ تَخْطَفُ النَّاسَ بِاَعْمَالِهِمْ فَمِنْهُمْ مَنْ يُوْبَقُ بِعَمَلِهٖ وَمِنْهُمْ مَنْ يُخَرْدَلُ ثُمَّ يَنْجُوْ حَتّٰى اِذَا فَرَغَ اللهُ مِنَ الْقَضَاءِ بَيْنَ عِبَادِهٖ وَاَرَادَ اَنْ يُّخْرِجَ مِنَ النَّارِ مَنْ اَرَادَ اَنْ يُّخْرِجَ مِمَّنْ كَانَ يَشْهَدُ

who used to attest "There is no deity but Allah", He will order the angels to take out those who used to worship Allah. So they will take them out and they will know them because of the effects of prostrations. Allah has made unlawful over the fire that it should devour the effects of prostrations. The fire will devour everyman except the effects of prostrations. They will be taken out of the fire while they have been burnt. Water of life will then be poured over them, and they will grow just as a seed in the refuge of water-current grows. And there willremain a man between Paradise and the Fire, and he will be the last of the inmates of the Fire who will be entitled to enter Paradise. He will be turning his face towards the fire and say "O Lord ! turn away my face from the fire, its air has poisoned me and its flame has burnt me. He (God) will say : If I do that, it is perhaps you will seek more than that. He will reply : No, by Thy greatness. He will give Allah what He will like of promise and assurance. Then Allah will turn his face from the fire. When he will turn it towards Paradise and see its grandeur, he will remain silent as long as Allah will wish to make him silent. Then he will say : O Lord ! take me near the door of Paradise. The Almighty Allah will say : Have you not given promises and assurances not to seek except what you have sought ? He will say : O Lord ! I am not the most unfortunate of Thy creations.

ان لا اله الا الله امر الملئكة ان يخرجوا
من كان يعبد الله فيخرجونهم ويعرفونهم
باثار السجود وحرم الله على النار ان
تاكل اثر السجود فكل ابن ادم تاكله
النار الا اثر السجود فيخرجون من النار
قد امتحشوا فيصب عليهم ماء الحيوة
فينبتون كما تنبت الجبة فى حميل
السيل ويبقى رجل بين الجنة والنار
وهو اخر اهل النار دخولا الجنة مقبل
بوجهه قبل النار فيقول يا رب اصرف
وجهى عن النار وقد قشبنى ريحها
واحرقنى ذكاءها فيقول هل عسيت ان
افعل ذلك ان تسئل غير ذلك فيقول
لا وعزتك فيعطى الله ما شاء الله من
عهد وميثاق فيصرف الله وجهه عن النار
فاذا اقبل به على الجنة ورأى بهجتها
سكت ما شاء الله ان يسكت ثم قال
يا رب قدمنى عند باب الجنة فيقول الله
تعالى اليس قد اعطيت العهود والميثاق
ان لا تسأل غير الذى كنت سألت
فيقول يا رب لا اكون اشقى خلقك فيقول

فَمَا عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ تَسْأَلَ
غَيْرَهُ فَيَقُولُ لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَ
ذَلِكَ فَيُعْطِي رَبَّهُ مَا شَاءَ مِنْ عَهْدٍ
وَمِيثَاقٍ فَيُقَدِّمُهُ إِلَى بَابِ الْجَنَّةِ فَإِذَا
بَلَغَ بَابَهَا فَرَأَى زَهْرَتَهَا وَمَا فِيهَا مِنَ
النَّضْرَةِ وَالسُّرُورِ فَسَكَتَ مَا شَاءَ اللَّهُ أَنْ
يَسْكُتَ فَيَقُولُ يَا رَبِّ أَدْخِلْنِي الْجَنَّةَ
فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى وَيْلَكَ يَا
ابْنَ آدَمَ مَا أَغْدَرَكَ أَلَيْسَ قَدْ أُعْطِيتَ
الْعُهُودَ وَالْمِيثَاقَ أَنْ لَا تَسْأَلَ غَيْرَ الَّذِي
أُعْطِيتَ فَيَقُولُ يَا رَبِّ لَا تَجْعَلْنِي أَشْقَى
خَلْقِكَ فَلَا يَزَالُ يَدْعُو حَتَّى يُضْحِكَ
اللَّهُ مِنْهُ فَإِذَا ضَحِكَ أَذِنَ لَهُ فِي دُخُولِ
الْجَنَّةِ فَيَقُولُ تَمَنَّ فَيَتَمَنَّى حَتَّى إِذَا
انْقَطَعَ أُمْنِيَّتُهُ قَالَ اللَّهُ تَعَالَى تَمَنَّ مِنْ
كَذَا وَكَذَا أَقْبَلَ يُذَكِّرُهُ رَبُّهُ حَتَّى إِذَا
انْتَهَتْ بِهِ الْأَمَانِيُّ قَالَ اللَّهُ لَكَ ذَلِكَ
وَمِثْلُهُ مَعَهُ وَفِي رِوَايَةِ أَبِي سَعِيدٍ قَالَ
اللَّهُ تَعَالَى لَكَ ذَلِكَ وَعَشَرَةُ أَمْثَالِهِ

(مُتَّفَقٌ عَلَيْهِ)

He will say: If I give that, it is perhaps you will seek another. He will reply: No, by Thy greatness. I will not ask Thee be sides that. He will then give his Lord promise and assurance. He will then take him near the door of Paradise. When he will reach its door and see its fineries and what is therein of its pleasures and enjoyments, he will remain mute so long as Allah will wish to keep him mute. He will say: O Lord! admit me in Paradise. The Almighty and Blessed Allah will say: Woe to thee, O son of Adam. What has led thee to commit breach of trust? Hast thou not given promises and assurances that thou wouldst not seek besides what has been given to thee. He will say O: Lord! make me not the most unfortunate of Thy creations. He will not cease to call till Allah will laugh at him. When He will laugh, He will give permision to enter Paradise. He will say: Cherish hope. Then he will cherish hope till when his hope will be cut short, the Almighty Allah will say: Hope for such and such thing. He will come forward that his Lord might remind him of it, till when hopes will come to an end in his sight Allah will say: That is for thee and with it the like of it. And in a narration of Abu Sayeed, the Almighty Allah will say: That is for thee and ten times like it. —*Agreed*

42. **Ibn Mas'ud** reported that the Messenger of Allah said : The last of those who will enter Paradise will be a man who will once walk and once fall down and the fire will once make him black. When he will cross it, he will look towards it and say : Blessed is He who saved me from thee. Allah has certainly given me a thing which He has not given to any body from the former and the latter generations. Then a tree will be raised up for him and he will say : O Lord ! take me to this tree that I may remain under its shade and drink its water. Allah will say : O son of Adam ! it may be that if I grant it to thee, thou wilt ask Me other things. He will reply : No, my Lord. He will give Him promise that he will not ask him other things. And his Lord will give him excuse because he will see for which he will have no patience. Then He will take him near it and he will enjoy its shade and drink its water. Afterwards a tree which will be better than the former will be raised up for him. He will say : O Lord ! take me near this tree that I may drink its water and enjoy its shade. I shall not ask Thee other things. He will say : O son of Adam ! have you not given Me promise

عَنِ ابْنِ مَسْعُودٍ اَنَّ رَسُولَ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اٰخِرُ مَنْ يَدْخُلُ الْجَنَّةَ
رَجُلٌ فَهُوَ يَمْشِي مَرَّةً وَيَكْبُو مَرَّةً وَتَسْفَعُهُ
النَّارُ مَرَّةً فَاِذَا جَاوَزَهَا الْتَفَتَ اِلَيْهَا
فَقَالَ تَبَارَكَ الَّذِي نَجَّانِي مِنْكِ لَقَدْ
اَعْطَانِيَ اللّٰهُ شَيْئًا مَا اَعْطَاهُ اَحَدًا مِنَ
الْاَوَّلِينَ وَالْاٰخِرِينَ فَتُرْفَعُ لَهُ شَجَرَةٌ
فَيَقُولُ اَيْ رَبِّ اَدْنِنِي مِنْ هٰذِهِ الشَّجَرَةِ
فَلَاسْتَظِلَّ بِظِلِّهَا وَاَشْرَبَ مِنْ مَائِهَا فَيَقُولُ
اللّٰهُ يَا ابْنَ اٰدَمَ لَعَلِّيْ اِنْ اَعْطَيْتُكَهَا
سَاَلْتَنِي غَيْرَهَا فَيَقُولُ لَا يَا رَبِّ وَيُعَاهِدُهُ
اَنْ لَا يَسْاَلَهُ غَيْرَهَا وَرَبُّهُ يَعْذِرُهُ لِاَنَّهُ يَرٰى
مَا لَا صَبْرَ لَهُ عَلَيْهِ فَيُدْنِيهِ مِنْهَا فَيَسْتَظِلُّ
بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا ثُمَّ تُرْفَعُ لَهُ
شَجَرَةٌ هِيَ اَحْسَنُ مِنَ الْاُولٰى فَيَقُولُ
اَيْ رَبِّ اَدْنِنِي مِنْ هٰذِهِ الشَّجَرَةِ لِاَشْرَبَ
مِنْ مَائِهَا وَاَسْتَظِلَّ بِظِلِّهَا لَا اَسْاَلُكَ غَيْرَهَا
فَيَقُولُ يَا ابْنَ اٰدَمَ اَلَمْ تُعَاهِدْنِي اَنْ لَا تَسْاَلَنِي

that you will not ask Me other things? He will say: It may be that if I take thee near it, thou wilt ask for another. Then he will give Him promise that he will not seek from Him any other thing. And His Lord will give him excuse because he will see for which he will have no patience. Then He will take him near it and he will enjoy its shade and drink its water. Afterwards a tree will be raised up for him near the door of Paradise which will be better than the first two. He will say: O Lord! take me near this that I may enjoy its shade and drink its water. I shall not ask Thee other things. He will say: O son of Adam! have you not given Me promise that you would not seek any other thing? He will say: Yes, O Lord! I shall not ask Thee anything. And his Lord will give him excuse because he will see for which he will have no control. Then He will take him to it. When He will take him near it, he will hear the voices of the inmates of Paradise and say: O Lord! admit me in it. Then He will say: O son of Adam! what thing from Me will satisfy you? Will it not please you if you are given the world and its like with it? He will reply: O Lord! dost Thou make humour

غَيْرَهَا فَيَقُولُ لَعَلِّي إِنْ أَدْنَيْتُكَ مِنْهَا
تَسْأَلُنِي غَيْرَهَا فَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ
غَيْرَهَا وَرَبُّهُ يُعْذِرُهُ لِأَنَّهُ يَرَى مَا لَا
صَبْرَ لَهُ عَلَيْهِ فَيُدْنِيهِ مِنْهَا فَيَسْتَظِلُّ
بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا ثُمَّ تُرْفَعُ لَهُ
شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ هِيَ أَحْسَنُ مِنَ
الْأُولَيَيْنِ فَيَقُولُ رَبِّ أَدْنِنِي مِنْ هَذِهِ
فَلَأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا لَا
أَسْأَلُكَ غَيْرَهَا فَيَقُولُ يَا ابْنَ آدَمَ أَلَمْ
تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا قَالَ بَلَى
يَا رَبِّ هَذَا لَا أَسْأَلُكَ غَيْرَهَا وَرَبُّهُ يُعْذِرُهُ
لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ فَيُدْنِيهِ
مِنْهَا فَإِذَا أَدْنَاهُ مِنْهَا سَمِعَ أَصْوَاتَ أَهْلِ
الْجَنَّةِ فَيَقُولُ أَيْ رَبِّ أَدْخِلْنِيهَا فَيَقُولُ
يَا ابْنَ آدَمَ مَا يَصْرِينِي مِنْكَ أَيُرْضِيكَ
أَنْ يُعْطِيَكَ الدُّنْيَا وَمِثْلَهَا مَعَهَا قَالَ
أَيْ رَبِّ أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ

with me while Thou art the Lord of the worlds ? Ibn Mas'ud laughed and asked : Will you not ask me why I laugh ? They asked : Why do you laugh ? He said : In this way the Apostle of Allah laughed. They asked : Why did you laugh, O Apostle of Allah ? He said : On account of the laugh of the Lord of the worlds when he will say : Dost Thou make humour with me while Thou art the Lord of the worlds ? He will say : Certainly I do not laugh at you but I am powerful over what I wish. Muslim narrated it. And there is his another narration like it from Abu Sayeed except that he did not mention, "He will ask : O son of Adam ! what thing from Me will satisfy you-up to the last of the tradition." He added therein . And Allah will remind him : Ask such and such thing ; till when the hopes will come to an end in his sight, the Almighty Allah will say : It is for thee and ten times like it. He said : Then he will enter his house, and his two wives of the pure-eyed virgins will enter with him. They will say : All praise is for Allah who gave thee life for us and gave us life for thee. He will say : Nobody has been given like what I have been given.

43. **Anas** reported that the Messenger of Allah said : Marks

العالمين فضحك ابن مسعود فقال الا
تسألوني مما اضحك فقالوا مم تضحك
فقال هكذا ضحك رسول الله صلى الله
عليه وسلم فقالوا مم تضحك يا رسول
الله قال من ضحك رب العالمين حين
قال اتستهزىء مني وانت رب العالمين
فيقول اني لا استهزىء منك ولكني
على ما اشاء قدير رواه مسلم وفي رواية
له عن ابي سعيد نحوه الا انه لم يذكر
فيقول يا ابن ادم ما يصريني منك
الى اخر الحديث وزاد فيه ويذكره الله
سل كذا وكذا حتى اذا انقطعت به الامانى
قال الله تعالى هولك وعشرة امثاله
قال ثم يدخل بيته فتدخل عليه زوجتاه
من الحور العين فتقولان الحمد لله
الذي احياك لنا واحيانا لك فيقول
ما اعطي احد مثل ما اعطيت

عن انس ان النبي صلعم قال ليصيبن

of the fire must effect some peoples on account of the sins they committed by way of punishment. Allah will afterwards admit them in Paradise through the grace of His kindness. They will be called the inmates of Hell. —*Bukhari*

44. **Imran-b-Hussain** reported that the Massenger of Allah said : A people will be taken out of the fire owing to the intercession of Muhammad. They will enter Paradise but they will be named 'inmates of Hell'. *Bukhari narrated it, and in a narration :* A people from my followers will be taken out from the fire owing to my intercession. They will be named 'inmates of Hell.'

45. **Abdullah-b-Mas'ud** reported that the Messenger of Allah said : Certainly I know the last of the inmates of the fire to be taken out therefrom, and the last of the inmates of Paradise to enter-a man who will come out of the fire crawling. Then Allah will say : Go and enter Paradise. So he will come to it and peep towards it (to see) that it was filled up. He will say : O Lord ! I have found it full. He will say : Go and enter Paradise and verily there is for you the like of the world and ten times like it. He will say : Dost Thou cut jokes with me or laugh at me while Thou art the Master ? I have seen the Messenger of Allah laughing till

اقواما سفع من النار بذنوب اصابوها
عقوبة ثم يدخلهم الله الجنة بفضل رحمته
فيقال لهم الجهنميون (البخاري)

عن عمران بن حصين قال قال رسول
الله صلعم يخرج قوم من النار بشفاعة
محمد فيدخلون الجنة ويسمون الجهنميين
رواه البخاري وفي رواية يخرج قوم من
امتي من النار بشفاعتي يسمون الجهنميين

عن عبدالله بن مسعود قال قال رسول
الله صلعم اني لاعلم اخر اهل النار خروجا
منها واخر اهل الجنة دخولا رجلا يخرج من النار
حبوا فيقول الله اذهب فادخل الجنة
فياتيها فيخيل اليه انها ملاى فيقول
يا رب وجدتها ملاى فيقول اذهب فادخل
الجنة فان لك مثل الدنيا وعشرة امثالها
فيقول اتسخر مني او تضحك مني
وانت الملك فلقد رايت رسول الله
صلى الله عليه وسلم ضحك حتى بدت

his foreteeth were exposed. And it will be said : He will be the meanest of the inmates of Paradise in rank. —*Agreed*

نَوَاجِذُهُ وَكَانَ يُقَالُ ذٰلِكَ اَدْنٰى اَهْلِ الْجَنَّةِ مَنْزِلَةً (مُتَّفَقٌ عَلَيْهِ)

46. **Abu Zarr** reported that the Messenger of Allah said : Verily I know for certain the last of the inmates of Paradise to enter Paradise, and the last of the inmates of the fire to come out therefrom—a man who will be brought on the Resurrection Day and it will be said : Present his minor sins to him and throw off his great sins from him. Then the minor sins will be placed before him and he will be questioned : You have done such and such on such and such a day, and you have done such and such on such and such a day. He will reply : Yes. It will not be possible for him to deny while he would be fearful of his great sins to be presented before him. He will be said : There is one virtue for thee in place of each sin. He will say : O Lord ! I have done many things which I do not see here. I saw indeed the Apostle of Allah laughing till his front teeth were exposed. —*Muslim.*

عَنْ اَبِىْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنِّىْ لَاَعْلَمُ اٰخِرَ اَهْلِ الْجَنَّةِ دُخُوْلًا الْجَنَّةَ وَاٰخِرَ اَهْلِ النَّارِ خُرُوْجًا مِنْهَا رَجُلٌ يُؤْتٰى بِهٖ يَوْمَ الْقِيٰمَةِ فَيُقَالُ اعْرِضُوْا عَلَيْهِ صِغَارَ ذُنُوْبِهٖ وَارْفَعُوْا عَنْهُ كِبَارَهَا فَتُعْرَضُ عَلَيْهِ صِغَارُ ذُنُوْبِهٖ فَيُقَالُ عَمِلْتَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا وَعَمِلْتَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا فَيَقُوْلُ نَعَمْ لَا يَسْتَطِيْعُ اَنْ يُنْكِرَ وَهُوَ مُشْفِقٌ مِنْ كِبَارِ ذُنُوْبِهٖ اَنْ تُعْرَضَ عَلَيْهِ فَيُقَالُ لَهٗ فَاِنَّ لَكَ مَكَانَ كُلِّ سَيِّئَةٍ حَسَنَةً فَيَقُوْلُ رَبِّ قَدْ عَمِلْتُ اَشْيَاءَ لَا اَرٰهَا هٰهُنَا وَلَقَدْ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَحِكَ حَتّٰى بَدَتْ نَوَاجِذُهٗ (مُسْلِمٌ)

47. **Anas** reported that the Messenger of Allah said : Four (persons) will be taken out from the fire (at last). They will be taken to Allah, and then they will be ordered to go to the fire.

عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ يَخْرُجُ مِنَ النَّارِ اَرْبَعَةٌ فَيُعْرَضُوْنَ عَلَى اللّٰهِ ثُمَّ يُؤْمَرُ بِهِمْ اِلَى النَّارِ فَيَلْتَفِتُ

One of them will be much perturbed and say : O Lord ! I was hoping that, when Thou hast taken me therefrom, Thou wouldst not return me therein. He said : Then Allah will save him therefrom. —*Muslim.*

48. **Abu Sayeed** reported that the Apostle of Allah said : The believers will be relieved from the fire but they will be detained over a bridge between Paradise and fire. Oppressions of some upon others which prevailed in the world between them will be narrated, till when they will be washed and purified, they will be directed to enter Paradise. By One in whose hand there is the life of Muhammad, one of them will certainly be entitled to his abode in Paradise better than his abode which existed for him in the world. —*Bukhari.*

49. **Abu Hurairah** reported that the Messenger of Allah said : Nobody will enter Paradise but will be shown his place in the fire that he may increase thanks in case he committed sins, and none will enter the fire but will be shown his place in Paradise that he may be grieved in case he committed virtues. —*Bukhari.*

50. **Ibn Omar** reported that the Messenger of Allah said : When the inmates of Paradise will go to Paradise and the inmates of the fire to the fire,

أحدهم فيقول أى رب لقد كنت أرجو
إذ أخرجتنى منها أن لا تعيدنى فيها قال
فيذنجيه الله منها (مسلم)

عن أبى سعيد قال قال رسول الله
صلعم يخلص المؤمنون من النار فيحبسون
على قنطرة بين الجنة والنار فيقتص
لبعضهم من بعض مظالم كانت بينهم
فى الدنيا حتى إذا هذبوا ونقوا أذن لهم
فى دخول الجنة فوالذى نفس محمد بيده
لأحدهم أهدى بمنزله فى الجنة منه بمنزله
كان له فى الدنيا (البخارى)

عن أبى هريرة قال قال رسول الله
صلعم لا يدخل أحد من الجنة إلا أرى
مقعده من النار لو أساء ليزداد شكرا
ولا يدخل النار أحد إلا أرى مقعده من
الجنة لو أحسن ليكون عليه حسرة
(البخارى)

عن ابن عمر قال قال رسول الله
صلعم إذا صار أهل الجنة إلى الجنة وأهل

death will be brought till it will be placed between Paradise and the fire and will be slaughtered. Afterwards a proclaimer will proclaim : O inmates of Paradise! there's no death. O inmates of fire ! there's no death. The inmates of Paradise will add joy to their joy and the inmates of the fire will add grief to their grief.

—*Agreed.*

النَّارِ اِلَى النَّارِ جِيءَ بِالْمَوْتِ حَتّٰى يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ ثُمَّ يُذْبَحُ ثُمَّ يُنَادِي مُنَادِيًا يَا اَهْلَ الْجَنَّةِ لَا مَوْتَ وَيَا اَهْلَ النَّارِ لَا مَوْتَ فَيَزْدَادُ اَهْلُ الْجَنَّةِ فَرَحًا اِلٰى فَرَحِهِمْ وَيَزْدَادُ اَهْلُ النَّارِ حُزْنًا اِلٰى حُزْنِهِمْ

(مُتَّفَقٌ عَلَيْهِ)

51. **Saoban** reported from the Prophet who said : My Fountain will extend from Aden to Omman Balqa'a. Its water will be intensely whiter than milk and sweeter than honey, and its pillars more numerous than the numerous stars in the firmament. Whoso will take a sip of drink therefrom will never get thirsty after it. The first of men who will come to it for drink will be the poor Refugees, dishevelled in hairs, unclean in dress, those that were not sought in marriage by the women of affluence and for whom walls were not opened.

Ahmad, Ibn Majah, Tirmizi (Rare).

عَنْ ثَوْبَانَ عَنِ النَّبِيِّ صلعم قَالَ حَوْضِي مِنْ عَدَنٍ اِلٰى عُمَّانَ الْبَلْقَاءِ مَاؤُهُ اَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَاَحْلٰى مِنَ الْعَسَلِ وَاَكْوَابُهُ عَدَدُ نُجُومِ السَّمَاءِ مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا اَبَدًا اَوَّلُ النَّاسِ وُرُودًا فُقَرَاءُ الْمُهَاجِرِينَ الشُّعْثُ رُؤُسًا الدُّنُسُ ثِيَابًا الَّذِينَ لَا يُنْكَحُونَ الْمُتَنَعِّمَاتِ وَلَا يُفْتَحُ لَهُمُ السُّدَدُ (اَحْمَدُ وَابْنُ مَاجَةَ وَالتِّرْمِذِيُّ غَرِيبٌ)

52. **Zaid-b-Arqam** reported : We were with the Apostle of Allah and alighted at a place. He said : You are not a portion out of 1000,00 portions of those who will come to me to the Fountain for drink. It was questioned : How many will you be at that time ? He replied : Seven hundreds or eight hundreds.

—*Abu Daud.*

عَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ كُنَّا مَعَ رَسُولِ اللّٰهِ صلعم فَنَزَلْنَا مَنْزِلًا فَقَالَ مَا اَنْتُمْ جُزْءٌ مِنْ مِائَةِ اَلْفِ جُزْءٍ مِمَّنْ يَرِدُ عَلَيَّ الْحَوْضَ قِيلَ كَمْ كُنْتُمْ يَوْمَئِذٍ قَالَ سَبْعُ مِائَةٍ اَوْ ثَمَانُ مِائَةٍ (اَبُوْدَاوُدَ)

53. **Samorah** reported that the Apostle of Allah said : Verily there will a Fountain for every prophet ; they would certainly boast of one another as to who would be approached most for drink. And I hope for certain that I shall be the foremost of them in being approached for drink. —*Tirmizi (Rare)*

عَنْ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم
اِنَّ لِكُلِّ نَبِيٍّ حَوْضًا وَاِنَّهُمْ لَيَتَبَاهَوْنَ
اَيُّهُمْ اَكْثَرُ وَارِدَةً وَاِنِّيْ لَاَرْجُوْ اَنْ اَكُوْنَ
اَكْثَرَهُمْ وَارِدَةً (اَلتِّرْمِذِيُّ غَرِيْبٌ)

54. **Anas** reported : I asked the Holy Prophet to intercede for me on the Resurrection Day. He said : I shall do. I asked : O Prophet of Allah ! where shall I search you ? He said : Search me what you will search first for me on the Path. I asked : If I do not meet you on the Path ? He said : Then search me near the Balance. I asked : If I do not meet you near the Balance ? He said : Then search me near the Fountain, and certainly I shall not miss these three places. —*Tirmizi (Rare.)*

عَنْ اَنَسٍ قَالَ سَاَلْتُ النَّبِيَّ صلعم
اَنْ يَّشْفَعَ لِيْ يَوْمَ الْقِيٰمَةِ فَقَالَ اَنَا فَاعِلٌ
قُلْتُ يَا رَسُوْلَ اللّٰهِ فَاَيْنَ اَطْلُبُكَ قَالَ
اُطْلُبْنِيْ اَوَّلَ مَا تَطْلُبُنِيْ عَلَى الصِّرَاطِ
قُلْتُ فَاِنْ لَّمْ اَلْقَكَ عَلَى الصِّرَاطِ قَالَ
فَاطْلُبْنِيْ عِنْدَ الْمِيْزَانِ قُلْتُ فَاِنْ لَّمْ
اَلْقَكَ عِنْدَ الْمِيْزَانِ قَالَ فَاطْلُبْنِيْ عِنْدَ
الْحَوْضِ فَاِنِّيْ لَا اُخْطِئُ هٰذِهِ الثَّلٰثَ
الْمَوَاطِنَ (اَلتِّرْمِذِيُّ غَرِيْبٌ)

55. **Mugirah-b-Shu'bah** reported that the Messenger of Allah said : The slogan of the believers upon the Path on the Resurrection Day will be : O Lord ! give security, give security. —*Tirmizi (Rare.)*

عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ قَالَ رَسُوْلُ
اللّٰهِ صلعم شِعَارُ الْمُؤْمِنِيْنَ يَوْمَ الْقِيٰمَةِ عَلَى
الصِّرَاطِ رَبِّ سَلِّمْ سَلِّمْ (اَلتِّرْمِذِيُّ غَرِيْبٌ)

56. **Anas** reported that the Holy Prophet said : My intercession will be for those who committed great sins out of my followers. [2392]
—*Tirmizi, Abu Daud, Ibn Majah from Jaber.*

عَنْ اَنَسٍ اَنَّ النَّبِيَّ صلعم قَالَ
شَفَاعَتِيْ لِاَهْلِ الْكَبَائِرِ مِنْ اُمَّتِيْ
(اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ عَنْ جَابِرٍ)

2392. Intercession will take place only for exemption of punishment from great sins. Those who committed no great sins will require no intercession as their faults will certainly be forgiven on account of their good deeds.

57. **Auf-b-Malek** reported that the Apostle of Allah said : Somebody [2393] from my Lord came to me and gave me option to choose whether He will admit half of my followers in Paradise or the (right of) intercession. I chose intercession, and that will be for one who died without setting up anything with Allah.

—*Tirmizi, Ibn Majah*

عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَتَانِيْ اٰتٍ مِنْ عِنْدِ رَبِّيْ فَخَيَّرَنِيْ بَيْنَ اَنْ يَّدْخُلَ نِصْفُ اُمَّتِيْ الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ فَاخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللّٰهِ شَيْئًا

(اَلتِّرْمِذِيُّ ابْنُ مَاجَةَ)

58. **Abdullah-b Abil Zad'a** reported : I heard the Apostle of Allah say : Many men of Banu Tamim will enter Paradise through the intercession of a man among my followers. [2394]

—*Tirmizi, Darimi, Ibn Majah.*

عَنْ عَبْدِ اللّٰهِ بْنِ اَبِي الْجَدْعَاءِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ يَدْخُلُ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ مِنْ اُمَّتِيْ اَكْثَرُ مِنْ بَنِيْ تَمِيْمٍ

(اَلتِّرْمِذِيُّ وَالدَّارِمِيُّ وَابْنُ مَاجَةَ)

59. **Abu Sayeed** reported that the Messenger of Allah said : There will be those among my followers who will intercede for numerous groups. Among them, there will be some who will intercede for a tribe, and among them there will be some who will intercede for a party, and among them there will be some who will intercede for a man, till they will enter Paradise. —*Tirmizi.*

عَنْ اَبِيْ سَعِيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ اِنَّ مِنْ اُمَّتِيْ مَنْ يَّشْفَعُ لِلْفِئَامِ وَمِنْهُمْ مَنْ يَّشْفَعُ لِلْقَبِيْلَةِ وَمِنْهُمْ مَنْ يَّشْفَعُ لِلْعُصْبَةِ وَمِنْهُمْ مَنْ يَّشْفَعُ لِلرَّجُلِ حَتّٰى يَدْخُلُوا الْجَنَّةَ (اَلتِّرْمِذِيُّ)

60. **Anas** reported that the Apostle of Allah said : The inmates of the Fire will be

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم

2393. He was the Archangel Gabraiel who used to carry news to the Prophet in human form from Allah.

2394. Bannu Tamim was a great tribe of Arabia. The man who will intercede for them is said to be Hazrat Omar, or Wais Qarani (Mazhare Haque). It appears from this tradition that the pious Muslims will be able to intercede for others.

drawn up in ranks, and then one of the inmates of Paradise will pass by them. A man from among them will say: O so and so! do you not recognise me? I am one who gave you drink. And someone of them will say: I am one who gave you ablution water. Then he will intercede for him and admit him in Paradise. 3395

—*Ibn Majah.*

يُصَفُّ اَهْلُ النَّارِ فَيَمُرُّ بِهِمُ الرَّجُلُ مِنْ اَهْلِ الْجَنَّةِ فَيَقُوْلُ الرَّجُلُ مِنْهُمْ يَا فُلَانُ اَمَا تَعْرِفُنِىْ اَنَا الَّذِىْ سَقَيْتُكَ شَرْبَةً وَقَالَ بَعْضُهُمْ اَنَا الَّذِىْ وَهَبْتُ لَكَ وَضُوْءً فَيَشْفَعُ لَهُ فَيُدْخِلُهُ الْجَنَّةَ (ابن ماجة)

61. **Abu Hurairah** reported that the Ms. of Allah said: As for two men out of those who will enter the fire, their cry will be loudest? The Almighty Lord will say: Take them out. He will ask them: For what thing is your cry loudest? They will say: We did that that Thou mayest show mercy on us. He will say: Verily My mercy for you is that you should walk on and meet yourselves where you were in the fire. One of the two will throw himself and Allah will make it cool and peace for him, and another will get up and will not throw himself, and the Almighty Lord will say to him: What has prevented you from throwing yourself just as your companion threw himself? He will say: O Lord! verily I hope for certain that Thou wouldst not take me back therein after Thou hast taken me

عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ اِنَّ رَجُلَيْنِ مِمَّنْ دَخَلَ النَّارَ اشْتَدَّ صِيَاحُهُمَا فَقَالَ الرَّبُّ تَعَالٰى اَخْرِجُوْهُمَا فَقَالَ لَهُمَا لِاَىِّ شَىْءٍ اِشْتَدَّ صِيَاحُكُمَا قَالَا فَعَلْنَا ذٰلِكَ لِتَرْحَمَنَا قَالَ فَاِنَّ رَحْمَتِىْ لَكُمَا اَنْ تَنْطَلِقَا فَتَلْقِيَا اَنْفُسَكُمَا حَيْثُ كُنْتُمَا مِنَ النَّارِ فَيُلْقِىْ اَحَدُهُمَا نَفْسَهُ فَيَجْعَلُهَا اللّٰهُ عَلَيْهِ بَرْدًا وَّسَلَامًا وَيَقُوْمُ الْاٰخَرُ فَلَا يُلْقِىْ نَفْسَهُ فَيَقُوْلُ لَهُ الرَّبُّ تَعَالٰى مَا مَنَعَكَ اَنْ تُلْقِىَ نَفْسَكَ كَمَا اَلْقٰى صَاحِبُكَ فَيَقُوْلُ رَبِّ اِنِّىْ لَاَرْجُوْ اَنْ لَا تُعِيْدَنِىْ فِيْهَا بَعْدَ مَا اَخْرَجْتَنِىْ مِنْهَا

3395. It thus appears that there will be a great reward in helping the pious divines in their needs and wants. They will intercede for their benefactors.

out therefrom. The Lord will say to him : For thee is thy hope. They will both enter Paradise together through the mercy of Allah. —*Tirmizi.*

فَيَقُولُ لَهُ الرَّبُّ لَكَ رَجَاؤُكَ فَيَدْخُلَانِ جَمِيعًا نِ الْجَنَّةَ بِرَحْمَةِ اللهِ (التِّرْمِذِيُّ)

62. **Ibn Mas'ud** reported that the Messenger of Allah said : People will come to the fire, and then they will come out therefrom according to their deeds, the first of them like the sparkling of lightning, and the next like wind, and the next like the galloping of horse, and the next like a rider upon his saddle, and the next like the running of man and the next like his walking.

—*Tirmizi, Darimi.*

عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللهِ صلعم يَرِدُ النَّاسُ النَّارَ ثُمَّ يَصْدُرُونَ مِنْهَا بِأَعْمَالِهِمْ فَأَوَّلُهُمْ كَلَمْحِ الْبَرْقِ ثُمَّ كَالرِّيحِ ثُمَّ كَحُضْرِ الْفَرَسِ ثُمَّ كَالرَّاكِبِ فِي رَحْلِهِ ثُمَّ كَشَدِّ الرَّجُلِ ثُمَّ كَمَشْيِهِ (التِّرْمِذِيُّ وَالدَّارِمِيُّ)

63. **Ibn Omar** reported that the Apostle of Allah said : Verily there is my Fountain in your front. The distance between its two sides is as the distance between Jarba'a and Azruj. [2396] And in a narration : There will be pitchers therein like the stars of the firmament. Whoso will drink from it will never get thirsty after it. —*Agreed*

عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ صلعم قَالَ إِنَّ أَمَامَكُمْ حَوْضِي مَا بَيْنَ جَنْبَيْهِ كَمَا بَيْنَ جَرْبَاءَ وَأَذْرُحَ وَفِي رِوَايَةٍ فِيهِ أَبَارِيقُ كَنُجُومِ السَّمَاءِ مَنْ وَرَدَهُ فَشَرِبَ مِنْهُ لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا (مُتَّفَقٌ عَلَيْهِ)

64. **Huzaifah and Abu Hurairah** reported that the Messenger of Allah said : The Blessed and Almighty Allah will assemble men. The believers will stand till Paradise is brought near them. They will come to Adam and say : O our

عَنْ حُذَيْفَةَ وَأَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم يَجْمَعُ اللهُ تَبَارَكَ وَتَعَالَى النَّاسَ فَيَقُومُ الْمُؤْمِنُونَ حَتَّى تُزْلَفَ لَهُمُ الْجَنَّةُ فَيَأْتُونَ آدَمَ فَيَقُولُونَ

2396. Jarba'a and Azruj are two villages in Syria and the distance between these two places is said to be three night's journey. There is my Fountain in your front means there will be my Fountain on the Day of Resurrection.

father! Open Paradise for us. He will say: And have you been ejected from Paradise but by the sin of your father? I am not fit for that. O my children! go to Abraham, the friend of Allah. Abraham will say: I am not fit for that. I was a friend of past days. Go to Moses with whom Allah had many talks. So they will come to Moses. He will say: I am not fit for that. Go to Jesus, Word of Allah and His spirit. Jesus will say: I am not fit for that. So they will come to Muhammad. He will stand up and permission will be granted to him, and trust and blood-tie will be sent and they will both stand up between two sides of the Path, right and left. The first of you will pass like lightning; (he narrated: I asked: By my father and mother! what is the thing like the passing of lightning? He said: Do you not see the lightning, how it passes and returns in the twinkling of an eye?); the next like the passing of wind, the next like the passing of birds and the running of camels, their actions will run with them, while their prophets will remain standing upon the Path saying: O Lord! give safety, give safety; till the actions of men will finish, till a man will come but will not be able to run except by creeping. He said: On two

يَا اَبَانَا اسْتَفْتِحْ لَنَا الْجَنَّةَ فَيَقُوْلُ وَهَلْ
اَخْرَجَكُمْ مِنَ الْجَنَّةِ اِلَّا خَطِيْئَةُ اَبِيْكُمْ لَسْتُ
بِصَاحِبِ ذٰلِكَ اذْهَبُوْا اِلَى ابْنِيْ اِبْرَاهِيْمَ
خَلِيْلِ اللّٰهِ فَيَقُوْلُ اِبْرَاهِيْمُ لَسْتُ بِصَاحِبِ
ذٰلِكَ اِنَّمَا كُنْتُ خَلِيْلًا مِنْ وَرَاءَ وَرَاءَ
اعْمِدُوْا اِلَى مُوْسَى الَّذِيْ كَلَّمَهُ اللّٰهُ تَكْلِيْمًا
فَيَاْتُوْنَ مُوْسَى فَيَقُوْلُ لَسْتُ بِصَاحِبِ ذٰلِكَ
اذْهَبُوْا اِلَى عِيْسَى كَلِمَةِ اللّٰهِ وَرُوْحِهٖ
فَيَقُوْلُ عِيْسَى لَسْتُ بِصَاحِبِ ذٰلِكَ
فَيَاْتُوْنَ مُحَمَّدًا فَيَقُوْمُ فَيُؤْذَنُ لَهٗ وَتُرْسَلُ
الْاَمَانَةُ وَالرَّحِمُ فَتَقُوْمَانِ جَنْبَتَيِ الصِّرَاطِ
يَمِيْنًا وَشِمَالًا فَيَمُرُّ اَوَّلُكُمْ كَالْبَرْقِ قَالَ قُلْتُ
بِاَبِيْ اَنْتَ وَاُمِّيْ اَيُّ شَيْءٍ كَمَرِّ الْبَرْقِ قَالَ
اَلَمْ تَرَوْا اِلَى الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ
فِيْ طَرْفَةِ عَيْنٍ ثُمَّ كَمَرِّ الرِّيْحِ ثُمَّ كَمَرِّ الطَّيْرِ
وَشَدِّ الرِّجَالِ تَجْرِيْ بِهِمْ اَعْمَالُهُمْ وَنَبِيُّهُمْ
قَائِمٌ عَلَى الصِّرَاطِ يَقُوْلُ رَبِّ سَلِّمْ سَلِّمْ
حَتّٰى تَعْجَزَ اَعْمَالُ الْعِبَادِ حَتّٰى يَجِيْءَ
الرَّجُلُ فَلَا يَسْتَطِيْعُ السَّيْرَ اِلَّا زَحْفًا قَالَ وَفِيْ

sides of the Path, there will be hanging thorns which will be ordered. They will prick those who will be ordered therein. Some will get salvation being scratched, and some (will be thrown) being scratched into the fire. By Oneinwhose hand the life of Abu Hurairah is : Verily the bottom of Hell is certainly (a journey of) seventy years. —*Muslim.*

حَافَتَيِ الصِّرَاطِ كَلَالِيبُ مُعَلَّقَةٌ مَأْمُورَةٌ تَأْخُذُ مَنْ أُمِرَتْ بِهِ فَمَخْدُوشٌ نَاجٍ وَمَكْدُوسٌ فِي النَّارِ وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ إِنَّ قَعْرَ جَهَنَّمَ لَسَبْعِينَ خَرِيفًا (مسلم)

65. **Jaber** reported that the Messenger of Allah said : A people will come out of the fire through intercession as if they will be 'sagarir'. We asked : What is sagarir ? He replied : They are creeping plants. [2397] —*Agreed.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللهِ صلعم يَخْرُجُ مِنَ النَّارِ قَوْمٌ بِالشَّفَاعَةِ كَأَنَّهُمُ الثَّعَارِيرُ قُلْنَا مَا الثَّعَارِيرُ قَالَ أَنْتُنُ الضَّغَابِيسُ (متفق عليه)

66. **Osman-b Affan** reported that the Apostle of Allah said : Three will intercede on the Resurrection Day : the prophets, next the learned, next the martyrs. [2398] —*Ibn Majah.*

عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُولُ اللهِ صلعم يَشْفَعُ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ الْأَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَاءُ (ابن ماجة)

650w. **Ibn Mas'ud** reported from the Prophet who said that he was questioned : What is the Praised Rank ? He replied : That will be on a day on which Allah will come down upon his Throne which will make sound as new saddle makes sound owing to its tightness. It will be as wide as the distance between heaven and earth. You will be

عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صلعم قَالَ قِيلَ لَهُ مَا الْمَقَامُ الْمَحْمُودُ قَالَ ذَلِكَ يَوْمٌ يَنْزِلُ اللهُ تَعَالَى عَلَى كُرْسِيِّهِ فَيَئِطُّ كَمَا يَئِطُّ الرَّحْلُ الْجَدِيدُ مِنْ تَضَايُقِهِ وَهُوَ كَسْعَةُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ وَيُجَاءُ بِكُمْ حُفَاةً

2397. In other words, the three who will be taken out of the fire with their effects of burning will be washed by the water of life. They will grow and shine within a short time just as a creeper has got a speedy luxuriant growth.

2398. Besides these there classes, there will be the right of intercession in case of other pious men (41 : 59). These three classes will have the greatest right of intercession.

brought barefooted, naked, uncircumcised. The first of those who will be dressed will be Abraham The Almighty Allah will say Dress My friend. Then two white gowns out of the gowns of Paradise will be brought and then I will be dressed after him and I shall afterwards take my stand by the right side of Allah, a rank which the former and latter generations will envy for me.

—*Darimi.*

عراة غرلا فيكسون اول من يكسى ابراهيم يقول الله تعالى اكسوا خليلى فيؤتى بسربلتين بيضاوين من رياط الجنة ثم اكسى على اثره ثم اقوم عن يمين الله مقاما يغبطنى الاولون والاخرون

(الدارمى)

651w. **Anas** reporetd that the Messenger of Allah said: Verily the Almighty and Glorious Allah promised me to admit four hundred thousands out of my followers in Paradise without account. Abu Bakr said: Increase for us, O Apostle of Allah. He said: And thus (by increase). Then he spread his palms and joined them.[2399] Abu Bakr said: Increase for us, O Ms. of Allah! He said: And thus. Omar said: Leave us, O Abu Bakr. Abu Bakr said: And what is against thee that Allah will not admit us all in Paradise? Omar said: Verily if the Almighty and Glorious Allah wish to admit His creation in Paradise at the same time, He may do. The Apostle of Allah said: Omar has spoken the truth. —*Sharhi-Sunnat.*

عن انس قال قال رسول الله صلعم ان الله عز وجل وعدنى ان يدخل الجنة من امتى اربعمائة الف بلا حساب فقال ابوبكر زدنا يا رسول الله قال وهكذا فحثا بكفيه وجمعهما فقال ابوبكر زدنا يا رسول الله قال وهكذا فقال عمر دعنا يا ابا بكر فقال ابوبكر وما عليك ان يدخلنا الله كلنا الجنة فقال عمر ان الله عز وجل ان شاء ان يدخل خلقه الجنة بكف واحد فعل فقال النبى صلى الله عليه وسلم صدق عمر

(شرح السنة)

2399. This means that Allah will admit Muslims without account in Paradise and without numbers. The difference between Abu Bakr and Omar was this. Omar thought that if the number was fixed, people would stand idle without work and thus a great mischief would be done. He left it therefore at the mercy of the Lord. The Prophet approved Omar in his statement.

2400. Paradise and Hell

(a) **Meaning of Jannat** (الجنة). Jann primarily means to cover. Hence Jannat means a place that is covered, i.e , covered by the shade of trees and plants. The place that is covered by trees and plants is called a garden, whence Jannat came to mean a garden. The Quran says : Its fruits are perpetual and its shade—13 : 35Q. Paradise in Arabic is Ferdous which is the highest heaven. Paradise has been used here in the general sense. In Islam, a garden with a garden house with all its articles of pleasures and enjoyments has been taken to be the symbol for rewards of the virtuous.

(b) **Paradise and Hell are facts** which every religion in the world recognises in some form or other for rewards of the virtuous and punishments of the sinners. Who is there to deny that there are no rewards for the virtuous and no chastisements for the sinners ? If these are facts, Paradise and Hell consequ ntly cannot but be truths. The Christian, Jewish and Islamic notions of Paradise and Hell are almost the same ; while the Hindu notion stands wide apart, because it does not recognise a next world where actions of men in this world will be judged, and rewards and punishments will be meted out. Does not a good seed produce good fruits and a bad seed bad fruits ? Similarly seeds of good works sown in this world will yield good fruits in the next, and and seeds of bad works bad. If the existence of Paradise and Hell in a future world is denied, rewards for good actions and punishments for sins cannot at all be explained. Majority of men engaged in the grossest vices and corruptions are seen to go unpunished in this world, and majority of pious men unrewarded. This leads to the truth of Paradise and Hell in the next world for full rewards and punishments.

(c) **True significance of Paradise and Hell.** Rewards and punishments will be meted out in a way that is not within the limited power of conception and wisdom of men. The Quran says : Nobody knows what is hidden for them of what will refresh the eyes, a reward for what they did—32 : 17Q. The Holy Prophet said at the very beginning of this section : Allah said : I have prepared for My righteous servants what no eye hath seen, and no ear hath

heard, and no heart of man hath conceived—42 : 1. In other words, external sense organs of a man cannot give an idea of the blessings of Paradise and punishments of Hell. Words cannot reveal their real nature. As a child in the womb of a mother cannot conceive of the things of this open world, a man of this world also cannot conceive of the heavenly bliss and infernal chastisement. The child sees the hidden realities of this world when he is born. Similarly man will see everything when he will be ushered into another existence in another world where the hidden realities will be brought to perfect light. The Quran says to this effect : On the day when the hidden things shall be made manifest—86 : 9Q. Verily you were unmindful of this and then We removed your screen from you—50 : 22Q.

(d) Symbolical descriptions of Paradise and Hell. Paradise and Hell have been described in the Quran and Hadis with concrete and material things of this world. What is the reason of such kinds of descriptions if their real nature is inconceivable ? It is only to give an idea to human mind about intensity of pleasure in Paradise and severity of punishment in Hell. Human mind can best judge if things are explained in their own way of conceptions of enjoyments and punishments. Again there are the literate and the illiterate, the poor and the rich. Physical descriptions have been given only to bring home to all classes of people the conceptions of Paradise and Hell in a more tangible and vivid form. What does an average man want in this world for enjoyment ? He must have a garden with a garden house in it decorated with fountains, artificial canals, springs, flowers and perfumes. He must enjoy in the house the sweet company of singers and beautiful damsels decked with gold, pearls and jewels. Every pleasure-loving solvent man is preparing such a garden and a garden-house with all the parapharnelia of best enjoyments. Hence garden (جنة) has been taken as the symbol or example for expression of heavenly enjoyments. As against it, there is the fire (نار) as the symbol of punishments. Perhaps there is no greater thing to express horrors of punishment than the fire. But for such kinds of descriptions, Paradise and Hell would have ended only in ideas. That these physical desrciptions are only symbols is said by the Holy Quran itself. It says : A *likeness* of Paradise which the righteous have been promised, there flow beneath rivers, its fruits are perpetual and its shade—13 : 35Q.

A *parable* of Paradise which the righteous have been promised, therein are rivers of water that does not alter and rivers of milk the taste whereof does not change etc.—47 : 15Q. In these verses, these things have been spoken of as mere parables and examples. All the descriptions that have been given of Paradise and Hell in this and in the following sections should be taken metaphorically But they must be taken very seriously in order to grasp a graphic idea of heavenly enjoyments and infernal punishments.

(e) **Enjoyments and punishments intensely greater in the Next World.** The heavenly enjoyment and infernal chastisement will be intensely greater in the next world just as a child in the world feels greater heat and cold than it did in its mother's womb. The Quran says : The punishment of the hereafter is greater, had they known it !—39 : 26Q. Those who believe and do good, they shall have a reward never to be cut off—95 · 6Q. And the ever-abiding good works is better with your Lord in reward and better in yielding fruits—19 . 76Q. How will the feelings of pangs and pleasure become greater ? Snakes are feared not because of their bodies but because of the dangerous effect of poison that is in them This poison of this world is lowest in its effect and degree, while it will be highest in the hereafter. Take away the poison from the physical snake. Cannot a man be sufficiently punished with this extract of poison and not with the bodily snake ? If it is possible which we see daily in our midst, punishment and enjoyment may be given without physical forms and in a more intensive degree. Again soul is greater than body Poison brings death of the body while evil actions bring eternal damnation of soul. Therefore effects of evil actions are more severe than the poison itself. The snake itself is not bad but its injurious effect is. It is feared because of its poison. Similarly bad action should be feared because of its punishment at the end in a greater degree. Is not heart-burning greater than the burning of a physical organ ? Are not the pangs of remorse greater than the pangs of a wound. Similar is the case with pleasures. In short, the Almighty Allah has got ample power to increase the degree of the agencies of punishment and pleasure in the next world.

(f) **Hell and Paradise geographical ?** Are they located in particular places ? This also baffles our conception. The verse runs thus : And hasten to forgiveness from your Lord and to

Paradise the extent of which is as the heavens and the earth—3 : 132Q The Holy Prophet was asked : Where does Hell exist if Paradise extends over the heavens and the earth ? He replied : Where is the night when the day comes ? This shows that Paradise and Hell are mere conditions of soul. That is also corroborated by the following verse : What will make you understand what the Hell is ? It is the kindled fire of Allah which rises above the hearts—104 : 6Q. Mental tortures and heart burnings on one hand and mental pleasures and enjoyments on the other are conditions of mind which come one after another just as the day comes over a man after night.

(g) **Duration of punishment in Hell.** There is a popular belief that there is eternal damnation in hell. This is entirely a wrong conception not supported by the Quran and Hadis except in the case of those who did not at all believe in existence of God, and only in one God. Even in that case also, God has got power to save him If a man is disloyal to the Crown, he meets with death. Similarly if a man does not owe allegiance to the Highest king, he meets with spiritual death. He will be thus punished eternally. That will be the case of one who had not the slightest of an atom of faith of Allah in him. As, however, the King has got prerogative of forgiveness even in case of a capital sentence, God also has got the prerogative of forgiving such persons, but that is above the ordinary law, and hence the Quran and Hadis dealing with laws eternally condemn the polytheists except,of course, with the reservation of God's power and mercy. Speaking of unbelievers, the Quran says : They shall not come forth from the fire —2 : 167Q. And they shall have a lasting punishment—5 : 37Q. So as to those who are unhappy, they shall be in the fire, for them there shall be sighing and groaning in it, abiding therein so long as the heavens and earth last except as thy Lord pleases—11 : 106Q. With regard to others who had the slightest faith in their heart in this world, Allah will save them after long long sufferings in Hell. Hell in the general case is a reformatory place of detention for the sinners To explain it more fully, it may be said that as soon as a sin is committed, a black spot falls on soul. Thus with the commission of many sins, black spots continue to fall till the whole region of soul is covered with deep layer of impurities. Only those that will have clean souls will enter Paradise (26 : 89Q.) Thus these impurities

must be removed in order to make oneself fit to enter Paradise. If the fire of disasters and calamities remove these impurities in this world, it is well and good. If not, they will be removed in the next world by the intensely hot fire of Hell. How long will this process of purification go on ? That will be in proportion to sins an individual committed in this world. The greater the sins, the longer will be the time required for purification. After this purification becomes complete and reaches the time when it is deemed fit for Paradise, the soul will be taken out gradually from the depth of fire till it will be taken near the door of Paradise. There it will be further washed and then it will be allowed to enter Paradise. Hell is therefore nothing but a means of purification to make the soul fit to enter Paradise, and punishment is only a remedial measure.

(h) **Continued spiritual progress.** When the soul will enter Paradise e. i. when it will have the state of its normal condition as it had before attainment of maturity of a man, it will continue to develop spiritually starting with purity. Those who entered Paradise without going to the ordeal of fire of the next world but through the ordeal of fire of this world will continue to develop spiritually higher and higher. No inclination of evil will be felt and there will be breath of only Tasbih, Tahmid and Tahil as natural as breath of a man in this world—42 : 9. The verse also runs : We will root out whatever of rancour is in their hearts, (they shall be) as brethern—15 : 47Q. They shall hear therein no vain discourse except peace—19 : 62Q. Mind will strive for further and further spiritual progress upto a limit known only to God just as there is a desire in us to rise higher and higher in the world. This is clear from the following verse : O our Lord ! make for us our light perfect and grant us protection—66 : 8Q. The life in Paradise is therefore a new life of advancement without falling back and the joys are the spiritual joys of advancement—42 : 12, 46. The souls will rise higher and higher to attain perfection in divine attributes in Paradise. For example, kindness is an attribute in Allah. In showing kindness Allah makes no distinction, so much so that it extends over the regions of heaven and earth. When the kindness of a man will reach that stage, it might be called to have attained perfection. When all the attributes will attain perfection in this way in a man, soul will enter into another phase. It will become fit to be

brought to Divine Company. Those who attained some amount of perfection in this world will have little difficulty in having blessings of the Blessed Companionship. It was only the Holy Prophet who attained perfection in all the attributes of a man in this world, and hence he went direct to "the Blessed Companionship on High" (رفيق الاعلى) This is the glorified rank (مقام محمود) which Allah promised for the Holy prophet in 17 : 79Q. The above fact indicates that Islam adopts the theory of constant evolution and progress unless progress is arrested for the time being by commission of sins.

(i) **Picture of Hell drawn in concrete things for easy human conception.** There is the intensely hot fire in Hell having rising flames. This fire was burnt for one thousand years and then it became red. Again it was burnt for another thousand years and it then became white, and again it was burnt for another thousand years and then it became black. In this state, it is now in a process of burning—42 : 61. There are 70,000 valleys in Hell, in each valley 70,000 hillocks, and in each hillock 70,000 snakes and 70,000 scorpoins - 42 : 659w. There is one valley called جب الحزن from which the Hell itself seeks refuge seventy times each day. Those who worked for show and fame will enter there. The Hell has been made so deep that if a stone is thrown from the top, it will take 70 years without reaching the bottom—42 : 17. The depth in Hell for each sinner will be in proportion to his sins. The fire of this world is the flame of the fire of Hell washed seventy times before it was brought into this world—42 : 53. There are pus, impure blood and other impurities in Hell to such an extent that if a drop therefrom would have come to this world, all its inmates would have died out of its stenchy smell—42 : 70. There are seven stages (popularly called doors) of Hell These are :—(جهنم) Hell, (ذات الهلب, flaming fire—70 : 15Q, (حطمة) crushing disaster—104 : 4Q, (سعير) burning fire—4 : 55Q, (سقر) scorching fire—74 : 26Q, (جحيم) fierce fire—26 : 91Q, and (هاوية) abyss of fire –10 : 6Q. These stages or depths are for different kinds of sinners and the greatest transgressor will rise up stage by stage from the lowest hell till he will be taken out of the fire.

The inmates of fire will have there food of fire, dress of fire, drink of fire, beddings of fire and coats of heated tar with heavy chains. They shall not taste therein cool, nor drink, but boiling & intensly cold water—78 : 22Q. Fire will boil in

bellies like the boiling of water in a couldron. Their entrails will burst out, flesh will melt away, bones will be stripped of flesh and skins will be burnt. Whenever their skins will be thoroughly burnt, other skins will be given to them, so that they may taste the punishment 4 : 56Q. They will neither be in a state of life, nor of death—87 : 12Q, and they will be there for long long years - 78 : 21Q. The man who will receive the slightest punishment in Hell will wear a pair of shoes of fire which will boil the brain like the boiling of water in a cauldron - 42 : 55. The inmates will remain being drowned within impure liquids and pus. Those who did not pay Zakat will be stung continually by snakes and scorpoins, and their treasures will be heated and their backs shall be branded with them—9 : 35Q. When the tears of the inmates of Hell will come to an end, blood will continue to come out of their eyes.

(j) **Some pictures of Paradise as can be easily conceived by man.** The foundation of Paradise is of silver and gold, its earth of musk, its dust of camphor, its plants of saffron, its rain of perfume. It has a tree at its farthest limit called "the farthest Lot-tree" (سدرةالمنتهى) beyond which there is no power of man to proceed. This tree is so big that a rider can ride under its shade for hundred years—42 : 4 There are rivers of honey, milk and water—47 : 15Q. There are also pleasure gardens in Paradise beneath which these rivers flow, and plants of fruits of various kinds in the gardens. These plants will bear fruits perpetually—9 : 72Q. There are reserved fountains from which the inmates of Paradise will have drink. There are eight stages of Paradise popularly called doors. They are Adn (عدن, Khuld (خلد), Nayeem (النعيم), Mawa (ماوى), Darus Salam (دار السلام), Darul Qarar (دار القرار), Muqamah (المقامة), and Ferdous (الفردوس). Ferdous is the highest heaven. The Holy Prophet said that any one who seeks to enter Paradise should seek Ferdous as it is the best of Paradises (23 : 1,8). Prayer, Fasting, Zakat and Zihad will each have separate doors (ranks) out of these doors. The inmates of Paradise will have their raised couches and thrones of jewels and rubies in tents of pearls facing the rivers surrounded on all sides by equisitely beautiful boys and pure-eyed virgin girls. They are like hidden pearls which nobody has ever touched. Each inmate will have four gardens, two of silver and two of gold. He will

have his sustence therein morning and evening (19 : 62Q). Whenever they shall be given fruits, they shall say : This is what was given to us before—2) : 25Q. Eachone will have seventy pure-eyed virgins with whom he will continually enjoy. His righteous wives in the world and his children will be with him in Paradise—1) : 8Q. Inspite of prolonged intercourse, no child shall be born—52 : 21Q. The inmates will continue always to be young men of nearly 32 years and will never get old. They will not die, nor will they suffer any illness. They will be beardless and hairless and will have no sleep or calls of nature. They will not die or meet with disappointment. Toil shall not afflict them therein, nor shall they be ever ejected from it -15 : 48Q. They shall see therein neither sun, nor intense cold—76 : 13Q. They will not feel any inclination to do evil, but they will be desirous of pleasures more and more. They will have therein whatever they will desire, but there is more with God. Their cry in Paradise will be "Glory to Thee, O Allah" and their greetings in it shall be 'Peace,' and the last of their praise shall be "All praise is for Allah, the Lord of the worlds"—10 : 10Q .*

1. **Abu Hurairah** reported that the aposlte of Allah said : The Almighty Allah said : I have prepared for My righteous servants which no eye hath seen, and no ear hath heard, and no heart of man hath conceived. And read if you like : So no soul knows what is hidden for them which will refresh the eyes (32 : 17Q). —*Agreed.*

عَنْ اَبِی هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم قَالَ اللّٰهُ تَعَالٰی اَعْدَدْتُ لِعِبَادِیَ الصَّالِحِیْنَ مَا لَا عَیْنٌ رَاَتْ وَلَا اُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلٰی قَلْبِ بَشَرٍ وَاقْرَؤُا اِنْ شِئْتُمْ فَلَا تَعْلَمُ نَفْسٌ مَا اُخْفِیَ لَهُمْ مِنْ قُرَّةِ اَعْیُنٍ (متفق علیه)

* References. **Paradise-Quran** :—Fruits -2 : 25, 41 ; 69 : 23 ; peace—10 : 10 25 ; 36 : 56 ; 19 : 62 ; Allah's pleasure - 9 : 72 ; fathers with sons - 52 : 21 ; husband with wife -36 : 56 ;

Hadis :—1 : 18, 1w, 6w, 64, 114 ; 2 : 14, 33w, 95, 122, 148 ; 7 : 74 ; 4 : 347 ; 43 : 31 ; 35 : 2 ; language of talk—47 : 713w.

Hell —Quran : Hidden from eye -29 : 91 ; wicked—19 : 68 ; 79 : 36 ; 78 : 21 ; 21 : 101 ; 4 : 56 ; seven gates : -15 : 44 ; parable of 19—74 : 30 ; call to inmates of, Paradise—7 : 50 ; covering—77 : 30 ; chain—69 : 32.

Hadis :—1 : 25 ; one unlawful for fire—1 : 55 ; disobedience to parents : 2 : 16 ; bad treatment with slaves - 2 : 93 ; majority rich—3 : 11 ; 4 : 21 ; seven doors—25 : 70 ; 29 : 39.

2. **Same** reported that the Messenger of Allah said : The place of a staff in Paradise will be better than the world and what is therein. —*Agreed.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صلعم مَوْضِعُ سَوْطٍ فِى الْجَنَّةِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيهَا (مُتَّفَقٌ عَلَيْهِ)

3. **Anas** reported that the Apostle of Allah said : March at morn in the way of Allah or at dusk is better than the world and what is therein ; and had a woman out of the women of Paradise peeped into the world, she would certainly have illumined what is between them, and certainly have filled up what is between them with fragrance, and her tuft of hair upon her head is certainly better than the world and what is therein. —*Bukhari.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم غَدْوَةٌ فِى سَبِيْلِ اللهِ اَوْ رَوْحَةٌ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيهَا وَلَوْ اَنَّ امْرَاَةً مِّنْ نِّسَاءِ اَهْلِ الْجَنَّةِ اطَّلَعَتْ اِلَى الْاَرْضِ لَاَضَاءَتْ مَا بَيْنَهُمَا وَلَمَلَاَتْ مَا بَيْنَهُمَا رِيْحًا وَلَنَصِيْفُهَا عَلَى رَاْسِهَا خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيهَا (اَلْبُخَارِى)

4. **Abu Hurairah** : reported that the Messenger of Allah said : Verily there is a tree in Paradise under whose shade a rider can have journey for one hundred years without breaking it, and the place of a bow of someone of you in Paradise is certainly better than what the sun shone upon or set in.—*Agreed*

عَنْ اَبِى هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اِنَّ فِى الْجَنَّةِ شَجَرَةً يَسِيْرُ الرَّاكِبُ فِى ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا وَلَقَابُ قَوْسِ اَحَدِكُمْ فِى الْجَنَّةِ خَيْرٌ مِّمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ اَوْ تَغْرُبُ (مُتَّفَقٌ عَلَيْهِ)

5. **Abu Musa** reported that the Messenger of Allah said : Verily there will be for a believer one tent of one single set-up pearl in Paradise. Its width (and in a narration : its length) will be sixty miles. In every corner of it, there will be inmates who will not see the others. The believer will go

عَنْ اَبِى مُوْسٰى قَالَ قَالَ رَسُوْلُ اللهِ صلعم اِنَّ لِلْمُؤْمِنِ فِى الْجَنَّةِ لَخَيْمَةً مِّنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ عَرْضُهَا وَفِى رِوَايَةٍ طُوْلُهَا سِتُّوْنَ مِيْلًا فِى كُلِّ زَاوِيَةٍ مِّنْهَا اَهْلٌ مَا يَرَوْنَ الْاٰخَرِيْنَ يَطُوْفُ عَلَيْهِمُ

round them while there will be two gardens of which the utensils and what will be therein will be of silver, and two gardens of which the utensils and what will be therein will be of gold, and there will be between the people and their look towards their Lord but a screen of greatness upon His face in the high garden. [2401] —*Agreed.*

المؤمن وجنتان من فضة انيتهما وما
فيها وجنتان من ذهب انيتهما وما
فيها وما بين القوم و بين ان ينظروا الى
ربهم الا رداء الكبرياء على وجهه في
جنة عدن (متفق عليه)

6. **Obadah-b-Swamet** reported that the Messenger of Allah said: There are one hundred doors of Paradise. The distance between every two doors is as the distance between heaven and earth, and the Ferdous has got the highest door among them. The four rivers of Paradise flow therefrom, and above it is the Throne. So when you seek from Allah, seek from Him the Ferdous.[2402] —*Tirmizi.*

عن عبادة بن الصامت قال قال رسول
الله صلعم في الجنة مائة درجة ما بين
كل درجتين كما بين السماء والارض
والفردوس اعلاها درجة منها تفجر انهار
الجنة الاربعة ومن فوقها يكون العرش
فاذا سالتم الله فاسئلوه الفردوس
(الترمذي)

7. **Anas** reported that the Apostle of Allah said: Verily there is a market in Paradise. They will come to it every week. The northern wind will blow and spread over their faces and

عن انس قال قال رسول الله صلعم
ان في الجنة لسوقا يا تونها كل جمعة
فتهب ريح الشمال فتحثو في وجوههم

2401. There will be four gardens for an inmate of Paradise. This finds corroboration from the Quran. It says: And for him who fears to meet his Lord are two gardens—55 : 46Q. And besides these two are two (other) gardens—55 : 62Q.

2402. Ferdous is the highest garden in rank and position as it is nearest the Throne. The Quran says: These are they who are the heirs, who shall inherit Ferdous; they shall abide therein—23 : 12Q. The Prophet said in 23 : 1,8 that Ferdous is the best of the gardens. With regard to the nature of rivers in Paradise, the Quran says: The parable of the garden which the righteous have been promised, therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change etc—47 : 15Q.

clothes, and so they will become more beautiful and handsome and will return to their inmates who have become also more beautiful and handsome. Their inmates will tell them : By Allah, you have become more beautifull and handsome after (you left) us. They will say : By Allah, you too have become more beautiful and handsome after us. —*Muslim.*

وثيابهم فيزدادون حسنا وجمالا فيرجعون
الى اهليهم وقد ازدادوا حسنا وجمالا
فيقول لهم اهلوهم والله لقد ازددتم بعدنا
حسنا وجمالا فيقولون وانتم والله
لقد ازددتم بعدنا حسنا وجمالا (مسلم)

8. **Abu Hurairah** reported that the Messenger of Allah said : Verily the first group will enter Paradise with the face of moon in the full moon-lit night. Then those who will follow them will be like the intensely brighest star in the firmament in shedding lustre. Their hearts will be upon one heart of one man without any difference among them and any mutual hatred. For every man among them, there will be two wives of the pure-eyed virgins, the marrow of their hind legs will be seen from behind the bones and flesh because of beauty. They will glorify Allah at morn and at night. They will have no disease and no urine and no stool and no spitting and no nose-dirt, their utensils will be of silver and gold, and their combs of gold, and the flame of their fire-pots of aloes, and their perspiration of musk, upon the conduct of one man, and according to the form of their

عن ابى هريرة قال قال رسول الله
صلعم ان اول زمرة يدخلون الجنة على
صورة القمر ليلة البدر ثم الذين يلونهم
كاشد كوكب دري في السماء اضاءة
قلوبهم على قلب رجل واحد لا اختلاف
بينهم ولا تباغض لكل امرء منهم زوجتان
من الحور العين يرى مخ سوقهن من
وراء العظم واللحم من الحسن يسبحون
الله بكرة وعشيا لا يسقمون ولا يبولون
ولا يتغوطون ولا يتفلون ولا يمتخطون
انيتهم الذهب والفضة وامشاطهم الذهب
ووقود مجامرهم الالوة ورشحهم المسك
على خلق رجل واحد على صورة ابيهم

father Adam in heaven, sixty cubits. —*Agreed.*

أدم ستون ذراعا في السماء (متفق عليه)

9. **Jaber** reported that the Messenger of Allah said : Verily the inmates of Paradise will take food and drink but they will neither spit, nor pass urine, nor pass stool, nor draw dirts from nose. They asked : What will be the matter with food ? He replied : Belch and sweets like the sweets of musk. They will be inspired with Tashbih and Tahmid as you are inspired with breath. 2402a —*Muslim.*

عن جابر قال قال رسول الله صلعم ان اهل الجنة ياكلون فيها ويشربون ولا يتفلون ولا يبولون ولا يتغوطون ولا يمتخطون قالوا فما بال الطعام قال جشاء ورشح كرشح المسك يلهمون التسبيح والتحميد كما تلهمون النفس (مسلم)

10. **Abu Hurairah** reported that the Messenger of Allah said : Whoso enters Paradise shall be in joy and not in want, and neither his cloth will get old, nor his youth will end. —*Muslim.*

عن ابي هريرة قال قال رسول الله من يدخل الجنة ينعم ولا يبأس ولا يبلى ثيابه ولا يفنى شبابه (مسلم)

11. **Abu Sayeed and Abu Hurairah** reported that the Apostle of Allah said : A proclaimer will proclaim : For thee there is everlasting health, and thou wilt never be sick ; and for thee there is everlasting life, and thou wilt never die ; and for thee there is perpetual youth, and thou wilt never get old ; and for thee there is everlasting bliss and thou wilt never be in want. —*Muslim.*

عن ابي سعيد وابي هريرة قال ان رسول الله صلعم قال ينادي منادٍ ان لكم ان تصحوا فلا تسقموا ابدا وان لكم ان تحيوا فلا تموتوا ابدا وان لكم ان تشبوا فلا تهرموا ابدا وان لكم ان تنعموا فلا تبأسوا ابدا (مسلم)

12. **Abu Sayeed al-khodri** reported that the Messenger of

عن ابي سعيد نالخدري ان رسول

2402a. In Paradise, there will be no food as we require in this world. The souls will have, however, spiritual food like Tasbih, Tahlil and Takbir. Just as we take and give out breath in every moment spontaneously and at ease, the inmates will recite constantly the praises and glorifications of Allah.

Allah said : Verily the inmates of Paradise will look at the inmates of the raised places [2403] above them as you see the bright stars remaining in the firmament from the east or west to find out the brighest one among them. They asked : O Ms. of Allah ! those are the abodes of the prophets. None but they will reach them. He said : Yes, by One in whose hand there is my life, the people who believed in Allah and testified to the truth of the prophets (will also reach that.) —*Agreed.*

رسول الله صلعم قال ان اهل الجنة يتراءون اهل الغرف من فوقهم كما تتراءون الكوكب الدرى الغابر فى الافق من المشرق او المغرب لتفاضل ما بينهم قالوا يا رسول الله تلك منازل الانبياء لا يبلغها غيرهم قال بلى والذى نفسى بيده رجال امنوا بالله وصدقوا المرسلين (متفق عليه)

13. **Abu Hurairah** reported that the Messenger of Allah said : Some peoples whose hearts will be like the hearts of birds will enter Pradise. [2403a] —*Muslim.*

عن ابى هريرة قال قال رسول الله صلعم يدخل الجنة اقوام افئدتهم مثل افئدة الطير (مسلم)

14. **Abu Sayeed** reported that the Apostle of Allah said : Verily the Almighty Allah will say to the inmates of Paradise : O inmates of Paradise ! They will reply : Present to Thee, O our Lord, and fortune to Thee, and all good is in Thy hands. He will ask : Are you satisfied ? They will say : O Lord ! and what is the matter with us that we will not be satisfied. Thou

عن ابى سعيد قال قال رسول الله صلعم ان الله تعالى يقول لاهل الجنة يا اهل الجنة فيقولون لبيك ربنا وسعديك والخير فى يديك فيقول هل رضيتم فيقولون وما لنا لا نرضى يا رب

2403. The Quran says about this raised place : These shall be rewarde d with high places because they were patient, and they shall be met therein with greetings and salutations—25 : 75Q.

2403a. This tradition is said to have got either of the three meanings. The first is that the hearts of these inmates of Paradise will be soft and free from hatred and jealousy as the birds have. The second is that they will have fear as the birds have. The third is that they will depend upon Allah for their food as birds depend. The Quran says : And there is no animal in the earth but on Allah is the sustenance of it --11 : 6Q.

hast given us which Thou hast not given to anybody of Thy creation. He will ask : Shall I not give you better than that ? They will say : O Lord ! and what thing is better than that ? He will say : My pleasure has been made lawful for you. [2404] I shall never be displeased with you after it. —*Agreed.*

وقد اعطيتنا ما لم تعط احدا من خلقك فيقول الا اعطيكم افضل من ذلك فيقولون يا رب اى شيء افضل من ذلك فيقول احل عليكم رضوانى فلا اسخط عليكم بعده ابدا (متفق عليه)

15. **Abu Hurairah** reported that the Messenger of Allah said : Verily the lowest rank of one of you in Paradise is His saying to him "Hope." He will be hoping after hope. He will say to him : Have you hoped ? 'Yes' he will say. He will say to him : Verily there is for thee what thou hast hoped and the like of it therewith. —*Muslim.*

عن ابى هريرة ان رسول الله صلعم قال ان ادنى مقعد احدكم من الجنة ان يقول له تمن فيتمنى و يتمنى فيقول له هل تمنيت فيقول نعم فيقول له فان لك ما تمنيت و مثله معه (مسلم)

16. **Same** reported that the Messenger of Allah said : The Sihon, the Jaihon, the Euphrates and the Nile are all of the rivers of Paradise. [2404a] —*Muslim.*

عنه قال قال رسول الله صلعم سيحان و جيحان والفرات والنيل كل من انهار الجنة (مسلم)

17. **Otbah-b-Gazwan** reported : It was narrated to us (by Prophet) that a stone will be thrown from a side of Hell. It will continue to fall down therein for seventy years without reaching its bottom. By Allah, it will certainly be filled up. And it was mentioned to us that the distance between

عن عتبة بن غزوان قال ذكر لنا ان الحجر يلقى من شفة جهنم فيهوى فيها خريفا لا يدرك لها قعرا والله لتملان ولقد ذكر لنا ان ما بين مصراعين من مصاريع

2404. The Quran says about it. And pleasure of Allah is greatest if you had known (9 : 72Q).

2404a. The Euphrates and the Nile are situated in Iraq and Egypt respectively. The Sihon is a river situated in Syria and the Jaihon is a river in Balkh. The verses 55 : 50, 60 speak of these rivers. It is also said that the two rivers Sihon and Jaihon are in Persia.

two doors of Paradise is the distance of forty years, and there must come a day over it when it will be vast concourse of people. —*Muslim.*

الجنة مسيرة اربعين سنة وليأتين عليها يوم وهو كظيظ من الزحام (مسلم)

18. **Abu Hurairah** reported: I asked: O Ms. of Allah! what was the creation made of? He replied: Of water.[2404b] We asked: (As for) Paradise, what is its foundation? He said: One brick of gold and one brick of silver, and its mortars are of musk of piercing smell, and its stones are pearls and emeralds, and its earth is of saffron. Whoso enters it will be in bliss and not in want, live for ever and not die, and their clothes will not get old and their youth will not end.

—*Ahmad, Tirmizi, Darimi.*

عن ابى هريرة قال قلت يا رسول الله مم خلق الخلق قال من الماء قلنا الجنة ما بناؤها قال لبنة من ذهب ولبنة من فضة وملاطها المسك الاذفر وحصباؤها اللؤلؤ والياقوت وتربتها الزعفران من يدخلها ينعم ولا يبأس ويخلد ولا يموت ولا يبلى ثيابهم ولا يفنى شبابهم (احمد والترمذى والدارمى)

19. **Same** reported that the Messenger of Allah said: There is no tree in Paradise the trunk whereof is not of gold.

—*Tirmizi.*

عنه قال قال رسول الله صلعم ما فى الجنة شجرة الا وساقها من ذهب (الترمذى)

20. **Same** repoted that the Messenger of Allah said: Verily there are one hundred doors in Paradise. The distance of every two doors is one hundred years.

—*Tirmize* (*Rare*).

عنه قال قال رسول الله صلعم ان فى الجنة مائة درجة ما بين كل درجتين مائة عام (الترمذى غريب)

21. **Abu Sayeed** reported that the Messenger of Allah said: There are one hundred doors in Paradise. Had all the worlds

عن ابى سعيد قال قال رسول الله صلعم ان فى الجنة مائة درجة لو ان

2404b. The Quran recites: And He it is who has created man from water— 25 : 54Q.

gathered together within one of them, it would have sufficed them. —*Tirmizi* (*Rare*).

الْعَالَمِينَ اجْتَمَعُوا فِي إِحْدَهُنَّ لَوَسِعَتْهُمْ
(التِّرْمِذِيُّ غَرِيبٌ)

22. **Same** reported from the Holy prophet about the verse of the Almighty Allah—"Raised up couches". He said : Its height for you is what is between heaven and earth, the distance of five hundred years. [2405]
—*Tirmizi* (*Rare*).

عَنْهُ عَنِ النَّبِيِّ صلعم فِي قَوْلِهِ تَعَالَى
فُرُشٍ مَرْفُوعَةٍ قَالَ ارْتِفَاعُهَا كَمَا بَيْنَ
السَّمَاءِ وَالْأَرْضِ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ
(التِّرْمِذِيُّ غَرِيبٌ)

23. **Same** reported that the Messenger of Allah said : Verily the first group will enter Paradise on the Resurrection Day with shining faces like the brightness of the moon in the full moonlit night, and the second group like the most shining and resplendent star in the firmament. For every man among them, there will be two wives, and over every wife, there will be seventy ornaments. The marrow of her hind leg will be seen from behind them. [2405a]
—*Tirmizi*.

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِنَّ أَوَّلَ
زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ ضُوءُ
وُجُوهِهِمْ عَلَى مِثْلِ ضُوءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ
وَالزُّمْرَةُ الثَّانِيَةُ عَلَى مِثْلِ أَحْسَنِ كَوْكَبٍ
دُرِّيٍّ فِي السَّمَاءِ لِكُلِّ رَجُلٍ مِنْهُمْ زَوْجَتَانِ
عَلَى كُلِّ زَوْجَةٍ سَبْعُونَ حُلَّةً يُرَى مُخُّ
سَاقِهَا مِنْ وَرَائِهَا (التِّرْمِذِيُّ)

24. **Anas** reported that the Holy prophet said : The believer will be given such and such strength in Paradise for cohabitation. It was questioned : O Prophet of Allah ! can he do that ? He said : He will be

عَنْ أَنَسٍ عَنِ النَّبِيِّ صلعم قَالَ يُعْطَى
الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةَ كَذَا وَكَذَا مِنَ
الْجِمَاعِ قِيلَ يَا رَسُولَ اللّٰهِ وَيُطِيقُ ذٰلِكَ قَالَ

2405. This was said by way of explanation of the Quranic word which occurs in verse 56 : 34Q. The distance between heaven and earth is said to be 500 years' journey.

2405a. There is another tradition which states that an inmate of Paradise will have 72 wives, but here there is mention only of two wives. This has been explained by saying that the two wives here will be the women from this world, and the remaining seventy from the pure-eyed virgins.

given strength of one hundred persons. —*Tirmizi.*

25. **Sa'ad-b-Abi Waqqas** reported from the Holy Prophet who said : If a small thing like nail out of what is in Paradise had appeared, everything between the nook and corner of heavens and earth would have been adorned, and if a man of the inmates of Paradise would have peeped and his fingers disclosed, his brightness would have over-hadowed the brightness of the sun just as the sun overshadows the brightness of the stars. —*Tirmizi (Rare)*

26. **Abu Hurairah** reported that the Messenger of Allah said : The inmates of Paradise will be without hair, beard, anointed of eyes, their youth will not end, nor their clothes will get old. —*Trimizi, Darimi.*

27. **Muaz-b-Jabal** reported that the Ms. of Allah said : The inmates of Paradise will enter Paradise, hairless, beardless anointed of eyes, youngmen of thirty or thirty-three years. —*Tirmizi.*

28. **Asma'a-bn-Abi Bakr** reported : I heard the Apostle of Allah being reminded of the "farthest l t-tree." He said : The rider will travel in the shade of its branches for one hundred years, (and one hundred riders will enjoy its shade of which the narrator had doubt).

يُعْطَى قُوَّةَ مِائَةٍ (اَلتِّرْمِذِيُّ)

عَنْ سَعِيدِبْنِ اَبِي وَقَّاصٍ عَنِ النَّبِيِّ صلعم اِنَّهُ قَالَ لَوْ اَنَّ مَا يُقِلُّ ظُفُرٌ مِمَّا فِي الْجَنَّةِ بَدَا لَتَزَخْرَفَتْ لَهُ مَا بَيْنَ خَوَافِقِ السَّمٰوٰتِ وَالْاَرْضِ وَلَوْ اَنَّ رَجُلًا مِنْ اَهْلِ الْجَنَّةِ طَلَعَ فَبَدَا اَسَاوِرُهُ لَطَمَسَ ضَوْءُهُ ضَوْءَ الشَّمْسِ كَمَا تَطْمِسُ الشَّمْسُ ضَوْءَ النُّجُومِ (اَلتِّرْمِذِيُّ غَرِيبٌ)

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَهْلُ الْجَنَّةِ جُرْدٌ مُرْدٌ كُحْلٌ لَا يَفْنٰى شَبَابُهُمْ وَلَا يَبْلٰى ثِيَابُهُمْ (اَلتِّرْمِذِيُّ وَالدَّارِمِيُّ)

عَنْ مُعَاذِبْنِ جَبَلٍ اَنَّ النَّبِيَّ صلعم قَالَ يَدْخُلُ اَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكَحَّلِينَ اَبْنَاءَ ثَلٰثِينَ اَوْ ثَلٰثٍ وَثَلٰثِينَ سَنَةً (اَلتِّرْمِذِيُّ)

عَنْ اَسْمَاءَ بِنْتِ اَبِي بَكْرٍ قَالَتْ سَمِعْتُ رَسُولَ اللّٰهِ صلعم وَذُكِرَ لَهُ سِدْرَةُ الْمُنْتَهٰى قَالَ يَسِيرُ الرَّاكِبُ فِي ظِلِّ الْفَنَنِ مِنْهَا مِائَةَ سَنَةٍ وَيَسْتَظِلُّ بِظِلِّهَا مِائَةُ رَاكِبٍ شَكَّ الرَّاوِي فِيهَا فَرَاشُ الذَّهَبِ

There are birds of gold therein, its friuts are as it were bees. [2406]

كان ثمرها القلال (الترمذى-غريب)

—*Tirmizi* (*Rare*)

29. **Anas** reported that the Messenger of Allah was asked · What is 'Kaosar' ? He said · That is a river which Allah has bestowed on me (meaning) in Paradise, intensely whiter than milk and sweeter than honey, there are birds therein whose necks are like the necks of camels for slaughter. Omar said : These are birds in bliss. The Messenger of Allah said : The eaters thereof will be more in bliss than them. —*Tirmizi*.

عن انس قال سئل رسول الله صلعم ماالكوثر قال ذاك نهر اعطانيه الله يعنى فى الجنة اشد بياضا من اللبن واحلى من العسل فيه طير اعناقها كاعناق الجزر قال عمر ان هذه لناعمة قال رسول الله صلعم اكلتها انعم منها (الترمذى)

30. **Boraidah** reported that a man asked : O Apostle of Allah ! is there any horse in Paradise ? He said : Verily Allah will admit you in Paradise and you will not wish that you will be carried therein upon horses of red pearls flying with you in Paradise whenever you will like but it will be done. And a man asked him and said : O Ms. of Allah ! is there any camel in Paradise ? He said that he did not say to him what he had said to his companion. He said : If Allah admit you in Paradise, you will have therein what your soul

عن بريدة ان رجلا قال يا رسول الله صلعم هل فى الجنة من خيل قال ان الله ادخلك الجنة فلا تشاء ان تحمل فيها على فرس من ياقوتة حمراء يطير بك فى الجنة حيث شئت الا فعلت وساله رجل فقال يا رسول الله هل فى الجنة من ابل قال فلم يقل له ما قال لصاحبه فقال ان يدخلك الله الجنة يكن لك فيها ما اشتهت نفسك ولذت

2406. The mention of this lot-tree is in verse - 33 : 14Q, and it is a tree in Paradise beyond which the knowledge of even angels do not extend. That the birds haunt this tree is signified by the following word of the Quran : When that which covers covered the lot-tree (53 : 16Q). Baizawi says in his commentary that these birds are nothing but angels who always glorify the names of Allah,

will desire and your eye feel delight. —*Tirmizi.*

31. **Abu Ayyub** reported that a desert Arab came to the Prophet and said: O Apostle of Allah! verily I love horses. Is there any horse in Paradise? The Apostle of Allah said: If you are admitted in Paradise, you will be given a horse of pearls having two wings. You will be carried thereon and then it will fly with you wherever you will wish. 2406a —*Tirmizi.*

32. **Boraidah** reportd that the Messenger of Allah said: The inmates of Paradise will form one hundred and twenty lines, of which eighty will be of this people and forty of the remaining peoples.

—*Tirmizi, Darimi, Baihaqi.*

33. **Salem** reported from his father who said that the Messenger of Allah had said: (As for) the door through which my people will enter Paradise, its breadth is the distance of a rider of a good horse for three (days or years). Then they will make it narrow till their shoulders will be nearly inclined.

—*Tirmizi (Weak)*

34. **Ali** reported that the Apostle of Allah said: Verily there is in Paradise a market wherein there will be no buy and sale but figures of men

عَيْنُكَ (التِّرْمِذِيُّ)

عَنْ أَبِي أَيُّوبَ قَالَ : أَتَى النَّبِيَّ صلعم أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللهِ إِنِّي أُحِبُّ الْخَيْلَ ! فِي الْجَنَّةِ خَيْلٌ قَالَ رَسُولُ اللهِ صلعم إِنْ أُدْخِلْتَ الْجَنَّةَ أُوتِيتَ بِفَرَسٍ مِنْ يَاقُوتَةٍ لَهُ جَنَاحَانِ فَحُمِلْتَ عَلَيْهِ ثُمَّ طَارَ بِكَ حَيْثُ شِئْتَ (التِّرْمِذِيُّ)

عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةُ صَفٍّ ثَمَانُونَ مِنْهَا مِنْ هٰذِهِ الْأُمَّةِ وَأَرْبَعُونَ مِنْ سَائِرِ الْأُمَمِ (التِّرْمِذِيُّ وَالدَّارِمِيُّ وَالْبَيْهَقِيُّ)

عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللهِ صلعم بَابُ أُمَّتِي الَّذِينَ يَدْخُلُونَ مِنْهُ الْجَنَّةَ عَرْضُهُ مَسِيرَةُ الرَّاكِبِ الْمُجِدِّ ثَلٰثًا ثُمَّ إِنَّهُمْ لَيُضْغَطُونَ عَلَيْهِ حَتّٰى تَكَادَ مَنَاكِبُهُمْ تَزُولُ - (التِّرْمِذِيُّ ضَعِيفٌ)

عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللهِ صلعم إِنَّ فِي الْجَنَّةِ لَسُوقًا مَا فِيهَا شِرًى وَلَا بَيْعٌ

2406a. Tirmizi said that the isnad of this Hadis is not so strong, because the narrator Abu Surarah is weak in authority.

and women. When a man will desire a figure, he will have intercourse with her.

—*Tirmizi (Rare).*

35. **Sayeed-b-al-Mucayyeb** reported that he met Abu Hurairah. Abu Hurairah said: I pray to Allah that He may unite you and me in the market of Paradise. Sayeed said. Is there any market therein? 'Yes' said he, 'the Apostle of Allah informed me that when the inmates of Paradise will enter it, they will get down at it by virtue of their actions. Then permiss on will be given to them to the extent of Zumma day out of the days of the world. Then they will meet their Lord and His Throne will be disclosed to them. He will reveal Himself in a garden out of the gardens of Paradise, and pulpits of light, pulpits of pearls, pulpits of gems, pulpits of emeralds, pulpits of gold, and pulpits of silver will be placed for them, and the lowest of them will sit (and there will be no sinner among them) upon hillocks of musk and camphor. They will think that the owners of the thrones will not be better than them in point of sitting. Abu Hurairah said: I asked: O Ms, of Al ah! and shall we see our Lord? He said: Yes, do you doubt in seeing the sun, and moon in the full moon-lit night?

الا الصور من الرجال والنساء فاشتهى الرجل صورة دخل فيها الترمذي-غريب

عن سعيد بن المسيب انه لقي ابا هريرة فقال ابو هريرة اسال الله ان يجمع بيني وبينك في سوق الجنة فقال سعيد افيها سوق قال نعم اخبرني رسول الله صلعم ان اهل الجنة اذا دخلوها نزلوا فيها بفضل اعمالهم ثم يؤذن لهم في مقدار يوم الجمعة من الايام الدنيا فيزورون ربهم ويبرز لهم عرشه ويتبدى لهم في روضة من رياض الجنة فيوضع لهم منابر من نور ومنابر من لؤلؤ ومنابر من ياقوت ومنابر من زبرجد ومنابر من ذهب ومنابر من فضة ويجلس ادناهم وما فيهم دنى على كثبان المسك والكافور وما يرون ان اصحاب الكراسي بافضل منهم مجلسا قال ابو هريرة قلت يا رسول الله وهل نرى ربنا قال نعم هل تتمارون في رؤية الشمس والقمر ليلة البدر قلنا

'No' we replied. He said: Thus you will not doubt in seeing your Lord. There will remain not a man in that assembly but Allah will grant presence to him, till He will say to a man from them · O so and so, son of so and so! do you remember the day of which you said such and such? He will remind him of some of his treacheries in the world. He will say: O Lord! Hast Thou not forgiven me? 'Yes', He will say, 'through the infinite nature of My forgiveness, you have reached this position of yours. While they will remain upon that; a cloud will cover them from above them and will pour a shower of perfume the like of whose fragrance was never found. Our Lord will say: Stand up (to come) towards what I prepared for you of honour, and take what you desire. Then we shall come to a market which will be surrounded by angels. There is therein the like of which no eyes hath seen, and no ears hath heard, and no hearts hath conceived. What we will desire will be brought to us. There will be no buy and no sale therein. The inmates of Paradise will meet in that Paradise, some of them with others. He said: A man of high position will come forward and meet one who will be lower than him, and there will be no sinner among

لَا قَالَ كَذٰلِكَ لَا تَشُكُّونَ فِي رُؤْيَةِ
رَبِّكُمْ وَلَا يَبْقَى فِي ذٰلِكَ الْمَجْلِسِ
رَجُلٌ لَا حَاضَرَهُ اللّٰهُ مُحَاضَرَةً حَتّٰى يَقُولَ
لِلرَّجُلِ مِنْهُمْ يَا فُلَانُ بْنُ فُلَانٍ أَتَذْكُرُ يَوْمَ
قُلْتَ كَذَا وَكَذَا فَيُذَكِّرُهُ بِبَعْضِ غَدَرَاتِهِ
فِي الدُّنْيَا فَيَقُولُ يَا رَبِّ أَفَلَمْ تَغْفِرْلِي
فَيَقُولُ بَلٰى فَبِسَعَةِ مَغْفِرَتِي بَلَغْتَ
مَنْزِلَتَكَ هٰذِهِ فَبَيْنَمَا هُمْ عَلٰى ذٰلِكَ
غَشِيَتْهُمْ سَحَابَةٌ مِنْ فَوْقِهِمْ فَأَمْطَرَتْ
عَلَيْهِمْ طِيبًا لَمْ يَجِدُوا مِثْلَ رِيحِهِ شَيْئًا
قَطُّ وَيَقُولُ رَبُّنَا قُومُوا إِلٰى مَا أَعْدَدْتُ لَكُمْ
مِنَ الْكَرَامَةِ فَخُذُوا مَا اشْتَهَيْتُمْ فَنَأْتِي سُوقًا
قَدْ حَفَّتْ بِهِ الْمَلَائِكَةُ فِيهَا مَا لَمْ تَنْظُرِ
الْعُيُونُ إِلٰى مِثْلِهِ وَلَمْ تَسْمَعِ الْآذَانُ وَلَمْ
يَخْطُرْ عَلَى الْقُلُوبِ فَيُحْمَلُ لَنَا مَا اشْتَهَيْنَا
لَيْسَ يُبَاعُ فِيهَا وَلَا يُشْتَرٰى وَفِي ذٰلِكَ
السُّوقِ يَلْقَى أَهْلُ الْجَنَّةِ بَعْضُهُمْ بَعْضًا قَالَ
فَيُقْبِلُ الرَّجُلُ ذُو الْمَنْزِلَةِ الْمُرْتَفِعَةِ فَيَلْقٰى
مَنْ هُوَ دُونَهُ وَمَا فِيهِمْ دَنِيٌّ فَيَرُوعُهُ

them. He will be pleased with what he will see of dress upon himself. His last word will not come to an end till what will be finer than it will be disclosed to him, and that is because it will not be proper for any body to be sorry therein. Then we shall depart towards our houses, and our wives will meet us and address: Welcome and greeting! you have come, and you have got beauty more than what we found on separation. They will say: We sat to-day in the assembly of our powerful Lord, and it is our right to have change like what He changed us.

—*Tirmizi, Ibn Majah (Nasa'e)*

مَا يَرَى عَلَيْهِ مِنَ اللِّبَاسِ فَمَا يَنْقَضِي آخِرُ حَدِيثِهِ حَتَّى يَتَخَيَّلَ عَلَيْهِ مَا هُوَ أَحْسَنُ مِنْهُ وَذَلِكَ أَنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَحْزَنَ فِيهَا ثُمَّ نَنْصَرِفُ إِلَى مَنَازِلِنَا فَيَتَلَقَّانَا أَزْوَاجُنَا فَيَقُلْنَ مَرْحَبًا وَأَهْلًا لَقَدْ جِئْتَ وَإِنَّ بِكَ مِنَ الْجَمَالِ أَفْضَلَ مِمَّا فَارَقْتَنَا عَلَيْهِ فَنَقُولُ إِنَّا جَالَسْنَا الْيَوْمَ رَبَّنَا الْجَبَّارَ وَبِحَقِّنَا أَنْ نَنْقَلِبَ بِمِثْلِ مَا انْقَلَبْنَا (الترمذي وابن ماجة غريب)

36. **Abu Syeed** reported that the Messenger of Allah said: The lowest of the inmates of Paradise (in rank) will have eighty thousand servants and seventy-two wives, and a tent of pearls, emeralds and jewels will be pitched up for him as is the distance between Jabiyah and San'a'a. And with this isnad, he (Prophet) said: Whoso of the inmates of Paradise young or old die, will be turned into youngmen of thirty years (of age) in Paradise. They will not add to it (age) at any time. And thus will be the inmates of the fire. And with this narration, he said: Verily there will be upon them caps, of which

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللهِ صلعم أَدْنَى أَهْلِ الْجَنَّةِ الَّذِي ثَمَانُونَ أَلْفَ خَادِمٍ وَاثْنَتَانِ وَسَبْعُونَ زَوْجَةً وَتُنْصَبُ لَهُ قُبَّةٌ مِنْ لُؤْلُؤٍ وَزَبَرْجَدٍ وَيَاقُوتٍ كَمَا بَيْنَ الْجَابِيَةِ إِلَى صَنْعَاءَ وَبِهٰذَا الْإِسْنَادِ قَالَ مَنْ مَاتَ مِنْ أَهْلِ الْجَنَّةِ مِنْ صَغِيرٍ أَوْ كَبِيرٍ يَرُدُّونَ بَنِي ثَلَاثِينَ فِي الْجَنَّةِ لَا يَزِيدُونَ عَلَيْهَا أَبَدًا وَكَذٰلِكَ أَهْلُ النَّارِ وَبِهٰذَا الْإِسْنَادِ قَالَ إِنَّ عَلَيْهِمُ التِّيجَانَ أَدْنَى لُؤْلُؤٍ مِنْهَا لَتُضِيءُ مَا

بين المشرق والمغرب وبهذا الاسناد قال المؤمن اذا اشتهى الولد في الجنة كان حمله ووضعه وسنه في ساعة كما يشتهي (ابن ماجة والترمذي غريب)

the meanest pearl will certainly brighten what is between heaven and earth. And with this narration he said: When a believer will hope for a child in Paradise, his gestation and his birth and his growth will be within one hour as he will wish. 2407

—*Ibn Majah, Tirmizi (Rare).*

عن علي قال قال رسول الله صلعم ان في الجنة لمجتمعا للحور العين يرفعن باصوات لم تسمع الخلائق مثلها يقلن نحن الخالدات فلا نبيد ونحن الناعمات فلا يئسن ونحن الراضيات فلا نسخط طوبى لمن كان لنا وكنا له (الترمذي)

37. **Ali** reported that the Messenger of Allah said: There will be certainly for the pure-eyed virgins a congregation which will raise up voices the like of which the creatrues have not heard. They will say: We shall live for ever and not die, and we shall be in bliss and not in want, and we shall be satisfied and not dissatisfied. Happy are those who are for us and for whom we are. —*Tirmizi.*

عن حكيم بن معاوية قال قال رسول الله صلعم ان في الجنة بحر الماء وبحر العسل وبحر اللبن وبحر الخمر ثم تشقق الانهار بعد (الترمذي والدارمي عن معاوية)

38. **Hakim-b-Muwayiah** reported that the Messenger of Allah said: Vairly there is the sea of water in Paradise, and sea of honey, and sea of milk, and sea of drink. Then the rivers will come out afterwards. 2408

Tirmizi, Darimi from Muwayiah.

2407. Abu Ishaq-b-Ibrahim said about this Hadis: When the believer will desire for a child in Paradise, it will be born within one hour but he will not wish for it. Ibn Majah narrated the fourth portion and Darimi the last. In 42 : 23, two wives for an inmate of Paradise have been spoken of, while there is mention of 72 wives for him. The apparent contradition is due to the fact that the two spoken of in the former tradition out of 72 will be so beautiful that their marrow of bones will be seen even though they wear dresses after dresses. The remaning 70 will not be like these two.

2408. The Quran-mentions these rivers: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of wine delicious to those who drink and rivers of pure honey—47 : 15Q.

39. **Abu Hurairah** reported that the Holy prophet was narrating a tradition while there was a man of the inmates of the desert near him : Verily a man of the inmates of Paradise will seek permission of his Lord about cultivation. He will ask him "Have you not got what you desired" ? He will reply : Yes, but I like to cultivate. Then he will spread (seed) and soon its growth and its erection and its reaping will take place. It will be like mountains The Almighty Allah will say : Off, O son of Adam ! because nothing will satisfy you. The desert Arab said : By Allah, you will not find him but a Quraish or a Helper because they are the owners of cultivation. As for us, we are not the owners of cultivation. Then the Apostle of Allah laughed. —*Bukhari*.

عن ابى هريرة ان النبى صلعم كان يتحدث وعنده رجل من اهل البادية ان رجلا من اهل الجنة استاذن ربه فى الزرع فقال له الست فيما شئت قال بلى ولكنى احب ان ازرع فبذر فبادر الطرف نباته واستواءه واستحصاده فكان امثال الجبال فيقول الله تعالى دونك يا ابن ادم فانه لا يشبعك شىء فقال الاعرابى والله لا تجده الا قرشيا او انصاريا فانهم اصحاب زرع واما نحن فلسنا باصحاب زرع فضحك رسول الله صلعم (البخارى)

40. **Abu Hurairah** reported that the Apostle of Allah said : Paradise and the Fire quarrelled with each other. The Fire said : I have been given the boastful and the powerful tyrants. Paradise said : What is the matter with me that none but the weak of men and the innocent and the careless (of wordly affairs) will enter in me ? The Almighty Allah said to Paradise : Verily thou art My mercy, I shall show mercy with thee upon those whom I like of My servants.

عن ابى هريرة قال قال رسول الله صلعم تحاجت الجنة والنار فقالت النار اوثرت بالمتكبرين والمتجبرين وقالت الجنة فمالى لا يدخلنى الا ضعفاء الناس وسقطهم وغرتهم قال الله تعالى للجنة انما انت رحمتى ارحم بك من اشاء

مِنْ عِبَادِي وَقَالَ لِلنَّارِ إِنَّمَا أَنْتِ عَذَابِي

أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي وَلِكُلِّ

وَاحِدٍ مِنْكُمَا مِلْؤُهَا فَأَمَّا النَّارُ فَلَا تَمْتَلِئُ

حَتَّى يَضَعَ اللَّهُ رِجْلَهُ تَقُولُ قَطْ قَطْ فَهُنَالِكَ

تَمْتَلِئُ وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ فَلَا

يَظْلِمُ اللَّهُ مِنْ خَلْقِهِ أَحَدًا وَأَمَّا الْجَنَّةُ

فَإِنَّ اللَّهَ يُنْشِئُ لَهَا خَلْقًا (متفق عليه)

And He said to the Fire: Verily thou art My punishment. I shall punish with thee those whom I like of My servants, but each one of you both shall be filled up with them. As for the Fire, it will not be filled up [2408a] till Allah will place His leg. It will say: Sufficient, sufficient, sufficient. At that time it will be filled up, and some parts of it will be brought close to others. Allah will not oppress anybody out of His creation. As for Paradise, Allah will certainly give it a creation.

—*Agreed.*

عَنْ أَنَسٍ عَنِ النَّبِيِّ صلعم قَالَ لَا تَزَالُ

جَهَنَّمُ يُلْقَى فِيهَا وَتَقُولُ هَلْ مِنْ مَزِيدٍ

حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ فَيُزْوَى

بَعْضُهَا إِلَى بَعْضٍ فَتَقُولُ قَطْ قَطْ بِعِزَّتِكَ

وَكَرَمِكَ وَلَا يَزَالُ فِي الْجَنَّةِ فَضْلٌ

حَتَّى يُنْشِئَ اللَّهُ لَهَا خَلْقًا فَيُسْكِنَهُمْ فَضْلَ

الْجَنَّةِ (متفق عليه)

41. **Anas** reported from the Holy Prophet who said: Throwing into Hell will continue and it will say "Is there any more?" till the Lord of Honour will place His leg therein, some parts of it will then come close to others and it will say: "Sufficient, sufficient" by Thy Honour and Thy generosity. Excellence will continue in Paradise till Allah will have new creation for it, and He will accomodate them in the extended Paradise.

—*Agreed.*

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلعم

قَالَ لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِجِبْرَئِيلَ

اذْهَبْ فَانْظُرْ إِلَيْهَا فَذَهَبَ فَنَظَرَ إِلَيْهَا

وَإِلَى مَا أَعَدَّ اللَّهُ لِأَهْلِهَا فِيهَا ثُمَّ جَاءَ

42. **Abu Hurairah** reported from the Prophet who said: When Allah created Paradise, He said to Gabriel: Go and look to it. Then he went and looked into it and to what Allah has prepared for its inmates

2408a. The Quran says about it: On the day when We shall say to hell "Are you full?" and it will say "Is there more?"

therein. Then he came and said : O Lord ! by Thy grace, nobody will hear of it but enter it. Then He surrounded it with calamities. He said afterwards : O Gabriel ! go and look to it He went and looked to it and then returned and said : O Lord ! by Thy grace, I indeed feared that nobody will enter it. He said : When Allah created the fire, He said : O Gabriel ! go and look to it. He went and looked to it. Then he came and said : O Lord ! by Thy grace, nobody will hear of it but enter it. Then He surroun ded it with temptations and said afterwards to Gabriel : O Gabriel ! go and look to it. He went and looked to it and said : O Lord ! by Thy grace, I feared that nobody will remain but enter it.

—*Tirmizi, Abu Dawud, Nisai.*

فَقَالَ اَیْ رَبِّ وَعِزَّتِكَ لَا یَسْمَعُ بِهَا اَحَدٌ اِلَّا دَخَلَهَا ثُمَّ حَفَّهَا بِالْمَكَارِهِ ثُمَّ قَالَ یَا جِبْرَئِیْلُ اذْهَبْ فَانْظُرْ اِلَیْهَا قَالَ فَذَهَبَ فَنَظَرَ اِلَیْهَا ثُمَّ جَاءَ فَقَالَ اَیْ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِیْتُ اَنْ لَا یَدْخُلَهَا اَحَدٌ قَالَ فَلَمَّا خَلَقَ اللّٰهُ النَّارَ قَالَ یَا جِبْرَائِیْلُ اذْهَبْ فَانْظُرْ اِلَیْهَا فَذَهَبَ فَنَظَرَ اِلَیْهَا ثُمَّ جَاءَ فَقَالَ اَیْ رَبِّ وَعِزَّتِكَ لَا یَسْمَعُ بِهَا اَحَدٌ فَیَدْخُلُهَا فَحَفَّهَا بِالشَّهَوَاتِ ثُمَّ قَالَ یَا جِبْرَئِیْلُ اذْهَبْ فَانْظُرْ اِلَیْهَا فَذَهَبَ فَنَظَرَ اِلَیْهَا فَقَالَ اَیْ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِیْتُ اَنْ لَا یَبْقٰی اَحَدٌ اِلَّا دَخَلَهَا (التِّرْمِذِیُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِیُّ)

43. **Anas** reported that the Apostle of Allah one day prayed a prayer with us and then he got upon the pulpit and hinted with his hand towards the direction of the mosque and said : I have just now been shown the Paradise and the Fire while I have prayed with you the prayer like the front of this wall. I have never seen as I have seen to-day about virtue and vice.—*Bukhari.*

عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم صَلّٰی لَنَا یَوْمًا الصَّلٰوةَ ثُمَّ رَقِیَ الْمِنْبَرَ فَاَشَارَ بِیَدِهٖ قِبَلَ قِبْلَةِ الْمَسْجِدِ فَقَالَ قَدْ اُرِیْتُ الْاٰنَ مُنْذُ صَلَّیْتُ لَكُمُ الصَّلٰوةَ الْجَنَّةَ وَالنَّارَ مُمَثَّلَتَیْنِ فِیْ قِبَلِ هٰذَا الْجِدَارِ فَلَمْ اَرَ كَالْیَوْمِ فِی الْخَیْرِ وَالشَّرِّ (اَلْبُخَارِیُّ)

652w. **Abu Sayeed** reported from the Apostle of Allah who

عَنْ اَبِیْ سَعِیْدٍ عَنْ رَسُوْلِ اللّٰهِ صلعم

said : Verily an inmate of Paradise will certainly lean in Paradise against seventy cushions before he turns aside. Then a woman will come to him and strike at his shoulders. He will turn his face towards her cheek which will be more transparent than a mirror and of which the meanest jewel will shine what will be between heaven and earth. She will greet him and he will return the greeting and ask her : Who art thou ? She will reply : I am of the additions.[2408b] There will be seventy dresses over her but his sight will penetrate through them till the marrow of her leg will be seen through them, and there will be over her caps of which the meanest pearl will certainly shine what will be between the east and the west. —*Ahmad.*

قَالَ إِنَّ الرَّجُلَ فِي الْجَنَّةِ لَيَتَّكِئُ فِي الْجَنَّةِ سَبْعِينَ مَسْنَدًا قَبْلَ أَنْ يَتَحَوَّلَ ثُمَّ تَأْتِيهِ امْرَأَةٌ فَتَضْرِبُ عَلَى مَنْكِبَيْهِ فَيَنْظُرُ وَجْهُهُ فِي خَدِّهَا أَصْفَى مِنَ الْمِرْآةِ وَإِنَّ أَدْنَى لُؤْلُؤَةٍ عَلَيْهَا تُضِيءُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ فَتُسَلِّمُ عَلَيْهِ فَيَرُدُّ السَّلَامَ وَيَسْأَلُهَا مَنْ أَنْتِ فَتَقُولُ أَنَا مِنَ الْمَزِيدِ وَإِنَّهُ لَيَكُونُ عَلَيْهَا سَبْعُونَ ثَوْبًا فَيَنْفُذُهَا بَصَرُهُ حَتَّى يَرَى مُخَّ سَاقِهَا مِنْ وَرَاءِ ذَلِكَ وَإِنَّ عَلَيْهَا مِنَ التِّيجَانِ إِنَّ أَدْنَى لُؤْلُؤَةٍ مِنْهَا لَتُضِيءُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ (أحمد)

653w. **Jaber** reported that a man asked the Apostle of Allah : Will the inmates of Paradise sleep ? He replied : Sleep is the brother of death, and the inmates of Paradise will not die. —*Baihaqi.*

عَنْ جَابِرٍ قَالَ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صلعم أَيَنَامُ أَهْلُ الْجَنَّةِ قَالَ النَّوْمُ أَخُو الْمَوْتِ وَلَا يَمُوتُ أَهْلُ الْجَنَّةِ (البيهقي)

SECTION 2

2409. Vision of Allah

(a **Vision of Allah.** Vision of Allah in the next world is a sure thing. The learned jurists of Islam are all unanimous on this point. The believers will surely see Him often in Paradise according

2408b. This refers to the Quranic verse : For them there will be what they will desire therein, but there is more with Us (50 : 35Q). For those who do good, there is good and more (10 : 29Q). This addition has been interpreted as the Light of Allah.

to their respective advancement in the spiritual world. The unbelievers will see Him once at the time of trial and soon there will fall down screen making them a thousand times repentant. The more a soul is bright and shining, the more it will have the Blessed Company, but there will be none who can have a greater rank than the Prophet Muhammad for the Blessed Companionship as he reached the highest summit of moral and spiritual greatness. For this reason, the Quran reserved for him the highest rank (مقام محمود). The question is whether a man can have a vision of Allah in this world There is a great controversy on this point among the jurists and even among the companions. Ibn Mas'ud, Ayesha and others held that a divine vision in this world is an impossible thing, while Ibn Abbas held that it did occur in the case of the Holy Prophet at the time of the Blessed Night when he went to heaven at Divine Call. Ibn Mas'ud and Ayesha maintained that he saw Gabriel in his true colour at that time with his 600 wings and huge figure and not the Almighty Allah. The following verses go to support their view : "It is not for any mortal that Allah should speak to him except by revelation, or from behind a veil, or by sending a messenger and revealing by His permission what He pleases —42 : 51Q. And the Quran says : Nay, they will be surely screened away from their Lord (83 : 15Q). Visions cannot overtake Him, but He overtakes visions— (6 : 104Q) The last verse shows that external eye-organ is not sufficient to have sight of the Divine face. It is only the inner spiritual eye that can have His vision. But the inner eye does not become perfect in this world so as to catch His glimse. In support, it may be cited that when Moses wanted to have Divine glimpse, Allah said : You can not see Me (7 : 143Q). He revealed Himself at that time before Moses behind a veil. The Holy Prophet himself did not claim to have vision of Allah in naked form. When it was questioned to him, he replied : He is light, how can I see Him ? This amounts to virtual denial. Who can be a greater authority in this respect than the Prophet himself ?

(b) **Spiritual significance of Divine Vision.** As the Quran says that vision cannot comprehend Him, it appears that external eye-sight cannot see Him Eye sight is limited but Allah is unlimited. Eye depends on light for its sight, but Allah is not dependant on anything The object of sight is something in space

and form but Allah is above space and form. Hence it has been rightly said by the Quran that external vision cannot see Him. What is then the thing which will see Him in the next world? It is the bright and shining soul that will see Him. He who has given sight to ear is competent also to give sight to soul. The Quran therefore says: He will indeed be successful who purifies it, and he will indeed fail who pollutes it—91 : 9Q. Soul is unseen, so also Allah is unseen. Soul is without form and space, so also Allah. Soul is a thing from Allah (17 . 85Q), and it will return to Him. So though there is nothing to compare with Allah, soul resembles His attributes. Soul has got therefore the potentiality of seeing Him if placed under proper guidance, just as a tiny seed contains potentialities of growing to a big tree. When will it become fit to see Him? The soul remains normal in infant stage. It becomes brighter and brighter as each good deed is done. Brightness becomes rapid if it is daily washed by the constant remembrance of Allah. Then when the soul shakes off this material frame along with material temptations, it becomes fit to have vision of Allah. Few have got that lot. Generally men are prone to pollute soul by commission of sins. These impurities as said in the previous section if not removed by the fire of calamities and disasters in this world will be removed by the fire of Hell in the next world. Then it will be taken to Paradise where it will be fit to have Divine vision. In this world, there are screens to have that vision in addition to the screen of impurities on soul. They are screens of physical frame, physical needs and evil propensities, and hence Divine vision in this world is not possible, however highly developed the soul is.

(c) **Divine vision is the greatest gift.** Of all the gifts in Paradise, divine vision is the greatest and the most delightful. The Quran says: They have therein what they desire but with Us is more yet (50 : 35Q). This addition is nothing but vision of Allah according to the commentators. Again the Quran says: Pleasure of Allah is the greatest; that is the mighty achievement (9 : 72Q). What is the reason for it? An eye feels delight to see a beautiful thing in this world. Allah is the most beautiful. Therefore the eye will feel the greatest delight in the Divine Vision. Again, the ear has been created to hear, eye to see and wisdom to understand. Wisdom is certainly greater than eye or ear, as it differentiates a man from a beast. Therefore

the pleasure that is gained by wisdom is certainly greater than that gained by eye or ear. There are also different pleasures in different kinds of wisdom. As God is greatest, to have knowledge of Him brings also the greatest amount of pleasure. Here knowledge is however inferior to actual vision. Hence Divine vision will bring in Paradise the greatest pleasure. It is seen that any pleasure enjoyed for long loses its freshness and buoyancy, but Allah will reveal Himself before the inmates of Paradise in new form of intensified beauty at every time. This then will be the greatest gift in Paradise. It would appear ridiculous to a spiritually-degraded man, but one spiritully-advanced cannot deny this fact. A child cannot, for example, conceive of any pleasure in sexual intercourse but a grown-up man can. Similar is the case with the pleasure of Divine Vision.

(d) **How to achieve the Divine Sight.** Obedience to the rules of Shariat laid down by the Quran and Hadis will lead to a thirst for knowledge of the Divine Being. To seek that knowledge is called Ma'arfat. That will lead to divine love One who does not know a thing is not expected to love that thing. Similarly one who does not know of God and His wonderful works in nature and His unbounded mercy and gifts, is not expected to love God. This divine knowledge (معرفة) leads to Divine Love, and Divine Love in its turn leads to Divine Vision, and Divine Vision leads to Divine Companionship the highest spiritual goal. He who is not in search of divine knowledge will not get the blessing of divine vision. There is difference in the intensity of obedience to shariat rules of divine knowledge and divine love in different individuals It is why there will be difference in intensity of pleasure in divine vision. The greater the love, the clearer the vision and the greater the pleasure. The greater the falling back, the remoter the vision and the greater the remorse.

(e) **Ultimate object of human life is meeting with Allah.** The Quran supports the view. It says : O man ! you must strive to attain to your Lord a hard striving until you meet Him - 84 : 6. We leave those who hope not for meeting with Us in their inordinacy, blindly wandering on 10 : 11Q. Therefore whoever hopes to meet his Lord, he should do good deeds and not join any one in the service of his Lord—18 : 110Q. This meeting will take place only in Paradise when the soul will be highly developed. It is for this reason that the saint Rabiya prayed : O Lord, if I

worship Thee to avoid the fire, make it lawful for me ; if I worship Thee for Paradise, make it unlawful for me. If I worship Thee to meet Thee, grant it to me.

44 **Jarir b Abdullah** reported that the Apostle of Allah said : Certainly you will soon see your Lord face to face. And in a narration, he said : We were seated near the Apostle of Allah. He looked towards the moon in the full moon-lit night and said : Verily you will soon see your Lord as you see this moon. You will not be given trouble to see Him. It you have stength that you will not be overcome over prayer before the rising of the sun and its setting, do. Then he read : And glorify with the praise of your Lord before the rising of the sun and before its setting.

— *Agreed.*

عَنْ جَرِيْرِ بْنِ عَبْدِ اللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا زَادَ فِيْ رِوَايَةٍ قَالَ كُنَّا جُلُوْسًا عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَظَرَ اِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ اِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ لَا تُضَامُّوْنَ فِيْ رُؤْيَتِهٖ فَاِنِ اسْتَطَعْتُمْ اَنْ لَا تُغْلَبُوْا عَلٰى صَلٰوةٍ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا فَافْعَلُوْا ثُمَّ قَرَأَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا

(متفق عليه)

45. **Sohaib** reported from the holy Prophet who said : When the inmates of Paradise will enter Paradise, the Almighty Allah will say : You are wishing for a thing which I may increase for you. They will say : Hast Thou not made our faces shining ? Hast Thou not admitted us in Paradise and saved us from the Fire ? He said : Then the screen will be lifted up and they will see the face of the Almighty Allah. Nothing will be more pleasing to them than the look towards their Lord. Then he recited :

عَنْ صُهَيْبٍ عَنِ النَّبِيِّ صلعم قَالَ اِذَا دَخَلَ اَهْلُ الْجَنَّةِ الْجَنَّةَ يَقُوْلُ اللّٰهُ تَعَالٰى تُرِيْدُوْنَ شَيْئًا اَزِيْدُكُمْ فَيَقُوْلُوْنَ اَلَمْ تُبَيِّضْ وُجُوْهَنَا اَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ قَالَ فَيُرْفَعُ الْحِجَابُ فَيَنْظُرُوْنَ اِلٰى وَجْهِ اللّٰهِ تَعَالٰى فَمَا اُعْطُوْا شَيْئًا اَحَبَّ اِلَيْهِمْ مِنَ النَّظَرِ اِلٰى رَبِّهِمْ ثُمَّ تَلَا

For those who do good, there is good (reward), and more— 10 : 26Q. —*Muslim.*

للذين احسنوا الحسنى و زيادة (مسلم)

46. **Ibn Omar** reported that the Messenger of Allah said : Verily the lowest of the inmates of Paradise in rank will be one who will look towards his gardens, and his wives, and his gifts, and his servants, and his cushions to the distance of one thousand years ; and the most honourable of them near Allah will be one who will look towards His face at morn and at night. Then he read : Faces shall at that time be bright, looking towards their Lord— 75 : 22Q. —*Ahmad, Tirmizi.*

عن ابن عمر قال قال رسول الله صلعم ان ادنى اهل الجنة منزلة لمن ينظر الى جنانه وازواجه ونعيمه وخدمه وسرره مسيرة الف سنة واكرمهم على الله من ينظر الى وجهه غدوة وعشية ثم قرأ وجوه يومئذ ناضرة الى ربها ناظرة (احمد والترمذى)

47. **Abu Razin al-Uqaili** reported : I asked : O Ms. of Allah ! will everybody of us see on the Resurrection Day his Lord in His open form ? 'Yes', he replied. I asked : And what is the sign of that in His creation ? He said : O Abu Razin ! is it not that everyone of you sees the moon in the full moon-lit night in its naked form ? He said : Yes. He said : Verily it is a creation of the creations of Allah, and Allah is the Most Exalted and the Mightiest. —*Abu Daud.*

عن ابى رزين العقيلى قال قلت يا رسول الله اكلنا يرى ربه مخليا به يوم القيمة قال بلى قلت وما اية ذلك فى خلقه قال يا ابا رزين اليس كلكم يرى القمر ليلة البدر مخليا به قال بلى قال فانما هو خلق من خلق الله والله اجل واعظم (ابوداود)

48. **Abu Zarr** reported : I asked the Apostle of Allah : Have you seen your Lord ? He replied : (He is) Light. [2410] How could I have seen Him ? —*Muslim.*

عن ابى ذر قال سألت رسول الله صلعم هل رأيت ربك قال نور انى اراه (مسلم)

2410. The Quran says : Allah is the light of the heavens and the earth– 24 : 35Q. In other words, Allah manifests hidden things as light does, and guides men by His light in utter spiritual darkness.

49. **Ibn Abbas** reported about "The heart could not be untrue of what he saw. And certainly he saw Him in another descent." He said : He saw Him twice with his heart. *Muslim narrated it. And in a narration of Tirmizi*, he said : Muhammad saw his Lord. Ekramah said : I asked : Has not Allah said : Visions comprehend Him not, but He comprehends visions ? He said : Woe to thee ! that is when He shines with His light which is His own light. And he saw his Lord twice. [2410a]

عَنِ ابْنِ عَبَّاسٍ مَا كَذَبَ الْفُؤَادُ مَا رَأَى وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى قَالَ رَآهُ بِفُؤَادِهِ مَرَّتَيْنِ (رَوَاهُ مُسْلِمٌ) وَفِي رِوَايَةِ التِّرْمِذِيِّ قَالَ رَأَى مُحَمَّدٌ رَبَّهُ قَالَ عِكْرِمَةُ قُلْتُ أَلَيْسَ اللّٰهُ يَقُولُ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ قَالَ وَيْحَكَ ذَاكَ إِذَا تَجَلَّى بِنُورِهِ الَّذِي هُوَ نُورُهُ وَقَدْ رَأَى رَبَّهُ مَرَّتَيْنِ

50. **Sha'bi** reported that Ibn Abbas met Ka'ab at Arafat and asked him about a thing. He recited takbir till the mountains were resounded with it. Ibn Abbas said : We are the descendants of Hashim. Ka'ab said : Verily the Almighty Allah divided His sight and His talk between Muhammad and Moses. He talked with Moses twice and Muhammad saw Him twice. Masruq reported : I went to Ayesha and asked : Did Muhammad see his Lord ? She said : You have talked about a thing for which my hairs stand on end. I said : Talk slowly. Then I read : He has indeed seen of the greatest signs of his Lord— 53 : 18Q. She said : May the eye be lost to you ! he was

عَنِ الشَّعْبِيِّ قَالَ لَقِيَ ابْنُ عَبَّاسٍ كَعْبًا بِعَرَفَةَ فَسَأَلَهُ عَنْ شَيْءٍ فَكَبَّرَ حَتَّى جَاوَبَتْهُ الْجِبَالُ فَقَالَ ابْنُ عَبَّاسٍ إِنَّا بَنُو هَاشِمٍ فَقَالَ كَعْبٌ إِنَّ اللّٰهَ تَعَالَى قَسَمَ رُؤْيَتَهُ وَكَلَامَهُ بَيْنَ مُحَمَّدٍ وَمُوسَى فَكَلَّمَ مُوسَى مَرَّتَيْنِ وَرَآهُ مُحَمَّدٌ مَرَّتَيْنِ قَالَ مَسْرُوقٌ فَدَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ هَلْ رَأَى مُحَمَّدٌ رَبَّهُ فَقَالَتْ لَقَدْ تَكَلَّمْتَ بِشَيْءٍ قَفَّ لَهُ شَعْرِي قُلْتُ رُوَيْدًا ثُمَّ قَرَأْتُ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى فَقَالَتْ

2410a. The first two verses occur in 53 : 11, 13Q, and the third in 6 : 104Q.

Gabriel. Who has informed you that Muhammad saw his Lord or concealed something of which he was ordered or knew the five things of which the Almighty Allah said : Verily Allah has got knowledge of the Hour and He sends down rain—31 : 34Q ? He has made the confusion great. But he saw Gabriel. He did not see him in his form but twice, once near the farthest lot-tree and once in his best form with six hundred wings covering the horizon. Tirmizi narrated it. And the two sheikhs narrated with addition and difference. And in their narration, he said : I asked Ayesha : Where is His saying—Then he drew near, then he drew nearer. So he was of the measure of two bows or closer still—(53 : 89Q) ? She said : He was Gabriel (peace be on him) who used to come to him in the form of a man, and he came to him this time in his form which is his (real) form and closed up the horizon.

عَيْسَ تَذْهَبُ بِكَ إِنَّمَا هُوَ جِبْرَئِيلُ مَنْ
أَخْبَرَكَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ أَوْ كَتَمَ
شَيْئًا مِمَّا أُمِرَ بِهِ أَوْ يَعْلَمُ الْخَمْسَ الَّتِي
قَالَ اللّٰهُ تَعَالَى إِنَّ اللّٰهَ عِنْدَهُ عِلْمُ السَّاعَةِ
وَيُنَزِّلُ الْغَيْثَ فَقَدْ أَعْظَمَ الْفِرْيَةَ وَلٰكِنَّهُ
رَأَى جِبْرَئِيلَ لَمْ يَرَهُ فِي صُورَتِهِ
إِلَّا مَرَّتَيْنِ مَرَّةً عِنْدَ سِدْرَةِ الْمُنْتَهَى وَمَرَّةً
فِي أَجْيَادِهِ سِتُّمِائَةِ جَنَاحٍ قَدْ سَدَّ الْأُفُقَ
(رَوَاهُ التِّرْمِذِيُّ) وَرَوَى الشَّيْخَانِ مَعَ زِيَادَةٍ
وَاخْتِلَافٍ وَفِي رِوَايَتِهِمَا قَالَ قُلْتُ لِعَائِشَةَ
فَأَيْنَ قَوْلُهُ ثُمَّ دَنَى فَتَدَلَّى فَكَانَ قَابَ
قَوْسَيْنِ أَوْ أَدْنَى قَالَتْ ذَاكَ جِبْرَئِيلُ
عَلَيْهِ السَّلَامُ كَانَ يَأْتِيهِ فِي صُورَةِ الرَّجُلِ
وَإِنَّهُ أَتَاهُ هٰذِهِ الْمَرَّةَ فِي صُورَتِهِ الَّتِي
صُورَتُهُ فَسَدَّ الْأُفُقَ

51. **Ibn Mas'ud** reported about His verse "And so he was of the measure of two bows or closer still', and about His verse "The heart did not prove untrue what he saw," and about His verse "Verily he saw greater signs of his Lord." He said : In them all, he saw Gabriel who has got six hundred wings.

عَنِ ابْنِ مَسْعُودٍ فِي قَوْلِهِ فَكَانَ قَابَ
قَوْسَيْنِ أَوْ أَدْنَى وَفِي قَوْلِهِ مَا كَذَبَ
الْفُؤَادُ مَا رَأَى وَفِي قَوْلِهِ لَقَدْ رَأَى
مِنْ آيَاتِ رَبِّهِ الْكُبْرَى قَالَ فِيهَا كُلِّهَا رَأَى
جِبْرَئِيلَ لَهُ سِتُّ مِائَةِ جَنَاحٍ مُتَّفَقٌ عَلَيْهِ

Agreed upon it. And in a narration of Tirmizi, he said. The heart did not prove untrue of what he saw. He said: The Apostle of Allah saw Gabriel in velvet dress filling up what was between heaven and earth. And it was narrated by him and Bukhari about His verse "And he saw of the greater signs of his Lord." He said: He saw green velvet which closed up the horizon of heaven.

وَفِي رِوَايَةِ التِّرْمِذِيِّ قَالَ مَا كَذَبَ الْفُؤَادُ مَا رَأَى قَالَ رَأَى رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جِبْرَئِيلَ فِي حُلَّةٍ مِنْ رَفْرَفٍ قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ وَلَهُ وَلِلْبُخَارِيِّ فِي قَوْلِهِ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى قَالَ رَأَى رَفْرَفًا أَخْضَرَ سَدَّ أُفُقَ السَّمَاءِ

52. **Jaber** reported from the Holy Prophet: The inmates of Paradise will remain in their enjoyment when lo! a light will flash upon them. They will raise up their heads when lo! the Lord will be nearing them from above them. He will say: Peace be on you, O inmates of Paradise. He said: And that is the verse of the Almighty: Peace, a greeting from the Merciful Lord (36: 58Q). He said: He will look towards them and they will look towards Him. They will not turn their look towards anything of their gifts so long as they will be looking towards Him, till He will be screened away from them and His light will remain.

—*Ibn Majah.*

عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَا أَهْلُ الْجَنَّةِ فِي نَعِيمِهِمْ إِذْ سَطَعَ لَهُمْ نُورٌ فَرَفَعُوا رُؤُسَهُمْ فَإِذَا الرَّبُّ قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْجَنَّةِ قَالَ وَذَلِكَ قَوْلُهُ تَعَالَى سَلَامٌ قَوْلًا مِنْ رَبٍّ رَحِيمٍ قَالَ فَيَنْظُرُ إِلَيْهِمْ وَيَنْظُرُونَ إِلَيْهِ فَلَا يَلْتَفِتُونَ إِلَى شَيْءٍ مِنَ النَّعِيمِ مَا دَامُوا يَنْظُرُونَ إِلَيْهِ حَتَّى يَحْتَجِبَ عَنْهُمْ وَيَبْقَى نُورُهُ

(ابن ماجة)

654w. **Malek-b-Anas** was asked about the verse of the Almighty. "Looking towards their Lord"—(75: 22Q). It was said that a people say: Towards

وَسُئِلَ مَالِكُ بْنُ أَنَسٍ عَنْ قَوْلِهِ تَعَالَى إِلَى رَبِّهَا نَاظِرَةٌ فَقِيلَ قَوْمٌ يَقُولُونَ

His rewards." Malek said : They have spoken falsehood. Where are they about the verse of the Almighty "Never, they will be screened on that day from their Lord (83 . 15Q ? Malek said : The people will be looking towards Allah on the Resurrection Day with their eyes. And he said : If the believers would not see their Lord on the Resurrection Day, Allah would not have covered the unbelievers with screen. He said : Never, they will certainly be screened away at that time from their Lord.

—*Sharhi-Sunnat.*

اِلٰى ثَوَابِهٖ فَقَالَ مَالِكٌ كَذَبُوْا فَاَيْنَ هُمْ عَنْ قَوْلِهٖ تَعَالٰى كَلَّآ اِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوْبُوْنَ قَالَ مَالِكٌ النَّاسُ يَنْظُرُوْنَ اِلَى اللّٰهِ يَوْمَ الْقِيٰمَةِ بِاَعْيُنِهِمْ وَقَالَ لَوْ لَمْ يَرَ الْمُؤْمِنُوْنَ رَبَّهُمْ يَوْمَ الْقِيٰمَةِ لَمْ يُعَيِّرِ اللّٰهُ الْكُفَّارَ بِالْحِجَابِ فَقَالَ كَلَّآ اِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوْبُوْنَ

(شَرْحُ السُّنَّةِ)

SECTION 3

2411. Hell

The description and significance of Hell have been given in note 2400. Hence it is omitted here for fear of repetition.

53 **Abu Hurairah** reported that the Messenger of Allah said : Your fi e is a portion out of seventy portions of the fire of Hell. It was questioned : O Ms. of Allah ! they are certainly sufficient. He said : They were given excellence by sixty nine portions, each of them being like their heat. —*Agreed.*

عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ نَارُكُمْ جُزْءٌ مِّنْ سَبْعِيْنَ جُزْءً مِّنْ نَارِ جَهَنَّمَ قِيْلَ يَا رَسُوْلَ اللّٰهِ اِنْ كَانَتْ لَكَافِيَةً قَالَ فُضِّلَتْ عَلَيْهِنَّ بِتِسْعَةٍ وَّسِتِّيْنَ جُزْءً كُلُّهُنَّ مِثْلُ حَرِّهَا (مُتَّفَقٌ عَلَيْهِ)

54. **Ibn Mas'ud** reported that the Apostle of Allah said : Hell will be brought on that day It will have seventy thousand reins with seventy thousand angles with each rein to draw it. —*Muslim.*

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يُؤْتٰى بِجَهَنَّمَ يَوْمَئِذٍ لَّهَا سَبْعُوْنَ اَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُوْنَ اَلْفَ مَلَكٍ يَجُرُّوْنَهَا (مُسْلِمٌ)

55. **Nu'man-b-Bashir** reported that the Messenger of Allah said : Verily the easiest of the inmates of fire in punishment will be one who will have a pair of shoes and laces of fire. His brain will boil up on their account as the kettle boils up. Nobody will be seen to suffer the heavier punishment than him, but he will be the easiest of them in punishment. —*Agreed.*

عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اَهْوَنَ اَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ يَغْلِىْ مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِى الْمِرْجَلُ مَا يُرَى اَنَّ اَحَدًا اَشَدُّ مِنْهُ عَذَابًا وَاِنَّهُ لَاَهْوَنُهُمْ عَذَابًا (مُتَّفَقٌ عَلَيْهِ)

56. **Ibn Abbas** reported that the Messenger of Allah said : The easiest of the inmates of fire in punishment will be Abu Taleb and he will be dressed with a pair of shoes on account of which his brain will boil up. —*Bukhari.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَهْوَنُ اَهْلِ النَّارِ عَذَابًا اَبُوْطَالِبٍ وَهُوَ مُنْتَعِلٌ بِنَعْلَيْنِ يَغْلِىْ مِنْهُمَا دِمَاغُهُ (اَلْبُخَارِىُّ)

57. **Anas** reported that the Messenger of Allah said : The most luxurious man among the dwellers of the earth will be brought on the Resurrection Day from the inmates of the Fire. He will be dyed a dyeing in the fire and then he will be said : O son of Adam ! have you ever seen good ? Has any plesure-loving man ever passed by you ? He will say : No, by Allah, O Lord. Then the greatest of the people in distress in the world will be brought out of the inmates of Paradise and will be dyed a dyeing in Paradise. It will be said to him : O son of Adam ! have you ever seen any disaster, and have any calamity

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يُؤْتَى بِاَنْعَمِ اَهْلِ الدُّنْيَا مِنْ اَهْلِ النَّارِ يَوْمَ الْقِيٰمَةِ فَيُصْبَغُ فِى النَّارِ صَبْغَةً ثُمَّ يُقَالُ يَا ابْنَ اٰدَمَ هَلْ رَاَيْتَ خَيْرًا قَطُّ هَلْ مَرَّ بِكَ نَعِيْمٌ قَطُّ فَيَقُوْلُ لَا وَاللّٰهِ يَا رَبِّ وَيُؤْتَى بِاَشَدِّ النَّاسِ بُؤْسًا فِى الدُّنْيَا مِنْ اَهْلِ الْجَنَّةِ فَيُصْبَغُ صَبْغَةً فِى الْجَنَّةِ فَيُقَالُ لَهُ يَا ابْنَ اٰدَمَ هَلْ رَاَيْتَ بُؤْسًا قَطُّ وَهَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ فَيَقُوْلُ لَا وَاللّٰهِ

ever passed by you? 'No' he will say, 'O my Lord! no disaster ever passed by me, nor did I ever see any calamity.

—*Muslim.*

58. **Same** reported from the Prophet who said: Allah will say to the easiest of the inmates of the fire in punishment on the Resurrection Day: If there be anything of what is in the world for you, will you ransom yourself for it? 'Yes' he will reply, 'I wished from you the easier thing than this while you were in the loin of Adam—that you should not set up anything with Me,—but you denied except to set up a partner with Me.—*Agreed*

59. **Samorah-b-Jundub** reported that the Messenger of Allah said: Of them, there will be some whom the fire will overtake up to his ankles, and of them some whom the fire will overtake up to his knees, and of them some whom the fire will overtake up to his waist, and of them some whom the fire will overtake up to his throat.

—*Muslim.*

60. **Abu Hurairah** reported that the Messenger of Allah said: What will be between two shoulders of an unbeliever in the fire will be the distance of three days for a swift rider. And in a narration: The front teeth of an unbeliever will be like 'Uhud', and the thickness

يَارَبِّ مَا مَرَّ بِي بُؤْسٌ قَطُّ وَلَا رَأَيْتُ شِدَّةً قَطُّ (مُسْلِمٌ)

عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللهُ لَأَهْوَنِ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ تَفْتَدِي بِهِ فَيَقُولُ نَعَمْ فَيَقُولُ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هٰذَا وَأَنْتَ فِي صُلْبِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ بِي (مُتَّفَقٌ عَلَيْهِ)

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ النَّبِيَّ صلعم قَالَ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْزَتِهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرْقُوَتِهِ (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَا بَيْنَ مَنْكِبَيِ الْكَافِرِ فِي النَّارِ مَسِيرَةُ ثَلَاثَةِ أَيَّامٍ لِلرَّاكِبِ الْمُسْرِعِ وَفِي رِوَايَةٍ ضِرْسُ الْكَافِرِ مِثْلُ أُحُدٍ

of his skin the distance of three (days). —*Muslim.*

وَغِلَظُ جِلْدِهِ مَسِيرَةُ ثَلٰثٍ (مُسْلِمٌ)

61. **Abu Hurairah** reported from the Holy Prophet who said : The fire was burnt for one thousand years till it became red. Again it was burnt for one thousand years till it became white. Again it was burnt for one thousand years till it became black. It is intensely black. —*Tirmizi.*

عَنْ اَبِیْ هُرَیْرَةَ عَنِ النَّبِیِّ صلعم قَالَ اُوْقِدَ عَلَی النَّارِ اَلْفَ سَنَةٍ حَتّٰی احْمَرَّتْ ثُمَّ اُوْقِدَ عَلَیْهَا اَلْفَ سَنَةٍ حَتّٰی ابْیَضَّتْ ثُمَّ اُوْقِدَ عَلَیْهَا اَلْفَ سَنَةٍ حَتّٰی اسْوَدَّتْ فَهِیَ سَوْدَاءُ مُظْلِمَةٌ (التِّرْمِذِیُّ)

62. **Same** reported that the Messenger of Allah said : The front teeth of a polytheist on the Resurrection Day will become like Uhud, his buttock like Baiza, and his seat in the fire the distance of three days like Rabazah. —*Tirmizi.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم ضِرْسُ الْكَافِرِ یَوْمَ الْقِیٰمَةِ مِثْلُ اُحُدٍ وَفَخِذُهُ مِثْلُ الْبَیْضَاءِ وَمَقْعَدُهُ مِنَ النَّارِ مَسِیْرَةُ ثَلٰثٍ مِثْلُ الرَّبَذَةِ (التِّرْمِذِیُّ)

63. **Same** reported that the Messenger of Allah said : Verily the thickness of the skin of a polytheist will be forty two cubits, and his front of teeth like Uhud, and his seat in hell will be the distance between Mecca and Medina. —*Tirmizi.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ غِلَظَ جِلْدِ الْكَافِرِ اثْنَانِ وَاَرْبَعُوْنَ ذِرَاعًا وَاِنَّ ضِرْسَهُ مِثْلُ اُحُدٍ وَاِنَّ مَجْلِسَهُ مِنْ جَهَنَّمَ مَا بَیْنَ مَكَّةَ وَالْمَدِیْنَةِ (التِّرْمِذِیُّ)

64 **Ibn Omar** reported that the Messenger of Allah said : Verily as for a polytheist, his tongue will be prolonged to one furlong or two furlongs, and the people will tread upon it. —*Ahmad, Tirmizi (Rare).*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ الْكَافِرَ لَیَسْحَبُ لِسَانَهُ الْفَرْسَخَ وَالْفَرْسَخَیْنِ یَتَوَطَّاهُ النَّاسُ (اَحْمَدُ وَالتِّرْمِذِیُّ غَرِیْبٌ)

65. **Abu Syeed** reported from the Apostle of Allah who said : 'Saud' [2412] is a mountain in the fire. The polytheist will

عَنْ اَبِیْ سَعِیْدٍ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ الصَّعُوْدُ جَبَلٌ مِنْ نَارٍ یَتَصَعَّدُ فِیْهِ

2412. This refers to the explanation of the Quranic word in the following verse : Nay, he rebels against our verses. I shall soon get him up to a mountain (of fire) - 74 : 17Q. This is said to refer to the fate of Walid who offered opposition to Islam but died ultimately in great disgrace.

ascend upon it for seventy years and descend from it. Thus he will remain therein for ever. —*Tirmizi.*

سبعين خريفا ويهوى به كذلك فيه ابدا (الترمذي)

66. **Same** reported from the Holy Prophet who said about His verse 'like mohl', [2413] that is, like the dregs of oil. When it will be brought near his face, the flesh of his face will fall down therein. —*Tirmizi.*

عنه عن النبي صلعم قال قال في قوله كالمهل اى كعكر الزيت فاذا قرب الى وجهه سقطت فروة وجهه فيه (الترمذي)

67. **Abu Hurairah** reported from the Prophet who said: Verily hot drink will certainly be poured over their heads. The hot drink will penetrate till it will reach his belly. It will cut to pieces what will be in his belly till it will pierce through his feet, and it is 'Sahr.' [2413a] Then he will be reproduced as he was before. —*Tirmizi.*

عن ابي هريرة عن النبي صلعم قال ان الحميم ليصب على رؤسهم فينفذ الحميم حتى يخلص الى جوفه فيسلت ما في جوفه حتى يمرق من قدميه وهو الصهر ثم يعاد كما كان (الترمذي)

68. **Abu Omamah** reported from the Holy Prophet about His verse "He will be given drink from hot water which he will drink by draughts." He said: He will draw it near his mouth but he will dislike it. When it will be taken nearer to him, it will scald his face and the flesh of his head

عن ابي امامة عن النبي في قوله يسقى من ماء صديد يتجرعه قال يقرب الى فيه فيكرهه فاذا ادنى منه شوى وجهه ووقعت فروة راسه

2413. This occurs in verse 44:45Q which runs thus: Surely the tree of Zaqqum is the food of the sinful; like dregs of oil, it shall boil in their bellies like the boiling of hot water.

2413a. The word 'Sahr' takes place in verse 22:20 Q. The full verse runs thus: As for those who are polytheists, for them are cut-out garments of the fire, boiling water shall be poured over their heads. With it there shall be melted what will be in their bellies, and also skins.

will fall down. When he will drink it, it will cut his entrails to pieces till it will come out from his back. The Almighty Allah says : And they will drink hot water, and it will cut their entrails (47 : 15Q). He says : If they seek water they will be given water like boiling oil which will scald the faces. Evil is the drink— (18 : 29Q). —*Tirmizi.*

فَاذَا شَرِبَهُ قَطَّعَ اَمْعَاءَهُ حَتّٰى يَخْرُجَ مِنْ دُبُرِهٖ يَقُوْلُ اللّٰهُ تَعَالٰى وَسُقُوْا مَآءً حَمِيْمًا فَقَطَّعَ اَمْعَاءَهُمْ وَيَقُوْلُ وَاِنْ يَسْتَغِيْثُوْا يُغَاثُوْا بِمَآءٍ كَالْمُهْلِ يَشْوِى الْوُجُوْهَ بِئْسَ الشَّرَابُ (التِّرْمِذِىُّ)

69. **Abu Sayeed al-khodri** reported from the Holy Prophet who said : The enclosure of the fire will be certainly four walls. The breadth of every wall will be the distance of forty years. —*Tirmizi.*

عَنْ اَبِىْ سَعِيْدِ نِ الْخُدْرِىِّ عَنِ النَّبِىِّ صلعم قَالَ لَسُرَادِقُ النَّارِ اَرْبَعَةُ جُدُرٍ كَثَفُ كُلِّ جِدَارٍ مَسِيْرَةُ اَرْبَعِيْنَ سَنَةً (التِّرْمِذِىُّ)

70. **Same** reported that the Messenger of Allah said : Had a bucket of squeezings been flowed down in the world, the dwellers of the earth would certainly have been rotten [2413b]

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَوْ اَنَّ دَلْوًا مِّنْ غَسَّاقٍ يُهْرَاقُ فِى الدُّنْيَا لَاَنْتَنَ اَهْلَ الدُّنْيَا (التِّرْمِذِىُّ)

71. **Ibn Abbas** reported that the Apostle of Allah read this verse : Fear Allah with fear due to Him, and you must not die unless you are Muslims. The Messenger of Allah said : Had a drop of Zaqqum [2414c] would have fallen in a house of the world, it would have spoiled over the inmates of the world their provisions. Then how will it be with one whose food it will become ?

—*Tirmizi* (*Approved, Correct*).

عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَرَاَ هٰذِهِ الْاٰيَةَ اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ قَطْرَةً مِّنَ الزَّقُّوْمِ قُطِرَتْ فِىْ دَارِ الدُّنْيَا لَاَفْسَدَتْ عَلٰى اَهْلِ الْاَرْضِ مَعَائِشَهُمْ فَكَيْفَ بِمَنْ يَّكُوْنُ طَعَامَهُ ـ التِّرْمِذِىُّ (حَسَنٌ صَحِيْحٌ)

2413b. Intensity of punishment has been shown by this description.

2414c. Zaqqum occurs in verse 37:62Q. It is a tree that grows in the bottom of the Hell 37:64Q. It will supply infernal food.

72. **Abu Sayeed** reported from the Holy Prophet who said: And they will have therein dreadful look. He said: The fire will fry him, and his upper lip will go up till it will reach the middle of his head, and his lower lip will be let loose till it will strike his navel.

عَنْ اَبِی سَعِیْدٍ عَنِ النَّبِیِّ صلعم قَالَ وَهُمْ فِیْهَا كَالِحُوْنَ قَالَ تَشْرِیْهِ النَّارُ فَتَقْلِصُ شَفَتُهُ الْعُلْیَا حَتّٰی تَبْلُغَ وَسْطَ رَاْسِهٖ وَ یَسْتَرْخِیْ شَفَتُهُ السُّفْلٰی حَتّٰی تَضْرِبَ سُرَّتَهٗ (التِّرْمِذِیُّ)

73. **Abu Darda'a** reported that the Messenger of Allah said: Hunger will be thrown over the inmates of the fire and it will become equal to whatever punishment they will be in. They will seek food and they will be given food of thorns[2414d] that neither fattens, nor avails of hunger. They will then seek food and they will be helped with a food that chokes. They will remember that they used to mix the choking foods in the world with drink. So they will seek drink. Then hot drink will be lifted up before them with iron brands. When they will be taken near their faces, they will fry their faces; when they will enter their bellies, they will cut what will be in their bellies, and they will say: Call the guards of Hell. They will say: Did not your apostles come to you with clear proofs? 'Yes' they will reply. They will say: Call. And the call of the polytheists will be but towards misguidance. He said: They

عَنْ اَبِی الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم یُلْقٰی عَلٰی اَهْلِ النَّارِ الْجُوْعُ فَیَعْدِلُ مَا هُمْ فِیْهِ مِنَ الْعَذَابِ فَیَسْتَغِیْثُوْنَ فَیُغَاثُوْنَ بِطَعَامٍ مِّنْ ضَرِیْعٍ لَّا یُسْمِنُ وَلَا یُغْنِیْ مِنْ جُوْعٍ فَیَسْتَغِیْثُوْنَ بِالطَّعَامِ فَیُغَاثُوْنَ بِطَعَامٍ ذِیْ غُصَّةٍ فَیَذْكُرُوْنَ اَنَّهُمْ كَانُوْا یُجِیْزُوْنَ الْغُصَصَ فِی الدُّنْیَا بِالشَّرَابِ فَیَسْتَغِیْثُوْنَ بِالشَّرَابِ فَیُرْفَعُ اِلَیْهِمُ الْحَمِیْمُ بِكَلَالِیْبِ الْحَدِیْدِ فَاِذَا دَنَتْ مِنْ وُجُوْهِهِمْ شَوَتْ وُجُوْهَهُمْ فَاِذَا دَخَلَتْ بُطُوْنَهُمْ قَطَّعَتْ مَا فِیْ بُطُوْنِهِمْ فَیَقُوْلُوْنَ ادْعُوْا خَزَنَةَ جَهَنَّمَ فَیَقُوْلُوْنَ اَلَمْ تَكُ تَاْتِیْكُمْ رُسُلُكُمْ بِالْبَیِّنٰتِ قَالُوْا بَلٰی قَالُوْا فَادْعُوْا وَمَا دُعٰٓؤُا الْكٰفِرِیْنَ اِلَّا فِیْ ضَلٰلٍ قَالَ

2414d. This refers to the verse 73 : 13Q—And a food that chokes and a painful punishment.

فيقولون ادعوا مالكاً فيقولون يملك ليقض علينا ربك فيجيبهم انكم ماكثون قال الاعمش نبئت ان بين دعائهم واجابة مالك اياهم الف عام فيقولون ادعوا ربكم فلا احد خير من ربكم فيقولون ربنا غلبت علينا شقوتنا وكنا قوماً ضالين ربنا اخرجنا منها فان عدنا فانا ظالمون فيجيبهم اخسئوا فيها ولا تكلمون قال فعند ذلك يئسوا من كل خير وعند ذلك ياخذون في الزفير والحسرة والويل - الترمذي

will say : Call a king. They will say : O king ! let your Lord judge over us. He will reply to them : Verily you are to detain (here). A'mash said : I have been informed that between their call and the reply of a king to them there will be one thou sand years. They will say : Call your Lord. There is none better than your Lord. They will say : O our Lord ! our miseries prevailed over us and we were a misguided people. O our Lord ! take us out therefrom. If we return (to d sbelief) we shall be the oppressors. He will reply to them. Stay therein dabased and talk not. He said: They will at that time become despaired of every good, and they will at that time take to shrieks, griefs and wailings. —*Tirmizi.*

عن عبدالله بن عمرو بن العاص قال قال رسول الله صلعم لو ان رصاصة مثل هذه واشار مثل لجمجمة ارسلت من السماء الى الارض وهي مسيرة خمسمائة سنة لبلغت الارض قبل الليل ولو انها ارسلت من راس السلسلة لسارت اربعين خريفاً الليل والنهار قبل ان تبلغ اصلها او قعرها (الترمذي)

74. **Abdullah-b-Amr-b-al As** reported that the Apostle of Allah said . Had a piece of lead like this (he poin'ed out like wooden cup) been sent from heaven to earth (and that is the distance of five hundred years), it would have reached the earth before the night, and had it been sent from the head of a chain, 2414e it would have travelled forty years throughout the night and the day before it would have reached its root or its bottom. —*Tirmizi.*

2414e. This chain is found in the verse 69 : 32 Q Then thrust him into a chain of which the length is seventy cubits.

75. **Abu Hurairah** reported that the Messenger of Allah said : None but the unfortunate will enter the fire. It was questioned O Ms. of Allah ! and who is unfortunate ? He said : He who does not act for Allah with obedience and who does not leave it with disobedience. —*Ibn Majah.*

عَنْ اَبِی هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا یَدْخُلُ النَّارَ اِلَّا شَقِیٌّ قِیْلَ یَا رَسُوْلَ اللّٰهِ وَمَنِ الشَّقِیُّ قَالَ مَنْ لَمْ یَعْمَلْ لِلّٰهِ بِطَاعَةٍ وَلَمْ یَتْرُكْ لَهُ بِمَعْصِیَةٍ (ابن ماجه)

655w. **Anas** reported from the Holy Prophet who said : O men ! weep ; if you cannot, feign to weep because the inmates of the fire will weep in the fire till their tears will flow down their faces like torrents, till the tears will come to an end and then blood will flow and so the eyes will be wounded. If boats be floated therein, they will certainly roll. —*Sharhi-sunnat.*

عَنْ اَنَسٍ عَنِ النَّبِیِّ صلعم قَالَ یَا اَیُّهَا النَّاسُ اِبْكُوْا فَاِنْ لَمْ تَسْتَطِیْعُوْا فَتَبَاكَوْا فَاِنَّ اَهْلَ النَّارِ یَبْكُوْنَ فِی النَّارِ حَتّٰی تَسِیْلَ دُمُوْعُهُمْ فِیْ وُجُوْهِهِمْ كَاَنَّهَا جَدَاوِلُ حَتّٰی یَنْقَطِعَ الدُّمُوْعُ فَتَسِیْلَ الدِّمَاءُ فَتَفْرَحُ الْعُیُوْنُ فَلَوْ اَنَّ سُفُنًا اُزْجِیَتْ فِیْهَا لَجَرَتْ (شَرْحُ السُّنَّةِ)

656w. **Nu'man-b-Bashir** reported : I heard the Messenger of Allah say : I have warned you of the fire. I have warned you of the fire. He did not cease to utter it, so much so that if he had been in this place of mine, the people of the market would have heard it, and so much so that a shirt which was upon him would have fallen down near his feet. —*Darimi.*

عَنِ النُّعْمَانِ بْنِ بَشِیْرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم یَقُوْلُ اَنْذَرْتُكُمُ النَّارَ اَنْذَرْتُكُمُ النَّارَ فَمَا زَالَ یَقُوْلُهَا حَتّٰی لَوْ كَانَ فِیْ مَقَامِیْ هٰذَا سَمِعَهُ اَهْلُ السُّوْقِ وَحَتّٰی سَقَطَتْ خَمِیْصَةٌ كَانَتْ عَلَیْهِ عِنْدَ رِجْلَیْهِ (الدَّارِمِیُّ)

657w. **Abu Bordah** reported from his father that the Holy Prophet said : There is surely a valley in Hell called Habhab. Every tyrant will live in it. —*Darimi.*

عَنْ اَبِیْ بُرْدَةَ عَنْ اَبِیْهِ اَنَّ النَّبِیَّ صلعم قَالَ اِنَّ فِیْ جَهَنَّمَ لَوَادِیًا یُقَالُ لَهُ هَبْهَبٌ یَسْكُنُهُ كُلُّ جَبَّارٍ (الدَّارِمِیُّ)

658w. **Ibn Omar** reported from the Prophet who

عَنِ ابْنِ عُمَرَ رض عَنِ النَّبِیِّ صلعم قَالَ

said : The inmates of the fire will be big till the distance between the ear-tip of any of them and his shoulder will be of seven hundred years' journey, and the thickness of his skin will be seventy cubits, and his front teeth will be like Uhud.

—*Ahmad.*

659w. **Abdullah-b-Hares-b-Jaz'in** reported that the Messenger of Allah said : Verily there are serpents in the fire like the camels of Bacteriana. One of them will give one sting, and he will find its pain for 40years. There are scorpions in this fire lik saddled mules. One of them will give a sting and he will find its pain for 40 years.

—*Ahmad.*

660w. **Hasan** reported : Abu Hurairah narrated to us from the Apostle of Allah who said : The sun and the moon will be two pieces that will be tossed in the fire on the Resurrection Day. Hasan asked : And what will be their sin ? He said : I narrate to you from the Apostle of Allah. Then Hasan remained silent. —*Baihaqi.*

يعظم هل النار حتى ان بين شحمة اذن
احدهم الى عاتقه مسيرة سبعمائة عام
وان غلظ جلده سبعون ذراعا وان ضرسه
مثل احد (احمد)

عن عبد الله بن الحارث بن جزء قال
قال رسول الله صلعم ان في النار حيات
كامثال البخت تلسع احدهن اللسعة
فيجد حموتها اربعين خريفا وان في النار
عقارب كامثال البغال المؤكفة تلسع
احدهن اللسعة فيجد حموتها اربعين
خريفا (احمد)

عن الحسن قال حدثنا ابو هريرة
عن رسول الله صلعم قال الشمس والقمر
ثوران مكوران في النار يوم القيمة
فقال الحسن وما ذنبهما فقال احدثك
عن رسول الله صلعم فسكت الحسن (البيهقي)

CHAPTER XLIII

2414. Beginning of Creation.

Very little is known about the beginning of creation and its details except what has been narrated by the religious scriptures, specially the Quran. As it is a matter for antiquarian interest and critical research, we are averse to put such matters in a plain book like this. It is a well-known fact that there was the Almighty Allah when there was nothing and there will be Allah when there will remain nothing. He is the first and the last, the open and the secret(57 : 3Q . Then there was vast expanse of water and water, and God's throne was upon water (11 : 7Q). Water indeed is the basis of every creation having life The Quran says : And We have made of water everything living—21 : 30Q. He created the heavens and the earth in six days (7 : 54Q). The heavens and the earth were at first closed up, but then Allah opened them, placed great mountains in the earth lest the earth might be convulged (21 : 30Q). The Quran says : What ! do you indeed disbelieve in Him who created the earth in two days ? And He made in it mountains above its surface, and He put blessings therein, and made therein its food in four days. Then He directed himself to the heaven and is was a vapour. So He said to it and the earth : Come both, willingly or unwillingly. They both said : We come willingly. So He ordained them seven heavens in two days and revealed in every heaven its affair. We adorned the lower heaven with brilliant stars—41 : 9-12Q. The law of gravitation and the law of sex are understood from the above verse, because earth and heaven were joined together, and they will attract one another up to a fixed term. Allah is He who created seven heavens, and the earth the like of them—65 : 12Q. Then He created angels who are made of light and wings—36 : 1Q and then Jinn made of fire (15 : 27Q). The devil is of the kind of Jinn—18 : 50Q. Then He created man from clay (6 : 20Q), and breathed into him Divine Spirit from the Lord—32 : 9Q.

2415. Prophets

(a) **Prophets and their number.** There is no fixed number of prophets in the Quran who came with divine messages to preach to mankind, but it appears from its verses that their number was legion. It says : And certainly We raised in every nation an

Apostle saying—Serve Allah and shun the devil –16 : 53Q. And for every people, there was a guide–13 : 7Q. It is why the Prophet said that the number of prophets approximately amounts to 124000 to 200000. India then had at least one prophet, Persia one, China one, Egypt one, etc. Did the Quran mention the names of all the prophets ? The Quran itself says : We sent apostles before you, there are some of them that We have mentioned to you, and there are others whom We have not mentioned to you—40 : 78Q. The Quran mentioned only some of the great prophets. They are only 25 in number and are the following :—Adam, Noah, Hud, Saleh, Luqman, Abraham, Isaac, Ishmael, Lot, Jacob (Is'rail), Joseph, Moses, Aron, David, Solomon. Elisha, Elias, Job, John (Yahya), Jonah, Joshua, Zul-Qarnain, Idris, Jesus and Muhammad (Peace upon all of them). It appsars therefore that besides these 25, the Muslims cannot say that Krishna, Buddha, Zoroaster, Confucious and other religious luminaries of the world were not prophets. Not only that, it is an article of faith with the Muslims to believe in all the religious personalities of the world.

(2). **Revealed Books and their number.** As is the case with the prophets, so is also with revaled books. Their number is legion or too numerous, because whenever a prophet appeared in the world, he got revelations from the Most High to guide mankind without borrowing his teachings from his predecessors or contemporaries. Those revelations were known as "al-Kitab" or simply book whether those were written or not. The Quran says : And certainly We sent apostles before you, and gave them wives and children, and it was not in the power of an apostle to bring a sign except by Allah's permission ; for every term, there was a book. Allah makes to pass away and establishes what He pleases, and with Him is the mother of the Book–13 : 31Q. Certainly We sent Our apostles with clear arguments and sent down with them a book–57 : 25Q. It appears therefore from the above verses that for a certain fixed time, there was a revealed book which taught the then people ; and when the term ended, the book also went away from existence. But the mother or source of all the revealed books is from the Almighty Allah. Hence there is similarity in teachings of all revaled books and religious prophets so far as the fundamental principles are concerned. Those books are also called *Suhuf* as in the cases of Moses and Abraham—(80 : 13Q ; 98 : 2Q). They are also known as *Zabur* as in 26 : 196Q ;

55 : 43Q ; 4 : 163Q. In this way, each prophet had one revealed book and thus the number of revealed books were as many as 124000 to 200000. Were they all in written form ? The art of writing was not then known. People remembered the revelations as was done by their prophet. And when the prophet died and the people were no more, the revelations also ended except some which were handed down to posterity with additions and interpolations. This was done by Divine Wisdom for good of the people as is seen in the verse 15 : 38Q recited above. The Quran again says : Whatever revelation We abrogate or cause to be forgotton, We bring one better than it or like it—2 : 106Q. Thus the loss of previous revelations was for the good of the people, as the Divine Rule is that the latter revelations were better than the previous revelations owing to their being brought near perfection. The Quran mentioned only four books that have been preserved more or less in writing i. e. the Zabur (Psalms) revealed to David, the Torah revealed to Moses, the Injil (Gospel) revealed to Jesus, and the Quran revealed to Muhammad. The followers of the above three books besides the Quran is popularly called 'Ahli Kitab' or literally the people of the book. Many revealed books have not been mentioned in the Quran. Nevertheless, we cannot say that they were not revealed. We cannot therefore say that the Gita, the Zendavesta and other religious scriptures were not revelations. Indeed Islam allows a prophet for every nation and consequently a religious scripture for every prophet.

(c). **Faith in previous prophets and revealed books.** That there was a prophet for every nation wi h a revealed book is an article of faith with the Muslims. If they do not believe in them, they are outside the category of Islam. The Quran teaches : Say, we believe in Allah, and in that which has been revealed to us, and in that which was revealed to Abraham and Ismail, and Isaac and Jacob and the tribes, and in that which was given to Moses and Jesus, and in that which was given to the prophets from their Lord ; we do not make any distinction between any of them, and to Him do we submit—2 : 136Q. They all believe in Allah and His angels, and His books and His apostles—2 : 285Q. Thus respect for all the religious personalities of the world and for all the religious books mentioned by the Quran or not is not only an argument but also an article of faith with the Muslims. What a great inter-religious good-will and co-operation has been brought about by that great harbinger of peace - the Prophet Muhammad.

Thus an universal brotherhood of prophets, an universal brotherhood of religions and an universal brotherhood of religious books thereby ensuring permanent peace between contending rival religions have been established 14 hundred years ago by the illiterate Prophet, a thing which is a marvel to the modern civilized world.

(d) **Prophet Muhammad and the Quran.** What is the distinction between the previous prophets and prophet Muhammad and between the previous revealed books and the Quran ? The distinction lies in the fact that the previous prophets were all national or sectional prophets, and the previous revealed books were consequently all national or sectional suited for one nation or for one class of people. Prophet Muhammad was a **World Prophet,** and the Quran is consequently an **Universal Book** unto all mankind teaching a **World Religion** for all the people of the globe. The Gita may be called a revealed book for the people of India, Zindavesta for the people of Persia, the Torah for the Jews, and the Gospel "for the lost sheep of Israil,"[1] and so is the case with all other religious books. Noah was sent to his people (7 : 59Q), so Hud (7 : 65Q), Saleh (7 : 73Q), Shuaib (7 : 85Q), Moses (14 : 5Q), and Jesus (3 : 48Q).[2] These prophets did not also claim the universal character of their teachings. It was only the Prophet Muhammad who claimed so and who was sent for all the people of the globe. The Quran says : O people ! I am the Prophet of Allah to all of you—7 : 158Q. God says : We have not sent thee but as a mercy to the whole universe—21 : 107Q. Surely We have sent thee forthe whole of mankind—34 : 29Q. Thus Muhammad is a **World Prophet** and the Quran is an **Universal Book.** Prophet preached therefore a **World Religion** of common fatherhood of God and universal brotherhood of men comprising in itself all the teachings of the previous revealed books and the previous prophets. This was done by **Divine Wisdom** to weld humanity into one compact whole, to remove prejudices created by geographical, social and other artficial barriers, to correct the arrogance of national and racial distinction and above all to guide the entire mankind to the true path of salvation by removing the mischievous idea of Divine Favouritism. Secondly, Muhammad is the last in the link of

1. Mathew—15 : 26.

2. Jesus Christ said : I have yet many things to say unto you, but you cannot hear them now. How beit when he, the spirit of truth, is come, he will guide you into all truth-John—16 : 12, 13. St. Paul said : Our learning is not complete, but the time of the complete learning is coming (Vide Corinthian XIII-9-11).

prophets and the Quran is the latest of the revelations. All the prophets from Adam down to Muhammad came to preach the same religion—the religion of self-immolation or self-surrender to the Almighty (called in Arabic Islam). Thus the same religion continued to grow and grow till it reached perfection at the hand of the World-Prophet Muhammad. The Quran says therefore : To day I have perfected your religion for you, and made My blessings perfect for you and chosen for you Islam as a religion—5 : 3Q. Thus the prophets formed one common brotherhood to develop the only religion of Islam under guidance of one God. Muhammad is therefore the last of the prophets and the Quran is the perfect manifestation of Divine laws and will. This is strictly in consonance with the theory of evolution. [1] Thirdly, the Quran though revealed 14 hundred years ago remains pure up to this day with its texts as revealed. Not a word has been changed. It is the version of the friends and foes alike. The other religious scriptures have either been lost or gone considerable changes due to human interpolations, incorporations, subtractions, interpretations, and alterations. This has been established in the present age [2] and will firmly be established as ages go by with deep researches of intellectual mines.

1. See note 61 for full discussion that the same religion continued from Adam to Muhammad. The following are the references showing that Muhammad is the last of the prophets—26 : 26 ; 33 : 8 ; 44, 7, 10, 666w, 41 : 46 : 67.

2. The Quran challenged the genuineness of the Bible in the following verses : Do you then hope that they would believe in you, and a party from among them used to hear the word of Allah, then altered it after they have understood it. ..... Woe, then, to those who write the book with their hands and then say : This is from Allah—2 : 75Q. This challenge remains unanswered up to this day. Nay recent researches proved the alterations of the Bible. Alexandrian and Vatican Mss. of the Bible were different. The Bible of the Jews and the Christians are not similar. There is the following in the Bible of the Jews—"Masih will come and make them firm," but it is not found in the Bible of the Christians. The Bibles of the Roman Catholics and Protestants are not similar. When the Jews lived at Babel, it was destroyed by some enemy, and the original Torah was lost. Many years after this event, the religious personalities depending upon their memory somehow rewrote the Torah. But by the attack of King Antiokos, even that was lost. After this, the Jewish preachers wrote something called "The Torah" according to their own views. This is now the modern Torah. Before meeting at Nikio, the Christians did not accept Christ as God (vide Church History). Rev. Arms did not believe Christ's divinity. The Quran repudiated the doctrine of sonship of Jesus in many verses - 2 : 116 ; 6 : 102 ; 10 : 68 ; 18 : 4 ; 19 : 35 ; 21 : 17 ; 23 : 91 ; 37 : 151 ; 112 : 3 ; 39 : 4. About the Gita, in the book named "Hindu Sangathan" by Binoy Krishna Sen, it occurs : Swami Dayananda said that the Vedas do not support idol worship - (Page 35).

The older a revealed book, the lesser is its genuineness, and the nearer a book, the more genuine it is. Hence the Bible being nearest to the Quran has got the greatest similarity with it. Fourthly, each revelation was independent of the other as it came to purge off from its immediate previous scripture its interpolations and alterations.[1] No prophet borrowed from another prophet. Moses did not borrow from his previous prophet, Jesus did not borrow from Moses, and Muhammad did not borrow from Jesus and Moses. Therefore the Quran remains in its original as it was revealed. It is therefore the only revelation now extant that is pure and hence should be followed by mankind. It is a guardian and judge over previous revelations. In other words, it guards the original teachings of the prophets of God and purified them of their corruptions and alterations. The Quran says that there was salvation in Judaism upto the advent of Jesus. When Jesus appeared, the Jews should have followed him as he came with a better and more perfect teaching consistent with the then age This principle of salvation came from Adam down to Jesus. When the Prophet Muhammad has appeared, the salvation now lies in accepting him as a prophet and in following his teachings. Because of alterations, interpolations and imperfect nature of previous scriptures like the Gospel and the Torah, they have not the rank of being followed in face of a perfect and original book like the Quran and of a perfect guidance like that of Muhammad. It is the latest, universal and contains the foremost developed laws suitable for all mankind.

(e) **Mission of prophets.** As has been said before, the mission of the prophets was the same i. e. to preach the religion of Islam that originated with the origin of man [2] The cult of all of them was pure monotheism or the worship of one God and not polytheism, idol-worship or hero-worship. The Quran says: And certainly We raised in every nation an apostle saying—Serve Allah and shun

1. In 'the Religion of Islam' by Maulana Md. Ali, some quotations of interpolation of false stories were cited. "Abraham was a liar. Lot committed incest with his own daughters, Aron made the image of a calf and led the Israilites to it worship, David committed adultery with Uria's wife, and Solomon worshipped idols to please his wives." These unjust and untrue statements have been banned by the Quran as concocted and wrought by human hands.

2. The Quran says: He has made plain to you of the religion which He enjoined upon Noah, and that which We have revealed to you, and that which We enjoined upon Abraham, Moses and Jesus, and that to establish the religion and be not divided therein —42 : 13Q.

the evil –16 : 35Q. The worship of idols and natural pheomena, or the worship of monks, saints, heroes and pirs was not introduced by any prophet, but it was introduced by the devils from ginn and man. The Quran therefore advises us to seek refuge from them saying : I seek refuge to the Lord of men, ... from the evil suggestions of the devil who whispers evils in the hearts of men out of ginn and men—114Q. The prophets are therefore one distinct class chosen by God to teach mankind and to warn them of evils. They form one brotherhood (43 : 24). The Quran says : Surely this your community—is one community and I am your Lord—21 : 92Q. Fear Me. But they cut off their affair among themselves into portions, each party rejoicing in that which is with them—23 : 51Q. This speaks of exultation of one people over another and of one creed over another. The original plan for prophethood was spoken by God himself when He drove out Adam from Paradise. He said : Surely there will come to you a guidance from Me ; then whoso follows My guidance, no fear shall come upon them, nor shall they grieve —16 : 35Q. This guidance is necessary because man does not know the future and the ultimate goal of his creation and the effects of his deeds on attainment of the goal. His Creator surely knows it and therefore He commissioned from time to time prophets with special powers and secret knowledge of things The Quran says : The knower of secrets ! He does not reveal His secrets to any except to him whom He chooses as a prophet—72 : 26Q. Allah chooses messengers from among angels and men—22 : 75Q. Allah said : These are they to whom We gave the book, wisdom and prophecy. They are those whom Allah guided. Therefore follow their guidance—6 : 87 to 91Q.

(f). **Sinlessness of Prophets.** The Holy Quran and Hadis declared with one voice that all the prophets were sinless by virtue of their ranks and deeds. Their nature was made in such a way that they were prone to good and not to evils. The devil had not the least influence over them. The Holy Prophet himself said that he conquered the devil, and that the devil could not touch Jesus Christ at the time of his birth. The Jews were saying that Jesus had no father and therefore he was an illegitimate child and that his mother Mary was unchaste. The Quran declared her innocent of the charge by saying : His mother was truthful—5 : 75Q. It says about prophets : They are honoured servants. They do not precede Him in speech and only according to his commandment

do they act—21 : 25Q. It is not attributable to a prophet that he should act unfaithfully—3 : 160Q. What has been said in some traditions about sins of prophets is not really sins according to Divine Law but an earnest desire to rise up to the higher level of morality with recognition of one's own helplessness before God. Thus on the Resurrection Day, every prophet will be fearful of his own sins and therefore he will be unfit for intercession. These sins mean nothing but what has been stated above. The very admission of one's own defect is itself a form of prayer and surrender. The Quran therefore taught the prophets to express humility in this way. Noah was commanded to pray, "My Lord ! I seek refuge to Thee from asking Thee that of which I have no knowledge. If Thou shouldst not forgive me and have mercy on me, I should be of the losers—11 : 47Q. Moses struck a man with his fist in order to save a man from being illtreated and as a result the man died. At once he prayed : My Lord ! I have surely done harm to myself. So do Thou protect me—28 : 16Q. There is certainly no sin to go to help an oppressed person, but the death occurred accidentally. Adam is said to have disobeyed his Lord, but he really forgot. The Quran says : We certainly gave a covenant to Adam before, but he forgot and We did not find in him any determination (to disobey)—20 : 115Q. If Krishna, Buddha, Zoroaster, Confucious and others were prophets, they were also sinless on the same principle. Jesus is not a sinner because his followers say that he is the son of God. Similarly Krishna and others are not sinners because their followers adopted idol-worship and fire worship and attributed many impious things to them. In the case of Prophet Muhammad, there was not any slip or mistake. Her rose bigher and higher in the plane of morality till he reached the Divine companinoship.

The Quran praised the prophets in the way. Abraham was "a truthful man—19 : 41Q ; Moses was "one purified"—19 : 57Q and "was brought up before My eye"—20 : 39Q ; Ismail was "truthful in promise" or "one in whom his Lord was well—pleased"—19 : 54Q ; Noah, Hud, Saleh and Lot were "faithful"—26 : 107, 125, 143, 162Q ; Jesus was "worthy of regard in this world and the hereafter, and one of those who are near to God"—2 : 44 ; John the Baptist was—"We granted him wisdom..... and tenderness from Us and purity and he was one who guarded against evil, and was dutiful to his parents, and he was not insolent, disobedient"—19 : 12Q ; he was "honourable and chaste"—3 : 38Q. Thus the Quran praised the prophets with virtues, but it must not be supposed that the high qualities attributed to one prophet was wanting in others. Indeed all of them were endowed more or less with all the

qualities and in short they were sinless. This has been corroborated even by the Bible. It says about Noah "He was a just man and prophet in his generations- gen. 6 : 9. God said to Abraham : Walk before Me and be perfect - gen. 17 : 1. He said to Moses : Thou shalt be perfect with the Lord thy God -Deut. 18 : 13. About Zacharia, it said : And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless – Lk. 1 : 6. It says about John (Yahya) : He was filled with the Holy Ghost even from his mother's womb— Lk. 1 : 15. The sinlessness of prophets is therefore a fact according to the Quran and the Bible,

References. Quran –belief is essential--4 : 150; raised among all nations –10 : 47; 13 : 7 ; 16 : 36 ; 35 : 24 ; all prophets not mentioned –4 : 164 ; 40 : 78 ; divine secrets disclosed–72 : 27 ; prophets chosen servants—22 : 75 ; 28 : 68 ; granted book– 6 : 90 ; 16 : 43 ; had wives –13 : 38 ; were mortal–25 : 20 ; rank of some superior to others –2 : 253 ; names of 17 prophets –6 : 85 ; a witness of every nation –16 : 84.

Hadis–1 : 20w ; 4 : 54 ; 19 : 7 ; 39 : 42 ; 43 : 24.

Quran—Aron : made a prophet– 4 . 161 ; 6 : 85 ; 10 : 75, 19 : 53 ; 21 : 48 ; 23 : 45 ; 25 : 35 ; 20 : 30 ; 7 : 142. **Abraham** a leader – 2 : 124 ; 3 : 32 ; prophethood granted to descendants –29 · 27 ; breaks the idols –21 : 57 ; is delivered from fire— 21 : 69 ; asks forgiveness for his father 9 : 114, vision of sacrifice – 37 . 102 ; settles Ishmail near the Ka'ba—14 : 37 ; prayer for Mecca –14 : 37 ; rebuilds Ka'ba-- 2 : 127 ; his religion is Islam -3 : 66 ; an examplar – 60 : 4. **Adam**–created from dust—3 : 58 ; created to rule on earth –2 : 30 ; taught knowledge and given inspiration—2 : 31; 15 : 28; angels ordered to prostrate – 2 : 34; Iblis refuses – 2 : 34 ; first Paradise – 2 : 35; misled by devil- 2 : 36; 2 : 34; granted man is lord of creation – 2 : 34; two sons—5 : 27 . **David**–2 : 252 ; 4 : 163 ; 5 : 78 ; 6 : 85 ; 21 : 78 ; 27 : 15 ;34 : 10 ; 38 : 17 ; kills Goliath and is made a king – 2 : 251 ; granted a book– 4 : 163 ; 6 : 85. Elias and Elisha – 6 : 85. **Hud**–7 : 65 ; 11 : 50 ; 26 : 123 ; 46 : 21. **Idris** : 19 : 56. **Isaac** - 2 : 133 ; 6 : 85 ; 4 : 163 ; 11 : 71 ; 12 : 6 ; 14 : 39 ; 19 : 49 ; 21 : 72 ; 38 : 45. **Ishmail** - 2 : 125 ; 4 : 163 ; 6 : 87 ; 14 : 39 ; 19 : 54. **Jacob**–2 : 136 ; 3 : 92 ; 6 : 85 ; 11 : 71 ; 19 : 49 ; 12 : 99. **Jesus Christ** –revelation –2 : 87 ; 4 : 171 ; given Gospel—3 : 47 ; 5 : 110 ; for Israilites –3 : 48 ; cleared of false charges –3 : 54 ; speaks in cradle –3 : 45 ; makes birds, heals the sick, raises the dead—3 : 48 ; verifies Torah--3 : 49 ; death not on Cross –4 : 157 ; 5 : 117 ; a sign – 23 : 50 ; a mortal– 5 : 75 ; 3 : 58 ; 19 : 30 ; 19 : 22 ; divinity denounced—5 : 72 ; 19 : 89 ; an apostle –4 : 171 ; prophecies about advent of Muhammad –36 : 14, 61 : 6 ; descent of Jesus - note 2362. **Job**–4 : 163, 6:85, 21 : 83, 38 : 41. **John (Yahya)** –3 : 36, 6 : 85, 19 : 7, 21 : 90.**Jonah** 4 : 163, 6 : 85, 10 : 98, 37 : 140. **Joseph** –6 : 85, 40 : 34, 12 : 4. **Joshua** - 5 : 23. **Lot**—6 : 85, 11 : 89, 54 : 33, 7 : 80, 15 : 67, his people destroyed – 7 : 83 ; wife of Lot - 66 : 10. **Luqman** – 31 : 12. **Moses** - cast into river– 20 : 39, commanded to depart by night—20 : 77, crosses the sea—7 : 138, 10 : 90, appointment of 40 nights-- 2 : 51, 7 : 142, a book revealed—2 : 53, 6 : 92, law given – 7 : 150, orders slaughter of a cow - 2 : 67, march on holy land - 5 : 21, worship of calf by his people - 7 : 150, burns the calf—20 : 97, prophecies about advent of Muhammad – 36 : 14, 28 : 44, 11 : 17. **Muhammad** (see next section). **Noah** – 3 : 32, 6 : 85, 10 : 71, 11 : 42 age— 29 : 14, wife—66 : 10.

1. **Imran-b-Hussain** reported: I was near the Messenger of Allah when a people of Banu Tamim came to him. He said : O Banu Tamim ! accept the good message. They said : You have delivered us good message, but give us (now). Then some people out of the inhabitants of Yemen came. He said : O people of Yemen, accept the good message when Banu Tamim did not accept it. They replied : We have accepted. We have come to you to acquire knowledge in religion and to ask you about the first of this affair which existed. He said : There was Allah, and there was nothing before Him, and His Throne was upon water and then He created the heavens and earth. He recorded everything in the Reminder. Afterwards a man came to me and said : O Imran ! search for your she-camel as it has gone away. Then I went out in search of it. By oath of Allah, certainly I did like that it should have gone and that I should not have got up [2415] *Bukhari.*

عن عمران بن حصين قال انى كنت عند رسول الله صلعم اذ جاءه قوم من بنى تميم فقال اقبلوا البشرى يا بنى تميم قالوا بشرتنا فاعطنا فدخل ناس من اهل اليمن فقال اقبلوا البشرى يا اهل اليمن اذ لم يقبلها بنو تميم قالوا قبلنا جئناك لنتفقه فى الدين و نسألك عن اول هذا الامر ما كان قال كان الله ولم يكن شىء قبله وكان عرشه على الماء ثم خلق السموات والارض و كتب فى الذكر كل شىء ثم اتانى رجل فقال يا عمران ادرك ناقتك فقد ذهبت فانطلقت اطلبها و ايم الله لوددت انها قد ذهبت و لم اقم (البخارى)

2. **Omar** reported that the Apostle of Allah took a stand among us and informed us of the beginning of creation, till the inmates of Paradise entered

عن عمر قال قام فينا رسول الله صلعم مقاما فاخبرنا عن بدء الخلق حتى دخل

2415. Imran was all attention to the interesting sermon of the Holy Prophet, so much so that he wished that his she-camel which carried him there and waited outside should have been lost and consequently he should not have stopped hearing the sermon for a search of his she-camel.

their abodes and the inmates of the fire their abods. Whoso committed to memory remembered it and whoso did not commit forgot it. —*Bukhari.*

3. **Abu Hurairah** reported : I heard the Apostle of Allah say : Verily the Almighty Allah recorded a decree before He created the creation : Verily My mercy surpassed My wrath. It was therefore written before Him above the Throne [2416] —*Agreed*

4. **Ayesha** reported from the Messenger of Allah who said : The angels were created of light, and the ginn were created of the flame of fire, and Adam was created of what has been described to you. [2417] —*Muslim.*

5. **Anas** reported that the Messenger of Allah said : When Allah gave a shape to Adam in Paradise, He left him so long as He wished to leave him. Then the devil was going round him looking who he was. When he saw him hollow, he recognised that He created a creation without (sufficient) power of self-control. —*Muslim*

6. **Abu Hurairah** reported that the Apostle of Allah said : Prophet Abraham was circumcised at Qadum [2418] when he

اهل الجنة منازلهم و اهل النار منازلهم حفظ ذلك من حفظه و نسيه من نسيه (البخاري)

عن ابي هريرة قال سمعت رسول الله صلعم يقول ان الله تعالى كتب كتابا قبل ان يخلق الخلق ان رحمتي سبقت غضبي فهو مكتوب عنده فوق العرش (متفق عليه)

عن عائشة عن رسول الله صلعم قال خلقت الملئكة من نور و خلق الجان من مارج من نار و خلق ادم مما وصف لكم (مسلم)

عن انس ان رسول الله صلعم قال لما صور الله ادم في الجنة ترك ما شاء الله ان يتركه فجعل ابليس يطيف به ينظر ما هو فلما رآه اجوف عرف انه خلق خلقا لا يتمالك (مسلم)

عن ابي هريرة قال قال رسول الله صلعم اختتن ابراهيم النبي و هو ابن

2416. The Quran says to this effect : Verily as for My punishment, I punish therewith whom I please, and as for My mercy, it encompasses everything (7 : 156Q).

2417. The Quran states that Adam was created of dust—3 : 58Q.

2418. Qadum is a village in Syria.

was a man of eighty years. —*Agreed.*

ثمانين سنة بالقدوم (متفق عليه)

7. **Same** reported that the Apostle of Allah said : Abraham did not speak but three falsehoods. Two of them relate to the existence of Allah : his saying 'I am ill', and his saying 'Rather their big one did it'. He said : Once when he was with Sarah, he passed by a tyrant of the tyrants. It was said to him : Here there is a man with a woman with him who is the most beautiful among men. He was sent for and he asked him about her : Who is she ? He said : My sister. Then he came to Sarah and said to her : Verily if this tyrant come to know that you are my wife, he would attack me for you; and if he ask you, inform him that you are my sister as you are my sister in Islam. There is no believer on the surface of the earth besides me and you. Then he sent for her and so she was brought while Abraham was standing in prayer. When she went to him, he was about to catch hold of her by his hand. He was then overtaken (by God), and it is narrated that his breath was choked till he stroke with his feet. He said : Pray to Allah for me, and I will do you no harm. So she prayed to Allah and then he was set free. Again he caught hold of her for

عنه قال قال رسول الله صلعم لم يكذب ابراهيم الا ثلث كذبات ثنتين منهن في ذات الله قوله اني سقيم وقوله بل فعله كبيرهم هذا وقال بينا هو ذات يوم وسارة اذ اتى على جبار من الجبابرة فقيل له ان ههنا رجلا معه امرأة من احسن الناس فارسل اليه فسأله عنها من هذه قال اختي فاتى سارة فقال لها ان هذا الجبار ان يعلم انك امراتي يغلبني عليك فان سألك فاخبريه انك اختي فانك اختي في الاسلام ليس على وجه الارض مؤمن غيري وغيرك فارسل اليها فاتي بها قام ابراهيم يصلي فلما دخلت عليه ذهب يتناولها بيده فاخذ ويروى فغط حتى ركض برجله فقال ادعي الله لي ولا اضرك فدعت الله فاطلق ثم تناولها الثانية

the second time but was overpowered like it or more. He said : Pray to Allah, and I won't injure you. So she prayed to Allah and he was set free. Then he called some of his guards and said : You have not taken a man to me, but you have taken a devil to me. Then Hagar was gifted for her service and she came to him while he was praying. He hinted with his hand : Wherefrom ? She replied : Allah returned the device of the unbeliever to his chest and gave Hagar for service. Abu Hurairah said : She was your mother, O children of the water of heaven.[2419] —*Agreed.*

فَاخَذَ مِثْلَهَا او اشَدَّ فَقَالَ ادْعِي اللّٰهَ لِيْ وَلَا اَضُرُّكِ فَدَعَتِ اللّٰهَ فَاُطْلِقَ فَدَعَا بَعْضَ حَجَبَتِهٖ فَقَالَ اِنَّكَ لَمْ تَاْتِنِيْ بِاِنْسَانٍ اِنَّمَا اَتَيْتَنِيْ بِشَيْطَانٍ فَاخْدَمَهَا هَاجَرَ فَاَتَتْهُ وَهُوَ قَائِمٌ يُصَلِّيْ فَاَوْمَاَ بِيَدِهٖ مَهْيَمْ قَالَتْ رَدَّ اللّٰهُ كَيْدَ الْكَافِرِ فِيْ نَحْرِهٖ وَاَخْدَمَ هَاجَرَ قَالَ اَبُوْ هُرَيْرَةَ تِلْكَ اُمُّكُمْ يَا بَنِيْ مَاءِ السَّمَاءِ (متفق عليه)

8. **Same** reported that the Messenger of Allah said : We are to be doubted more than Abraham when he said : O my Lord ! show me how Thou bringest the dead to life. And may Allah have mercy on Lot. He was about to take shelter to a strong party. And had I been

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم نَحْنُ اَحَقُّ بِالشَّكِّ مِنْ اِبْرَاهِيْمَ اِذْ قَالَ رَبِّ اَرِنِيْ كَيْفَ تُحْيِي الْمَوْتٰى وَيَرْحَمُ اللّٰهُ لُوْطًا لَقَدْ كَانَ يَاْوِيْ اِلٰى رُكْنٍ شَدِيْدٍ وَلَوْ

2419. (a). When Abraham was young, he was requested by the people to accompany them to a fair and to worship idols. Abraham said to them : I am ill (37 : 89Q). So they went away from him, turning back. This is said to be the first lie Abraham spoke though in the eye of Shariat it is not a lie. Then Abraham broke the idols leaving only the big idol with an axe on its shoulder. When the people returned from the fair, they saw their idols dashed to pieces. They called Abraham and asked : Have you done this to our gods, O Abraham ? He said : Surely the chief of them has done it, ask them if they can speak—21 : 63Q. This is the second lie which was adopted by way of giving admonition to the idol-worshipers that the idols can do no benefit or harm and hence their worship is void. (b). Hagar was presented to Sarah by that tyrant, but Sarah presented her to Abraham who married her and as a result Ismail, the progeny of the Arabs, was born. Children of heaven-water means children of purity i. e. the decendants of Ismail.

detained in the prison for as long a period as Joseph was detained, I would have certainly responded to the messenger.[2420]

—*Agreed.*

لَبِثْتُ فِي السِّجْنِ طُولَ مَا لَبِثَ يُوسُفُ لَأَجَبْتُ الدَّاعِيَ (متفق عليه)

9. **Same** reported that the Messenger of Allah said : Verily Moses was a man of too much shame and (physical) cover. Nothing could be seen from his body out of shame. Then those from among the Israilites who inflicted on him trouble did inflict on him trouble. They said : Why is this covering expect for some defect in his body, either for leprosy or hydrocele ? And verily the Almighty Allah wished to prove him innocent. One day he was let alone to take bath. He put his clothes upon a stone, but it fled away with his cloth. Moses

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم إِنَّ مُوسَى كَانَ رَجُلًا حَيِيًّا سَتِيرًا لَا يُرَى مِنْ جِلْدِهِ شَيْءٌ اسْتِحْيَاءً فَآذَاهُ مَنْ آذَاهُ مِنْ بَنِي إِسْرَائِيلَ فَقَالُوا مَا تَسَتَّرَ هٰذَا التَّسَتُّرَ إِلَّا مِنْ عَيْبٍ بِجِلْدِهِ إِمَّا بَرَصٌ وَإِمَّا أُدْرَةٌ وَإِنَّ اللهَ أَرَادَ أَنْ يُبَرِّئَهُ فَخَلَا يَوْمًا وَحْدَهُ لِيَغْتَسِلَ فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ فَفَرَّ الْحَجَرُ بِثَوْبِهِ فَجَمَعَ مُوسَى فِي أَثَرِهِ

2420. (a). This refers to the Quranic verse : When Abraham said : O my Lord ! show me how Thou bringest the dead to life. He asked : What ! do you not believe ? He replied : Yes, but to set my heart at rest (2 : 260Q). The Holy Prophet said that he was no better than Abraham in this kind of doubt, because this took him from knowledge of truth علم اليقين to the veritable sight of truth عين اليقين and is therefore a search towards spiritual advancement. The Prophet liked such doubt and verification. (b) Regarding Prophet Lot, he also sought shelter to a strong party. It is said to be a defect in him as he should have sought shelter to Allah. This refers to the people of Lot who wanted to inflict trouble to his guests who were angels. Lot said at that time : Would that I had strength for you, rather I shall have recourse to a strong party (11 : 80Q). (c) Joseph was detained in a prison in Egypt for as long a period as nine years on a charge the of intention of committing fornication with the wife of the king of the land named Jolekha. When the messenger of the king carried news of release to the prison gate, Joseph did not want to be released till he could be declared innocent after trial as he was really innocent. The Holy Prophet eulogised Joseph for his patience and said that he would have responded to the order of release if he would have been detained so long in prison. This is an excellent example of modesty on the part of the Holy Prophet.

يَقُولُ ثَوْبِي يَا حَجَرُ ثَوْبِي يَا حَجَرُ حَتَّى انْتَهَى إِلَى مَلَاءٍ مِنْ بَنِي إِسْرَائِيلَ فَرَاوُهُ عُرْيَانًا أَحْسَنَ مَا خَلَقَ اللَّهُ وَقَالُوا وَاللَّهِ مَا بِمُوسَى مِنْ بَأْسٍ وَأَخَذَ ثَوْبَهُ وَطَفِقَ بِالْحَجَرِ ضَرْبًا فَوَاللَّهِ إِنَّ بِالْحَجَرِ لَنَدَبًا مِنْ أَثَرِ ضَرْبِهِ ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صلعم بَيْنَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا فَخَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ فَجَعَلَ أَيُّوبُ يَحْثِي فِي ثَوْبِهِ فَنَادَاهُ رَبُّهُ يَا أَيُّوبُ أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى قَالَ بَلَى وَعِزَّتِكَ وَلَكِنْ لَا غِنَى بِي عَنْ بَرَكَتِكَ (الْبُخَارِيُّ)

عَنْهُ قَالَ اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ فَقَالَ الْمُسْلِمُ وَالَّذِي اصْطَفَى مُحَمَّدًا عَلَى الْعَالَمِينَ فَقَالَ الْيَهُودِيُّ وَالَّذِي اصْطَفَى مُوسَى عَلَى الْعَالَمِينَ فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ فَلَطَمَ وَجْهَ الْيَهُودِيِّ فَذَهَبَ الْيَهُودِيُّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ فَدَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

was running in its footstep saying: O stone! my cloth! O stone! my cloth, till it came to a party of the Israilites. They saw him naked, most beautiful of what Allah created. They said: By Allah, there's no defect in Moses. He took his cloth and began to beat the stone. By Allah, verily there are three or four or five marks in stone owing to the effect of his beating —*Agreed*

10. **Same** reported that the Apostle of Allah said: When Jacob was taking bath naked, a locust of gold fell down upon him, and Jacob began to wrap it up in his cloth. His Lord called him: O Jacob! have I not made you free from want of what you see? He said: Yes, by Thy honour, but I am not free from Thy blessing.

—*Bukhari.*

11. **Same** reported that a man from the Muslims and a man from the Jews disputed. The Muslim said: By One who selected Muhammad over the worlds. The Jew said: By One Who seclected Moses over the worlds. The Muslim rais d up his hand at that time and slapped the face of the Jew. Then the Jew went to the Holy Prophet and informed him of what had occurred from his affair and from the affair of the Muslim. The Prophet summoned the Muslim

and asked him of that. So he informed him. The Prophet said : Don't choose me over Moses. Verily the people will fall senseless on the Resurrection Day [2421] and I shall also fall senseless with them, but I shall be the first of those who will recover when lo ! Moses will be catching a side of the Throne. I shall not know whether he was of those who fell senseless and recovered before me, or of those whom Allah excepted. *And in a narration* : I shall not know whether he will be taken account along with his swoon on the day of Tur or he will be raised up before me. I don't say that anybody is better than Jonah-b-Matta. *And in a narration of Abu Sayeed* : Don't make distinction among the prophets. *Agreed upon it. And in a narration* of Abu Hurairah : Don't set up superiority among the prophets of Allah.

12. **Abu Hurairah** reported that the Messenger of Allah said : It is not proper for anybody to say : I am better than Jonah-b-Matta. *Agreed upon it. And in a narration of Bukhari* : He said : Whoso says—I am better than Jonah-b-Matta—speaks falsehood. [2421a]

المسلم فسأله عن ذلك فأخبره فقال النبي صلى الله عليه وسلم لا تخيروني على موسى فان الناس يصعقون يوم القيمة فأصعق معهم فأكون اول من يفيق فاذا موسى باطش بجانب العرش فلا ادري كان فيمن صعق فأفاق قبلي او كان فيمن استثنى الله وفي رواية فلا ادري أحوسب بصعقه يوم الطور او بعث قبلي ولا اقول ان احدا افضل من يونس بن متى وفي رواية ابي سعيد لا تخيروني بين الانبياء متفق عليه وفي رواية ابي هريرة لا تفضلوا بين انبياء الله

عن ابي هريرة قال قال رسول الله صلعم ما ينبغي لعبد ان يقول اني خير من يونس بن متى متفق عليه وفي رواية للبخاري قال من قال انا خير من يونس بن متى فقد كذب

2421. The Quran recites about this senseless state after the Trumpet will be blown : Then those who will be in heaven and those in earth will fall down senseless except such as Allah pleases (39 : 68Q).

2421a. This means either of the two things—Whoso says that I (Muhammad) am better than Jonah, or whoso says that he is better than Jonah. In the latter case, it is admitted that prophets are better than ordinary men. In the former case, Prophet said out of modesty. This in no way contradicts the Hadis : I am superior of the children of Adam.

13. **Obai-b-Ka'ab** reported that the Messenger of Allah said: Verily the boy whom Khazer killed was sealed as an unbeliever.[2422] Had he lived, he would have plunged his parents in inordinacy and infidelity. —*Agreed.*

عن ابى بن كعب قال قال رسول الله صلعم ان الغلام الذى قتله الخضر طبع كافرا ولو عاش لارهق ابويه طغيانا وكفرا (متفق عليه)

14. **Abu Hurairah** reported from the Prophet. who said: Verily he was named Khazer as he sat upon a white dry land when lo! it brought forth from behind him greens —*Bukhari.*

عن ابى هريرة عن النبى صلعم قال انما سمى الخضر لانه جلس على فروة بيضاء فاذا هى تهتز من خلفه خضراء (البخارى)

15. **Same** reported that the Messenger of Allah said: The angel of death came to Moses, son of Imran, and said to him: Respond to your Lord. He said: Then Moses slapped the eye of the angel of death and put it out. Then the angel returned to the Almighty Allah, and said: Thou didst send me to a servant of Thine who does not wish death, and he has put out my eye. Then Allah restored his eye to him and said: Return to My servant and ask: Do you wish to live? If you wish to live, put your hand upon the back of an ox. What your hand covers out of its hairs are the years for which you will

عنه قال قال رسول الله صلعم جاء ملك الموت الى موسى بن عمران فقال له اجب ربك قال فلطم موسى عين ملك الموت ففقأها فرجع الملك الى الله تعالى فقال انك ارسلتنى الى عبد لك لا يريد الموت وقد فقأ عينى فرد الله اليه عينه وقال ارجع الى عبدى فقل الحياة تريد فان كنت تريد الحياة فضع يدك على متن ثور فما توارت يدك من

2422. This appears to contradict the verse 30 : 30Q but there is no real contradiction between the two, as God knows in the former case that his actions would lead him ultimately to infidelity though he was born on the natural religion of Islam as every child is born. There are differences of opinion who this Khazer was. His exact identity cannot be recognised, but he is found to have lived at the time of Moses. See 18 : 60Q where Mose's story with Khazer has been described.

live. He (Moses) asked : What is after that ? He replied : Afterwards you will die. He said : Then now, very soon, O my Lord ! draw me near the Holy Land within (the time of) a stone's throw. The Messenger of Allah said : By Allah, had I been near him, I would have shown you his grave by the side of a road near the red sand-hill. —*Agreed.*

شعره فانك تعيش بها سنة قال ثم مه ثم تموت قال فالان من قريب رب ادنني من الارض المقدسة رمية بحجر قال رسول الله صلى الله عليه وسلم والله لو انى عنده لاريتكم قبره الى جنب الطريق عند الكثيب الاحمر (متفق عليه)

16. **Jaber** reported that the Messenger of Allah said : Prophets have been presented to me. Lo ! Moses was a kind among men as if he was one of the inhabitants of Shanua'a. And I saw Jesus, son of Mary, when lo ! the man whom I have seen resembling him most is Urwah-b-Mas'ud. And I saw Abraham when lo ! the man whom I have seen resembling him most is your companion, that is himself. And I saw Gabriel, and the man whom I have seen resembling him most is Dihya-b-Khalifa. [2423] —*Muslim.*

عن جابر ان رسول الله صلعم قال عرض على الانبياء فاذا موسى ضرب من الرجال كانه من رجال شنوءة ورايت عيسى بن مريم فاذا اقرب من رايت به شبها عروة بن مسعود ورايت ابراهيم فاذا اقرب من رايت به شبها صاحبكم يعنى نفسه ورايت جبرئيل فاذا اقرب من رايت به شبها دحية بن خليفة (مسلم)

17. **Ibn Abbas** reported from the Prophet who said : I saw in the night in which I was taken to heaven Moses, a man, brown, long curly haired, as if he is one of the inhabitants of

عن ابن عباس عن النبى صلعم قال رايت ليلة اسرى بى موسى رجلا ادم طوالا جعدا كانه من رجال شنوءة ورايت

2422. Shanua is a tribe living in Yemen. They are mostly thin. Dihya-b-Khalifa was a famous companion of the Prophet who was most beautiful. See page 64 (Introduction) for further light on him. It appears therefore that Moses was thin, Jesus was like the companion Urwah-b-Mas'ud and Gabriel like Dihya. This was seen by the Prophet when he went to heaven

Shanua. And I saw Jesus, a man of middle stature, inclined to redness and whiteness, plain-haired. And I saw Malek, the guard of the fire, and Dajjal with signs which Allah showed him. So don't be in doubt of meeting Him. —*Agreed.*

18. **Abu Hurairah** reported that the Apostle of Allah said: In the night in which I was taken to heaven, I met with Moses. (Then he described him). Lo! he was a man of thin stature, a man of hairs, as if he is one of the inhabitants of Shanua. And I met Jesus, round, red, as if he came out from Dimas (that is bath-room). And I saw Abraham, and I resemble him most among his children. He said: Then two cups were brought before me, one of milk and another of wine. I was then told: Take what you like of these two. I took milk and drank it. I was then told: You have been guided to natural state. Behold! had you taken wine, your followers would have strayed. —*Agreed.*

19. **Ibn Abbas** reported: We travelled with the Apostle of Allah between Mecca and Medina and passed by a valley. He asked: What valley is this? They replied: It is Azdaq valley. He said: As if I am looking at Moses. Then he described something of his colour and hairs, and he was putting his

عيسى رجلا مربوع الخلق الى الحمرة
والبياض سبط الرأس ورايت مالكا خازن
النار والدجال فى ايات اراهن الله اياه
فلا تكن فى مرية من لقائه (متفق عليه)
عن ابى هريرة قال قال رسول الله
صلعم ليلة اسرى بى لقيت موسى
فنعته فاذا رجل مضطرب رجل الشعر
كانه من رجال شنوءة ولقيت عيسى
ربعة احمر كانما خرج من ديماس يعنى
الحمام ورايت ابراهيم وانا اشبه
ولده به قال فاتيت بانائين احدهما
لبن والاخر فيه خمر فقيل لى خذ ايهما
شئت فاخذت اللبن فشربته فقيل لى
هديت الفطرة اما انك لو اخذت الخمر
غوت امتك (متفق عليه)
عن ابن عباس قال سرنا مع رسول
الله صلعم بين مكة والمدينة فمررنا
بواد فقال اى واد هذا فقالوا وادى
الازرق قال كانى انظر الى موسى فذكر
من لونه وشعره شيئا واضعا اصبعيه

فى اذنيه له جوار الى الله بالتلبية مارا بهذا الوادى قال ثم سرنا حتى اتينا على ثنية فقال اى ثنية هذه قالوا هرشا او لفت فقال كانى انظر الى يونس على ناقة حمراء عليه جبة صوف خطام ناقته خلبة مارا بهذا الوادى ملبيا (مسلم)

عن ابى هريرة عن النبى صلعم قال خفف على داود القران فكان يامر بدوابه فتسرج فيقرء القران قبل ان تسرج دوابه ولا ياكل الا من عمل يديه (البخارى)

عنه عن النبى صلعم قال كانت امراتان معهما ابناهما جاء الذئب فذهب بابن احدهما فقالت صاحبتها انما ذهب بابنك وقالت الاخرى انما ذهب بابنك

fingers in his ears. He had a loud voice with Talbiyah [2424] towards Allah, passing by this valley. He said: Then we travelled till we came to a hill. He asked: What hill is this? They said: Harsh or Left. He said: As if I am looking at Jonah upon a red she-camel with a long gown of wool on him. The rein of his she-camel was of vine-string and he was passing by this valley reciting Labbaik.

20. **Abu Hurairah** reported from the Prophet who said: Reading was made easy for David. He used to pass order with regard to his beasts and so they used to be taken for pasture, and he used to sing psalms before his beasts were taken for pasturage. He used not to take food except out of labour of his own hands. [2425] —*Bukhari*

21. **Same** reported from the Holy Prophet who said: There were two women with their two sons. An wolf came and took away one of the two sons. Her companion said: It has gone away with your son. Another said: It has gone away with your son. So they sought

2424. **Talbiyah** is to cry aloud '**Labbaik**.' It means 'O Allah, I am present to Thy service." This is recited at the time of pilgrimage.

2425. David had a sweet melodious voice. He used to sing with his Paslms in the Zabur with such a pleasant voice that his animals used not to come out for pasturage as they heard his songs till David ordered them to be taken for pasturage. David used to take food out of the earning of his own hand. He used to prepare coats of mail though he was king and prophet.

decision before David. He gave it to the elder woman. Then they came to Solomon, son of David, and informed him. He said : Come to me with a knife. I shall divide it between you two. The younger woman said : Do it not. May Allah have mercy on thee ! It is her son. Then he gave it to the younger woman. —*Agreed.*

22. **Same** reported that the Messenger of Allah said that Solaiman had said : I shall have to-night turns among ninety wives (and in a narration one hundred wives), each of them will give birth to a horseman who will fight in the way of Allah. An angel said to him: Say—if Allah pleases. He did not say and forgot. Then he had turns among them, but none of them conceived except one woman. She gave birth to a half-male. By the oath of One in whose hand there stands the life of Muhammad, had he said "If Allah wishes," they would have all fought as horsemen in the way of Allah.[2426] —*Ahmad.*

فتحاكمتا الى داود فقضى به الكبرى
فخرجتا على سليمان بن داود فاخبرتاه
فقال ايتونى بالسكين اشقه بينكما
فقالت الصغرى لاتفعل يرحمك الله
هو ابنها فقضى به الصغرى (متفق عليه)
عنه قال قال رسول الله صلعم قال
سليمان لاطوفن الليلة على تسعين
امراة وفى رواية بمائة امراة كلهن
تاتى بفارس يجاهد فى سبيل الله
فقال له الملك قل ان شاء الله فلم
يقل ونسى فطاف عليهن فلم تحمل
منهن الا امراة واحدة جاءت بشق
رجل والذى نفس محمد بيده
لو قال ان شاء الله لجاهدوا فى سبيل
الله فرسانا اجمعون (متفق عليه)

2426. It appears from this hadis that previous prophets had the institution of polygamy. Even Solaiman had ninety-nine or one hundred wives as is seen in this tradition. The Holy Prophet Muhammad reformed this institution and restricted the number to four at a time and imposed a condition of equal treatment. It appears also that there was existance of holy war all throughout. With regard to the utterance of "If Allah wills," the Quran says : Don't say for anything "I shall do it to-morrow" except if Allah wills (18 : 23Q). It appears that Solomon did not utter it though reminded of his defect. This was possibly due to the idea that use of tongue is not so necessary as use of mind as the latter already had this idea in mind.

23. **Same** reported that the Messenger of Allah said: Zachariyas was a carpenter. —*Muslim.*

عنه ان رسول الله صلعم قال كان زكريا نجارا (مسلم)

24. **Same** reported that the Messenger of Allah said: I am the most friendly of men with Jesus, son of Mary in this world and the hereafter. Prophets are brothers of the same father, but their mothers are different; and their religion is the same, and there was no prophet between us. 2427

—*Agreed.*

عنه قال قال رسول الله صلعم انا اولى الناس بعيسى ابن مريم في الاولى والاخرة الانبياء اخوة من علات وامهاتهم شتى ودينهم واحد وليس بيننا نبي (متفق عليه)

25. **Same** reported that the Messenger of Allah said: As for every son of Adam, the devil attacks with his two fingers his two sides except Jesus, son of Mary. He went to attack him, but he attacked the screen. 2428

—*Agreed.*

عنه قال قال رسول الله صلعم كل بني ادم يطعن الشيطن في جنبيه باصبعيه حين يولد غير عيسى بن مريم ذهب يطعن فطعن في الحجاب (متفق عليه)

26. **Abu Musa** reported from the Prophet who said: Many have attained perfection from the males, but none attained perfection from the females except Mary daughter of Imran, and Asiyah wife of Pharaoh; and the excellence of Ayesha over woman is like the excellence

عن ابي موسى عن النبي صلعم قال كمل من الرجال كثير ولم يكمل من النساء الا مريم بنت عمران واسية امراة فرعون وفضل عائشة على النساء كفضل

2427. Prophets came with the same religion, the religion of Islam. By this pronouncement, all differences between religions and religions have been abolished. At the same time, all the prophets were given a position not given by any religion previous to this.

2428. This shows what a high position was given by the Prophet to Jesus. The Christians lowered his position at present by calling him son of God, while in fact there is no son or wife of God like a human being. That Jesus has been saved from the devil finds corroboration even from the Quran. It says: Verily I named her Mary, and I entrusted her and her descendant to Thee from the accursed devil—3: 35Q.

of 'Sarid' over the remaining foods. [2429] —*Agreed.*

الثريد على سائر الطعام (متفق عليه)

27. **Abu Razin** reported : I asked : O Apostle of Allah ! Where was our Lord before He created His creation ? He said : He was in Ama'a [2430] What was under it was horizon, and what was above it was horizon. He created His Throne upon water. —*Tirmizi.*

عن ابى رزين قال قلت يا رسول الله اين كان ربنا قبل ان يخلق خلقه قال كان في عماء ما تحته هواء و ما فوقه هواء و خلق عرشه على الماء (الترمذى)

28. **Abbas-b-Abdul Motaleb** reported that he was seated at Bat'ha among a party and the Apostle of Allah was also seated among them. There passed a cloud and they looked at it. The Apostle of Allah asked : What name do you give to it ? They replied : *Sahab* (cloud). He said : And also *Mujn* (cloud) ? They said : And *Mujn*. He asked : And also *anan* (cloud) ? They replied : And *anan* also. He asked : Do you know the distance between heaven and earth ?[2431] They replied : We know not. He said : Verily

عن العباس بن عبدالمطلب زعم انه كان جالسا في البطحاء في عصابة و رسول الله صلعم جالس فيهم فمرت سحابة فنظروا اليها فقال رسول الله صلى الله عليه وسلم ما تسمون هذه قالوا السحاب قال والمزن قالوا والمزن قال والعنان قالوا والعنان قال هل تدرون ما بعد ما بين السماء والارض قالوا

2429. See how the Prophet purified Mary from the evil accusation of the Jews, the accusation that she illegitimately gave bith to Jesus. He said that Jesus was born just as Adam was born without parents and that Mary was a perfect woman and pure. Asiyah and Mary were the two perfect women among the nations of yore.

2430. Yez'd-b-Harun explained the word 'Ama'a' as 'one with whom there was nothing'. It may mean also thin cloud.

2431. It is said that this tradition was uttered before Abbas accpted Islam, but the party amongst whom he sat were Muslims. It is said in this tradition that the distance between heaven and earth is 71, 72 or 73 years' journey. In another tradition (43 : 32) the distance is said to be 500 years' journey. This contradiction is tried to be removed by the acceptance of different kinds of journeys in the two cases. Some say that the number in this tradition signifies many.

the distance between these two is either one, or two, or three and seventy years, and the heaven that is above it is like that; till he counted seven heavens. Then there is a sea above the seventh heaven the distance between its surface and depth is as the distance between one heaven to another heaven. And above that, there are eight angels. The distance between their claws and their hip-bone is as the distance between one heaven to another heaven. Then there is the Throne above their backs. The distance between its surface and depth is as the distance between one heaven to another heaven. Then above that, there is Allah. —*Tirmizi, Abu Daud.*

لَا نَدْرِي قَالَ ان بعد ما بينهما إما واحدة وَإِمَّا اثْنَتَانِ او ثَلَاثٌ وَسَبْعُونَ سَنَةً وَالسَّمَاءُ الَّتِي فَوْقَهَا كَذَلِكَ حَتَّى عد سبع سَمَوَاتٍ ثُمَّ فَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ بَيْنَ أَعْلَاهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ فَوْقَ ذَلِكَ ثَمَانِيَةُ أَوْعَالٍ بَيْنَ أَظْلَافِهِنَّ وَرُكَبِهِنَّ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ عَلَى ظُهُورِهِنَّ الْعَرْشُ بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ اللَّهُ فَوْقَ ذَلِكَ (الترمذي و ابوداود)

29. **Jubair-b-Mut'em** reported that to the Apostle of Allah came a desert Arab and said: Hardships have fallen on souls, and the families are going hungry, and wealth have been destroyed and cattle have perished. So seek water from Allah for us, and verily we seek the intercession of Allah through you. The Holy Prophet said "Glory to Allah, glory to Allah". He continued to glorify till that (astonishment) was cognisable in the faces of his companions. Afterwards he said: Woe to you! verily Allah is not to be interceded for through any

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ اَتَى رَسُولَ اللهِ صلعم اَعْرَابِيٌّ فَقَالَ جُهِدَتِ الْاَنْفُسُ وَجَاعَ الْعِيَالُ وَنُهِكَتِ الْاَمْوَالُ وَهَلَكَتِ الْاَنْعَامُ فَاسْتَسْقِ اللهَ لَنَا فَاِنَّا نَسْتَشْفِعُ بِاللهِ عَلَيْكَ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ اللهِ سُبْحَانَ اللهِ فَمَا زَالَ يُسَبِّحُ حَتَّى عُرِفَ ذَلِكَ فِي وُجُوهِ اَصْحَابِهِ ثُمَّ قَالَ وَيْحَكَ اِنَّهُ لَا يُسْتَشْفَعُ بِاللهِ عَلَى اَحَدٍ شَاْنُ اللهِ

body.[2432] The glory of Allah is greater than that. Woe to you! do you know what Allah is? Verily His Throne is upon His heavens like this. (And he pointed out with his fingers: Like a tarret upon it). And it makes noise with Him like the noise of a new saddle with the rider.

—*Abu Daud.*

30. **Jaber-b-Abdullah** reported from the Messenger of Allah who said: Permission has been given to me to narrate about an angel out of the angels of Allah out of those who carry the Throne: Verily the distance between the tips of his two ears and his two shoulders is of seven hundred years' journy.

—*Abu Daud.*

31. **Ibn Abbas** reported that the Apostle of Allah said: Verily Allah created Israfil. Since the day He created him pure of feet, he dit not raise up his look. Between him and the Almighty and Blessed Lord, there are seventy lights. There's no light therefrom which will not burn (him) if he goes near it.

—*Tirmizi* (*Correct*).

42. **Same** reported: The Apostle of Allah caught my

أَعْظَمُ مِنْ ذٰلِكَ وَيْحَكَ أَتَدْرِي مَا اللّٰهُ

إِنَّ عَرْشَهُ عَلَى سَمٰوٰتِهِ لَهٰكَذَا وَقَالَ بِأَصَابِعِهِ

مِثْلُ الْقُبَّةِ عَلَيْهِ وَإِنَّهُ لَيَئِطُّ بِهِ أَطِيطَ الرَّحْلِ

بِالرَّاكِبِ (أبوداود)

عَنْ جَابِرِ بْنِ عَبْدِاللّٰهِ عَنْ رَسُولِ اللّٰهِ

صلعم قَالَ أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ

مِنْ مَلٰئِكَةِ اللّٰهِ مِنْ حَمَلَةِ الْعَرْشِ إِنَّ

مَا بَيْنَ شَحْمَةِ أُذُنَيْهِ إِلَى عَاتِقَيْهِ

مَسِيرَةُ سَبْعِمِائَةِ عَامٍ (أبوداود)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللّٰهِ

صلعم إِنَّ اللّٰهَ خَلَقَ إِسْرَافِيلَ مُنْذُ يَوْمٍ

خَلَقَهُ صَافًّا قَدَمَيْهِ لَا يَرْفَعُ بَصَرَهُ بِيَسْنَةٍ

وَبَيْنَ الرَّبِّ تَبَارَكَ وَتَعَالَى سَبْعُونَ نُورًا

مَا مِنْهَا مِنْ نُورٍ يَدْنُو مِنْهُ إِلَّا احْتَرَقَ

التِّرْمِذِي (صحيح)

عَنْهُ قَالَ أَخَذَ رَسُولُ اللّٰهِ صلعم بِيَدِي

2432. The Holy Prophet was astonished to hear the word of the desert Arab that prayer should be offered for rain through an intermediary without himself being engaged in such prayer. In Islam, therefore, there is no intermediary to approach God or to pour our heart to Him. Every man has equal right to call God, to read the Quran and to enter the mosques and praying places. Allah is so great that he hears the prayer of the lowest of the low if it is offered with a sincere heart. This view also coincides with advanced views and thoughts.

hand and said : Allah created earth on Saturday, and He created therein mountains on Sunday, and He created trees on Monday, and He created the evils on Tuesday, and He created light on Wednesday, and He spread out therein beasts on Thursday, and He created Adam after Asar on Friday as the last creation in the last hour of the day which is between afternoon and night. 2433 — *Muslim*

فَقَالَ خَلَقَ اللّٰهُ التُّرْبَةَ يَوْمَ السَّبْتِ وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْأَحَدِ وَخَلَقَ الشَّجَرَ يَوْمَ الْاِثْنَيْنِ وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثُّلَاثَاءِ وَخَلَقَ النُّورَ يَوْمَ الْأَرْبِعَاءِ وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ وَخَلَقَ آدَمَ بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ فِي آخِرِ الْخَلْقِ وَآخِرِ سَاعَةٍ مِنَ النَّهَارِ فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْلِ (مُسْلِمٌ)

33. **Same** reported that the Apostle of Allah and his companions were seated when lo ! there came a cloud upon them. The Prophet asked : Do you know what it is ? They replied : Allah and His Apostle know best. He said : These are clouds, these are the water-carrying agencies of the world which Allah drives towards a people who are not grateful to Him and who do not call Him. Afterwards he asked : Do you know what is above you ? They replied : Allah and His Apostle know best. He said : Verily it is a firmament, raised-up protected roof and held-up wave. Then he asked : Do you know what is (the distance) between you and this ? They replied : Allah and

عَنْهُ قَالَ بَيْنَمَا نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ وَأَصْحَابُهُ إِذْ أَتَى عَلَيْهِمْ سَحَابٌ فَقَالَ نَبِيُّ اللّٰهِ هَلْ تَدْرُونَ مَا هَذَا قَالُوا اللّٰهُ وَرَسُولُهُ أَعْلَمُ قَالَ هٰذِهِ الْعَنَانُ هٰذِهِ رَوَايَا الْأَرْضِ يَسُوقُهَا اللّٰهُ إِلَى قَوْمٍ لَا يَشْكُرُونَهُ وَلَا يَدْعُونَهُ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا فَوْقَكُمْ قَالُوا اللّٰهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهَا الرَّقِيعُ سَقْفٌ مَحْفُوظٌ وَمَوْجٌ مَكْفُوفٌ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا بَيْنَكُمْ وَبَيْنَهَا قَالُوا اللّٰهُ وَرَسُولُهُ أَعْلَمُ قَالَ بَيْنَكُمْ وَبَيْنَهَا خَمْسُمِائَةِ عَامٍ

2433. That the creation took six days has got a reference in the Quran : Verily He created the heavens and earth in six days (7 : 54Q). Man has been created in the last hour of the day on Friday. Therefore this hour is the most opportune time for acceptance of invocation. See hadis (43 : 32).

His Apostle know best. He said: Between you and this, there is five hundred years' (journey). Then he asked: Do you know what is above that? They replied: Allah and His Apostle know best. He said: As for two heavens, the distance between them is five hundred years. Then he said likewise till he counted seven heavens, the distance between every two heavens being what is between heaven and earth. He asked next: Do you know what is above that? They replied: Allah and His Apostle know best. He said: Verily above that is the Throne, and between it and heaven is the distance between two heavens. He asked next: Do you know what is under you? They replied: Allah and His Apostle know best. He said: Verily it is earth. He asked next: Do you know what is below that? They replied: Allah and His Apostle know best. He said: Verily below it there is another earth, between them there is the distance of five hundred years' journey, till he enumerated seven earths, between every two earths the distance being five hundred years. Then he said: By One in whose hand there stands the life of Muhammad, had you sent a bucket with a rope down the lowest earth, it would have fallen

ثُمَّ قَالَ هَلْ تَدْرُونَ مَا فَوْقَ ذٰلِكَ قَالُوا
اللّٰهُ وَرَسُولُهُ أَعْلَمُ قَالَ سَمَاءَانِ بُعْدُ
مَا بَيْنَهُمَا خَمْسُمِائَةِ سَنَةٍ ثُمَّ قَالَ كَذٰلِكَ
حَتّٰى عَدَّ سَبْعَ سَمٰوَاتٍ مَا بَيْنَ كُلِّ سَمَائَيْنِ مَا بَيْنَ
السَّمَاءِ وَالْأَرْضِ ثُمَّ قَالَ هَلْ تَدْرُونَ
مَا فَوْقَ ذٰلِكَ قَالُوا اللّٰهُ وَرَسُولُهُ أَعْلَمُ
قَالَ إِنَّ فَوْقَ ذٰلِكَ الْعَرْشَ وَبَيْنَهُ وَبَيْنَ
السَّمَاءِ بُعْدُ مَا بَيْنَ السَّمَائَيْنِ ثُمَّ قَالَ هَلْ
تَدْرُونَ مَا الَّذِي تَحْتَكُمْ قَالُوا اللّٰهُ
وَرَسُولُهُ أَعْلَمُ قَالَ إِنَّهَا الْأَرْضُ ثُمَّ قَالَ
هَلْ تَدْرُونَ مَا تَحْتَ ذٰلِكَ قَالُوا اللّٰهُ
وَرَسُولُهُ أَعْلَمُ قَالَ إِنَّ تَحْتَهَا أَرْضًا أُخْرٰى
بَيْنَهُمَا مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ حَتّٰى
عَدَّ سَبْعَ أَرَضِينَ بَيْنَ كُلِّ أَرْضَيْنِ مَسِيرَةُ
خَمْسِمِائَةِ سَنَةٍ ثُمَّ قَالَ وَالَّذِي نَفْسُ
مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّكُمْ دَلَّيْتُمْ بِحَبْلٍ
إِلَى الْأَرْضِ السُّفْلٰى لَهَبَطَ عَلَى اللّٰهِ ثُمَّ

upon Allah. Then he read : He is the First and the Last, and the Open and the Secret, and He has knowledge over everything [2433a] —*Ahmad, Tirmizi.*

قرأ هو الأول والآخر والظاهر والباطن وهو بكل شيء عليم (احمد والترمذي)

661w. **Zorarah-b-Abi Aufa** reported that the Messenger of Allah said to Gabriel : Have you seen your Lord ? Gabriel then broke down and said : O Muhammad ! verily there are seventy screens of light between me and Him. Had I drawn near one of them, I would have been burnt. [2433b]

عن زرارة بن ابي اوفى ان رسول الله صلعم قال لجبرئيل هل رأيت ربك فانتفق جبرئيل وقال يا محمد ان بيني وبينه سبعين حجاباً من نور لو دنوت من بعضها لاحترقت -

—*Masabih, Abu Nayeem.*

المصابيح وابو نعيم

662w. **Jaber** reported that the Holy Prophet said : When Allah created Adam and his descendants, angels said : O Lord ! Thou hast created them to eat, to drink, to marry and to ride. So make the world for them and the hereafter for us. The Almighty Allah said : I shall not make one whom I have created with My hands and in whom I instilled from My spirit like one for whom I said "Be" and it was. [2433c] —*Baihaqi.*

عن جابر ان النبي صلعم قال لما خلق الله ادم وذريته قالت الملئكة يا رب خلقتهم ياكلون ويشربون وينكحون ويركبون فاجعل لهم الدنيا ولنا الاخرة قال الله تعالى لا اجعل من خلقته بيدي ونفخت فيه من روحي كمن قلت له كن فكان (البيهقي)

2433a. روايا is the plural of رواية meaning camel which draws water for pasturage. Comparison has been drawn up between this and the cloud which also fertilises the soil by watering. It appears from this tradition that Allah is upon the Throne above the seven heavens, yet He is in the lowest earth. That is possible only when the earth is round. 14 hundred years ago, the Prophet declared thus that the world is round. Indeed عرش signifies His power, omnipotence and knowledge.

2433b. Abu Nayeem narrated this hadis in the Hilya from Anas. He did not narrate 'Gabriel broke down".

2433c. This proves that man has got vast potentiality in him to rise higher and higher than angles by virtue of his wisdom and knowledge he got from his Creator. Angles know not evil and their very nature is for good. Man has got to fight with his evils and hence rise superior over angels.

663w. **Same** reported that the Messenger of Allah said; The length of Adam was sixty cubits, (breadh of) one cubit was in every seven cubits. —*Ahmad.*

664w. **Abu Zarr** reported: I asked: O Ms. of Allah! who among the prophets was created first? He said: Adam. I asked: O Ms. of Allah! was he a prophet? He said: Yes, a prophet to whom message was sent. I asked: O Ms. of Allah! how many were the messengers? He said: Three hundred and ten and odd out of many hosts. *And in a narration of Abu Omamah*, Abu Zarr said: I asked: O Ms. of Allah! how many are the full numbers of prophets? He said: One hundred and twenty thousands, out of them the messengers are three hundred and fifteen out of many hosts. —*Ahmad.*

665w. **Ibn Abbas** reported that the Messenger of Allah said: Infromation is not such as sight with eyes. Verily the Almighty Allah informed Moses of what his people had done about the calf. He did not throw off the tablets. When he saw with eyes what they had done, he threw off the tablets which then broke off. —*Ahmad.*

عَنْهُ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ طُوْلُ اٰدَمَ سِتِّيْنَ ذِرَاعًا فِيْ سَبْعِ اَذْرُعٍ عَرْضًا (اَحْمَدُ)

عَنْ اَبِيْ ذَرٍّ قَالَ قُلْتُ يَا رَسُوْلَ اللهِ اَيُّ الْاَنْبِيَاءِ كَانَ اَوَّلَ قَالَ اٰدَمُ قُلْتُ يَا رَسُوْلَ اللهِ وَنَبِيٌّ كَانَ قَالَ نَعَمْ نَبِيٌّ مُكَلَّمٌ قُلْتُ يَا رَسُوْلَ اللهِ كَمِ الْمُرْسَلُوْنَ قَالَ ثَلٰثُمِائَةٍ وَبِضْعَةَ عَشَرَ جَمًّا غَفِيْرًا وَفِيْ رِوَايَةٍ عَنْ اَبِيْ اُمَامَةَ قَالَ اَبُوْ ذَرٍّ قُلْتُ يَا رَسُوْلَ اللهِ كَمْ وَفَاءُ عِدَّةِ الْاَنْبِيَاءِ قَالَ مِائَةُ اَلْفٍ وَعِشْرُوْنَ اَلْفًا الرُّسُلُ مِنْ ذٰلِكَ ثَلٰثُمِائَةٍ وَخَمْسَةَ عَشَرَ جَمًّا غَفِيْرًا (اَحْمَدُ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ اِنَّ اللهَ تَعَالٰى اَخْبَرَ مُوْسٰى بِمَا صَنَعَ قَوْمُهُ فِي الْعِجْلِ فَلَمْ يُلْقِ الْاَلْوَاحَ فَلَمَّا عَايَنَ مَا صَنَعُوْا اَلْقَى الْاَلْوَاحَ فَانْكَسَرَتْ (اَحْمَدُ)

CHAPTER XLIV

SECTION 1

2434. Prophet Muhammad (Peace be on him).

1. **His life.** The Holy Prophet was born at Mecca in Arabia on Monday morning, the 12th of Rabiul Awwal (corresponding to April, 571 A. D.) nearly 4090 years after Noah, 3000 years after Abraham, 2300 years after Moses, 1800 years after David, 500 years after Jesus. His life and career is unique in the history of the world. Who knew that this young child would grow up a mighty World Prophet to teach the fallen humanity? His father Abdullah died nearly six months before his birth which coincides with Abraha's attack on Mecca, the powerful ruler of Abyssinia. He came from the stock of Ismail, son of the Patriarch Abraham. The Prophet's geneology can be traced to Adnan, the fortieth descent from Ismail. Further down, in the ninth descent, there comes Nazr-b-Kinana, the founder of the Quraish dynasty. The Prophet's geneological table is as follows:— Muhammad, son of Abdullah, son of Abdul Muttaleb, son of Hashem, son of Abd Mannaf, son of Qusayy, son of Murrah, son of Ka'ab, son of Luyay, son of Galeb, son of Fihr, son of Malek, son of Kenanah. The Prophet's mother was Amina, daughter of Wahb-b-Abd Manaf of the Zuhra family.

2. **His Infancy** He was handed over to Halima of the tribe of Banu Sa'ad and remained in her charge till the age of six. After that, the boy was returned to his mother Amina. His mother started to visit the tomb of her husband with the young boy but died on the way at Abwa where she was interred. The would-be Prophet was thus bereaved of his father and mother at the early age of six and became a quite helpless orphan. Who knew that the Divine Hand is working behind this event to show him in the role of an orphan depending on Allah? The boy was brought back to Mecca by Omme Ayman and was handed over to his grand father Abu Talib. The boy began to grow under the affectionate cares of his grandfather but the angel of death at the Divine Dictation also snatched away this last support. In this way the Prophet was taught how to develop a sense of reliance on God in a state of utter helplessness. Then at the age of eight, the guardianship passed to his uncle Abdul Muttalib who began to love the orphan boy with the affection of a real father. During this time, the boy used to graze cattles

for some period. The Prophet was thus a shephard as he himself admitted it in the latter days. At twelve, the young boy accompanied his uncle on a merchantile journey to Syria and thus took a training in merchantile transactions. During this journey, he met the Christian monk Bahira who foretold about the future greatness of this young boy. He also saw some signs in him which formed the characteristics of a prophet and foretold that he was the prophecy of Jesus Christ.

3. **A young man.** The Prophet thus grew up unschooled and unlettered without going to any teacher and without getting lessons from any book. What was the necessity of reading when the whole book of nature lay before his mind's eye for study ? What was the necessity of a teacher when the Great Teacher himself took the task of giving lessons from Nature's page to the would-be World Prophet? Who could have been a better teacher than God Himself ? Who can dare to teach him who came as a World Teacher for mankind ? Then we see that at the age of twenty when there was full bloom of youth, the Prophet did not marry as was usual with the then Arabs but partook in the battle known as Harb-ul-Fijar (a war of transgression) that broke out between the Quraish and Qais tribes in the sacred months in which war was forbidden from before. In this battle-field the character of the Prophet as a soldier and commander was moulded by divine wisdom. The Prophet saw the horrors of war and the helpless condition of the poor, the distressed and the widows whose husbands fell in war. He could not sit idle like others and him elf formed the humanitarian organisation known as **"Hilful-Fuzul"** in order to vindicate the rights of the weak, the poor and the oppressed. This gave a training to the Prophet through divine intelligence for humanitarian acts in future. The young bachelor threw himself heart and soul in this work till his services were recognised by all the Meccans and he was given the little of **"Al-Amin"** the Trust-worthy, signifying integrity of character and purity of conduct. Who knew that this certificate of character and conduct would not be a plank in the ladder of the most sublime morality which he attained afterwards. The young Muhammad gained in such a way considerable reputation and began to arbitrate in many disputes as the single trusted man in the community. When the dispute began among the tribes with regard to the placing of the Black Stone in the Ka'ba, Muhammad was entrusted with this decision with the saying

"Here is Al-Amin, here is Al Amin". Thus the Prophet averted what might have developed into a terrible war. Thereafter the famous Khadija entrusted to the young Muhammad the sole charge of her business as she heard of her integrity of character and honesty in dealings. The Prophet went to Syria as her sole agent and returned with unexpected profits. He was so faithful to his mistress that the old lady of 40 years of age was charmed with his manners and took him in marriage when he was only 25 years old. Though there was a great disparity in age, the couple lived in happiness till the death of Khadija up to her age of 65th year. The Prophet had all his children [1] by this lady except Ibrahim who was begotten by Mary the Copt. All the children fell to the hands of death before Prophet's demise except Fatima who died six months after the death of the Prophet.

4. Prophethood. The Holy Prophet used often before the Call to medidate deeply the fallen condition of the humanity and the measures which will be sufficient to raise them up. For this reason, he used to retire to the cave Hira in a mount nearly three miles off from Mecca. There he would remain in deep medidation and worship of the Almighty Allah. On the 609 A. D. in the month of Ramzan, the heaviest responsibility of the office of the World Prophet was laid on his shoulders and the first revelation came to him through the Archangel Gabriel. Overburdened with this onerous task, he felt the most nervous and fearful and came running to his beloved Khadija for consolation. Khadija was the first Muslima that put faith in the Prophet's mission and call. Then Waraqa was informed of this and he said : This is the very angel that God sent down to Moses. Thus the apostolical career of the Prophet began from the 40th year of his life till his death when he was sixty-three.

5. Early converts. Being imbued with the truth of the mission, many men of character professed Islam. Among the noted early converts, there were Hazrats Khadija, Ali, Osman, Abu-Bakr, Zaid, Bilal, Yaser, his son and wife, Abdullah-b Mas'ud, Khabbab and others. Within the first three years there were as many as forty converts to Islam. This raised an alarm in the camp of the Quraish. This was increased more when Hazrats Hamza

1. Prophet's children were :—Abul Qasem, Zainab married to Abul A's, Ruqqea married to Hazrat Osman, Fatima married to Hazrat Ali, Omme Kulsum married to Hazrat Osman after Ruqqea's death, and Ibrahim.

and Omar fell to the spiritual force of Islam. The man (Omar) who was just a dead enemy of Islam turned himself suddenly one of its great supporters. Then from the 4th year of the Call, bitter persecutions followed. As a result one party of the Muslims had to migrate to Abyssinia in 5 A. H. for saving their lives and Islam. The men who remained with the Prophet were put to cruel tortures the descriptions of which will come later on. In the 6th year of the Call, another batch of the new-converts had to emigrate to Abyssinia. The number of refugees thus totalled to 102. In that crisis, the Prophet had the courage to climb on Mount Safa and preached publicly the religion of Islam according to the dictation of the Almighty. But none paid any heed to his call at that time. The Quraish came on a deputation to Prophet's uncle, Abu Taleb, but he did not pay serious attention to their counsels. Thereafter the second batch was deputed to Abu Taleb, and the Prophet was requested to give up his mision by his uncle. He replied : O my uncle ! should they place the sun in my right hand and the moon in my left in order to make me renounce this mission, it shall not be. I will never give it up until it should please God to make it a triump or I perish in the attempt". The Quraish then again came to the Prophet and offered him temptations of wealth, power, and kingship, but the Prophet replied in strong words that he would never desist from his mission whatever might be the consequences. When this was frustrated, the entire clan Banu Hashim including the Holy Prophet was imprisoned in a quarter named Shib in the 7th year of the call. There the Prophet was detained for long three years without the bare necessities of life and without any opportunity of preaching Islam. Who knew that this severe punishment would alienate the sympathy of many of the Quraish from their clan ? Their sincere sympathy for the horrors of imprisonment secured their release. In the 10th year of the Call after release, the Prophet had to lose his dear consort and his dear supporter Abu Taleb forever. This year is therefore known in history as the year of grief. Their death ushered in a new era of persecutions.

6. Journey to Tayef. Finding no support in Mecca, the Prophet migrated to Tayef with Zaid to seek better opportunity for preaching his mission but still greater persecutions awaited him there. He was mercilessly pelted with stones and brick-bats so much so that blood began to ozz out from every part of his body. The Prophet yet smilingly prayed : O God ! forgive them.

They know not what they do. Can there be an utterance within imagination which is so sublime and which is so noble? Then he had to return to Mecca. Here in the pilgrim season, he tried to preach his mission inspite of bitter opposition by Abu Lahab, Abu Zahl and Abu Sufiyan. In the 11th year of the Call, six persons of Medina accepted Islam at Mecca and took allegiance to the Prophet. This is known as the first pledge of Aqaba. In the 13th year of the Call, 73 men and two women gave a pledge to the Prophet that they would be loyal to the Prophet if he would got to Medina. This is known as the second pledge of Aqaba. Thereafter the Prophet's companions began to migrate to Medina imperceptibly till the Prophet was left at Mecca with only two companions, Abu Bakr and Ali. How daring was he that being hemned in on all sides by the blood thirsty enemies, he remained without sufficient number of companions. Then in the beginning of the 14th year of the Call, the order for migration came from the Most High and the Prophet made secret arrangements for the Emigration.

7. **Hizrat** On 28th June, 622 A. D., the Prophet was surrounded by the young men of the Quraish in his very house but the Invisible Hand rescued him in an unguarded moment. Leaving behind Ali, he went to Abu Bakr and then taking him he slipped away from the town and took shelter to a cave named Sur, 3 miles away from the town. There the enemies dashed to the mouth of the cave but the Prophet said to console Abu Bakr at that time "Do not be grieved, for surely Allah is with us." How grand is the utterance in circumstances the most puzzling. For full three days the Prophet remained in the cave but when he was out, he was pursued by Suraqa-b-Malik. Futile are the attempts for murder when the Invisible Hand is behind one's back. Suraqa's horse fell down and could not touch even a single hair of the Prophet. On the country, the Prophet forgave him and gave him a great news of reward of the Persian bangles. Then the Prophet waded his journey onward till he reached safe at Quba, three miles to the south of Medina. For 14 days, the Prophet remained here and built the first mosque in Islam known as the mosque of Quba "founded on piety". Then the Prophet started for Medina and was received with the chorous of welcome songs.

8. **At Medina**. His camel stopped at Abu Ayyubs' house where he halted and began to construct the mosque of Medina. Adjoining

the mosque, two apartments were erected for the household of the Prophet. For the first time in Islam, congregational prayers began in this mosque with the call of Azan "Allah the Greatest". There the Prophet cemented a real brotherhood between the Refugees from Mecca and the Ansars who were the residents of Medina. This is the germ of the Islamic Common-wealth that grew so important in after life. After this, the Prophet concluded a pact with the Jews and the neighbouring tribes to secure the peace of Medina. But who can prevent thorns through which the rose of Islam will triump and diffuse fragrance throughout the world?

9. **Wars.** In 2 A. H., the Quraish marched towards Medina and met the Muslims at a place named Badr, 30 miles to the south of Medina. The hosts were completely routed and Islam gained more sunshine to flourish and grow. The Quraish were pricked by this defeat and so they again mustered strong in order to crush a heavy defeat on the Muslims. They went just near Medina and halted at a place called Uhud, only 3 miles to the north of Medina. 700 Muslim soldiers met an army of 3000 strong but the Muslims came out victorious after an initial discomfiture. The Prophet lost one of his teeth in this battle. In 4 A. H., the Banu Nazir, a Jewish tribe, broke their pledge and joined the enemies. Hence they were banished from Medina. In 5 A. H., the whole Arabia was combined in order to sweep out the last sign of Islam from the globe and with an army of 24000 aided by the Jews and the Christians besieged Medina. This is known as the battle of the Allies or the battle of Trench. The Holy Prophet saw danger beforehand and had a ditch dug round the open side of the city and remained within the town seeking help from the Almighty. Who can destroy him who is helped by the Almighty? After one month's siege, the provision ran short and a severe tempest discomfitted the enemies so much that the place occupied by them were found one morning vacant without a single tent. The Jewish tribe, Banu Quraiza, helped the enemies inspite of treaty and so they were punished and banished. In 6 A. H., the Prophet started to make "Umrah" towards Mecca with 1400 companions, but he was prevented on the way by the Meccans. The Prophet took fresh allegiance known as Baitur Ridwan, from his companions under a tree. There was a pact between the Quraish and the Muslims and this is known in history as the truce of Hudaibiyah. He returned to Medina inspite of the unwillingness of some

of his companions. The Prophet was much disgusted with the Jews of Khaiber, the the stronghold of the Jews, who were safe there to destoy Islam. So the Prophet marched towards Khaiber in 7 A. H. and gave a crushing defeat. A certain Jewess gave there poisoned food to the Prophet but He who supplied the properties of poison robbed it of its injurious effect. It is a fine example how God helps those who rely absolutely on Him. In the same year, the Prophet sent epistles to the sovereigns and the chiefs inviting them all to join Islam. This led to the conversion of Bazan, the governor of Chosroes at Yemen. This invitition cut both ways. The Prophet added new strength to the forces of persecution. The ambassador Haris-b-Umar who went to the Syrian ruler with the invitation letter was murdered against all international laws. The Prophet could not brook this. He therefore led an army of only 3000 to fight against a trained force of 100000. The armies met at Muta and hence the battle is known as the campaign of Muta. Ultimately, the enemies were routed to the great credit of the Commander Muhammad. In the same year in 8 A. H., the Prophet marched towards Mecca with 10,000 devoted followers and the city fell to the mercy of the Prophet without a single drop of blood. The city which once bitterly persecuted and tortured the Prophet and his followers and the city which drove him out expected a general massacre and persecutions of the worst type. But what did Muhammad do? He did not kill a single being but on the contrary announced "There is no reproach against you."

The Prophet returned to Medina, but immediately after return he heard that the tribe of Hawazin, a race of warriors occupying the slopes to the east of Mecca, has been stirring the Beduins to rise against Islam. So he marched with 10,000 soldiers and met the tribe. After some defeat, the Muslims were victorions, and as a result, 60 prisoners, 24000 sheep and other booties fell into the hands of the Muslims. These successive defeats of the Quraish proved that the cause of Islam would triump. The Banu Tamim thereafter accepted Islam and other tribes began to follow suit. This rise of Islam gave an alarm to the neighbouring Christian Empire which could not tolerate so powerful an enemy near its borders. So the frontier of the Common-wealth was attacked. The Prophet had no other alternative but to mrach out from Medina in 9 A. H., with an army of 30,000 strong towards Tabuk. The enemies fled to their homes and so the Prophet had to retrace

his steps. Thereafter still more deputations came to the Prophet to accept Islam from every corner of Arabia. The Christians of Nazran also came and they were allowed to hold service according to their faith in the mosque. Then it took but only two years to bring the whole Arabia under the banner of Tauhid sweeping away all corruptions, breaking away idols and making the people saints and hermits.

10. **Farewell Pilgrimage.** In 10 A. H., the Prophet set out on pilgrimiage and as many as 124,000 prsons from various parts of Arabia assembled at Arafat. What a grand and impressive spectacle! It is for the angels to see! There the Prophet gave his parting sermon which is memorable in the annals of Islam. It is known as the sermon of the Farewell Pilgrimage. The Prophet gave a hint at Arafat that he fulfilled his mission and that his end was near. He said: O people! lend an attentive ear to my words; for I know not whether I shall ever hereafter have the opportunity to meet you here. Then after the sermon, he cried at the top of his voice "O Lord! I have delivered Thy message", and the valley resounded with the reply from the millions of mouths "Yes, you have".

11. **His death.** On return from the farewell pilgrimage, he fell ill at 11 A. H. Then after suffering for some days, he fell a victim to his illness and thereafter on Monday, the 8th. June 632 A. D., the Holy Prophet went to the Blessed Companionship on high. His body was interred in the very house in which he lived at Medina. Thus ended a career so full of events and persecutions attended with the greatest success attained by any human being.

(b). **A Model for everyman of any profession.** The religion of mankind is one as God is one. The same religion began from the time of Adam and will continue up to the Doomsday. That is the religion of "the surrender to one God. called in Arabic 'Islam". This tiny seed of Islam was planted by Divine Wisdom by the hand of the first man Adam, and then it continued to grow and thrive under the fostering care of the innumerable prophets that appeared from time to time in every part of the globe—Noah, Abraham, Moses and Jesus. At last when the tree of Islam became fully grown-up, there became the necessity of a **World Prophet** to distribute its fruits. The choice for this mission fell on no other shoulder but on that of the unlettered Prophet of Arabia. He was the last in the chain of prophets and the greatest. He was commissioned as a **World Prophet** unlike others who were sent merely for

some particular countries or localities. They were just like stars that lost their lustre as soon as the sun appeared in the horizon. The great sun in the person of the Prophet rose in the Arabian horizon and therefore there was no need of these national prophets. The Prophet Muhammad was sent by Divine Wisdom as a model for every man of every profession in the world, Thus a Muslim has two-fold guidance-the Holy Quran containing teachings and the Prophet as an illustration of these teachings.

He was therefore led through different stages and vicissitudes of life in order to furnish instructions to the misguided people of the world. If he had not been a general, he could not have been a model for a commander leading armies in the battle field, if he had not been a legislator, he could not have been a model for a legislative authority. Thus he was led by the Inperceptible Hand though every phase of a human life. In every phase, he came out with the best colours. None before or after in the globe could or can be compared like him in a particular department of life and none equitted himself so well therein. For this reason, the model was selected from the class of men and not of angels with human characteristics and the model was consequently shorn of great miracles unlike those of Jesus, for a miracle monger cannot serve as a model. Because of this varied activities of human life, a king regards him only as a king, a commander only as a commander, a legislator only as a legislator, a judge only as a judge, a reformer only as a reformer, a religious man only as a religious man, a worldly man only as a worldly man leaving wives and children. In this way he appears to every man in the role of what he thinks of himself. Therein lies the credit of the World Prophet, a model for every virtue, a model for every attribute, a model for every business man. Not only that, he combined in himself all the best virtues of every man, and his teachings are a combination of all the best teachings of all the prophets and religious personalities that appeared in every part of the globe and of the books revealed and unrevealed. He had "the manliness of Moses, the tender-heartedness of Aaron, the generalship of Joshua, the patience of Job, the daring of David, the grandeur of Solomon, the simplicity of John and the humility of Jesus". His was a ray of the sun which illumines the whole world, and not a particular country. His was a body through which all the human qualities got perfect manifestation. His was a mind that comprised within

itself all human beings and not the Arabs alone. His teachings were not meant for those only who are religious but also for the philosophers and the scientists, the literates and the illiterates, the rich and the poor, the landlords and the tenants, the high and the low.

Below we are going to corroborate very briefly our statements by showing his activities in the most important phases of a human life.

(c) **The greatest Reformer and the successful man.** If greatness lies in reforming a degraded people, who can have a greater claim than the Prophet himself? Never was a people so low as the Arabs were, never was a nation so disorganised as the Arabs were, nowhere was idolatry so deep-rooted as in Arabia, nowhere in the globe was so dark a spot as Arabia, never was a people so brute and illiterate as the Arabs were. After a marvellously short period of twenty three years of reformation, never was a people found so civilized as the Arabs, no nation was so organised, no nation was so righteous, no government was so well-administered, no people was so morally and spiritually elevated, no spot was so bright and nowhere was so strong a feeling for the unity of God and the brotherhood of the human race, and no people were so upholders of justice and equity in the globe. Success did not intoxicate him, adversity did not discourage him, persecutions could not swerve him an inch. Baffled he never faltered, beaten he never gave up hope. From a poor orphan boy to the position of a mighty king, from an unknown worker to a mighty reformer, from an unrecognised citizen to a beloved temporal and spiritual leader! What a great success! What a mighty transformation! By a fortune unique in the history of the world, the Prophet is a three-fold founder-of a nation, of an empire and of a religion. He arose in the darkest spot, took up the mission of reformation single-handed, there was no aid, no friend and not a word of sympathy and encouragement, no fund and no backing of rulers and kings, no civilization, no education, no communication and no publicity system. Yet he rose like a midday sun in the central horizon of Arabia dissipating the intense darkness all around the globe, gained numerous friends whose devotion and attachment is proverbial, received homage and allegiance as has never fallen to the lot of a mortal and attained such success in reformation as is never witnessed in the history of man. He laid the foundation of an empire which consisted of more than half of the globe

and which still rises its head inspite of the onslaughts of the enormous odds and huge armaments at its back. He founded a religion which thrills the hearts of more than one-third of the people of the earth. He founded a nation who were the torch-bearers of culture and civilization through the mediæval world. He attained such success as was not done by any previous Prophet. Moses had to meet with failure, Jesus had to cut short his mission, Nepolian ended his life as a prisoner. In matters religious even before Islam, Judaism, Christianity and Hanifism failed to reform the Arabs The Christian tribes Banu Hares in Najran and Banu Hanif in Yamamah tried to teach the Arabs for 5 0 years but to no effect. It was Muhammad who brought their wholesale transformation and saw his efforts crowned with success. It is therefore that the Encyclopædia Brittanica (11th edition) said : "Of all the religious personalities of the world, Muhammad was the most successful."

Now coming to details, we find that the Prophet had to deal chiefly with two systems of reforms-religious and social. What were then the pre-Islamic practices and beliefs and post-Islamic reforms ?

1. The Arabs barring a few were sunk in the **grossest idolaty** and idol worship thinking that the Almighty God entrusted the discharge of the various functions of the universe to different gods, goddesses and idols. [1] Going on a journey, they carried stones for worship. Every house had at least an idol, and the Holy Ka'ba contained nearly 360 idols. Animals were sacrifieed before them and articles of food were offered. The whole Arabia and some other countries were engrossed in such vices. On being asked, some usually replied in support of idol-worship that the idols were so many intermediaries to approach God. The Quran mentions this argument : We don't worship them except that they should bring us nearer to Allah—39 : 3Q. Within a brief period of 23 years, the whole Arabia was purged off idols and idol-worship. Each idol in the Ka'ba was broken with the solemn declaration "Truth has come and falsehood vanished ; verily falsehood is a thing to vanish (17 : 81Q)." As a preventive measure, even hanging of life-pictures was also banned. The banner of **Tauhid** was raised aloft in the whole of Arabian peninsula and

1. The principal idols were Lat, Uzza, Manat, Sua'a, Yaguns, and Yauq. The chief of the idols was Habal installed within the holy surine of the Ka'ba.

the sound of **Allaho Akbar** filled up the whole Arabian horizon. What a greater reformation can be expected within so short a time? Taking this spiritual lesson from the Prophet, Raja Rammohun Roy tried to abolish idolatry from India but was not successful. Kabir, Nanak and Dayananda also tried to reform but their mission was not so successful. Luther in Europe drank deep in Islam and reformed Christianity. It is chiefly due to the teachings of the Prophet that idol worship is now confined within the lowest strata of the society. The intelligensia of every country now worship God under some name or other. What a great legacy the greatest reformer left to mankind!

(2) The Arabs worshipped the sun, moon and innumerable stars.[1] The Holy Prophet abolished all these by saying: Don't make prostration before the sun, nor before the moon, but make prostration before Allah who created them—41 : 37Q. Faith of the Arabs were credulous in many affairs. Almost all of them had some faith in God [2] but not in punishments and rewards or in a future world for accounts of our actions in this world.[3] The Holy Prophet abolished all these faith and implanted in their place a deep faith in One God in their hearts, in the existence of a future world for account of our actions in this world and in the punishments and rewards according as our actions are good or bad. He brought Allah face to face with man, and God became an ever-present reality pervading the whole universe, but nearer to them than their own veins. In God the Muslims lived, in Him they moved and for Him they sacrificed their lives. By his reformation, the Almighty was brought within the reach of the humblest without the least intervention of the priest. He made the religion a merely personal concern irrespective of any intermediary. He introduced a sense of proportion in religious matters. Christianity puts stress on faith and Hinduism on karma (deeds). The Prophet combined both faith and deeds as two branches of the same tree. Before the Prophet, all religions were practically

1. The tr.. Hunain used to worship the sun and the Kenanah the moon and the Qais s' :-.

2. The Quran refers to this faith: And if you ask them as to who created the heavens and earth and made subservient the sun and the moon, they will certainly say 'Allah'. So why do they turn away (Q).

3. The Quran says: He who created first will bring it back to life (Q). And they said: It is not but that it is our life in this world where we shall die and live, and nothing but time will destroy us (45 : 24Q).

dead and full of meaningless ceremonials. He brought a reformation in religion by introducing the spirit of prayer and an appeal to the head as well as to the heart. Muhammad's God is the first reality, the last reality, the goal of all philosophy and the end of all scientific thought. He emphasised individual responsibility for actions and abolished the doctrine of atonement and intercession. In short, he introduced a wholesale reformation in religion and taught men to live in things divine.

3. **Reformation in Government.** In pre-Islamic Arabia, there was no systematised form of government. There was no central government to enforce law and order in the society. Each tribe formed an independant unit with a chief at its head. In the north, there were the tribes of Bakr, Taglib, Hawazen, Gaftan, Kinda, Lakhm, Juzam, Banu Hanifa, Asad, Aus, Khazraj, Saqif, Quraish and others. So were the tribes in the south. Each tribe was in constant clash with another tribe and there was no law to bind down the tribes and tribes. A single quarrel would lead to the slaughter of thousands. The Quraish and Qais were engaged in the battle of Fijar for some years, the Aus and Khazraj fought with each other to lose almost all their best men. The quarrel and long-drawn fight between the Bakr and Taglib are well-known. The tribes Kinda and Hazramadites were destroyed by internecine quarrels. Such was the the case with the rest of the tribes. The Prophet abolished all these tribal distinctions and established a common government and a common brotherhood unifying all the tribes under a common banner, the banner of Islam. His proclamation was "O you men ! verily We created you into tribes and families for mutual identification. Verily the most honourable of you is one who is the most pious (49 : 1Q).He formed the Common-wealth of Islam with himself as the central authority, united the hetrogeneous elements into one homogeneous whole and formed a Shariat, a code of law, that governed all the tribes without any distinction of class and parentage. He put the basis of honour only on piety and not on the possession of coins and lands. He bound all by one rope, the Quran of the Almighty. He introduced complete peace and tranquility throughout the Arabian peninsula, till not a word of insecurity and disturbance was heard from any corner of this vast land. The land which was just before a field of battle was turned suddenly into a land of Paradise. What a mighty reformation !

4. **Reformation of social and moral evils.** The pre-Islamic Arabs were worse in social evils and moral corruptions. Women were regarded as chattels and they were marketable and heritable. A man could marry as many times as he liked and there was no limit to it. He could divorce wives as many times as he wished and then take them at pleasure. Step-mothers were married to their sons. **Polyandry** was practised also in some parts. Daughters used to be buried alive and were looked upon as chattels. Sisters also used to be married sometimes with brothers. There were frequent **promiscuous connections** of males and females and no sanctity was attached to chastity and morality. There were graphic descriptions of the beauties even of the rich and respectable ladies.[1] There were gambling, wine-drinking and card-playing. This was the condition more or less of the entire world. What did Muhammad do? What reformations did he bring? He worked wonders, he worked miracles. He raised the status of women as has hitherto not been done by any reformer. A woman continued thenceforth to be regarded as a co-partner in life and not a chattel.[2] She has as much right in property as her husband [3] and she can inherit father, husband, brother and mother.[4] Limitation was put to marriage up to four provided equal treatment is meted out [5] and the indiscriminate divorce was put on a great check. [6] Marriage with step-mother was abolished, [7] polyandry was banned, marriage with sisters made unlawful and sanctity for chastity was raised to a high level.[8] The burying of daughters alive was strictly prohibited,[9]

1. Imrul Qais, the great pre-Islamic poet, described in his Qasidah the beauties of his cousin-sister and his illegal connection with her. That was suspended in the Kaba.

2. They (wives) are an apparel for you, and you are an apparel for them (2 : 187Q).

3. And they have rights similar to those against them in like manner—2 : 228Q.

4. Women have got a share in what their parents and near relatives leave (4 : 7 Q).

5. Marry such women as seem good to you, two, three or four, but if you fear that you cannot do equal justice to them all, you should marry only one (4 : 8Q).

6. Of the lawful things, the most detestable to Allah is divorce (hadis).

7. Don't marry those whom your fathers married (4 : 213Q).

8. Don't be near indecencies, what is open of them and what is secret (6 : 150Q).

9. And when one buried alive will be asked for what sins she was killed (81 : 8Q).

gambling, wine-drinking and prostitution were held unlawful and abolished.[1] These were accomplished with complete success as soon as each measure was undertaken. The status of slaves was much raised and they were treated as brothers [2] and their emancipation was a regular law of the land.[3]

5. The Arabs had no art, science, politics, sense of decencies and etiquettes. The Holy Prophet gave them such instructions as contained potentialities of evolving a greater civilization and culture. Great empires and previous civilizations melted away like snow before the radiant ray of the Islamic sun. The Prophet swept out all superstitous beliefs from the soil of the Arab mind and planted in its stead pure thoughts of Tauhid. He employed the unemployed to labour and made them active and useful citizens of the Common-wealth. He fixed compulsory tax not for the Exchequer but for the poor and the disabled. He abolished poverty by distributing wealth from the public treasury. He removed the seething discontent of class distinction and established permanent peace between the rich and the poor, the employer and the employed, the landlords and the tenants, the subjects and the kings. A mighty reformation indeed ! It is therefore that the greatest author Bernard Shaw said : I have studied him, the wonderful man, and in my opinion far from being an Anti-Christ he must be called the saviour of humanity. Dr. Lotkrop Stoddard writes : The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people alike previously negligible, Islam spread within a century over half of the earth, shattering great empires, overthrowing long-established religions, remoulding the soul of races and building up a whole world, the world of Islam.

(d) **The Greatest Politician and Administrator.** Prophet Muhammad (P. H.) was the greatest politician and administrator the world ever witnessed. Indeed he is a model for politicians and administrators of every age. Let us first see the criterions of a great politician. Is he one who makes thundering noise of bullets and speeches without practical action and without seeking to form the stability of the empire ? The greatest politician is he whose

1. O you who believe, intoxicants, games of chance and gamblings are only uncleanliness (5 : 90Q).

2. Your brethren (slaves), Allah has placed them under your hands (2 : 84).

3. Nothing is dearer to Allah than manumission of slaves—27 : 112.

administrative principles and foreign policies are such as can bring the greatest amount of success and as can establish a long duration of the state. The longer is the duration of the state, the sounder are the principles. The greatest physician is not he who claims to be greatest but he who brings the largest numbers of cures. Such type of man was Muhammad, and such type of political physician was he. He laid the foundation of a strong and stable Common-wealth which not only ruled the medieval world but withstood the furious storms of furious nations and is still raising its head. As long as there are the heaven and earth, the Common-wealth of Islam at least in Mecca and Medina will survive. The Common-wealth formed by him in Arabia added to its gain the vast empires from the hillocks of Pyrenees in France, from the Atlantic ocean up to the eastern borders of India, from Constantinople in the north up to South Africa and Ceylon in the south. For over a thousand years, the Muslims were the masters of the world and carried law and order wherever they went. They were acclaimed as the saviours of humanity by the then oppressed world. So strong was the foundation and so sound were the administrative methods and policies laid down by that great politician that still, on that account, there are the great empires of Persia, Kabul, Arabia, Iraq, Asia Minor, Egypt and the state of the Nizam and almost all the advantageous positions and states are held by the Muslims. What is the cause of weakness of these empires ? That is not so much due to lack of huge armament and standing soldiers but chiefly due to neglect to adopt firmly and faithfully the methods and policies laid down by that Great Democrat. On that account the name of pan-Islam is a terror to the present dictators and imperialistic nations, the name of the world Muslim Congress is a dread to them. The Prophet had no arms, still he ruled vast territories; he had no standing army, but every Muslim was a soldier of God when occasion arose. Lord of all Arabia, he met the lowest of his subjects on terms of perfect equality. Head of the state as well as of the church, he was Cæsar and Pope in one, but he was a Pope without a Pope's pretensions and Cæsar without the legions of Cæsar. Without arms and ammunitions, without a standing army, without body guards, without palace, without fixed revenue, indeed what a great administrator he was !

Practical Examples.

1. **Foundation of a Common-wealth.** Immediately on return

from Mecca, the great politician founded a small Republic consisting of Muslims and non-Muslims on terms of perfect equality with an elected chief at its head who was considered at that time to be the fittest by virtue of chracter, conduct, political and administrative sagacity and foresight. He was found to be Muhammad (P. H.). Who knew at that time that from this small germ a mighty tree would grow up giving fruits all around the world? Who knew that in that small germ, there contained the potentialites of mighty development? On being elected as the chief of the Republic, he immediately set his hand to permanent organization and lasting peace among the members. He declared that the most honourable one to him would be one who is the most dutiful and pious and not by the accident of birth.[1] He cemented brotherhood between the Refugees and the Helpers who began to maintain the poor Refugees on their migration to Medina.[2] He invited the Jews Banu Qainqua, Banu Nazir and Banu Quraiza who lived in or about Medina at that time and concluded a pact with them. The main terms were :—(a) The Muslims and the Jews shall live as one people. (b) Each one of the parties shall observe its own faith, and neither shall interfere with that of the other. (c) In the event of a war with a third party, each was bound to come to the assistance of the other provided the latter was the party aggrieved. (d) In the event of an attack on Medina, both shall join hands to defend it. (e) Peace, when desirable, shall be made in consultation with each other. (f) Medina shall be regarded as sacred by both, all bloodshed being forbidden therein. (g) The Prophet shall be the final court of appeal in cases of all disputes. On an inspection of these terms, even the bitterest critic cannot but admit that therein lies a political and administrative sagacity of the first magnitude and fit to be adopted by all sagacious politicians. Unless there is peace at home, where are the prospects of peace abroad? This also shows that there should be a Republic of which the head would be on an elective principle and should have some powers of administra tion and that hereditary kingship is not a sound method.

1. In order to put this principle in to effect and give a training, the Muslims were ordered to join in congregational prayers in the same spirit and equality. He stood shoulder to shoulder in prayer with a despised Negro, an aristrocratic Persian and a haughty Arab.

2. The Quran says : As for those who believed and migrated and fought with their properties and bodies and those who gave shelter and help, they are friends to one another—8 : 72Q.

2. **Attempts of peace** should be made with the neighbouring nations and tribes. Immediately after the above pact between the Jews and Muslims, he set his hand towards making peace treaties with the neighbouring idolatrous tribes. The terms of one of the pacts were : This is the script of Muhammad to Banu Hamzah. Their life and property shall be safe. Should some enemy attack them, they shall be assisted by Muslims, unless they wage war against Islam. They shall also come to the Prophet's help when called upon. This bespeaks of a great statesmanship as the border zones of danger should be secure in hands.

3. In the sixth year of the Hegira, the Prophet granted to the monks of the monastery of St. Catherine, near Mount Sinai, and to all Chiristians, a charter which is a monument of great administrative ability and statesmanship. They were not to be unfairly taxed, no bishop was to be driven out of his bishopric, no Christian was to be forced to reject his religion, no monk was to be expelled from his monastery, no pilgrim was to be detained from the pilgrimage, nor were the Christian Churches to be pulled down for the sake of building mosques or houses for Muslims. Christian women married to Muslims were to enjoy their own religion. If the Christian should stand in need of assistance for the repair of their churches or monasteries or any other matter pertaining to their religion, the Muslims were to assist them.[1]

4. After the battle of Uhud in which the Muslims were at first partly defeated, the neighbouring tribes and the Jews with whom treaty was made secretly began to plot against Islam and to annihilate it. Seventy persons were once killed at Bir Mauna by treachery in 4 A. H. A similar tragedy took place at Raji. They were only preachers of Islam sent on request by the tribes. Within a short time, all were joining hands to crush the infant Common-wealth. The Prophet thought of a forward policy to scatter the enemy's forces before they unite. Under the circumstances, he took timely action against one tribe Banu Mustaliq and crushed a defeat on them. This had wonderful effect on the other tribes and for a time, the Common-wealth was thus saved by timely action. As a great precautionery measure, the Jewish tribe Banu Qainqua were ordered to leave Medina as a punishment of their breach of treaty. In 4 A. H., the Jewish tribe Banu Nazir were also banished from Medina on account of their open enmity

1. Ibn Hisham, P. 718.

with Islam in violation of the previous pact and their refusal to renew the agreement of peace. Some of them were put to death by the arbitration of Sa'ad, the nominee of the Jews. In 7 A. H. Khaiber was conquered as the Jews there played treachery and a certain Jewess gave poisoned food to the Prophet to kill him. Thus the enemies were defeated quite successfully by the wonderful statesmanship of the Prophet. The Holy Prophet managed the things in such a way that instead of weakness, the little Common-wealth gained in adherents and strength to such an extent that ultimately the whole Arabia came under his sway and the greatest kingdoms of the Chosroes and the Cæsars began to tremble. Is it not a political sagacity of the first magnitude ?

5. **Standing by treaties.** In his hey-days, the great politician did not forget to respect the treaties and pledges but he laid on the contrary a great importance to the strict observance of the terms. The modern statesmanship also shows the value of treaties and commissions. Sometimes in observing the treaties, he had to forego the advantages of his little Common-wealth. Once it happened that Huzaifah-b-Yaman could not migrate to Medina with the Prophet. He remained free from molestations at Mecca as he made a covenant with the Quraish that he would not fight against them. He, however, joined the battle of Badr against the Quraish. On being informed of his solemn pledge with the Quraish, Prophet ordered him to refrain from attacking the enemies. At another time the Quraish sent Abu Rafe as their ambassador to the Holy Prophet. When he came to the Prophet, he was greatly influenced by the intrinsic force of Islam and expressed his willingness to accept it. The Holy Prophet could not accept his declaration at that time as the detaining of an ambassador on any ground whatsoever is breach of international law. In the treaty of Hudaibiyah, one of the terms was that if a Muslim would fall to the hands of the Quraish, the latter would not return him, but if an unbeliever would fall to the hands of the Muslims, the latter would return him to the former. Once Abu Jandal who was a Muslim fell to the hands of the Quraish, but being persecuted he fled to the Prophet. The Prophet ordered him to return to the Quraish inspite of the prayers of the persecuted man and his companions. The Prophet had a strict eye on the frontiers of Islamic Estates. He undertook the campaigns of Muta and Tabuk simply to guard against the frontiers from the aggression of the Byzantine Emperor and his

governors. He used often to send detachments of armies to know the movements of those who were enemies of Islam. Thus the Prophet showed an wonderful tact in handling the foreign relations and problems. This was so far as the foreign policies were concerned.

6. **Policy of administration** mixed with religion is a great gem in statesmanship. Only the Prophet had that wisdom. The divorce of politics from morality and the godless diplomacy of ruling and conducting every affair has been suicidal to modern progress especially in Muslim countries. Religion has been kept quite separate from the arena of politics, but the Muslim nations should understand that Islam has not come to deal only with God but also to deal with the people. The Prophet did not come only to pray to God in a corner of a room but also to work as the greatest social worker and reformer. Hence there is a great wisdom in the religion to be kept side by side with politics. The Imam of the prayers was the head of the Common-wealth, and the head of the Common-wealth would have been selected from the pious Imams. Secondly, the modern kingdoms fell into the back ground for adoption of man-made laws in preference to God-made laws. Man-made laws contain natural imperfections inherent in them, the germs of down-fall. Heaven-made laws on the contrary are the true laws for the government of a country. The Holy Prophet had one code to administer, the code of the Quran, the laws of God. The Quran says :. God rules you and wants you to rule His people with justice coupled with mercy and forgiveness not with a tendency to revenge, not to make profit out of justice. From Bolshevism to individualism, all the 'isms' that modern trend of thought has created will neither singly nor jointly be able to bring lasting peace which is based on justice and fairplay. Islamic polity is an intermixture of law, religion and politics. It is a novel feature of Islamic polity. This unity has now been separated into three : religion and priests have been kept apart, worldly men and rulers have been kept apart, and laws and legislations have been kept apart. This was suicidal on the part of Muslim states. As division of people into different classes brings ruin, consequently there arises the inevitable clash between the priests and the kings, the rulers and the legislators, and the priests and the legislators. Does not this bring down-fall ? See then the condition of Afganistan at the time of king Amanulla. How did the priests hatch up quarrel against the king and dethrone him ?

The Holy Prophet laid down another policy of a far-reaching character. He laid down the ordinance prohibiting the non-Muslims from entering into Mecca and Medina. We see how the advent of foreigners in a country either as merchants or on some profession brings inter-mixture of races and ultimately brings conquest of a country. India is an instance. In order to counteract it, the Holy Prophet laid down a far-sighted policy that the non-Muslims are prohibited from entering the holy places. It is therefore seen that the integrity and independence of Mecca and Medina have so far been retained for the last 14 hundred years, and they will remain so up to the Doomsday as the Quran says: Whoever enters it (Mecca) shall be secure—3 : 96Q. This shows that it will not fall into the hands of enemies who should destroy it and that pilgrimage to the sacred house shall continue to be made forever and forever and that no power in the world shall be able to put a stop to it.

7. The Prophet did not nominate his successor, nor did Hazrats Omar and Osman. The Prophet himself was elected to the head of the Common-wealth. He was not a self-constituted autocrat. This shows that what the modern society thinks, Prophet thought 14 hundred years ago and laid the form of a government which if followed by modern Muslim states, could have avoided a good deal of political tensions and agitations suicidal to administration. This principle continued during the four rightly-guided Caliphs and then it fell into disuse, and the Muslim empire plunged itself in internecine quarrels and bloodsheds bringing ruin and loss of administration. It is significant that the greatest politicians who brought mighty revolutions and founded republics in modern times drew inspirations and guidance from the greatest politician Muhammad. Can anybody deny his advocacy of liberty, franternity and brotherhood? Can any body deny his spirit of democracy?

8. **Internal administration.** Regarding the internal administration and the management of the Government, the Prophet showed the highest calibre and intellect. No administrator however successful can stand on the same footing with him. Regarding his circulars concerning treatment with the non-Muslims in Muslim states, he showed the highest toleration and foresight. His breadth of views and cosmopolitan spirit in this respect have got no parallel in the history of man. He declared: There is no compulsion in religion (22 : 56Q), and that religion is an individual concern

according to the choice of man. He declared also that a king is the viceroy of Allah or the shadow of Allah. As Allah rules His subjects by sending rain and sun-shine without the least discrimination, a king also should follow the divine policy in administering his subjects. His circulars to the Christians of Nazareth showed his toleration. When he appointed governors and judges, his definite instructions were to that effect. When Mu'az was appointed governor of Yemen, he instructed him thus: Make your dealings with the people good. He said: Verily Allah will punish those who oppress the people in the world. He issued instructions to upkeep the religious places of every community, not to abuse even the idols and to put faith in every religious book and its recipient. Hear what the Quran says: Had there been no repelling of one people by another, there would have been pulled down cloisters, synagogues, temples, churches and mosques in which Allah's name is much remembered (20 : 40Q).

9. **Appointments.** With regard to his policy of appointment of governors, judges and officers, he followed a quite novel method before which the administrators of the present day are bowing. He declared that the intellectually clever men are not the good governors and judges but they are those godly and pious men with whom the people are pleased and who are pleased with the people. The administration was always in consultation with the representatives of the people. He also issued circulars that no appointment would go on seeking for it or canvassing for it but it would go a person whom the appointing authority thinks fit to appoint. This was strictly enforced. If leaders, judges and magistrates would have been appointed in such a way and if they would have been pious and God-fearing, much of the internal political disturbances would have ended. Because of dishonesty and bribery, there is injustice; and because of injustice, there is disturbance and political upheaval. Then again, his governors and officers were allowed three things free—a quarter to live in, an orderly to help and the provision just necessary for living. Beyond this they got nothing. No presents from the public were allowed to them and no extra remuneration and there was no high and low salary. There were superiority and allegiance by virtue of a higher post which also went to a higher man in piety and sense of duty. As true public servants, their doors had to be kept open. No money of the public treasury was due to any man in the Estate except what was allowed as remuneration.

The money was to be spent for the people because it belonged to the people. He used to issue circulars for the guidance of the officers. One of them was : Give good news ; oppress not, give them ease and not trouble. Act united and don't differ. Ride not on Turkish horses, eat not their flour, nor put on their dress, nor shut up your doors at the time of the needs of men. If you do any of these things, punishment will become sure for you—26 : 371w. For good and efficient administration, the Prophet appointed governors, rulers, muazzens, imams, collectors and judges. He said to Muaz on his appointment as governor : Give ease and not trouble, give good news and do not deny, obey and do not differ. When Muaz was on the stirrup to go to Yemen, he said : "Make your dealings with the people good." See all the sections of chapter XXVI and you will unhesitatingly come to the conclusion that the Prophet had the administrative calibre of the highest order Let all Muslim estates follow the noble example he has set.

(iii.) **An ideal king.** Who is an ideal king ? He is one who lives with the people, thinks for the people and sacrifices all for the people, and whom the people love greater than their own selves. Such was the king Muhammad who ruled by a right divine. He had no pretensions of a king, yet he had the highest dignity of a king, he had no guards, yet he was safest in the hands of his people, he had no favouritism, yet he enjoyed the willing obedience of all his companions and members of the Commonwealth. Through thick and thin he struggled for his people and his people also loved him and risked their lives and properties for his protection. There are hundred and one instances of this mutual co-operation and help. He had no palace and lived in a room by the side of the mosque of Medina which was used also as his council chamber. He had no standing army, yet all his followers were earnest soldiers ready to sacrifice their lives at the first signal of danger. He had no treasury, but the fortunes and resources of the nation were at his feet on demand. He had no legion of servants and slaves, yet all his companions were willing help-mates. He used often to go out in the darkness of the night and see the condition of the people. He made no distinction between a subject and a king except that the latter is entrusted with the affairs of the state. On the contray, he regarded himself as the servant of his companions. He said : The leader of a people is their servant (10 : 268w). He said : The

main part of wisdom after religion is love for the people and doing good to everyone pious or sinful—3 : 84w. Justice, equality and fraternity were his slogan. There was no partiality of any kind in his administration. He said that every king will be asked as to how he did with his subjects. The Prophet did everything after consultation with his companions who acted as the council of the most trusted ministers. The Quran speaks of this : And their affairs are by consultation (42 : 38Q). And consult with them in the affair—3 : 158Q. He laid down the rule that the king must abide by the wise decisions of his ministers. It is the most suicidal policy for a king to suspect everybody (26 : 12) as in that case he will have few friends in his need. The Holy Prophet had no such doubt in his companions. On the contray, he had a great attachment for them. As an ideal king, he demanded allegiance from the people which was different from the oath of allegiance of the present days. It ran thus : We shall not set up any associates with Allah, we shall not steal, nor commit fornication, nor kill our offspring, nor bring false accusations against others. We shall not disobey the Prophet in anything that is right. How grand it looks in comparison with the simple oath of the present days. The Prophet laid thus the form of a model oath-taking. He said : The king is the shadow of Allah upon the earth. Every oppressed man out of His servants takes shelter to him So when he administers justice, there is reward for him, and there is gratitude on the part of the subjects ; and when he oppresses, there is sin against him and there is then patience upon the subjects—26 : 372w. The maxim that the king can do no wrong and that the king is above all party politics had no room in his constitution. He placed himself like an ordinary subject to the same rules and regulations of the state.

(iv.) **An ideal Judge** As a judge also, the Holy Prophet was a model. He had the greatest sense of justice and equality and was scrupulously even-handed. This made his name a house-hold word in the peninsula of Arabia. His followers also were acclaimed as the apostles of justice by the oppressed, illtreated and down-trodden. When the whole world was groaning under the pangs of oppression and torture, the Prophet was sent as the saviour of the oppressed humanity. Friends and foes, Muslims and non-Muslims, were all alike to him and to his laws. He followed the Quranic injunction : Let not the hatred of a people incite you to

act unjustly, that is nearer to piety—5 : 8Q. Again the Quran says : Verily Allah enjoins to do justice and kindness. The Prophet maintained a very high standard of justice and administration. That is reflected in the Quranic sayings and his deeds. The Quran proclaims : O you who believe ! be the upholders of justice, bearers of witness for Allah's sake, though it may be against your ownselves, or parents, or near relations - 4 : 135Q. When you speak, then be just though it be against a relative—6 : 153Q. Say : My Lord has enjoined justice—7 : 29Q. Once a Muslim thief was broght to the Ms. of Allah. He cut off his hand. The companions took it too severe. The Prophet said : Had she been Fatima, I would have certainly cut off her hand—25 : 134. Once in a trial between a Jew and a Muslim, he gave decision in favour of the Jew who exclaimed : By Allah, you have decided with truth—26 ; 373w. He did not fear that by this act he would alienate the help and sympathy of the clan to which the Muslim belonged. At the time when the tribes began to quarrel regarding the placing of the Black Stone, the Prophet settled the dispute with justice. The "Al-Amin" was the title given to the Prophet as a recognition of his sense of justice and conduct. In the disputes between the Jews, Muslims and other tribes, the Prophet was the final court of appeal. In his death-bed, he announced it publicly : If I owe anything to anybody, he may claim it, if I offended anybody he may have revenge. In response, a man named Sarf claimed some dirhams which were at once handed over to him. Sakhar was a Muslim who accepted Islam after Tayef was conquered. He was the chief of his tribe. Once Mugirah who was an infidel complained to the Prophet that Sakhar hept his aunt detained with him. The Prophet at once ordered Sakhar to hand over the aunt to Mugirah. Once a noble lady of the Makhzum tribe committed theft. People requested him to let her off, but the Prophet did not distinguish between the rich and the poor. He ordered to cut off her hand. Once Sirq (companion) purchased a camel from a desert Arab but did not pay its price. The Prophet returned the camel to the desert Arab. The Holy Prophet used to administer justice according to the law to which the complainant belonged. Once a Christian of the Banu Quraiza tribe was killed by a Christian of the Banu Nazir tribe. In a complaint before the Prophet, he enforced the law according to the Torah "A life for a life",

At the time when there were no enemies of the Prophet except the Jews of Khaiber, his companion Abdullah-b-Sahl was murdered in that locality. The Prophet did not punish the Jews as there was no eye-witness but gave 100 camels to the heirs of the murdered companion from the State property.

Once a man of Banu Sa'labah murdered an Ansari. When the son of the murderer was wanted to be murdered, the Prophet prohibited it saying : Retaliation on son cannot be taken for crime of his father.

These are but few examples which conclusively prove that Muhammad established the equality of man before the Law and as such serves as a model of justice and administration. His followers also faithfully kept the injunction of their master and carried justice and fairplay wherever they went. The Prophet gave to history apostles of justice like HazratsAbu Bakr, Omar, Ali, Caliph Abdul Aziz and Sultan Giasuddin.

(v.) **The greatest legislator.** Prophet Muhammad (P. H.) is the greatest legislator the world has ever seen. He gave to mankind a perfect code of life which is according to experts the best of the codes now existing in the world. His code embraces all spheres and departments of life—social, religious, administrative, moral, international and military. This credit is due only to the Prophet and to no other Prophet or man in the world. Because of the perfect nature of the code, no legislative measure is necessary at present, no legislative assembly and no legislative house. What is required is only a council of ministers who have got knowledge of the laws and ability for their application. What is required now is to go back to the laws of the Quran and Hadis and not to man-made laws enacted thereafter. This code of the Prophet contains potentialities of complete development and it will, if followed, will carry to the highest pinnacle of glory and advancement as was the case with those early Muslims who took it up as their code of life. The absolute bankruptcy of the Muslims in finance and politics is not due to the laws of the Quran and Hadis but to their lack of faith in them and lack of action according to the true spirit. "The whole world is slowly but cautiously drifting towards the Principles of Islam."

1. **Civil and criminal laws.** There is the universal brotherhood of men in general and the Muslims in particular bound by one and one common chord—the chord of Islam. Distinction of caste,

colour, birth and pedigree was totally abolished, and honour was laid on piety and good works. In the eye of law, all are equal and there is no maxim in Islam that "the king can do no wrong." The king is as much subject to law as the common citizen.

2. **Social Laws.** For the protection of the poor and the distressed, there are the compulsory taxes of Zakat, Sadka and Fitr ; for the benefit of the slaves, there is the law of emancipation ; for the protection of the widows, there is the law of inheriting a share in husband's property ; for the status of daughters, there is the law of inheritance from the parents and the near relatives ; for keeping peace with neighbours and co-sharers, there is the law of pre-emption ; for protection of the wives, there is the law of dower, ownership of properties and the right of separation and divorce ; for moral protection of the widows and the divorced women, there is the law of remarriage ; for prevention of promiscuous connections and a safeguard in emergency cases of decrease of male population, there is the law of marriage up to four provided treatment is equally meted out ; for benefit of the oppressed wives, there is the law of divorce to get free from eternal bondage and from husband's incapacity of having sexual relation ; for social economy and distribution of wealth debarring concentration in a few capitalists, there are the laws of interitance, interest and zakat, for suppression of crimes, there are the laws of cutting of hands in case of theft, severe punishment in case of adultery, capital sentence and retaliation in case of murder and death, exile or transportation in case of rebellion against the constituted authority.

3. **Religious and moral laws.** The laws and regulations in prayers, fasting, faith, pre-destination, charity, fellow-feeling, and other things are too well known to be mentioned. The moral laws are truly the rules of conduct set forth in chapter iv of this book. It is a code which is complete in itself. The standard of morality was raised to the highest pitch and therefore there are severe sentences for crimes. He introduced a new element in morals, namely تقوی which raises the Islamic ideal of morality much higher and much acuter. The conscience of morality in Islam is therefore highly developed.

4. **International Laws.** There are the laws of respecting the lives of ambassadors, toleration of religious practices of subjects within a Muslim state, up-keeping of shrines, synagogues and mosques where Allah's name is much remembered, the law of peace

either by treaty or war, the law of sword in case of self-defence and for protection of the weak and the oppressed.

5. **Laws of Private life.** There are the laws of cleanliness, hygiene, sanitation, public health, decency, etiquette, manners and simple living.

All these laws are intermingled in Islam forming one complete code as man is a single being having varied activities in life. Is it not then wonderful that an unlettered man arising out of the desert of Arabia, unconnected with communication and civilization could evolve a code of life, a constitution whose principles are gradually recongnised by the modern world ? The present civilization of the world is directly traceable to the Prophets' laws and regulations. When the whole world was steeped in intense darkness and barbarism, it was Muhammad who held out the torch-light of civilization to the then world and the world drank deep of his laws and morals. Every nation and every community are trying now to adopt the laws of Islam in some form or other. Did not Raja Rammohun Roy try to abolish idolatry from Hinduism after reading the Quran ? Did not Martin Luther try to abolish idolatrous practices of the Roman Catholics after being influenced with the doctrine of unity of Islam ? Then turning to social matters, do we not see that it is Islam who brought a revolution in the social laws of the nations of the world ? The Hindu widows Remarriage Act, the Hindu widows Right to property Act and some other acts are directly traceable to the infiuence of Islam. Some recent bills are directly traceable to it, namely, divorce, polygamy, conversion, inheritance, reduction of interest, prohibition of drink, illegality of prostitution and some other measures. Indeed it has been rightly said : "The world is slowly but cautiously drifting towards the laws of Islam." Hence Muhammad is said to be the greatest law-giver in the world.

(vi.) **The greatest Peace-Maker.**

1. **Peace with God.** The greatest Apostle of peace laid down the laws of securing permanent peace with God. That is to recognise one God as the object of worship and no other things in the world. This is the basis of true peace with God which will ultimately carry a man to Paradise. There is no other religion in the world which can stand with Islam so far as monotheism is concerned and so far as God is recognised as the only object of worship of human beings. There is no greater sin in the

eye of God than to set up a partner with Allah in divine service. The Quran therefore says: Surely Allah does not forgive that anything should be associated with Him and He forgives what is besides that to whomsoever He pleases, and whosoever associates anything with Allah, he devises indeed a great sin—4 : 48Q. By this action of the Prophet, peace with God has been truly established.

2. **Peace with man.** No two men are alike in face and consquently no two minds are truly unanimous in opinion. In this way, there arises clash and quarrel between man and man in this world. In order to harmonise these petty quarrels and jealousies, the Holy Prophet framed rules and regulations which achieved permanent peace among human beings. He established the universal brotherhood of men under the common fatherhood of God. All false distinctions of caste, colour and pedigree were abloshied. All became brethren-slaves and masters, kings and subjects. all were bound down by one chord-the common chord of Islam. A complete form of democracy was established among the members of the Common-wealth. In order to make peace ever-lasting, he defined each man's duty towards another and his duty towards himself; his duty towards parents, sons, daughters, and slaves; his duty towards relatives, neighbours, Muslims and non-Muslims; his duty towards kings and his officers, his duty towards the orphans and the widows and his duty towards the poor and the distressed. The poor man got an asylum in Islam, the oppressed got a refuge and the widow an honourable place. There is no unrest in Islam between capital and labour, the employers and the employed. Everybody has his due share in Islam. So there is permanent peace among all Muslims. In case of infringement of the right of a fellow being, it has been said that God will not forgive its sin unless the man whose right was infringed forgives him.[1]

3. **Peace with other peoples and other religions.** The Holy Prophet was the first and the foremost man who brought a permanent peace between all the conflicting religions of the world. He laid down an article of faith asking all the Muslims to put faith in all the great religious personalities of the world. He told his followers that they were all prophets from the Lord and that they all got revelations from the Most High. Never did any reformer before or after him preach to his followers to believe in the

1. See chapters II and III for the respective duties.

prophets of other religions In order to create inter-religious goodwill and co-operation and to bring permanent peace between the rival religions, he laid down a theory of the first magnitude of which the modern League of Faiths is gradually realising importance. The rule is to invite other peoples in the following way: "Come to an equitable proposition between us and you that we shall not serve any but God, that we shall not associate aught with Him and that some of us shall not take others as lords besides Allah—3 : 63Q. In order that the nationalities of the world can harmonise with one another, he laid down a principle of the greatest magnitude. It runs thus: The most honourable of you is he who is the most God-fearing—49 : 13Q. The creation is the family of Allah. So the dearest of the creations of Allah is he who is best to His family—3 : 81w. So achieve peace among the different communities. He went so far as to prevent his followers to abuse even idols and other objects of worship. "Do not abuse those whom they worship besides Allah"—6 : 102Q Even hatred for a people should not induce the Muslims to create disturbance in the land. The Quran says: Let not hatred of a people incite you to act unjustly. To prevent the slightest ruffle in the atmosphere of peace, even laughing was prohibited by the saying: Let not one people laugh at another, perchance they may be better than they—49 : 11Q.

4. **Peace in the Arabian Peninsula.** What was Arabia in pre-Islamic days? It was a hot-bed of disturbance, internecine quarrels and divergent views. The Quran gives us a graphic description by saying: Disturbance prevails in the land and sea (Q). You are on the verge of a fiery Abyss—3 : 142Q. The people could not walk out without arms. So they carried always arms with them whenever they came out. Hostilities once breaking out would continue for generations. What did Muhammad do? Out of fear and dread in the land, he brought peace with law and order; out of disunity, he brought unity among the warring factions. There was in short a reign of complete peace throughout the Arabian Peninsula in the latter days of his life. He worked wonders. He worked miracles. One could easily go with safety from one end of the country to another. The Quran therefore gives us the picture of the periods before and after Islam: Do they not see that We have made a sacred territory secure, while men were carried off by force from

around them—29 : 67Q. And remember when you were few, deemed weak in the land, and feared lest people might carry you off by force. He gave you shelter and strengthened you with His aid—8 : 26Q.

5. **Peace with lower animals.** The great Apostle of peace did not forget to lay down the rules wherewith to secure peace with the lower animals and even with plants and leaves. The Prophet said : Fear Allah with regard to these animals. Ride them in health, and leave them in health—4 : 145Q. He said that a woman was punished about a cat which she kept confined till it died of hunger—3 : 141. He also said that the sin of a woman was forgiven by Allah as she gave water to a thirsty dog—3 : 143. He said : Verily Allah inscribed kindness on everything. So when you sacrifice, make your sacrifice good—11 : 175. He forbade to keep an animal waiting for slaughter—11 : 177. Once a man plucked some leaves of a tree. The Prophet forbade him to do this saying : Every leaf glorifies Allah. Thus peace with animals and peace with even leaves and plants have been recommended.

6. **Peace by war.** In extreme cases of stubbron resistance and obstruction, the rule of war was prescribed for bringing permanent peace in the land. When the cries of the weak and the depressed reach up the throne of God and when the tears of the oppressed roll down the earth, the law of sword was prescribed to bring an enduring peace. The Quran says : Had not been Allah's repelling one people by another, there would have been pulled down cloisters synagogues, temples, churches and mosques in which Allah's name is much remembered. It appears therefore that after the holy wars were undertaken with the above objects, there was complete peace throughout the whole Arabian Peninsula. There was not a whisper of disturbance in that vast land. The man who by his wonderful personality established peace with God, cemented brotherhood among the fellow-beings with a bell of complete peace, introduced a great harmony and inter-religious good-will, and taught to deal well with animals—was he not then the greatest peace-maker the world had ever seen and should he not be considered as the greatest saviour of mankind ? Peace was the keynote of his life, peace (Islam) was his religion and unto the abode of peace (دار السلام) he went. He has therefore been rightly termed as a "Mercy for all the worlds"—21 : 107Q.

(vii). **The greatest hero and military commander.** Success as a commander lies not in thunderings, threatenings and outbursts of violent speeches but in the victory in a war. The greatest commander is he who gains the greatest victory, and the greatest victory is achieved in war wherein the rival parties are quite unequally matched in numbers, arms, ammunitions, equipments and help from outside. Such was the case with the Commander Muhammad (P. H.). He had no trained and standing army, no finished armaments, no regular war office or war department, no finance, no help from outside and no advantageous position. The Quraish, the Jews and the Christians, the Romans and the Chosroes were well-equipped in armaments, had huge standing armies and colossal finance. The Holy Prophet met with such unequally matched armies, often double, treble, four, five times or more of his own armies, but yet success did not fail to smile on him. Great phalanx of armies melted away like snow before his onslaught. The mighty devilish forces of the Confederates numbering 24,000 strong were blown away like cotton blown off in the air. No disaster however great could daunt him, no threat however severe could damp his spirit and no victory could dissuade him from attaining his goal. There he stood firm as a rock gaining victories after victories till he became the undisputed monarch of the whole Arabia and till there was not a single voice of protest from within. The whole Arabia lay at his feet for mercy, and mercy was shown in an unparalleled degree not seen in the history of victorious commanders from the beginning of the world up to this day.

In the **Battle of Badr,** the Commander Muhammad (P.H.) had only 313 devoted companions to combat as many as 1,000 well-equipped soldiers. He was victorious, took 70 persons as prisoners and gained considerable booties. Like a wise general, he incited the soldiers by constantly reciting the verse : Soon shall the Allies be routed and they shall turn their backs (54 : 45Q), till the enemies were completely routed. In the **Battle of Uhud,** 700 ill-disciplined army had to encounter with 3,000 soldiers including 200 cavalry and 700 mail-clad veterans. In the course of the battle, the hypocrite leader Abdullah-b-Ubay deserted the Prophet with his three hundred followers thus putting the Prophet in a great perilous situation. The Prophet stationed some soldiers in the rear with the mountain at the back to provide for an adverse turn of fortune like a skilled general. But those soldiers left their fixed place. The

vanguard was also surrounded by enemies. In such a critical time, Prophet kept to his position in the battle field and like the bravest general called out in presence of enemies: O companions rally round me, I am the Apostle of Allah. Soon the companions rallied round the Prophet, rushed towards the enemies and drove them away. But for the Prophet, the Muslims would have been completely defeated on that day and Islam would have been wiped out. In the **Battle of Muraisi,** the Prophet was victorious and 600 prisoners fell to the hand of the Muslims. The greatest campaign was the campaign of the Confederates when the Allies, an army of 24,000 strong, besieged Medina. The Prophet had only 2000 followers. Like a wise general, Prophet dug a trench round the city of Medina and held out the enemies at bay. Discomfitted by the Prophet's wonderful courage, the army had to return unsuccessful after a long seige of nearly one month.

In the **Campaign of Muta,** there were only 3000 Muslims as against the huge army of 100,000 Roman soldiers. Still they could not defeat the Muslims. When the Quraish broke the terms of Hudaibiyah by killing some men of Khuza'a tribe, he marched with 10,000 soldiers towards Mecca which ultimately surrendered without any drop of blood. A proud record indeed for a military commander! A Cæsar or a Napolean would have entered the town in triumph and a general massacre, plunder and pillage would have followed, but the proud general said: To-day there is even no reproach against you. In the **Battle of Hunain,** the Prophet's companions were scattered and the Prophet was surrounded by enemies. In such a perilous state, the Prophet kept firm to his post, stood firm as a rock without the faintest ripple, receiving the enemy's attack but shouting at the top of his voice: I am the Prophet, there is no untruth in it. Immediately the companions rushed towards the enemies and completely routed them. The bravest general and the bravest soldier was he indeed! 24000 sheep, 4000 silver coins and 6000 prisoners fell into the hands of the Muslims as a result of war. Do not these victories after victories prove conclusively that the Prophet Muhammad was the greatest military commander and the greatest hero?

Again we see him in the role of the greatest hero even outside the war field. When a batch of the Muslims went to Abyssinia to avoid the bitter persecutions of the Quraish leaving only the Prophet with a few companions, he did not think for a while about

his safety and protection from the enemy's hands but on the contrary called all his relatives to the mount Safa inviting them towards Islam. Although he had foreseen the dangerous effect of his inviting his relatives to Islam, he still had the courage to give out his mission. Being forlorn, he still courted persecutions. Is it not heroism? In the night wherein the Prophet was surrounded by the young men of the Quraish, he had the courage of suddenly slipping away from his house in an unguarded moment of the enemies. Was it not the most courageous act? Then again we see that before the actual migration, the Prophet allowed all his companions to go to Medina but himself chose to remain at Mecca with Hazrats Ali and Abu Bakr in the midst of the blood-thirsty enemies and the drawn swords. Who can dare to do such an act of heroism and valour? On another occasion, the people of Medina raised a hue and cry at dead of night fearing that the enemies had actually arrived to attack the city. The Prophet without feeling the least fear went round the city single-handed on a horse back and reconnoitered everything on all sides of the city. The greatest hero was he indeed!

Inspite of bitter animosity with the heathen tribes, the Prophet did not fail to observe the treaties and pledges thereby putting himself and his companions many times into inexplicable difficulties. In the treaty of Hudaibiyyah, the Prophet did not at all hesitate like a brave man to enter into the term that if a Muslim would fall in the hands of the Quraish, the latter would not be bound to return him to the Prophet, but if a Quraish would fall in the hands of the Muslims, the latter would return him to the Quraish. Had he not the courage of a brave general, how could he agree to such an ignoble proposal inspite of the unwillingness of his companions.

The Greatest Commander is not he who issues orders for general massacres without any discrimination whatsoever for the lives of the women, children and old men fearing their future harms, but he is one who respects their lives. Such was the Commander Muhammad. He issued instructions to his generals: Kill no old men, nor children, nor women. As a rule, captives are generally inhumanly treated by meting out death sentence. But the Holy Prophet treated the captives of war as brethren and many times set them free on taking only a nominal ransom.

He had always some reconnoitering parties who used to watch the movements of the enemies and gather informations for timely preparations. He himself led the armies in the balltes of Badr, Uhud, Khaiber, Mecca, Tabuk and Hunain and showed heroism and chivalry of the greatest magnitude by keeping always to his post inspite of his remaining single sometimes in the midst of the drawn swords of the enemies on all sides.

If then greatness as a commander consists in gaining victories after victories without any defeat, who can have a greater claim for victories than Muhammad, the Commander ? If greatness as a general consists in routing well-disciplined and trained armies, double, treble, four times or more of one's own armies, who can have a greater claim than Muhammad, the General ? If greatness consists for a commander in manœuvering armies in the battle field, who was then a great manœuvering general than the Prophet himself? If heroism consists in attacking the enemies single-handed after being surrounded on all sides by enemies who could have been a greater hero than the Prophet ? It is therefore a fact that the Prophet was the Greatest Commander and Hero the world has ever seen and that he is indeed fit to be followed by all generals of the world.

(viii.) **The greatest Prophet of God.** The Quran says : We have made some of these apostles superior to others, among whom were they with whom Allah spoke, and some of them He raised up in ranks—2 : 253Q. This shows that some prophets were greater than others. Who is then the greatest of all ? The Almighty Allah declares : And We have not sent thee but as a mercy to all the nations—21 : 107Q. This proves that the Prophet Muhammad was chosen to be the greatest of them, for whereas every prophet bofore him was sent as a mercy to a particular people, he was sent as a mercy for all the peoples of the world. Regarding his followers, the Almighty Allah says : You are the best of the nations raised up for men—3 : 309Q. Now how is he greatest and what are his special characteristics ? Firstly, he came as a teacher of mankind in general while the previous prophets came for a particular people or nation. Jesus, being the greatest of the previous prophets, has been described in the Bible as "not sent but unto the lost sheep of the house of Israil"—Mt. 15 : 24. Moses was sent for the children of Israil (14 : 5Q). Likewise the others. The Quran says of Jesus "An apostle to the children of Israil"—3 : 48Q. When speaking of

Muhammad, the Quran says : We have not sent thee but to all men—34 : 28Q. The Prophet himself claimed that he was sent to all mankind and Jinn—44 : 671w. The Quran also has been spoken of as a reminder to all the nations.—25 : 1 Q. The idea of a World Prophet grew as a result of the law of evolution. Formerly it was not possible for such a mission as the humanity was cut off entirely for want of communications and outlook. Previously therefore each prophet was sent to a particular people. At the advent of the Holy Prophet, there was some sort of communication and therefore he was sent as the teacher to the whole of humanity. Just as the light of the moon and the stars disappear at the advent of the sun, all their teachings were buried in oblivion, as the Prophet came with the combined teachings and virtues of the previous prophets. The second characteristic of the Prophet is that he made it an article of faith to believe in all the prophets and in all the revealed books and that every nation had a prophet and sometimes a revealed book and that the same religion had been continuing from the beginning of the world. Is there any prophet of any country who taught all these things, who taught to believe in Mahammad, Jesus or Moses as a prophet and who said "All prophets are brethren"? It was for the first time that Muhammad declared all these things. He taught that there are not a hundred and one religion preached by a hundred and one prophet but the same religious system continued to grow and grow from the time of Adam in the hands of innumerable prophets till it reached perfection at his hand and that it will last till the Hour comes. This grand solution of the religious problems came from no other prophet, this respect for all the religious personalities of every country and for the revealed books of every prophet had come from no other lip. Is he not then the Greatest Prophet ? The third distinction of the Prophet is that he preached the universal brotherhood of man and united the whole human race. Each previous prophet formed a people, a nationality or a community. Thus separate communities, separate peoples or nationalities grew up ; sometimes one against another and quarrelling among themselves. The World Prophet had the proud privilege of unifying all these multitudinous elements into one homogeneous whole, an universal brotherhood of man, which had fallen to no other hand. Thus the Prophet formulated laws which will go to make progress of the whole of

the human race and not of the Arabs alone. The fourth distinction of the Holy Prophet lies in the fact that he was so to say a "square man" endowed with all the attributes of man with all the phases of human character. He himself said : I have come to perfect morals (44 : 669w`. The Quran declares : Verily you have got for you in the Apostle of Allah an excellent exemplar (33 : 21Q). The poet says : He reached the highest place by his perfection, he removed darkness by his beauty, beautiful are all his attainments, send blessings to him and his family. In short, every phase of human morals found thorough manifestation in the Prophet. This is clearly proved by this article itself showing him perfect in all the characteristics of human attributes. He combined in himself the best virtues of all the prophets as he taught the best teachings of all the previous prophets.

The last distinction in the Prophet is that he laid the basis of an universal peace. That was peace not only between the members of the human being but also among the contending religions of the world.

Considering all these facts, we find the Prophet Muhammad as the Greatest Apostle of mankind for guidance of the whole human race.

(ix.) **The greatest God-relying and resolute man.** If ever a man was greatest in God-reliance, he was the Prophet of Arabia. After his attainment of prophethood, he was out on his mission of preaching Islam but he took none as his helpmate except Allah, sought help from none but Allah and relied on none but Allah in his arduous task. He was firm like a rock in his mission and therefore all the hostile intrigues melted away before his iron will. He believed in the truth of his mission as he believed that fire burns a thing ; and he believed that he was the true apostle for mankind. He testified to his office even when he was surrounded by enemies by declaring : I am the Prophet of Allah. Whatever one might say about his iron will, resolute mind, firm determination and tenacity of purpose, all these were grounded upon his sure faith in his God as a Protector and Fulfiller of his mission. No amount of opposition, no threats of mighty nations, no volleys of canons, guns or armaments, no intrigues of the worst types, no allurements of worldly vanities could swerve him a little inch from his faith in God and from his mission. Who is there that can have a greater claim as a God-relying man ? History will be baffled

to show a single instance. God added to his firm belief with the following verses: Allah will protect you from the people—5 : 67Q. The Prophet at once cried: Allah has protected me. Again God says: If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there that can assist you after Him? And on Allah should the believers rely—3 : 159Q. When the Quraish offered him wealth and power as consideration of his seceding from his mission, he replied by reciting some verses of the Quran: Say: what! do you indeed disbelieve in Him Who created the earth in two days and do you set up equals with Him?—41 : 9Q. Say: I am only a mortal like you. It is revealed to me that your God is one God. Therefore follow the right way to Him and ask His forgiveness and woe to the polytheists—41 : 6Q. At another time, he firmly answered his uncle: O uncle! should they place the sun in my right hand and the moon in my left in order to make me renounce this mission, it shall not be. I shall never give it up until it should please God to make it a triumph or I perish in the attempt." What a firm faith in the Almighty! He was taught by the Great God to say always: Say, Allah is sufficient for me, there is no God but He, on Him do I rely, and He is the Lord of the Mighty Throne—9 : 129Q. At Tayef, he was bitterly perseuted with volleys of stones and brick-bats, and his blood profusely bled as a result of wounds and bruises. He had nothing to eat for a whole month except what little his companion Zaid took from Mecca. In a state of utter helplessness, he repeated his faith in the Almighty by praying: "O my Lord! to Thee do I complain of the feebleness of my strength, of my lack of resourcefulness and of my insignificance in the eyes of the people. Thou art the Most Merciful of all the merciful. Thou art the Lord of the weak. To whom art Thou to entrust me, to an unsympathetic foe who would sullenly frown at me, or to a close friend whom Thou hast given control over my affair? Not in the least do I care for anything except that I may have Thy protection for me. In the light of Thy face do I seek shelter, the light which illumines the heaven and dispels all sorts of darkness, and which controls all affairs in this world as well as in the hereafter. May it never be that I should incur Thy wrath, or that Thou shouldst be angry with me. There is no strength, no power but through Thee."

On one occasion, a soldier found the Prophet alone and asked

him : Who is here now to protect you ? 'God' he replied. Instantly the sword fell down from his hand. What a firm faith in God under circumstances so trying.

On another occasion, when dust was thrown on the eyes of the Prophet, his daughter Fatima began to weep. He said : Weep not, my darling, Allah will help your father.

In the cave with Abu Bakr on his flight from Mecca to Medina, Abu Bakr was overwhelmed with fear when he saw the enemy coming at its door. Naturally the question went forth from his mouth : O Apostle ! who is here to protect us ? The Holy Prophet replied : Do not be grieved. Verily Allah is with us. This sounds grand in contrast with Jesus's saying when he was put to the Cross "O God ! O God ! hast Thou forsaken me ?" The Prophet did not lose heart in the severest crisis but had firm faith in God even in face of death.

When he was about to be routed in the fields of Uhud, he did not lose heart but repeated his confidence in the ultimate success of his mission saying : "Rally round me, I am the Apostle of Allah." In the field of Hunain, the enemy was sweeping upon him with volleys of attacks while there was none to support him. He firmly kept to his dangerous post with perfect faith in Divine help and shouted repeatedly at the top of his voice : I am the Prophet, there is no untruth in it. I am the descendant of Abdul Muttalib.

When the Prophet was fleeing to Medina and he was about to be crashed with his infant faith, he gave the prophecy to Suraqa who pursued to kill him : You would once wear the gold bangles of the ruler of Persia. Sixteen years after, Persia was conquered and the gold bangles of the Persian ruler was taken and given to Suraqa to wear them. In a condition so perilous and circumtances so disappointing, the Prophet was quite hopeful that his cause should triumph at the end. What a firm faith in God !

Once a man came to murder the Prophet but he was detected and brought under arrest to the Prophet. He said : Leave him, because if he wants to kill me, he won't be able.

At the time of the migration to Medina, the Prophet allowed all his companions to go to Medina remaining single-handed in Mecca with Hazrats Ali and Abu Bakr in the midst of the bitterest foes who were seeking his blood at that time. An ordinary man might have gone with his devoted friends elsewhere but the Prophet kept to the front with absolute confidence in God. At

Khaiber, the Prophet asked the Jewess why she gave poison to the food of the Prophet. She replied : To kill you. The Prophet said : God will not fulfil your desire.

The Holy Prophet never stored up for the future as he had the confidence that God is the Great Giver of sustenance. He sometimes passed days and nights without food simply relying on the Almighty.

In short, the Holy Prophet is a living example how a resolute man with absolute faith in Allah can attain success in the long run. He never wavered an inch from his original plan-the plan of preaching Islam. Hemned in on all sides by insurmountable difficulties and having been mercilessly persecuted and tortured, he could not be persuaded to give up his mission. There he stood firm as a rock never to be affected by furious storms of dangers. With unflinching devotion and firm steadfastness, he proceeded with his mission with God overhead and heart within before which the organised forces of even great kingdoms melted away like show. Persecution failed to damp his spirit, social ban failed to dissuade him from his mission, tempting allurements could not move his heart an inch and threats of wars could not divert his energy. The Greatest God-relying man was he indeed !

(x) **The greatest man in devotion.** A vivid picture of the Prophet's divine service is seen from his daily life, character and conduct. He did it not only in outword forms but he drank always deep in the fountain of divine morals. Divine service is both outwardly and inwardly. We have no power to glance through his heart but its conditions found thorough manifestation in tears, deep meditation and outward acts and gestures. The following are some of the instances of true piety and divine service of the Holy Prophet

(1) **Before prophethood.** Prophet Muhammad passed the major portion of his days and nights in the cave Hira medidating upon the Almighty. So deep was his meditation that he did not move from the cave for days together till the little quantity of food he took from his beloved wife Khadija ran short. In order that he might not move himself for food, he used to take roasted meat and dry bread not easily susceptible of damage to the mount which is nearly three miles away from the city of Mecca. There he met daily with spiritual drink from his Beloved and he loved with his whole being to converse secretly with Him. This continued for years and years till he was deemed fit for the great mission of Islam. Suddenly there came to him one day in the Cave of Hira the Archangel Gabriel with divine message.

(ii) After he attained his prophethood, his devotion greatly increased in intensity, duration and time and took a definite shape. In happiness or in distrees, in peace or in war, in health or in illness, he used to fall prostrate before the Lord. In the thick and thin of battle, he did not forget to pray with his followers in the actual battle-field that drew admiration of even his bitterest foes. Whatever he acted in this world was for Allah, whatever he talked of was for Allah, whatever battles he fought was for Allah. Divine Love permeated his whole being in all his actions and movements. In Him he lived, in Him he moved and from Him he took his guidance and inspiration. We are giving below some important features of his devotional acts.

(1) **His concentration in prayer.** The Holy Prophet was so attentive in his prayer that he forgot everything in the world when he entered therein. All his energies and thoughts were brought together to help in the remembrance of the Almighty. He used to say that prayer is needed to bring the anxious heart nearer to its Comforter. He also taught by his personal example that prayer is an individual concern and that an individual worshipper is given the amplest scope for the most heart-felt humility before the Almighty presence. For this reason, every place in the world is a temple for a Muslim. So deep was the devotion of the Prophet that he once could not recognise Fatima, his daughter, after prayer. On another occasion, he was going to pluck fruits of Paradise and retracing his steps for fear of the fire of Hell. Sometimes in the course of his deep medidation in prayer, he used to fall in sleep and see things unknown to human intelligence. In this way, once he saw the light of Allah in a vision and conversed with Him. He used not to feel any pain in prayer from the wounds on his body which in ordinary times gave him a good amount of trouble. Often he used to slip away from his beloved wife Ayesha's bed and begin to weep and weep in prolonged prostration. His tears used to flow down so profusely that they wetted his beard and chest. In order to have the sole concentration of mind to Divine Presence, he used to leave the bed at dead of night in its grim silence and began to whisper with his Beloved. He said that the night is the best time for outpouring one's heart before the Great Maker, (34 : 339) and that the latter part of the night is the opportune moment for acceptance of prayer. For the same reason, he advised the Muslims to pray the I'sha prayer somewhat late at night.

(2) **His duration in prayer.** The prayer of the Holy Prophet was usually short when it was held in congregation, but when single, it was long. Sometimes the standing in prayer was so long that his feet got swollen. In such a way, he passed nearly two-thirds or one-third of the night. The Quran reminds us of this fact and says : Surely your Lord knows that you pass in prayer nearly two-thirds of the night and (sometimes) half of it and (sometimes) a third of it, and also a party of those who are with you—73 : 20Q. He said that prayer with prolonged prostration is the best—1 : 5w. His servant Anas said that the Prophet used to keep so long in prostration at times that someone thought that he would never rise up from prostration. Abu Zarr reported that once in a night he constantly repeated up to the dawn the following sentence of the Quran : If Thou shouldst punish them, verily they are Thy mere servants, and if Thou shouldst forgive them, verily Thou art the Forgiving, the Merciful (5 : 118Q). Zaid-b-Khalid reported that he once saw the Prophet praying the whole night. Huzaifa reported that he prayed one night with the Prophet who began to read the longest chapter "The Cow.' After finishing it, he began to read the chapter "The Women" and then the chapter "The family of Imran". After that he bent and then making prostration stood up. In the second rak'at also, he read such chapters as took the same time. He was very slow and attentive while he was reading the chapters Such was the practice of the Prophet in his prayers.

(3) **Love and fear of Allah.** The Holy Prophet had no friend in the world except Allah. He said : Had I had taken any friend in this world, I would have taken Abu Bakr as friend. God's rememberance was a corner stone in his life in his every affair. Whatever he acted in this world was for pleasing Allah. Divine love permeated his whole being and electricity of divine love ran in his every vein. His life and death were all for Allah. The Quran therefore taught him to say : Verily my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds (6 : 163Q). Once a man asked him about the necessity of his prolonged prayer inspite of his sinlessness. He at once replied : Shall I not become a grateful servant ? Once a man asked him : Your sins past and future have been forgiven. Why do you take so much trouble in prayer ? He replied : It is the love of God. For this reason he said : Prayer has been made a coolness of my eyes.

At the time of his death, he whispered "To the Blessed Companionship on High." The Muslim historians say that he kicked at the wealth of the world for the sake of getting love of Allah. Hazrat Ayesha reported that the Prophet used to remember Allah every moment. Rabiah-b-Kosa'ab reported that the Prophet used always to recite Tasbih, Tahlil, Takbir and Taqdis in walking, when going to bed, after getting up from bed, in putting new cloth, riding and, and going on a journey. When the chapter 110 was revealed, he did not stop to recite Tasbih every moment, because God commanded him to glorify Him. The Quran says : Those who believed in Allah are more in love for Allah. At night, he used to come out to the graveyard (Jannatul Baqi) as he said that God comes down to the lowest heaven in the grim silence of the mid-night.

Once a woman was brought as a captive in a certain war before the Prophet. She lost her son and was eagerly searching for him. The Holy Prophet said : Is it possible that this woman can throw her son into the fire ? They all replied : Never, never. He said : God has got more affection for His servants than this woman has got for her son.

Everything in this world was insignificant to the Holy Prophet as he was deeply engrossed in divine love.. He said; Had the world been to Allah to the value of the wing of a gnat, He would not have given a cup of drink to a polytheist—29 : 10. Only 5 days before his death, he declared that he had got no friend in the world except God. The Muslim historians narrate that God would not have created this world had He not created Muhammad (P. H.)

The Holy Prophet was nevertheless fearful of his fate in the next world. Once his beloved companion Abu Bakr said : You are, O Prophet, getting grey-haired ! The Prophet replied : The chapters Hud and her sisters have made me grey-haired—29 : 46. These chapters deal chiefly with the punishments of the hereafter for transgressions of men. He often said : Had you known what I know, you would have wept much and laughed little—29:31. On another occasion, he addressed his relatives : I have got no control to save you from the punishments of hell unless you save yourselves. His companion Abdullah-b-Shikhar said. I came to the Prophet but found him in prayer shedding tears. He wept so much that his tears flowed down his cheeks. He said : ' I have not seen like the

fire that one who flees away therefrom ever sleeps, or like Paradise that one who seeks it ever sleeps.—29:39. Obai-b-Ka'ab reported that when $\frac{2}{3}$rds of the night passed away, he used to get up and say : O ye people ! remember Allah, remember Allah, shaking of earth is soon coming to pass followed by attending evils. Death is coming with what is therein 29:44. He also said : My Lord ordered me with nine things : Fear of Allah, open and secret, etc—29:422w.

(4) **Prayer at different times.** The Quran mentions only the compulsory prayers for five times a day, but the Holy Prophet introduced Sunnat and Nafl prayers with each time of compulsory prayers. He introduced the particulars of prayers and framed their rules and regulations for the guidance of mankind and for keeping the institution of prayer alive. He used to pray at forenoon and in the silence of the night. That is called Tahajjad prayer specially ordained for this Prophet. The Quran says : And during a part of the night, Pray Tahajjad, optional for you. Perchance your Lord may raise you up to a dignified position (17:79Q). In the month of fasting, the devotion of the Prophet reached its climax. He closetted himself in a corner of the mosque for the last ten days and nights of the month of Ramazan, devoted himself exclusively to divine worship and did not move from the mosque for even taking food and drink. In the fasting month, he used to read Tarawih and the Quran. In the war-field also, prayer was regularly observed. He used to prostrate before the Lord when the arrows were going on and to seek mercy and forgiveness.

(5) **His Invocations.** The supplicatory hymns bespeak of the earnest mind of the Prophet for the Divine glory and love. Some of them are given below : "O Allah ! give light to my heart, give light to my tongue, give light to my ears, give light to my sights, give light to my back, give light to my front, give light above me and give light below me."

"O Allah ! to Thee is all praise, and Thou art the light of the heavens and earth and Thine is the praise ; and Thou art the Supporter of heavens and earth and Thine is the praise ; Thou art the Lord of the heavens and earth and what is therein ; Thou art the truth and Thy promise is truth, Thy saying is truth, meeting with Thee is truth, Paradise is a truth, the Fire is a truth, the Hour is a truth. O Allah ! to Thee I have resigned and in Thee I put faith and upon Thee do I rely ; to Thee I shall return and to Thee I entrust dis-

pute and to Thee I put judgement, so forgive me of what I sent in advance and of what I will send latter, of what I conceal and of what I disclose. Thou art my Deity. There is no deity but Thou.

O Lord ! grant to me the love of Thee ; grant that I may love those that love Thee ; grant that I may do the deeds that may win Thy love ; make Thy love dearer to me than myself, my family and my wealth."

O Lord ! I supplicate Thee for forgiveness in faith and guidance towards truth, and to assist me in being grateful to Thee, and in adoring Thee in every good way ; and I supplicate Thee for an innocent heart which shall not incline to wickeduess, and I supplicate Thee for a true tongue, and for that virtue which Thou knowest and for forgiveness of those faults which Thou knowest. O my Defender ! assist me in remembering Thee and being grateful to Thee and in worshipping Thee with the excess of my strength. O Lord ! I have done injustice to my own soul and no one pardons the faults of Thy servants but Thou.

(6) **Prophet's fastings.** The Holy Prophet recognised the value of fasting as it is a means of purification of heart from impure and sinful ideas and inclinations. He used to fast during the whole month of Ramazan and sometimes Sha'ban. In other months, he used to fast in such a way that it seemed that he would not break it again and he used to be without fast in such a way that it seemed that he would no more keep fast. He had no regular days of fasting, but he used to fast on Ashura'a days and for 6 days of Shawal. If there was no food in the house, he used to fast for days together, so much so that out of the agony of hunger he used to bind stones to his belly to prevent its acuteness. Besides regular fast, many a time the Prophet had to go without any meal. Often only dates and water nourished his body. For months together at times, no fire was lighted in his house for scantiness of means. Thus he fasted and suffered to the very last day of his life.

About other devotional acts, namely, charity, pilgrimage, Quran reading, Zikr etc, mention has been made in their appropriate places. From these acts, it is evident that no other religious personalities of the world had a proud record of so much devotional excercises and the rememberence of God, It is therefore said that the Prophet Muhammad was the greatest devotee the world has ever-witnessed.

Man of ideal character and conduct. The Holy Prophet had an ideal character and conduct. He showed a character in all

phases like a jewel of many facets. No less an authority than God himself testified to this phase of his life by saying : And verily he has got a sublime character (68 : 4 Q). There is an excellent exemplar for you in the Apostle of Allah (33 : 21Q). Thus the highest tribute to purity of the Prophet's character was given by God Himself in the Quran. Who can be a greater authority than God Himself to testify when nobody other than God knows the ins and outs of a man ? If there is doubt in these verses, there is also doubt in the Quran. As regards those who are disinclined to believe the Quran as a revelation and attribute it to the unlettered Prophet, they have fortunately got the best historical proofs. Those are the testimonies of his contemporaries. What historical proof is greater about a man's character than the versions of his contemporaries and companions who used to pry into his secrets and private life ? People living in an age fourteen hundred years after his death are quite incompetent to judge a man's character, and can not overthrow the confirmed attestations of the dearest friends and the bitterest foes. Let us now examine historical proofs. Before he attained his prophethood which occurred in the 40th year of his life, he was given the proud title "**Al-Amin**" by the Meccans signifying the possessor of an ideal character and conduct. This connotative title itself shows that even when there were chances of temptations and corruptions in a hot country like Arabia, he maintained his purity of character, and his conduct with the people was the most pleasant and charming. When the quarrel over the placing of the Black Stone ensued between the rival contending parties and was about to conflagrate the whole of Arabia, Muhammad (P.H.) was then unanimously chosen to be the best man for this honourable task. These are evidences of his character from the side of the people who later on figured as his bitterest enemies. Then after he attained his prophethood, his character and conduct were testified by his wives who had access to the innermost recess of his heart. Who can be a greater authority than wives to testify to the character of a man ? Among wives, the attestation of an aged twice-widowed lady to the character of a young husband is the most strong. It was Khadija, an old lady of nearly 55 years, who declared on the very first day of the Prophet's receiving the revelation : God will never let you see the humiliation of failure. Verily you show due regard for blood-ties, carry the burden of the infirm, practise virtues that are extinct, entertain guests and stand by what is righteous

in the face of calamities. This testimony of Khadija carries the greatest weight. Hazrat Ayesha also said : His morals are the Quran. Then the evidence of home-servants is not less important. Anas who served the Holy Prophet for ten years and followed him like a shadow said : I served the Ms. of Allah for ten years but he neither told me 'uph', nor—why have you done this ? nor—why have you not done (this) ?—2 : 106. When a servant said that his master was the best of men in conduct, who is there now to doubt his integrity of character ? The liberated slave Zaid could not be separated from the Prophet even by his father. So great an attachment had this slave for the Prophet's charming manners. His uncle Abu Talib had the highest regard for the Prophet owing to his charming conduct. When asked by the Quraish to give up Muhammad, Abu Talib replied : Woe unto you ! no tribe has ever deserted its chief—a chief who carefully guards everything worth guarding. He is not over-bearing, nor is he so weak as to entrust his affairs to others. He is generous of heart, through the intercession of his face rain is prayed for. He shelters the orphan and the widow. Then his devoted companions' testimony carries also a great weight. The very fact that those who were very intimately connected with him and accepted him as a true Prophet shows that they had unshaken faith in the integrity of Prophet's character and conduct. **Ja'far-b-Abi Taleb** who migrated to Abyssinia, being afraid of bitter persecutions by the Quraish, addressed the Negus testifying to the sublime character of the Prophet. He said : "O king ! we were an ignorant people, given to idolatry. We used to eat corpses even of dead animals, and do all kinds of disgraceful things. We did not make good our obligations to our relations and ill-treated our neighbours. The strong among us would thrive at the expense of the weak, till at last God raised a prophet for our information. His descent, his righteousness, his integrity and his piety are well-known to us. He called us to worship God, and exhorted us to give up idolatry and stone-worship. He enjoined us to speak the truth, to make good our trusts, to respect ties of kinship and to do good to our neighbours. He taught us to shun everything foul, and to avoid bloodshed. He forbade all manners of indecent things, telling lies, misappropriating orphans' belongings and bringing false accusations against chastity of women." Is any further proof of Prophet's sublime character necessary ? Then again we see the great Abu Sufiyan who was the greatest enemy of Islam from the beginning

up to the conquest of Mecca and who led armies after armies to annihilate the face of Islam from the globe unhesitatingly and with frank confession testified to the sublime character of the Prophet before Heracleus, the Emperor of the Roman Empire : "He bids us abandon the worship of our ancient idols, to adore one God, to bestow alms, to observe truth and purity, to abstain from fornication and vice etc." He also confessed that the Prophet maintained a patriarchal purity of character and conduct and never told a lie. What greater attestation is necessary ? His devotion, his piety, his God-reliance, his prayers, his invocations, his love for God, his constant anxiety and concern for the next world, his constant occupation in divine service and in the remembrance of Allah raised him to the highest plane of morality and conduct not hitherto witnessed in the life of any man. His sayings reflect what a great value he used to attach to character and conduct. He said : The man of good conduct will have the loftiest place in Paradise (4 : 124w). The man of bad conduct shall not enter Paradise (4 : 84). The special gem in his character was that he used not to speak what he himself did not do. The Quran says : Why do you say what you do not do (Q). As conduct is the sum total of the virtues and vices, the Prophet showed himself an excellent ideal in every aspect of human conduct.

(1) **His manners and etiquetes.** The Prophet's manners were ideal. He said : Verily I have been sent to complete good manners—4 : 90. He once instructed Mu'az on his appointment as governor of Yemen : Make your treatment with the people good—4 : 89. Once Hazrat Ayesha rebuked a man for scolding the Holy Prophet. He prohibited her saying : I have been sent to give ease to the people and not trouble (4 : 94). Once a man passed stool in his room and left the house next morning. The Prophet himself cleared the impurities (4 : 96). If any personal wrong was done to the Prophet by anybody, he did not take revenge. On the contrary, he returned good for evil. Nevertheless he was not ungrateful of any good done to him. He used to say : He who is not grateful to men is not grateful to Allah (4 : 291). His modesty was exemplary. Whoever came in his contact was simply charmed with his charming manners and natural modesty. The Quran says : Thus it is due to the mercy of Allah that you deal gently with them. Had you been harsh, hard-hearted, they would have certainly scattered away from

around you—(3 : 158Q). He wore a constant similing face mixed with gravity. One day a village Arab came to the Prophet and demanded his dues with harsh words. His companions got irritated but he cooled them down and said : The creditor has got a demand. He always sought permission whenever interview with any man was necessary and he taught others to seek interview. After that, he used to greet with salam (peace) the person he met. He entertained by Salam whom he knew and whom he knew not—1 : 75. Thereafter he used to handshake. He said : Perfection of your greeting is in handshaking—5 : 39. He used not to take off his hand first from handshaking. He did not interrupt when two men were engaged in a talk, nor did he take out a man for secret talk when he has got at that time another companion—4 : 43.

(2) **His kindness.** The Prophet's mind was full of the milk of human kindness. This particular attribute attained perfection in him, as he did not distinguish between man and man in showing kindness. He used to say : Allah is not kind to him who is not kind to men—3 : 132. He said : Kindness adorns everything while harshness disgraces everything—4 : 3. He also said : Soft heart is near Allah, while hard heart is remote from Him. He who is void of kindness is devoid of all good—4 : 1. The Quran says : We have not sent thee but as a blessing to the worlds—(21 : 137 Q).

Once a son of Hazrat Jainab was on the point of death. The Prophet went there, took the son in his lap and began to shed tears. On being asked, he replied : Allah shows kindness to those who is kind to others.

Once one of his companions narrated a story to the Prophet that when his girl was put to the grave for being buried alive according to the customs of the pre-Islamic Arabs, the child pathetically cried "O my father ! O my father." Her father was then dropping down stones and earth upon her He did not stop doing so inspite of the cries till she was fully buried alive. That struck the soft heart of the Holy Prophet so much that his tears began to come out spontaneously and wetted his beard.

His kindness was not confined only for the human beings but it was also extended to the lower animals. He said : Verily the Almighty inscribed kindness on everything ; so when you slaughter, make your slaughter good ; when you sacrifice, make your sacrifice good. Let everybody sharpen his knife. Sahl reported that the

Ms. of Allah passed by a camel which became fatigued owing to hunger. He said at once : Fear Allah with regard to these animals. Ride them in health and leave them in health—4 : 145.

(3) **No work was too low for him.** Simple living was the keynote in the character of the Prophet. He used to do things with his own hand and there was no work which was too low for him. He used to milk goats, patch his own clothes, sweep his own houses, mend his own shoes and sometimes cook food. He used to say that there was no Prophet who did not earn his own daily bread. He used to graze the goats of the people of Mecca for small wages.

When the ditch round the city of Medina was dug to prevent aggression of the Allies, the Holy Prophet himself shared in the labour. He showed by this example that a hewer of wood or a drawer of water is as much respectable in the society as a high dignitary.

Once a man came to the Prophet for alms. He gave him an axe and told him to cut wood in the jungles and thus earn his livelihood saying : This is better for you than that the begging should put a scratch upon your face on the day of Resurrection—4 : 107. He also said : That one of you takes his rope and then comes with a load of wood upon his back and sells it and that thereby Allah guards his face is better for him than that he should beg of men—4 : 108.

In the Farewell Pilgrimage, the Prophet was distributing alms among the people. Two men came to the Prophet and begged something. The Prophet turned his look to them and found them strong and stout. He said : If you wish that I should give therefrom something to you, I might give you but no able-bodied man has got any share in this property.

Thus the Holy Prophet showed by his noble examples and precepts that no work is too low for a man and that there is great dignity and honour in one's own earnings.

(4) **His simplicity.** The Prophet had the highest point of patriarchal simplicity. In his habits, in his manners, in his living, in his furnitures, in his foods, in his dresses, in his habitation structures, he was extremely simple and unostentatious. The same life he led all throughout. No wealth, no kingdom and no greatness could change his mode of living. He rose to be the ruler of Arabia, the equal of Chosroes and Cæsars, but the

same humility of spirit, the same purity of heart and the same living characterised his life. Once the Prophet came to Fatima's house and found a thin screen of varied colours in the door. The Prophet returned to his house without any further waiting. On being asked, he replied : It does not befit a Prophet to enter a decorated house. He used to say about the number of beddings in a house : There is one bed for oneself, one bed for his wife and one bed for his guest. The fourth bed is for the devil.

Once the Prophet returned from war. His beloved wife Ayesha decorated her house to receive the victorious general. When the Prophet came, he took off the clothes of decoration and used them for other purposes saying : God has not given me wealth to decorate the stones.

Once an Ansari constructed a house with domes. The Prophet greatly disliked it and did not return greeting of the owner till the latter pulled it down.

The Prophet's mosque of Medina was of a very simple structure. Its roofs were of palm leaves and its posts of date stems.

Once a silk dress was sent as a present to the Prophet. At first he put it on, and then after putting it off he sent it to Omar for disposal.

Once he put on a gold seal-ring. On rising upon the pulpit, he put it off and threw it away. His companions also threw off their rings in obedience to their master's actions.

Once Hazrat Fatima put on a necklace of gold. He told her to throw it off saying : He who puts on a necklace of gold will not get it in Paradise.

His bed consisted of a blanket and of a pillow of date refuges covered with skin. Once Hazrat Hafsa spread a blanket with two or three foldings to be used as the bed of the Prophet. The Prophet slept on it for the night and could not rise early for prayer. He at once directed his wife not to repeat it but to spread the blanket with a single fold for his bed.

When he was the undisputed ruler of the whole Arabia from Yemen in the south to Syria in the north, his furnitures consisted of only a bedding and an earthen pitcher. Ayesha reported that after the demise of the Prophet, there was in his house nothing but a little quantity of wheat for food. He used to say : Sufficient it is for a man in this world such provision as is sufficient for a traveller for his journey.

Once the Prophet had some impressions of his hard bed on his back. On being requested for getting a soft cushion for sleep, he replied : What is the necessity of this world for me ? My relation with this world is like that of a mounted way-farer who pauses at noon under the shade of a tree just to rest for a while, and then to proceed on his way.

The Holy Prophet guided his wives also to lead simple lives. When he was the ruler of Arabia, his wives naturally sought comforts of a kingly house. Thereupon came the divine injunction : O Prophet ! say to thy wives, if you want this world's life and its fineries, come, I will give you a provision and allow you to depart a goodly departing. And if you desire God and His Apostle and the latter abode, then surely God has prepared for the doers of good among you a mighty reward—33 : 28 Q. Thus the worldly fineries were abannoned and simple mode of living was adopted.

His companions used to stand up to show respect to him when the Prophet appeared in their midst but he prohibited them saying : Do not stand up for me as the foreigners do, some of them showing respect to others – 2 : 136.

In any assembly, he used to sit unrecognised at the back row. A stranger could not distinguish him from the rest. Such was the humility of his disposition.

He cheerfully partook of meals which were placed before him. He did not find fault with any cooking. Whenever he disliked any food, he refrained from taking it without disclosing anything.

In short, he was extremely simple in his habits, manners, deportment, character and conduct. Thus simplicity was the key-note of his life, sincerity was his slogan and work was his mission.

(5) **His hospitality**. The Prophet was an ideal host. He would entertain guests as best as he could, according to the best tradition of Arab hospitality. In entertaining guests, he would not distinguish between a believer and an unbeliever. Everybody was pleased to become his guest. Once when the deputation from Abyssinia came to him, he accommodated them in his house and himself served them. Once an unbeliever came as a guest to the Prophet. He gave him one goat's milk to drink. He finished the drink and wanted more. In this way, the Prophet gave him seven goat's milk till he was satisfied. In the case of the companions of Suffa lodged in a corner of the mosque, the Prophet was the principal host. The Prophet had a large tray which was a load for four

man. At noon, all the guests took food from this tray with the Prophet. Meqdad and his two companions got nothing to satisfy their hunger. They were refused food. At last they came to the Prophet who gave them drink of three goat's milk. He said : The best charity is to satisfy a hungry belly—3 : 65w. In case of a previous bad treatment, good treatment should still be meted out. When a guest went away, he accompained him at least upto the door of his house. He did not rise up till the guest finished his meal and he did not begin till he began. He said : If the host entertains a guest beyond three days, he will gain reward of charity for every additional meal—4 : 327.

(6) **His truth.** The Holy Prophet never in his life spoke a single lie. He always adhered to truth for which he won the title of " Al-Amin". Once the Prophet called his relatives to the mount Safa and invited them to accept Islam saying : Have you ever heard me tell a lie ? They all replied : We have never heard you tell a lie. He said : Then I say that I am the Prophet of Allah. Will you not believe me ? Then the devil turned their backs as he still turns the backs of so many.

Someone once asked him : Who among men is best? He replied : Everyone, pure of heart, truthful of tongue—4 : 205. He said : Whenever a man utters falsehood, the angel goes one mile away from him on account of the bad smell which he brings—4 : 204. When the Prophet was surrounded on all sides with enemies in the battles of Uhud and Hunain and there was no way of saving his life, he still testified to the truth of his mission saying : I am the Apostle of Allah, there's no untruth in it. Once the Quraish were hatching up plan against the Prophet. The chief of them, Nazr-b-Hares, testified to his truth-speaking by saying : Muhammad is the most truthful and trust-worthy among you but he abuses our idols. Even Abu Sufiyan, the enemy of Islam, testified to this aspect of Prophet's character before the Emperor Heracleus. He said on query by the Emperor : He never told a lie. Thus there are hundred and one instances which go to show that the Prophet was an ideal truthful man. It is why the Quran says : They do not take you as liars, but they unjustly deny the verses of Allah—6 : 33 Q.

(7) **Presents.** The Holy Prophet used to accept presents and gifts from his friends, companions and admirers, and give presents in exchange. He used to say : Give presents to one

another and low one another. For this reason, the companions used to present something or other to the Prophet. Even the neighbouring kings used to send presents to the Prophet. The Chief of Syria and Muqauqis of Egypt sent presents to the Prophet. Once the Cæser of the Byzantine Empire sent a present to the Prophet. The Prophet thought it a duty to give a return present to those who had given him. Once the king of Yemen sent a most valuable present worth the price of 66 camels to the Prophet. He returned a present to him worth the price of 20 camels. Once a man of the tribe of Banu Fajarah presented a she-camel to the Prophet. He gave a return to him but the man was highly displeased at this. The Prophet stood on the pulpit and gave a sermon : I won't accept presents except from the tribes of the Quraish, Ansars, Saqif and Daus. The Prophet remained for nearly six months in Abu Ayyub's house. They mutually presented foods during the time. He also used to send presents to his neighbours and friends, especially to the indigent companions of Suffa. He said that presents cement love and brotherhood and secure peace.

(8) **Flattery**. The Holy Prophet used to dislike flattery of any kind. Once a man praised another in presence of the Prophet. He said : You have cut off the neck of your friend . At another time, a certain judge was praised before the Prophet. His companion Meqdad took some dust and threw it over the face of the flatterer. Once Aswad-b-Sariy (the poet) came to the Prophet and sought permission of glorifying Allah. Permission was granted and he began with His praise. Suddenly he took up to praise the Prophet. He was at once stopped. Again he took to praise him and again he was stopped. As flattery is opposed to sincerity, it did not at all find room in the Holy Prophet. Simplicity and sincerity as said above were his special characteristics.

(9) **Equal treatment to all.** In the eye of the Prophet, everybody was equal. King or no king, master or slave, rich or poor, everybody received equal treatment from him. Once Salman and Bilal were present in a place with Abu Sufiyan, the chief of the Quraish. They said : No sword has still overtaken the neck of Abu Sufiyan. Abu Bakr protested to this utterance against the chief and the most respectable man of the Quraish and informed it to the Prophet. The Prophet took no exception to this word against an unbeliever.

Once a woman of the Makhzum tribe committed a theft.

People pleaded for mercy. The Prophet replied : The previous generations have been destroyed as the criminals coming from higher class were not punished while those coming from the lower class were chastised. By God ! if Fatima, the daughter of Muhammad, committed theft, her hand would have been cut off.

Hazrat Abbas was one of the captives after the battle of Badr. Many were ransomed in lieu of money. On being requested to let off his uncle Abbas without ransom, the Prophet declined to treat him differently.

Anas reported that the Prophet went once to his house and wanted some drink. He gave him milk. It was a custom with the Prophet to offer whatever he had to offer first to the persons by his right side and then to those by his left. He took something and offered it to a Beduin who happened to be on his right side in preference to Hazrats Abu Bakr and Omar who were on his left side.

The Quraish out of their tribal boast had accommodated themselves at Muzdalafa in the days of Ignorance. The Prophet did not like this defferentiation. He always mixed with everybody irrespective of lineage and pedigree. The Prophet worked like an ordinary labourer with his companions in the construction of the mosque of Medina and in the digging of the trench around the city at the time of the battle of the Allies.

In a certain journey, his companions began to prepare food. Everyone took charge of a certain item. The Prophet took the charge of collecting fuels from the jungle.

In the battle of Badr, arms and ammunitions were quite insufficient. Three men used one camel for riding by turns. The Prophet also had two companions for his camel. There was not the least difference created for his needs. When requested to use the camel alone, he said : You have got no more strength than myself for walking, nor do I stand in need of less religious merits than you.

(10) **Humility.** The Prophet was the most humble in spirit and there was not a single trace or sign of boast in him. Once a man addressed him as " the best of the creation". He replied : He was Abraham.

Abdullah-b-Sakhar reported that Banu A'mer once came to the Prophet and addressed him as "Our Lord ". He replied : The Lord is Allah.

Once an Ansari heard a Jew saying : By God who made the Prophet Moses superior to all men. The Ansari got irritated and threw a stone on his face. On a complaint brought to the Prophet, he said : Don't give me superiority over the Prophets.

When Mecca was conquered without a single drop of blood, the Holy Prophet lowered his head by way of modesty and humility of spirit when he entered the town. When Khaiber was conquered, the Prophet was mounted not on any fine horse but simply on an ass with date-string as its rein.

The Holy Prophet used to say : Don't put me to such a position as the Christians had put Jesus Christ. I am only a servant of God and His messenger. The word "servant" has been deliberately added to the formula of faith because the Prophet had in his mind the raising of Jesus to divinity.

The Prophet prohibited his followers to prostrate before his grave or pray therein at any time.

Once the marriage of the daughter of Muawwez-Afra'a was solemnised. The young girls were singing the songs dealing with the heroism of Badr martyrs. One of the girls suddenly sang : Amongst us is a Prophet who knows what will occur tomorrow. The Prophet directed her to sing what she was singing before and leave the latter.

When Qasem, son of the Prophet died, there was solar eclipse. The people ascribed it to the death of the Prophet's son. The Prophet delivered a sermon then and there in the mosque : The solar and lunar eclipses are signs of Allah. They have got no connection with the birth and death of men.

Once the Prophet was making ablution. The companions were taking the water that was dropping from his hands. On being questioned why they were doing so, they replied that it was to get blessings. The Prophet said : Rather speak the truth while you talk and pay the trust when you are entrusted.

In short, a character so modest and humble is rare in the history of man.

(11) **Forgiveness to enemies.** Forgiveness was a chief jewel in the Prophet's character. So broad was his heart that the spirit of revenge was absolutely absent from it. No wrong could take a permanent root in his soft heart. To **Wahshi** who killed Hazrat Hamza and who fled from one country to another for fear of punishment was extended his forgiveness.

Safwan-b-Omayya was one of the bitterest enemies of Islam. When Mecca was conquered, he took to his heels and went to Jeddah. Omar-b-Wahab informed the Prophet of this incident. The Holy Prophet took off his turban and sent it through Omar to Safwan as a sign of security.

The Prophet did not take a single revenge out of wrongs done to him personally. This was reported by Hazrat Ayesha who knew the ins and outs of his life.

To the inhabitants of Tayef who gave the Prophet the most merciless persecutions, the Prophet also extended his generous forgiveness. He accommodated their deputation in his mosque with great honour and fitting entertainment.

Abdullah-b-Ubai who was the ring leader of the hypocrites tried to crush the infant Common-wealth in the most critical juncture of Islam. He also cast unjust slander on the character of Hazrat Ayesha in a certain battle-field Prophet extended his pardon to Abdullah and gave his own sheet to cover his dead body for burial when he was dead. Regarding the slander, Abu Bakr wished to disallow maintenance to one of his relatives named **Mistah** who was one of those who cast slander against Ayesha. After the legal punishment to the culprits was meted out, the Prophet instructed them not to bear ill will and rancour towards the slanderers of his type. The verse in this connection is the following : And let not those of you who possess grace and abundance swear against the giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not love that Allah should forgive you ?—24 : 22Q.

Labid-b-A'sam, a certain Jew of Medina, practised sorcery upon the Prophet. He fell ill and suffered for some days and was subsequently cured by the refuging verses. The Prophet did not think even to take a small reproach against him.

The Holy Prophet took some loan from **Zaid-b-Sa'na.** He came to demand his dues and was dragging the Prophet by his neck and saying : O children of Abu Taleb ; you always offer excuse. Hazrat Omar got furious but the Prophet paid the dues in addition to some gifts.

Ferat-b-Hayan was a spy of Abu Sufiyan. He used to secretly supply informations of the Muslims and to satirize the Prophet. Once he was arrested in his act of spying and was ordered to be put

to death. When he was under order of death, he accepted Islam and the Prophet cancelled his death sentence on him.

The city which once expelled the Prophet, the city which presecuted the Prophet and his companions such a presecution as has not fallen to the lot of a mortal, opened its gate at last to the Prophet. What treatment did it receive at his hands ? No massacare, no murder, no bloodshed but general amnesty with the words : There is even no reproach against you to-day.

Hind, the wife of Abu Sufiyan, who chewed the liver of Hamza out of revenge and spread thorns over the path of the Prophet, received also the generous pardon.

Akramah, the son of the arch enemy of Islam, namely, Abu Jahl, fled to Yemen but on the security being given, he returned to Medina and met the Prophet. The Prophet smilingly received him saying : Welcome to the riding refugee !

Habbar-b-Aswad, the murderer of the Prophet's daughter Jainab who was pregnant at the time, received also pardon from the Prophet.

Abu Sufiyan, the greatest arch enemy of Islam, tried his utmost to crush the Prophet and his mission from the beginning up to the Conquest of Mecca. He led wives in the several battles to blot ont the face of Islam from the glob'. Such a criminal expected the worst treatment on the Conquest of Mecca. What did the Prophet say to him ? Omar wanted to kill him but the Prophet prohibited him and said : Abu Sufiyan is safe in his house, and those who will take shelter in his house are all safe and secure. Can any conquerer mete out such a treatment to an arch enemy ?

Banu Hanifah was the tribe who offered the greatest resistance to the Prophet up to the last. Omamah-b-Asal was its chief. Once he was arrested and brought before the Prophet in Medina. He ordered him to be tied up with a pillar of the mosque. Whereupon he addressed the Prophet : O Muhammad ! if you kill me, you would kill a murderer ; if you show me kindness, you will show it to a grateful man ; if you want ransom, I shall pay it. The Prophet remained silent on that day. Next day also he received the same reply from Omamah. On the third day when he got the similar reply, he ordered him to be let off unconditionally. Omamah was much afflected by this kindness, accepted Islam and said : O Apostle of God ! there was none in the world who was more hateful to me than you but now there is none in the world who is dearer to me

than you ; there was no religion in the world which was more disliking to me than yours, but now there is no religion in the world which is dearer to me than your religion ; there was no city which was more hateful to my eyes than your city but now it has become the dearest of all the cities to me."

The Holy Prophet used always to invoke blessings on his enemies instead of taking revenge on them for the wrongs done to him. The Meccans bitterly persecuted the Prophet and at last drove him out and his companions from their native place. One of his companions at that time asked the Prophet to invoke curse upon his enemies. On hearing this, the face of the Prophet suddenly turned red. On another occasion, he replied when he heard a man telling him to curse : I have not been sent to curse but to bless mankind.

Once there was a dire famine in the city of Mecca. At that time, the Prophet was imprisoned in a place called Shib along with his clan. Abu Sufiyan, being perplexed at the calamity. came to the Prophet and asked him to invoke to God for the removal of the calamity. The Holy Prophet without the least grudge upon his enemies lifted up his hands and invoked God's power to remove the famine. The prayer was granted.

In the battle of Uhud, the Prophet was profusely bleeding owing to the wounds and the martyrdom of one of his teeth. He was at that time saying : O God ! guide my people, because they know not.

The Holy Prophet suffered at Tyef which no human being had suffered before. On seeing his sufferings, the angel Gabriel came and told him : If you wish, this place may be sunk down. The Holy Prophet replied : May it be that their descendants may accept guidance. Some years after this, when the Muslims were fighting against the inhabitants of Tayef, one of his companions said : O Prophet, invoke curse upon the inhabitants. Suddenly he lifted up his hands towards heaven. The people thought that he was going to curse but he said : O God ! bless the Saqif tribe with Islam.

The Dausees were living at Yemen but did not accept Islam inspite of the arduous and earnest efforts of its chief Tofail-b-A'mer who was a previous convert to Islam. Bing disgusted, he advised the Prophet to bring wrath of God upon them. He invoked : O

Allah ! guide the Dausees and bring them (under Islam).

Abu Hurairah's mother was a polytheist. Her son requested her many times to accept Islam but she did not. One day Abu Hurairah pressed her much for her conversion but she not only declined but rebuked the Prophet. On hearing this, the Prophet said : O God ! bless the mother of Abu Hurairah with Islam. When Abu Hurairah returned home, he found his mother already converted.

Thus the Holy Prophet was a mercy to all mankind, and as such it was beneath his dignity as a world Prophet to take revenge or to curse the oppressing people.

(12). **General dislike for backbiting.** The Holy Prophet was always averse to backbiting. The Quran takes a very strong view of this evil attribute. It says : Does one of you like to eat of the flesh of his dead brother ? Rather you abhor it—49 : 12Q. It is therefore just like the eating of the flesh of dead animals. He went so far as to say that backbiting is greater than fornication—4 : 153w. The Holy Prophet was quite immune from this sin. Never in his life did he commit it even by hints, signs, motions and gestures. He even did not cherish evil ideas for any particular individual. We should not forget that great ideal and cast ourselvenes headlong in to the torrents of backbiting.[1]

XI. **The greatest leader of mankind.** (1) **An efficient leader.** What are the essentials of a good and efficient leader ? He must at first know how to lead and command and he must command the willing allegiance of his followers. The Prophet combined in himself in an unparalled degree both these attributes. His love for his companions and friends is provebial. "The leader is the servant of the people" was his slogan. He was a true friend in dangers and difficulties. He never thought of his own livelihood and comforts but he was ever wakeful to the needs of his companious. In fact, he lived for the people, died for the people and will rise up again for the people. Here in this world while he was alive, he always prayed for his *Ummat*, sought forgiveness to God for them and made this prayer a part of his

I. See note 382 for details of backbiting and see the traditions under section 16 (Chapter IV) for the same.

There are many details of his character which in a short article like this, cannot conveniently be introdueed. They appear somewhere or other in this book. From what has been narrated above, it is seen that the Prophet had the most sublime character and conduct. It is why the Quran says : You are certainly on the sublime charracter (68 : 4Q).

supplication at the end of each prayer. When his breath was about to be taken, he thougt of the future condition of his *Ummat*. On the Resurrection Day, he will be the chief leader for intercession and forgiveness before the Almighty.

The great gem in leadership is the power to organise a disorganised people. The Holy Prophet had that unifying power. When there was no organization, no unity, no harmony, the Prophet organaised these unruly tribes, made them morally and spiritually advanced and created a mighty force in them before which the prowess and power of the Cæsars and the Chosroes were insignificant. He abolished the class distinction, tribal boast and family pride, and brought all the Arabs under a common banner, the banner of Islam. Whoever uttered "There is no deity but Allah" entered the Brotherhood of the Muslims. It is to this organisation that the Quran refers : And remember the gift of Allah over you when you were enemies to one another. Then He brought you together and you became brethren by His grace (3 : 102Q) If greatness lies in leading so disorganised a people as the Arabs, the credit certainly goes to the world Prophet. If greatness lies in making that lead stable for ever, who can then be a greater leader than the leader Muhammad ? Truly therefore he said : The Muslims—their bloods are equal—3 : 95. The believers are like one body. If its eye complains, its whole body complains—3 : 57. The Prophet therefore said : I am the leader of the children of Adam (44 : 3). Let all leaders turn to the life of the Prophet and emulate his noble example.

(2) **Ideal allegiance ot his followers.** There was no man in the world who was more obeyed and loved blindly and faithfully by his followers than the Prophet Muhammad. His companions held the life of the Prophet dearer than their own lives and properties. There was nothing which they could not sacrifice for their great Master. There are innumerable instances to prove their devotion and fidelity.

The faithful Bilal was tied up by his hand and feet and dragged along the sands burnt by the mid-day sun for days together but still Bilal did not give up his master. After Prophet's death, he once fell down senseless and died while he was proclaiming azan.

Khabbab-b-Art was the sixth convert to Islam. He was subject to relentless persecution but still he was loyal to his chief.

Ammar-b-Yaser was the fourth convert. He was overtaken by the people, turned down on the burning sands of the desert and was mercilessly beaten so much in presence of his parents that he fell down senseless. His mother Sumayyah was beaten to death by Abu Jahl. His father Yaser also lost his life as a result of continuous repression.

Abu Fukaiha was a slave of Safwan-b-Umayyah. His feet were tied to two camels which were allowed to go to different directions. Thus he was severed to death.

These are but few instances which show that the persecuted men kept their allegiance to the Prophet and his religion even at the sacrifice of their most precious lives.

The faithful companions followed him as day follows the night. Hazrat Abu Bakr followed the Prophet like a shadow in the midst of his happiness as well as adversity. He cluing to him steadfastly in the perilous journey to Medina. He was his only companion in the famous cave. He brought all his resources for charity when demanded by the Prophet.

Again we find that in order to stand by the Prophet through thick and thin, some of the companions migrated to Abyssinia after leaving their dear hearth and home.

Then we see that Mecca was completely evacuated by the companions at the time of Hijrat to Medina and centuries-old love for the native land was suddenly forgotten, and they all migrated to Medina for good along with their master.

Then the case of Wais Qarani is the most astonishing. Though he did not see the Prophet in his life-time, he had a great attachment for the Prophet. Once he heard that one of the teeth of the Prophet was martyred in the battle of Uhud. He at once broke all his teeth as a result of over-love for him.

It is redundant to recapitulate the loyalty and heroism with which his companions fought the several holy battles and sacrificed their lives. At his single command, hundreds and thousands were ready with their lives and properties without the least thought of death or of future poverty. Not a whisper of disobedience was ever heard in the camp of the Prophet's followers, and not a word of doubt in the Prophet's words.

They wrote down and committed to memory every details of his life. Whenever he uttered anything, the companions preserved it in the tablets of their hearts. Whatever he did,

they also tried to follow. Once Hazrat Ali was laughing on horse back. On being questioned, he replied that he saw the Holy Prophet one day smiling like that on horse back. Once a companion saw the shirt of the Prophet unbuttoned. He immediately unbuttoned his shirt. There are hundreds of instances showing that he was the greatest leader of men and as such commanded ideal allegiance and fidelity. Even after 14 hundred years, his name is a charm to his followers, and sends a thrill and inspiration in their hearts not witnessed in the case of any other man.[1]

(xii) **The greatest charitable man.** (i) **Charity.** There is no man in the world who is seen more charitably disposed than the Holy Prophet. His charity used to reach its climax during the holy month of fasting. He placed the needs of men before his own needs, comforts of men before his own comforts and lived as it were with the spirit of Divine Names. He used to say: Verily I am to distribute and guard while Allah gives. He said that nothing is stronger and more valuable in the eye of religion than the charity of the son of Adam giving alms with his right hand concealing from his left - 8 : 17. He has been therefore commanded to say: By no means shall you attain to righteousness until you spend out of what you love—3 : 91Q.

So great an importance was attached to charity that it was made compulsory and one of the chief five pillars of Islam on the rich and the solvent. No other Prophet or man had done it before him for the benefit of the ill-fed, ill-clothed and the distressed. The Prophet did not himself take or use Zakat property. He made it unlawful also for his progeny. Once Imam Hasan ate a date out of the dates of Zakat. The Prophet at once told him to vomit it out. If anything was brought to the Prophet, he enquired whether it was present or Zakat. If it was a present, the Prophet used to accept it.

Once a certain man came to the Prophet and saw his goat grazing up to a great distance. He naturally felt tempted to ask for all the goats to be given to him in charity without the least hesitation of future poverty. the Holy Prophet gave away all his goats to him. The man, on returning to his people, said: Muhammad is so charitable that he does not fear his future poverty in his gift.

The Prophet was once passing by Abu Zarr. He asked him: O Abu Zarr! had I had gold like the mountain of Uhud, I would

1. See page 8 for further light.

not have preferred at any time that anything therefrom should remain with me beyond three days.

It was a practice with the Prophet to give away everything in charity what he had as surplus in his household. Once in the midst of his prayer, he remembered that he had some coins in his house. Before he finished his whole prayer, he suddenly went to his house to the surprise of his companions, took the dinars, distributed them among the poor and came again to the mosque to pray.

Once some Ansars begged something of the Prophet. He gave it to them. Again they begged him for something more. Again he gave them that thing. Thus the begging and the giving continued till there remained nothing with the Prophet.

Just on the eve of his death, the Prophet instructed Hazrat Ayesha to distribute some coins which he had with him among the poor saying : Prophets neither inherit, nor are inherited.

The Prophet had to divide the booties and spoils of war among the soldiers who took actual part in war. Regarding his share of the booty, he used to give away in charity the entire share after keeping very little for the expenses of his household.

After the battle of Hunain, the Prophet divided all the booties among the warriors along with his share also. A man came running to him and begged a sheet of cloth of him. He said : Had I had camels equal to the number of plants in this jungle, I would have certainly given them all to you. You would not have found me surely a miser.

It was a general ordinance that if a man would leave debts outstanding after his death, he would satisfy them on information or take the responsibility of payment. If he left properties, that would devolve upon his heirs.

Once the revenue of Bahrain came to the Prophet. It was spread on the floor of the mosque and was divided among his companions. When the last farthing was distributed, he got up and went away without himself taking anything.

The Holy Prophet never disappointed a beggar. He did not say "No" to anybody in obedience to the Quranic verse : And as for the beggar, don't drive out,

He had three principal properties-Fedak and some gardens at Medina and Khaiber. He made wakf of the Fedak property for the poor and the distressed, made heba of the gardens at Medina, and

out of the three portions of the Khaiber property, two portions were gifted to the general Muslims and one for the maintenance of his wives.

There are instances without number which go to show that the Prophet was the gretest charitable man in the world. Who is there in history who has got so many records of charitable acts ?[1]

(2) **Self needs were subordinate to the needs of others.** The Prophet placed the requirements of others over those of his own. It is called إيثار in Arabic. Indeed his life was a dedicated life for the cause of the humanity, specially for the ill-housed, ill-clothed, ill-fed and the ill-guided.

The Prophet had a great affection for his daughter Fatima. Once she wanted a maid servant out of the spoils of war for the purpose of cooking. The Holy Prophet replied : As yet the companions of Suffa have not been supplied with provision. Before they are supplied, I can not turn to my needs and the needs of my family.

Once his daughter Fatima and the two daughters of Hazrat Zubair came to the Prophet begging some booties in order to meet their poverty and wants. He replied : The orphans of warriors who fell in the battle of Badr will first be paid attention to.

Once a woman came to the Prophet with a sheet of cloth which he needed much. The Prophet was glad to receive it. Suddenly a man approached there and begged the sheet from him. The Prophet at once gave it to him. The people began to rebuke the man for his ungentlemanly conduct of begging a thing which the Prophet liked.

Once a certain Jew named Mukhairiq gifted some gardens to the Prophet. He dedicated them all for the cause of the poor and the distressed.

Once a companion had nothing for his marriage feast. He approached the Prophet who said to him to take the basket of wheat that was with Ayesha. The companions took the basket leaving nothing for the evening meal of the Prophet's household. Once a man was a guest of the Prophet for a night. The Prophet had with him only a goat's milk which he gave to the guest, but he himself remained hungry. In the previous night also he had nothing to satisfy his hunger except this goat's milk.

1. See Chapter VIII for further discussion.

try his fortune there but God willed otherwise. At first, he approached there three noble men—Mas'ud and others. They replied : 'We don't want to talk with a man like you.' Next he approached the public, but they also turned a deaf ear. They set up on the contrary their young boys against the Prophet. The boys began to sneer and jeer at him and to throw stones. The elders also joined in this foul act. Being constantly pelted with stones, he began to drop blood from his wounds. His feet were so wounded that they were filled up with blood. He was not even allowd to take rest and to wipe out the flowing blood. Without food and drink, as said in the beginning, he remained for as long as 30 days. Being thus persecuted and rejected, he began to think what he should do. His prayer in this critical juncture is memorable, his utterance the most sublime. That was under circumstances the most disappointing. [1]

Being thus baffled, he returnet from Tayef and remained for some days at Nakhla and then at Harra. Finding no refuge also there, he returned again to Mecca.

Then he thought of making Hijrat (migration) to Medina. His companions began to migrate to Medina till the Prophet with Abu Bakr and Ali remained at Mecca. When he was bereft of companions, one day his house was besieged by some young men of the Quraish. They came with the deliberate intention of the Prophet's murder. Calmly walking out unawares in an unguarded moment in the midst of his would-be assasins, the Prophet took shelter in a cave with Abu Bakr just sufficient to accomodate two men. A tracking party reached the mouth of the cave. In such a state the bravest heart sinks down, but the Holy Prophet calmly resigned himself to the will of God. The enemies finding nothing there, retraced their steps. For full three days, the Prophet remained in the cave. When the search was over, they came out, but were met by one of the parties named Suraqa-b-Malik. Thrice he attempted to kill the Prophet and thrice he failed. Then he reached, after 14 days, a village named Kuba where the Prophet built a mosque and remained for 14 days. Then he settled at Medina and began to preach his mission.[2]

The Meccans did not rest content with only the banishment of the Prophet. They thought of extirpating Islam from its very

1. See Note 2134. 2. See note 252 for further light on the calamities over the believers.

root. Hence they took an offensive action in the form of war against the Prophet with 1000 well-disciplined soldiers. This is known as the Battle of Badr in which the Prophet was victorious.

Seeing the growing power of the Muslims by this conquest, Abdullah-b-Ubay formed a party of the hypocrites against the Prophet aided by the neighbouring Jews and Christians. The Meccans joined this opposition and led an army of 3000 against 700 Muslims at a place called **Uhud** near Medina. The Prophet was first defeated. He lost one of his teeth and was severely wounded in this battle. He lost also some of his notable companions. Then the soldiers of Islam formed strength to drive out the enemies from Uhud.

The Meccans on return realised that the battle of Uhud was not at all decisive. The strong oppositionists also burnt within themselves. They invited all the Arabs in general irrespective of caste and creed and led an army of nearly 2400 soldiers against the Muslims. This is known as the Battle of the Allies. This time also they were unsuccessful. Being thus baffled at every time, they became quite downcast.

The Prophet at last entered Mecca without a single drop of blood.

In the Battle of Hunain, the Prophet was surrounded by enemies, so much so that there was none to protect him. He received wounds which were bleeding and he was saying : I am the Prophet, there is no untruth in it.

At Khaiber, a certain Jewess invited the Prophet and gave him poisoned food to partake of. By God's grace, he was also saved by this time.

In food, in dress, in habitation and other things, the Prophet's sufferings knew no bounds. For days together he used sometimes to go on without food, for days together no fire for cooking was lit in his house. To prevent the pressure of hunger, he used sometimes to bind stones with his belly.

Such were his sufferings and such was his towering endurance throughout these trials. It is therefore said that he attained the greatest success as he was the greatest sufferer in the history of man.

(xiv) **The most practical man.** Hazrat Muhammad was the most pratical man the world has ever seen. What he said, he did. He did not say what he did not do. Thus his tongue and deed

were one and the same. He was not an idealist, nor a wild dreamer, nor a proud enthusiast, but he was a practical worker. Hazrat Ayesha said therefore that whereas the Quran contains rules of guidance, the life of the Prophet affords lessons how those rules can be put into action. She said : His morals are the Quran. The Quran says by way of lessons to mankind : What do you say what you do not do. Again it says : There is nothing for men but what he strives for. Let us now cite some instances how his teachings were put into practice and how practicable were they.

It sounds well to hear the saying : When you are slapped on your left cheek, turn they right also. Every body can judge how far it is practicable. There is the right of self-defence in every law, there is the right of defence of one country from foreign aggression. This law of defence for an individual as well as for nations and communities are going on as usual from the beginning of the world. Islam taught this practical teaching like the Jewish law "eye for eye, tooth for tooth", nay it went further and declared that there is greater reward in forgiveness. Thus this is a practical ordinance in Islam.

With regard to brotherhood of his followers, he was not content by putting the theory only. He made it practical by cementing friendship between the Helpers and the Refugees who took half of the properties of the former for their maintenance. For the poor brothers, he exacted a compulsory tax from the rich Muslims at the rate of 2½ p. c. of the hoarded wealth for one year. This brotherhood was introduced in prayer as there is no distinction whatsoever in the mosque between the high and the rich. All stand in ranks on the same footing of equality. This was not only in outward show but also in food and dress. In the month of fasting, the rich and the poor are all deprived of food during the daytime. In pilgrimage, all pilgrims wear the same simple dress, the same simple two pieces of white cloth without any cap, shoes and other dresses. In the treatment of servants and slaves, the same equality prevails. They are termed as brothers and not slaves and servants. In the dining table also, the same equality rules. In short, in social, political and religious matters, all Muslims are brethren.

In this way, every ordinance of Islam was put into practice and every ordinance is practicable and within ordinary reach of human power.

unlettered and unschooled man, he loved education with the care of his heart for others. It is significant that the first verse revealed to the Prophet was concerning education. It runs : Read in the name of your Lord. He laid so great an emphasis on education that he said : Search learning even it is in China (4 : 111w). He did not remain content with this. On the contrary, he made primary education compulsory both for males and females 1400 hundred years ago (4 : 37) and made provision for such institutions in rooms attached to each mosque. The Holy Prophet himself had no need for education because the vast field of nature, past and present, was his book for study. His converts and companions stood in need of learning. Hence he sent teachers to train them in the elementary principles of Islam. He ransomep poor captives on condition of teaching the people for a certain period. He made the study of nature obligatory and thus gave to science an impetus which contributed to the development of scientific study. He was the only teacher who drew attention to the sublime ordinances of the universe and to the uniformity of laws underlying all phenomena. Speaking of an educationist, the Prophet said : While he is in such pursuit, all in the world, even a fish in the sea or an ant in the hole seek pardon for him— 4.: 35.

In short, no greater advocate of education and learning the world has ever seen.[1]

(xvi). **The greatest Teacher of cleanliness and decencies.**[2] (1) **Cleanliness.**[3] The Prophet advocated cleanliness and decencies in the habits of himself and his companions which none had done before. He not only practised cleanliness but made it compulsory on the eve of each prayer. It is known in the religious terminology as **Wuzu** (ablution). No prayer is valid without cleansing the principal exposed parts of the body such as hands, feet, face and head. If a man cohabits with a wife or becomes impure for any other reason, bath[4] for him becomes compulsory. So great an importance was laid on cleanliness that he said : Cleanliness is half of faith and that is a door to Paradise—7 : 14. He was commanded by the Quran : And uncleanliness do shun— 74 : 5Q. He laid a great emphasis on **teeth-cleansing**[1] before

1. See page 281 (vol. 1) on education.
2. See chapters 5, 6 and 7.
3. See note 543.
4. See note 596.

each time of five prayers saying : Had I not thought it hard for my people, I would have directed them..... . ...to cleanse teeth at the time of each prayer—7 : 78. There are also regular rules for cleanliness from **calls of nature**[2] and other impurities.

(2) **Hair dressing and Combing.**[3] The Holy Prophet did not forget this item of cleanliness. He said : Whoso has got hair, let him honour it—6 : 8. This means oiling, combing and cleansing the hairs. He always kept guard over his hairs and kept them in proper order by parting them from the middle of his head—6 : 2. He once said to a man : Is this (combing) not better than that one of you should come while he is dishevelled in hairs as if he is a devil ?—6 : 15. He directed his companions to shave, shorten or clip their **moustaches**, to preserve health, to keep beard, to shave hairs of private parts, to pair nails, and to shave the hairs of armpit—6 : 16. The Holy Prophet used (surma) **antimony** with a paint stick every night before going to bed as it brightens eye-sight, and grows hairs on eye brows—6 : 40. He advised mankind to wear **shoes and socks**[4] as they are protectors of feet—6 : 63. He advised to wear shoes different from those of the males. **Perfume**[5] was one of his favourite things (3 : 52w) as it gives a joy to oneself and to others and supplies wisdom to the brain. Anas reported that the Prophet had a bag from which he perfumed himself. He prescribed for women such perfumes as have got no scent and smell. The Holy Prophet taught to mankind to wear **decent ornaments.**[6] He probihited in strong words the use of all kinds of sound-making ornaments saying : With every sound-making ornament, there is a devil and angels do not enter a house in which there are sound-making ornaments—6 : 86. See what precious advice was left by the Holy Prophet about the fine tastes of civilized societies.

(xvii). **Great teacher of Health and Hygiene.**[7] The Holy Prophet left instructions in this department to which the world is now submitting. A Prophet of nature coming with a religion of nature could not neglect this important branch of human study. For this reason, he prescribed moderate actions, either for this world or for religion, as best saying : The best of actions is in

1. See note 580.
2. See note 566.
3. See note 500.
4. See note 520.
5. See note 517.
6. See note 521.
7. See note 542 and 353

their mean. He said : Of all the treasures in possession of a man who believes in Allah and the last day, the most precious is health. Once three persons sought for the whole-time divine service from the Prophet. He said : Fast and break, stand up for prayer and sleep, because there is surely a duty on you for your body, a duty on you for your eyes ect.—4 : 146.

He left great instructions for covering the utensils, articles of food and water-pitchers. This is as a precautionary measure for their preservation from flies, mouses, worms, insects and germs which carry poison. He definitely laid down an expert medical opinion 14 hundred years ago that there is poison in one arm of a fly and cure in another—11 : 130. Marriage also has been prescribed for preservation of health. As different kinds of food bring different physical conditions, he divided the articles of food into two main divisions - lawful and unlawful. Strict observance of these rules will bring health of body as well as of soul. A careful reading of traditions would reveal what a great teacher was the Prophet about health and hygiene.

(xviii. **Prophet as a medical man.** [1] The Holy Prophet prescribed some broad rules and medicines for treatment of diseases.

(I) He said, first of all, that medicine is in accordance with God's law. The Quran says that there is no changing of such law (17 : 77Q).

(2) Secondly, he declared that for every disease, there is a medicine—9 : 1. In other words, there is no incurable disease in this world. What was thought incurable has become curable now.

(3) Thirdly, he declared that there is no contagious disease—9 : 64. In other words there is no disease in the world which is caught by touch or air. He also declared that there are some widespread and infectious diseases such as cholera, small pox, plague etc.

(4) Fourthly, he said that the best modes of treatment are four—Hizamat, Lodud, Saut and Mush'ye—6 : 41. Hizamat is the taking out of bad blood, such as cupping. Saut is a treatment through nose. Lodud is a treatment through mouth. Mush'ye is a treatment dealing with bowels.

1. See note 690

(5) Treatment by enchantments and charms in which there is no smack of polytheism is allowed, but they are not the best modes of treatment. They are neassary for certain kinds of diseases such as inauspicious look of men and jinn, bites of snakes and other poisonous reptiles.

(6) Treatment by operation has been recommended in cases where operation will bring good. The Prophet even advised the people not to refrain from going to expert surgeons for surgery—9 : 5. The Prophet himself operated some of his companions in cases of bullet or arrow wounds.

(7) Nursing of patients has been greatly recommended. It contributes also towards cure.

Some important medicines. The following medicines have been prescribed by the great physician for particular diseases.

(1) Cupping to be taken regularly in every month for general complaints of the body, rheumatism, headache, blood-pressure and other pains of a general nature.

(2) Enchantments and charms for inauspicious look of men and jinn and for bites of poisonous animals like snake, dog etc.

(3) Honey, if used thrice in a month, saves a man from general complaints of the body.

(4) Black-seed is a cure for diseases just after child-birth, cold, and cough.

(5) Costus of sea is a panacea for all diseases of general type. It is specially useful in pleurisy along with olive oil. It makes menstrual blood flow, secrets urine and excites sexual passion. Its drink kills worms of belly.

(6) Henna-leaves cure wounds, cuts, bruises and pains as henna has got cool and soothing effect.

(7) Dates regularly taken in the morning cure poison and insomnia.

(8) Cold wash has been recommended in case of general fever and cold bath in case of certain kinds of fever, such as typhoid.

(9) Salt destroys poison and pain—9 : 264w.

(xiv). **As an ideal businessman.**[1] Of course, the Holy Prophet was not sent to be a tradesman but still he showed the way how to become a successful business man. The secret of

1. See note 900.

success in business is honesty and fair-dealings with customers. He said : I have not been given revelation to hoard up wealth or to be one of the tradesmen—18 : 309w. Allah made trade lawful and usury unlawful—2 : 275Q. Take to trade, because there are nine portions in trade out of ten portions of provisions. The trustworthy merchant will be with the prophets, martyrs and the truthful—18 : 4 The Holy Prophet laid down practical rules of trade and commerce. Before he was married to famous Khadija, he went to trade on her behalf to Syria, Jerusalem, Yemen and other places and gained considerable fortune for the lady. Not a single pie did he misappropriate, not a single pie he lost. He also advised the Refugees of Medina to take up trade. They soon became prosperous though they began with nothing but with earnestness and honesty. He showed in business how by sticking to truth, honesty and promise-keeping, prosperity in trade can be had. Abdullah-b-Abil Hamsa'a, one of the companions, reported that in order to keep his promise to see him in connection with business transaction, the Prophet once was detained for three days in a place. The Holy Prophet used to keep his accounts always clear in business. Sayeb was one who had business transaction with the Prophet. He said : The Prophet tranasacted with me but he always kept his accounts clear with me". Another man Qayes also testified to this effect. The Holy Prophet travelled Syria, Bosra and Yemen in connection with trade. Some hold that the Prophet went even to Bahrain in connection with trade. With his permission, his companions also carried on business. Hazrat Abu Bakr carried on business at the place called Sanj in Medina and Osman used to sell dates at the market of Banu Qainuqa. The Quran refers to trade and commerce in a very graceful tone. "Their protection during their journey in the winter and in the summer"—106 : 2Q. The Meccans used to take journey northward to Syria and southward to Yemen in the summer and winter respectively to carry on their trade. Thus the Prophet set an example to mankind to follow the profession of trade with honesty.

(xv). **Ideal treatment towards parents, orphans, children neighbours, relations, and servants.** The Prophet's treatment towards all were very affectionate and cordial.

(1) **Duty to parents.** The prophet laid a great emphasis on obedience to parents. He said :

Paradise is under the feet of mothers (2 : 15).

The pleasure of Lord is in the pleasure of the father and the displeasure of Lord in displeasure of the father —2 : 8.

Paradise becomes unlawful for disobedience to parents.

Obedience does not finish as soon as parents are dead. Forgiveness shall be sought for them, and presents and gifts should be sent to parents, friends and relatives. Charity is also to be given in their names—2 : 6,11. Children are also bound to maintain their poor parents.

The Prophet once went with his mother to see the grave of his father when he was barely six months old, but his mother died on her return journey to Mecca.

Once he passed to the grave of his mother. There he halted for sometime and began weep out of dear love for his mother.

Once the Prophet was seated among his companions. He at once got up at the sight of his foster mother Halima and spread his own mantle for her rest.

At another time, the Prophet set 6000 prisoners free after the battle of Hunain. One of the reasons was that some of them came from the tribe of his foster mother Halima. Thus the Prophet had the highest regard for his parents and foster-mothers and left ideal instructions to his followers for obeying parents.[1]

2. **His Treatment with children was ideal.** His treatment with children was the most affectionate. Whenever he happened to pass to the children on the way, he used to pass his affectionate hand over them and sometimes joined in their innocent plays. Whenever he returned from journey or Jehad, he used to take two or more of them on his riding camel. He used to greet them when he met them and exchanged affectionate words with them. He used to give something or other to the children to eat when they came to his house. The Prophet used to shorten his congregational prayer whenever any child of the worshipper was heard crying. The children of the polytheists were not also deprived from his affection. The children of any nationality were forbidden to be killed in any war. The Prophet treated his own children in like manner. He used to stand up on arrival of Fatima and would make her sit by his side. Once on the death of his son Ibrahim, he began to weep saying : O Ibrahim, we are

1. See note 198 for full reference.

certainly aggrieved by your separation—2 : 32. The Holy Prophet said : No evil or bad invocations should be called against children – 38 : 7.

No father can give a better gift to his child than good manners —2 : 19.

Whoso maintains two daughters he, and I like this ; he joined his fingers—2 : 20.

He said : Shall I inform you the best form of charity[1]—maintaining yours daughter who has been returned to you—2 : 25.

There is no child but is born upon Islam (2 : 30).

3. **The Prophet was the greatest champion of the orphans.**[2] The Prophet said :

I and the care-taker of an orphan shall be in Paradise like these two fingers – 3 : 5.

The best home is that in which an orphan is goodly treated —3 : 1.

Honour them as you honour your children and give them food out of what you yourselves eat—2 : 105.

The Quran says. Have you considered him who called the judgement day a lie ? That is one who treats the orphan with harshness—107 : 1Q.

About handling of orphan's property, there is strict warning : As for those who swallow the properties of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire—4 : 106.

(4) **Treatment towards neighbours.** Perhaps no greater right on neighbours has been conferred by any other man than the Prophet of Islam. He said :

One whose neighbour is not safe from his troubles shall not enter Paradise—2 : 148.

He who is best to his neighbour will be in the neighbourhood of Allah on the Resurrection Day—2 : 150.

The Prophet himself was ready to forego his own comforts for the sake of his neighbours. His treatment towards his close neighbours—*Ashab-i-Suffa* were very cordial, friendly and sympathetic. Once Hazrat Ali asked the Prophet for a maid-servant for Fatima, his daughter. He replied : As yet the companions of Suffa have not been provided for—38 : 132. There are hundreds of such instances.[1]

1. See note 121 for further light. 2. See note 195 for further light.

(5) **Treatment towards relations.**[1] His treatment towards his relations was unique. This is reflected from his following sayings.

There is no greater charity than a man's spending his money for the members of his family—2 : 25.

Gift and charity to poor kinsmen bring double rewards than that to strangers.

The severer of connection with kindred and agnates shall not enter Paradise—2 : 115.

He who joins (blood-tie) is not a perfect man, but it is he who joines blood-tie when it has been torn asunder—2 : 116.

No mercy descends upon the people among whom there is one who disregards ties of blood—2 : 40w.

The Holy Prophet had a great love and affection for his own children. Whenever he took a journey or returned from it, he used to see his beloved daughter Fatimah. Whenever she came to him, he used to stand up and make her sit by his side and kiss her on forehead.

Abu Qatadah reported : Once we were praying with the Prophet. A child came and mounted on the back of the Prophet when he was bending in prayer. This continued till the Prophet finished his prayer.

Anas reported that the Prophet used to go everyday on foot to Awali, a place 3 or 4 miles off from the town of Medina, to see his son Ibrahim who was being brought up there at that time. He used to take him in his lap and kiss him.

Once Aqra'a-b-Habes came to the Prophet and saw that the Prophet gave a kiss to his grandson Imam Hussain out of affection. He said : I have got ten children but I have not kissed any. The Prophet replied : He who does not show kindness will not be shown kindness. This is Imam Hussain of the Kerbala fame about whose murder the poet says

"Alas in those lips,
I saw the Prophet kiss."

(6) **Treatment with Servants and slaves.**[2] It was the special characteristics of the Holy Prophet that he treated all equally with men as they came from Adam and Adam was of dust. Therefore all are brethren in the eye of God. Only he who is more pious and dutiful deserves more honour and respect. The Holy Prophet

1. See note 190 for full light. 2. See note 173 for further light.

never called the servants as "my servant", or "my maid-servant." He called them "my young boy", and "my young maid". He used to give them cloth as he himself used, and give them food as he himself ate. A slight different treatment with servants was never noticed. Whenever any slave came to his possession, he at once gave him freedom, but those freed slaves preferred to remain with the Prophet rather than go to their parents. This was because of the Prophet's kind and affectionate treatment with them. Zaid, the liberated slave, was wanted by his father but he preferred to remain with the Prophet. He could not have been separated inspite of the Prophet's earnest efforts. The case of Bilal is an instance. He followed the Prophet like a shadow and was the first Muazzen of Islam. The Prophet never in his life assaulted any servant or slave—44 : 60. The Prophet said :

Pardon him (servant) 70 times every day—2 : 83.

Your brethren-Allah has placed them under your hands—2 : 84.

When the servant of someone of you prepares his meal and then comes to him therewith, while its heat and vapour rise up, let him make him sit with him and take food—2 : 85.

Good treatment with persons under control brings fortune—2 : 96.

Anas, the Prophet's servant, reported : I served the Ms. of Allah for 10 years, but he did neither tell me uph, nor—why have you done this ?—nor why have you not done this ?—2 : 206.

The Holy Prophet once asked : Shall I not inform you of the worst of you ?—one who eats alone, scourges his servant and refuses his help—2 : 37w.

Once Abu Zarr, the Prophet's companion, rebuked a freed slave who complained to the Prophet. He gave a warning to Abu Zarr saying : There is still ignorance in you. This slave is your brother.

Anas reported : I came to serve the Apostle of Allah while I was a boy of 10 years. Never did he rebuke me for anything which was damaged by my hand. If any body of his family rebuked me, he said : Leave him, because what was decreed has come to pass—2 : 38w.

(xxi). **An ideal husband.** The Holy Prophet was the most ideal husband and pleasant companion. His treatment with his wives is the most exemplary. As a husband of an old wife, as a husband of a young wife, as a husband of an widowed wife,

as a husband of many wives, as a husband of a wife living in foreign land or in foreign faith, the Prophet was a true ideal and a model for mankind. The Prophet married Khadija when he was only 25 years and she 40 years old. Still the relation between the two was the most cordial. This can be gauged from the fact that the Prophet did not take a second wife during the life time of Khadija who died in the neighbourhood of seventy years. After Khadija's death, he used often to mourn her loss before Ayesha. On being questioned by her, he used to reply : O darling, when I was in distress, Khadija consoled me ; when nobody believed me as a prophet, Khadija believed me. History bears testimony that it was Khadija who was the first Muslim and who believed the Prophet before anybody believed him to be so. She knew very well the character and conduct of the Prophet. Her testimony about her husband's character is the most valuable as the wife has got access to the innermost recess of a husband's heart. This mutual warm appreciations on the part of both husband and wife clearly prove that the Prophet had the most congenial conjugal tie with the twice widowed lady Khadija. As a husband of the young wife Ayesha, he was also a model. When the Prophet died at the age of 63 years, Ayesha was barely a little more than eighteen years. Still Ayesha could not forget the sad memory of her beloved husband's death. She did not take a second husband till she was alive and broadcasted great many gems that fell from the prophetic lips. The Holy prophet at times used to play with Ayesha, to run race with her, to join in her innocent plays and to take her sometimes in journey. She was regarded as a partner in life for consolation and peace. The young Ayesha also gladdened him when she looked, obeyed him when he bade and did not oppose him regarding herself and her riches. When he had several wives, he used to give his equal turn of companionship to them. Even the old Sauda was not deprived of his blessed company.

In his whole period of married life, he did neither administer a single rebuke to his wives, nor give a beating even with so slight a thing as a toothstick. His treatment with them was the most cordial. He regarded them as co-partners in happiness as well as in distress, but never the idea crossed the threshold of his mind that they were for his sexual luxury. He used to say : The best of the commodities of the world is a virtuous wife (1 : 40)

The best of you are those who are the best of you to their wives. —I : 64. Prayer, wife and perfume have been made a solace to my

eyes. Everything with which a man plays is unlawful except ... ... his sporting with his[1] wife—2 : 75.

(xxiii) **The greatest friend of the poor and the distressed.** History can not show a greater friend of the poor and the distressed. Being himself put to the greatest hardships in life and burnt in the fiery ordeals of absolute helplessness and poverty, the Prophet could best realise from the start of his life the sufferings of the poor and the distressed. Therefore he had every sympathy for the sufferings of the needy.

Once the Prophet was deeply engaged in talking with some chiefs of the Quraish regarding Islam. At that time **Abdullah-b-Omme Makhtum**, a poor and blind man, came there and wanted to talk with the Prophet, but the Prophet did not turn his look to him. Suddenly the verse was revealed : He frowned and turned because the blind man came. What will make you know that he would purify himself (80 : 1Q) ?

The poor and the down-trodden were the first to accept Islam and they were the most devoted companions. Some of them were known as the companions of Suffa lodged in a corner of the mosque of Medina. They were supplied with provisions mostly by the Prophet and his rich companions. The Prophet once said to Fatimah on her asking something from him : As yet the companions of Suffa have not been supplied with provision. Sa'ad-b-Waqqas was a rich man with a sense of pride. The Prophet once addressed him thus : Whatever help and provision you get is on account of the weak among you.

Once the Prophet said to Osamah-b-Zaid : I took my stand at the door of Paradise and I saw the majority who entred it are the poor—3 : 11

Abdullah-b-Amr reported that once he was seated in the mosque, while the poor Refugees were also seated at that time in a coner in a circle. Suddenly the Prophet came there and took his seat in the midst of the poor men and said : Verily the poor refugees will go to Paradise on the Resurrection Day, 40 years before thes rich. Abdullah remarked : I saw then their faces gleaming with joy and I wished that I should be one of them.—3 : 56w

Once the Prophet asked a man about a certain rich and noble person who was passing by : What is your opinion regarding this man ? The man replied : He is certainly a proper person

1. See note 127 for further light.

for a girl to be given in marriage and his intercession is fit to be accepted. Then another man passed by. The Prophet asked him : What is your opinion about this man ? He replied : He is one of the poor Muslims. He is not a proper person for a girl to be given in marriage and his intercession is not fit to be accepted. The Prophet said : The latter is better than the leaders of the world like him—3 : 14.

Often the Holy Prophet used to pray : O Allah ! let me live a poor man, die a poor man, and resurrect me in the company of the poor—3 : 21(a). His wife Ayesha asked him : Why is such prayer ? He replied : Because the poor will enter Paradise 500 years before the rich. Again he said : O Ayesha ! don't turn away a helpless beggar from your door. Give him something though it be a piece of date. O Ayesha ! love the poor and let them come to you ! God will then love you and will take you near Him—3 : 21.

In order that the poor may get their due maintenance, he made a compulsory tax upon the rich, namely Zakat, at the rate of 2½p.c. of the hoarded wealth of one year. During the I'd festivals, there are compulsory provisions of charity to the poor and the distressed. Who can claim a greater love for the poor than the Prophet of the desert ? Circulars were issued to his officers : Whoso leaves any debt without property, it is upon the Estate ; whoso leaves property, it is for his heirs. Not only this, the Prophet's share of booty and wealth acquired in wars were all distributed among the poor and the needy.

Jarir reported that once some men came to the Prophet with extreme hunger and thirst. Their colours were changed owing to acute pangs of hunger. When the Prophet saw this condition, his face became changed and he delivered a semon for charity. The companions at once came with food, drink and wealth for their needs.

The Prophet said that the Almighty Allah will ask on the Resurrection day : O son of Adam ! I asked you food but you did not give me food. He will reply : O My Lord ! how could I have fed Thee ? He will say : Did you not know that such and such of My servants asked you food, but you did not feed him. Did you not know that if you have fed him, you would surely have found that with Me ? In this way, He will ask about drink and other needs of the poor—3 : 35.

Some sayings. "The best charity is to satisfy a hungry belly" – 3 : 65w.

"The key of Paradise is love for the poor.' – 3 : 61

"Shall I inform you about the kings of the inmates of Paradise" ? 'Yes,' said they, 'O Ms. of Allah'. He said : Every weak and poor man laden in dust and dishevelled in hairs"—3 : 32.

One who strives for the widows and the poor is like one who fights in the way of Allah"—3 : 7

"No Muslim gives a cloth to a Muslim except that he is in the protection of Allah so long as a piece thereof remains upon him"—4 : 337.

"Feed the hungry, visit the sick and free the captive"—3 : 40

"There is no Muslim in illness at morn except that 70,000 angels pray for him till evening ; and if he visits him at night except that 70,000 angles pray for him till morning ; there is for him a garden in Paradise"– 3 : 45

"Take care of the invocation of the oppressedm an' – 4 : 88w.

(xxiv). **Prophet's wars** (a) The Holy Prop het had to fight in self-defence the following wars of importance :—

(1) **The battle of Badr** was fought in 2 A. H. in the month of fasting at Badr, nearly 80 miles off from Medina. There were about 313 Muslim soldiers to meet 1000 odds of the enemy.

(2) **The battle of Uhud** took place in 3 A. H. in which 700 Muslims met with a force of 3000 strong. It took place at the foot of the mountain Uhud, nearly three miles to the north of Medina.

(3) **The battle of Muraisi** occurred in 5 A. H. with Bann Mustaliq tribe who lived at Murais, 9 days' journey from Medina.

(4) **The battle of Allies** came to pass in 5 A. H. with 24,000 allied forces of the whole Arabian Peninsula including the help of the Jews and Christians. It was not actually fought.

(5) **The treaty of Hudaibiyyah** took place in 6 A. H. between the Meccans and the Muslims of about 1400 strong.

(6) **The siege of Khaiber** took place in 7 A. H. against the Jews. Khaiber is at a distance of 200 miles from Medina. The inhabitants surrendered after a long seize.

(7) **The campaign of Muta** was fought by 3000 Muslims soldiers as against vast odds of 100,000 soldiers of the Roman army in 8 A. H. at Muta.

(8) **The Conquest of Mecca** occurred in 8 A.H. The Prophet

marched towards Mecca with 10,000 companions. Mecca was conquered without any battle and single drop of blood.

(9) **The battle of Hunain** occurred in 9 A. H. with 12000 Muslims.

(10) **The expedition to Tabuk** took place in 9 A. H. The Prophet marched with 30,000 soldiers. No battle took place as the enemies fled away on hearing the news of the march of the Muslims.

(b) **Object of Jihad**. The Holy Prophet was the Apostle of peace, the apostle of mercy, the apostle of forgiveness and kindness. Under the circumstances, doubt naturally arises in mind as to why the Prophet undertook so many battles in which hundreds of lives were lost. In order to decipher the cause, we must look to the utility of war itself. Is it good or is it bad? Is it oppression or is it beneficial to mankind? The answer must rest on each circumstance. The reason is that struggle for self-existence on the part of an individual is as true a law as the struggle of the nations or kingdoms for their independence and preservation from foreign aggression. An individual struggle for preserving oneself is called self-defence, while in the case of a clash between two collective armies, it is called 'war' or 'battle.' Is self-defence bad or illegal? As is the case with self-defence, so is the case with war. The good of it is good and the bad of it is bad as is the case with songs. There were always wars from the beginning of the world and there will be wars so long as the world exists. This is the natural law of God. Anger cannot be uprooted from nature, but it should be brought under control and be applied in proper cases. So is the case with wars. The Quran itself says: Had there been no repelling of one people by others, there would have been pulled down cloisters, churches synagogues and mosques in which Allah's name is much remembered (22 : 39Q). Fight in the way of Allah with those who fight with you, and be not aggressive—2 : 190Q. Fighting is an ordinance over you though it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing white it is evil for you—2 : 216Q. Permission to fight is given to those upon whom war is made, because they are oppressed. Most surely Allah is well-able to assist them, those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah.

It appears therefore that Jihad is necessary in some cases enumerated—self-defence, oppression, expulsion from home etc. But it has been expressly written down in the Quran that fight against a peaceful people is unlawful though they profess a different faith. The Quran says : Allah does not prohibit you in respect of those who have not made war on account of your religion, and have not driven you out from your homes, that you show them kindness and deal with them justly ; surely Allah loves the doers of justice. Allah only forbids you in respect of those who made war upon you on account of your religion, and drove you out from your homes and backed up (others) in your expulsions, that you make friends with them, and whoever makes friends with them, they are the unjust—60 : 8Q.

(3) **Object of Prophet's Jehads.** These were the objects of the holy wars undertaken by the Holy Prophet. They were vindications of the rights of the weak and the oppressed, they were undertaken for self-defence, they were undertaken because they were expelled from their centuries-old hearths and homes, they were undertaken because the mosques of the Muslims and the shrines of other faiths stood in danger of being pulled down, they were waged because the enemies were very near Medina to extirpate Islam from its very root. This is clear from the facts that the battle of Uhud took place only three miles off from Medina, andthe battle of Badr only 80 miles off from Medina. Had the Muslims been aggressive, they would have first marched towards Mecca in or near which the battles would have taken place. The very fact that the Prophet fought in or near about Medina gives a strong circumstantial proof that the battles of Badr, Uhud and the Allies were all of defensive measures. There is another factor which goes to corroborate the above view. It is generally seen that those who are numerically strong take offensive measures. This was the case with the Quraish and the heathen Arabs. The Prophet met armies of 1000 at Badr with only 313 boys and elders, 3000 at Uhud with untrained 1000 devoted followers, enormous adds of 24,000 with only 2000 in the battle of the Allies, 100,000 with only 3000 Muslims in the campaign of Muta. Can anybody take such a big risk of defeat with a few soldiers to combat an well-trained army sometimes double, treble, four or five times or more. The battle of Muta took place because Haris-b-Umair, an ambassador, who was deputed to Surhabil-b-Amr, the Syrian-gover-

nor under the Roman Emperor, with the letter of invitation to accept Islam, was brutally murdered against all international laws. The cause of the expedition to Tabuk was entirely a different one. Tabuk was in Syria, mid-way between Medina and Damascus, a long way off from Medina. The Prophet was in danger at home and abroad. Why then did he send an expedition to such a distant land to fight against the then biggest kingdom on earth? After the battle of Muta, thd Roman Empire could not tolerate the growing power of Islam. The religious jealousy of the Romans was aroused when they saw the whole Arabia giving allegiance to Islam. Kaiser had therefore assembled a vast army to crush the power of Islam. On receiving this information, the Prophet advanced to the frontier of Islam with 30,000 devoted companions but when he met with no army there, he retraced his steps without any fight. Had he been aggressive, he could have fallen upon the Roman Empire with an army which he had never collected before. Had he any territorial aggrandizement, he could have swallowed the country that lay before him as a prize of his long and tedious expedition. But different was the case with the Prophet. He did not fight against those who did not fight with him according to the Quranic injunction.

Khaiber was laid siege to under the following circumtances. The banished tribe of Banu Nazir took refuge at Khaiber, a Jewish stronghold. These Jewish tribes roused the Meccans at the battle of the Allies against Islam. They joined hands with the hypocrites in Medina. A strong under-current of proverbial Jewish intrigue was created against Islam. They began to conspire with the powerful tribe of Ghatafan with a view to lead an expedition to Medina. Therefore the Prophet led the expedition to Khaiber. The Muslims met the Jewish battation and fighting commenced. The Jews, on their surrender, were allowed to remain in possession of their lands on payment of jizya as a token of Muslim rule. In the course of the battle, the Prophet was even given poisoned food. This was exactly the cause also for the battles of Hunain and Muraisi. The tribe of Hawazin in the former and the tribe of Banu Mustaliq in the latter collected large enemies to crush Islam.

In the battle of Allies, the Prophet's defensive measure is yet to be seen in the ditch round the city of Medina. It was dug at enormous labour to prevent the combined army of 24,000 strong to enter the city. Was it offensive or defensive? It is impossible in a short treatise like this to deal exhaustively with the various

causes, but the most outstanding fact is that Muhammad took up arms for self-defence for saving his Islam. Had it been otherwise and had he taken his bed of comforts, the rose of Islam would not have grown through the thorny obstructions ?

These were indeed fights—truth versus untruth, light versus darkness, Islam versus infidelity. Truly the Lord said . Truth has appeared, and falsehood has vanished, verily falsehood is a thing to vanish. The Quran says : For this reason, We prescribed to the children of Israil : Whoso slays a soul, unless it be for man-slaughter or for mischief in the land, it is as though he slew all men, and whoever keeps it alive, it is as though he kept alive all men—5 : 39 Q. And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making – 2 : 205 Q. In face of such strong verses, wars for the purpose of killing men could not have been undertaken.

Jihad was turned into Abadat. The science of war was, on the contrary, turned into regular Abadat or divine service. It is a service for the cause of the down-trodden and oppressed humanity, it is a service to the humanity to secure permanent peace and order. This is why regular prayer was said in the actual fields of battle. Regular invocations were recited and there was no exemption from prayer on any ground. The Quran says : O you who believe ! when you meet an army, stand firm, and remember Allah very much that you may be successful—8 : 45 Q. Generally ⅕th of the spoils of war was distributed among the orphans, poor, travellers and the needy, and those properties which were gained without war was used absolutely for the benefit of the community and the country.

In the actual battle-field of Badr when the swords were going on in grim silence, the Prophet retired into a small hut and addressed with tearful eyes : O Lord ! forget not Thy promise of assistance. O Lord ! if this little band were to perish, no one will be left on earth to worship Thee and carry Thy message to the world. Then came the revelation—Soon shall the hosts be routed, and they shall turn their backs—54 : 45Q.

In the battle of the Allies, the Prophet with his companions sang while digging the trench : "O Allah ! but for Thy mercy, we could not have found guidance. We would not have given alms, nor would we have prayed. Send down tranquility upon us." "O Allah ! there is no felicity but the felicity of the hereafter ; O Allah ! have mercy on the Refugees and the Helpers."

We see again that the Prophet led the same simple life even after conquest of so many battles and even when he was the king of the whole Arabia. Success could not change him, power could not divert him an inch and conquest could not make him forget His Beloved. Truly the truth has fought with falsehood and light with ignorance. Truth and light became victorious through the Prophet and his devoted followers.

Conclusion. Thus in short, we find the Prophet was a model and an ideal for every man of any profession in the world. He was the founder of a nation, of an empire and of a religion. He is the world-Prophet for the guidance of mankind up to the Doomsday. His teaching is like the radiant ray of the sun which overshadows all other minor lights and removes the intense darkness of the world. He was the greatest reformer and successful man. He was the greatest politician and administrator the world has ever produced. He was an ideal judge. He gave a religious code, a moral code, a political code, an economical code, a social code, a criminal and civil code and as such he was the greatest law-giver in the world in the history of man. His peace mission extended to all irrespective of caste and creed. Nay, it extended to lower animals and even to plants and leaves. He was the greatest world Prophet of God. He was the greatest democrat and gave utmost relief and right to the citizens of the world. His reliance on God and his resoluteness and steadfastness are exemplary. His prayer and communion with God, his fasting, his charity and benevolence were all of extraordinary type. He had no friend in the world except Allah. He moved in Him, lived in Him, worked for Him and ultimately went to His Blessed companionship. He was the greatest commander and hero in battles and wars. His treatments towards children, parents, neighbours, orphans, servants and slaves, the poor and the distressed were exemplary and beyond reproach. His treatments towards his bitterest foes and enemies were of an ideal character. He had a great attachment for his companions and the companions also held unparalelled allegiance to their master. His teachings about decency, cleanliness, etiquettes are now the rules for mankind. He was not a dreamer but the most practical man the world has ever seen. His tolerance towards other faiths were broad-minded and knew no limits. His character and conduct were such as was never seen in the history of the children of Adam. Rightly therefore does he stand to-day at the peak of glory (مقام محمود),

and truly he will reach the Praised Abode (مقاما محمودا) in the next world. Therefore, the poet sang :

بَلَغَ الْعُلَى بِكَمَالِهِ	He reached the highest
	place by his perfection.
كَشَفَ الدُّجَى بِجَمَالِهِ	He removed darkness
	by his beauty.
حَسُنَتْ جَمِيعُ خِصَالِهِ	Beautiful are all
	his attainments.
صَلُّوا عَلَيْهِ وَآلِهِ	Send blessings to him
	and his family.

Reference :-Besides what has been narrated in this chapter, the following are the references about **Prophet Muhammad.**

(i) **Prophecies about his advent** :- **Quran** :-Abraham prayed-2 : 129 ; prophecy of the Bible-3 : 72 ; testified by Jesus-7 : 157 ; 61 : 6 ; Moses prophecy-7 : 157 ; testified to by all prophets-3 : 80 ; 33 : 7 ; 37 : 37 ; 26 : 195 ; 28 : 43.

(ii) **His distinction** : **Quran** : -His excellence over all prophets-2 : 253 ; mercy for the whole world -21 : 107 ; an excellent exemplar-33 : 21 ; illiterate prophet -62 : 1 ; his greatness-81 : 19 ; he will shine gradually-93 : 1 ; his eminence-94 : 4 ; 96 : 3 ; he is World Prophet-6 : 91 ; 7 : 158 ; 25 : 1 ; 42 : 7 ; 68 : 52 ; 81 : 27 ; a great distinguisher -98 : 1 ; an orphan-93 : 6 ; special protection granted to him-3 : 144 ; 5 : 67 ; his great anxiety for humanity-9 : 128 ; raised to settle differences -2 : 213 ; a plain warner-6 : 50 ; not a poet or a sooth sayer-69 : 38 ; a messenger of Allah-5 : 67 ; his reformation -17 : 51 ; 14 : 48 ; 25 : 63 ; charged with the heaviest task -73 : 5 ; 74 : 1 ; a Prophet after Jesus-5 : 19.

Hadis :-A great distinguisher among men -1 : 98, sent as mercy- 3 : 139 ; 25 : 355w ; 44 : 55 ; sent as a teacher -2 : 56 ; body cannot be consumed by earth-34 : 660, 663 ; sent to all men and Jinn -44 : 671w ; left nothing for inheritance-44 : 182, 183, 184.

(iii) **Taught to obey** : **Quran** : -Abraham's faith-16 : 123 ; the Quran-10 : 15 ; 11 : 12.

(iv) **His character and conduct** : **Quran** : -Character-3 : 158 ; exemplary-33 : 21 ; compassion for believer-9 : 128 ; upright-10 : 105 ; forgives enemies -15 : 85 ; 110 : 3 ; his sinlessness- 53 : 2 ; he did never lie-6 : 33 ; patience-43 : 88, steadfast in preaching-42 : 15 ; 98 : 7 ; his sense of justice- 4 : 105 ; 5 : 42 ; 5 : 49 ; his moral greatness - 43 : 32 ; gentle to his followers-15 : 88 ; 33 : 6 ; led simple life-15 : 88 ; 20 : 131 ; 25 : 7 ; his reliance on Allah-7 : 200 ; 22 : 15 ; attainment of perfection-53 : 6 ; 33 : 45 ; sublime morality-68 : 4 ; near to Allah-53 : 8.

Hadis :-Treatment with Anas-2 : 107, 106, 38w ; love for men-3 : 84w ; prayer for good conduct- 4 : 124w ; testified by an enemy-23 : 205 ; his kindness-26 : 41 ; best model for virtue -27 : 150 ; a passerby in the world-29 : 18 ; reliance on Allah (sword)-34 : 712 ; most charitable-35 : 126 ; 44 : 49 ; 50 ; sent to perfect morals-44 : 669w ; did not assault a servant or wife-44 : 60.

(v) **His battles** : **Quran** :- Starts to Badr-8 : 5 ; captives of war-2 : 177.

(vi) **His prophecies** : **Quran** :-His own return to Mecca-28 : 85 ; his end-110 : 1 ; triumph of his followers-25 : 10 ; 14 : 14 ; his opponents will be destroyed -7 : 184 ; 18 : 59 ; 38 : 67 ; 51 : 59 ; 18 : 47 ; 22 : 49 ; 23 : 62 ; 52 : 35.

Muhammad, the Apostle of God.

1. **Abu Hurairah** reported that the Messenger of Allah said : I have been sent in the best of the generations of the children of Adam, one generation after another generation, till I am born in the generation in which I am born. —*Bukhari.*

عَنْ اَبِی هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم بُعِثْتُ مِنْ خَیْرِ قُرُوْنِ بَنِیْ اٰدَمَ قَرْنًا فَقَرْنًا حَتّٰی كُنْتُ مِنَ الْقَرْنِ الَّذِیْ كُنْتُ مِنْهُ (البخاری)

2. **Waselah-b-Asqa'a** reported : I heard the Apostle of Allah say : Verily Allah chose Kenanah from the progeny of Ismail, and chose the Quraish from Kenanah, and chose Banu Hashem from the Quraish, [2435]

عَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم یَقُوْلُ اِنَّ اللّٰهَ اصْطَفٰی كِنَانَةَ مِنْ وُلْدِ اِسْمٰعِیْلَ وَاصْطَفٰی قُرَیْشًا مِنْ كِنَانَةَ وَاصْطَفٰی مِنْ قُرَیْشٍ بَنِیْ

Hadis :—30 false prophets will appear—44 : 19 ; 671w.

(vii) **His wives** : **Quran** :—33 : 50 ; not to divorce his wives—33 : 52 ; his widows not to be remarried—33 : 53 ; his wives are our mothers—33 : 6 : wives to live in simplicity—33 : 28 ; should not display finery—33 : 33.

(viii) **His prayer** : **Quran** :—Felt comfort—20 : 131 ; enjoined to pray at night—73 : 1 ; his renunciation of world—29 : 410w ; 418w.

(ix) **Obedience to him** necessary : **Quran** :—4 : 64 ; 4 : 69 ; 24 : 62.

Hadis :—Love in absence—1 : 82 ; belief in Prophet without seeing good—1 : 18w ; attachment of companions—2 : 45w ; friends are the pious—29 : 408w.

(x) **His struggles for Islam** : **Quran** :—Strives hard for truth—9 : 88 ; 14 : 13 ; strives agst. unbelievers—66 : 9 ; plans of the Quraish against him—8, 30, 16 : 26, plans to tempt him—17 : 73 ; plans agst. his life—5 : 11, 27 : 49, secret counsels agst. him—2 : 102.

Hadis : Family of Prophet had no bread—3 : 15, 17, Prophet's simple bed—3 : 18, had no love for wealth—8 : 44, 29 : 20, no food at Tayef—3 : 25, no attraction for world—15 : 88, 20 : 131, died of poisonous effect—32 : 31, murderer of the man who blasphemed Prophet met no punishment—25 : 71, 84.

(xi) **His miracles** : **Quran** :—He denies miracles—7 : 188. note 2468, 2461.

(xii) **Last Prophet** : **Quran** :—30 : 40. **Hadis** :—26 : 26 ; note 1266 ; 39 : 28 ; 44 : 7 : 10, 666w, 41, 46 : 67.

2435. The geneology of the Prophet is the following :—Muhammad, son of Abdullah, son of Abdul Muttaleb, son of Hashem, son of Abd Mannaf, son of Qusai, son of Kelab, son of Murrah, son of Ka'ab, son of Lawi, son of Galeb, son of Fahr, son of Malek, son of Nazar, son of Kenanah, son of Khazima, son of Madrakah, son of Liyas, son of Nazar, son of Nezar, son of Ma'ad, son of Adnan. The children of Kenanah were scattered in many places, but Qusai gathered them together to live at Mecca and named them Quraish meaning 'the collected tribe.' It is said that Quraish was the name of a powerful fish which devoured every fish in the sea.

and chose me from Banu Hashem. *Muslim narrated it, and in a narration of Tirmizi.* Verily Allah chose Ismail from the children of Abraham, and chose Banu Kenanah from the children of Ismail.

وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةٍ لِلتِّرْمِذِيِّ اِنَّ اللّٰهَ اصْطَفَى مِنْ وُلْدِ اِبْرَاهِيمَ اِسْمٰعِيلَ وَاصْطَفَى مِنْ وُلْدِ اِسْمٰعِيلَ بَنِي كِنَانَةَ

3. **Abu Hurairah** reported that the Apostle of Allah said : I shall be the leader of the children of Adam on the Resurrection Day, and the first of those who will come out of the grave, and the first who will intercede and the first whose intercession will be accepted. —*Muslim.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَنَا سَيِّدُ وُلْدِ اٰدَمَ يَوْمَ الْقِيٰمَةِ وَاَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ وَاَوَّلُ شَافِعٍ وَاَوَّلُ مُشَفَّعٍ (مُسْلِمٌ)

4. **Anas** reported that the Messenger of Allah said : I shall be the foremost of the Prophets in respect of followers [2436] on the Resurrection Day, and I shall be the first of those who will knock at the door of Paradise. —*Muslim.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَنَا اَكْثَرُ الْاَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيٰمَةِ وَاَنَا اَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ (مُسْلِمٌ)

5. **Same** reported that the Apostle of Allah said : I shall come to the door of Paradise on the Resurrection Day and open it. The guard will ask : Who are you ? I shall reply : Muhammad. He will say : I have been ordered not to open it for anybody before you. —*Muslim.*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَنَا اٰتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيٰمَةِ فَاَسْتَفْتِحُ فَيَقُولُ الْخَازِنُ مَنْ اَنْتَ فَاَقُولُ مُحَمَّدٌ فَيَقُولُ بِكَ اُمِرْتُ اَنْ لَا اَفْتَحَ لِاَحَدٍ قَبْلَكَ (مُسْلِمٌ)

6. **Same** reported that the Messenger of Allah said : Ishall be the first intercessor in Paradise. No Prophet out of the Prophets will be corroborated (in their

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَنَا اَوَّلُ شَفِيعٍ فِي الْجَنَّةِ لَمْ يُصَدَّقْ نَبِيٌّ مِنَ

2436. This shows that the number of Muslims will be much more greater than that of any other Prophet. This proves that Islam will be the religion of the majority of the people of the world for a time.

truth) so much as I shall be corroborated ; and verily there was a Prophet among the Prophets whom none but one man will corroborate from his followers. —*Muslim.*

الْأَنْبِيَاءِ مَا صُدِّقْتُ وَإِنَّ مِنَ الْأَنْبِيَاءِ نَبِيًّا مَا صَدَّقَهُ مِنْ أُمَّتِهِ إِلَّا رَجُلٌ وَاحِدٌ (مسلم)

7. **Abu Hurairah** reported that the Messenger of Allah said : The parable of myself and the parable of the Prophets is as the parable of a palace of which the construction has been made good but wherein the place of a brick has been left out. The on-lookers went round it wondering at its good construction except for the place of the brick. It is I who closed up the place of the brick. The construction has therefore been sealed by me, and the messengers have come to an end with me. And in a narration : I am the brick and I am the seal of the Prophets.[2437] —*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ قَصْرٍ أُحْسِنَ بُنْيَانُهُ تُرِكَ مِنْهُ مَوْضِعُ لَبِنَةٍ فَطَافَ بِهِ النُّظَّارُ يَتَعَجَّبُونَ مِنْ حُسْنِ بُنْيَانِهِ إِلَّا مَوْضِعَ تِلْكَ اللَّبِنَةِ فَكُنْتُ أَنَا سَدَدْتُ مَوْضِعَ اللَّبِنَةِ خُتِمَ بِيَ الْبُنْيَانُ وَخُتِمَ بِيَ الرُّسُلُ وَفِي رِوَايَةٍ فَأَنَا اللَّبِنَةُ وَأَنَا خَاتَمُ النَّبِيِّينَ (متفق عليه)

8. **Same** reported that the Messenger of Allah said : There was no Prophet among the Prophets but was granted some thing of the miracles, the like of which no mortal has believed, and it is I who has been given a revelation which Allah has revealed to me. I hope that I

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم مَا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْيًا أَوْحَى اللهُ إِلَيَّ

2437. Here it has been distinctly put by an example that the Prophet is the last of the Prophets and that there will be no Prophet after him, and that al' Prophets came to preach and perfect one religion, the religion of Islam, the grand superstructure spoken in this tradition. The Prophet Muhammad gave this religion a final shape.

should be the foremost of them in respect of followers up to the Resurrection Day. [2438]—*Agreed.*

فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ (مُتَّفَقٌ عَلَيْهِ)

9. **Jaber** reported that the Messenger of Allah said: I have been given five things which were not given to anybody before me. I have been helped with awe from a distance of one month's journey, and (entire) earth has been made a praying place for me and a means of purification; so to whomsoever of my followers prayer presents itself, let him pray; and booties have become lawful for me and they were not lawful for anybody before me; and I have been given the right of intercession; and every prophet was sent specially to his people, but I have been sent to the mankind in general.—*Agreed*

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللهِ صلعم أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَأُعْطِيتُ الشَّفَاعَةَ وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً (مُتَّفَقٌ عَلَيْهِ)

10. **Abu Hurairah** reported that the Apostle of Allah said: I have been given superiority over the prophets for six things. I have been given the collection of revelation, and I have been helped with fear, [2439] and

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صلعم قَالَ فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ أُعْطِيتُ بِجَوَامِعِ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَأُحِلَّتْ لِيَ

2438. Every Prophet was given a miracle opportune to the time in which he lived. The then people believed in that miracle more than the miracles of the ordinary people. When Moses appeared, there was prevalence of sorcery and the people were charmed. Moses was therefore given the miracle of the staff which turned snakes on command. At the time of the Prophet, there was pride of eloquence and rhetoric, and so the Quran was revealed to him and challenged the whole world on the point, but the query remains unanswered up to this day, and it will remain so up to the Day of Resurrection. Majority of the people will be charmed by the Quran and believe in it.

2439. Collection of revelation means the Holy Quran, as it contains the teachings of previous revealed books and the teachings of all the Prophets that appeared to reclaim the lost humanity. This may also mean that short sentences

booties have been made lawful for me, and the (entire) earth has been made a praying-place for me and a means of purification, and I have been sent to the entire creation, and the prophets came to an end with me.

—*Muslim.*

الْغَنَائِمُ وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَخُتِمَ بِيَ النَّبِيُّونَ (مُسْلِمٌ)

11. **Same** reported that the Messenger of Allah said: I have been sent with a collective revelation, and I have been helped with awe, and while I was asleep, I found myself presented with the keys of the treasures of the world, and they were placed in my hand.

—*Agreed.*

عَنْهُ أَنَّ رَسُولَ اللهِ صلعم قَالَ بُعِثْتُ بِجَوَامِعِ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَبَيْنَمَا أَنَا نَائِمٌ رَأَيْتُنِي أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدَيَّ (مُتَّفَقٌ عَلَيْهِ)

12. **Saoban** reported that the Messenger of Allah said: Verily Allah straitened the world for me and then I could see its east and its west, and verily my followers will soon reach kingdoms of what has been straitened for me, and I have been given two treasures, red and white, [2440] and I have begged of my Lord on behalf of my followers

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللهِ صلعم إِنَّ اللهَ زَوَى لِيَ الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا وَأُعْطِيتُ الْكَنْزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا

with wide meanings have been revealed in the Quran and Hadis, for example, actions one judged by motives, of the beauty of Islam of a man is his giving up what is of no use to him, and one consulted has been trusted.

2440. The red and white treasures are gold and silver respectively. Here there is prophecy of the conquest of Persia and Rome, because the former consisted of a vast amount of gold coins and the latter of silver coins. When these treasures were brought before Omar after the conquest of Persia and Rome, he began to weep as he foresaw the destruction of the Muslims in this wealth. How literally the prophecy that Muslims will conquer the west and the east was fulfilled. They went up to Spain and Morocco in the west and up to India and Malayan Archipelago in the east.

not to destroy them with general famine and not to make enemy to prevail over them except their own men, so that he may consider their properties as lawful. Verily my Lord said : O Muhammad ! verily when I decreed an affair, it shall not be averted. Verily I have given you for your followers that I shall not destroy them with a general famine, and that I shall not make the enemy to prevail over them besides their own men so that he may consider their properties as lawful although those who are on its sides gather together against them, till some of them will destroy others and some of them will take others as captives. —*Muslim.*

يهلكها بسنة عامة وان لا يسلط عليهم عدوا من سوى انفسهم فيستبيح بيضتهم وان ربي قال يا محمد اني اذا قضيت قضاء فانه لا يرد واني اعطيتك لامتك ان لا اهلكهم بسنة عامة وان لا اسلط عليهم عدوا من سوى انفسهم فيستبيح بيضتهم ولو اجتمع عليهم من بأقطارها حتى يكون بعضهم يهلك بعضا ويسبي بعضهم بعضا (مسلم)

13. **Sa'ad** reported that the Apostle of Allah passed by a mosque of the children of Muwayiah, entered and prayed two rak'ats therein, and we also prayed with him. He supplicated long to his Lord and then turned. He said : I asked three things to my Lord, but He gave me two and refused me one. I asked my Lord not to destroy my followers with famine and He granted it to me. I asked not to destroy my followers by flood and He granted it to me. I asked Him not to create trouble (battles) among themselves, but He refused it to me. —*Muslim*

عن سعد ان رسول الله صلعم مر بمسجد بني معاوية دخل فركع فيه ركعتين وصلينا معه ودعا ربه طويلا ثم انصرف فقال سالت ربي ثلاثا فاعطاني ثنتين ومنعني واحدة سالت ربي ان لا يهلك امتي بالسنة فاعطانيها سالت ان لا يهلك امتي بالغرق فاعطانيها وسالته ان لا يجعل بأسهم بينهم فمنعنيها (مسلم)

14. Ata'a-b-Yasar reported : I met Abdullah-b-Amr. I asked :

عن عطاء بن يسار قال لقيت عبدالله

بن عمرو قلت اخبرنى عن صفة رسول الله صلى الله عليه وسلم فى التورة قال اجل والله انه لموصوف فى التورة ببعض صفته فى القران يا ايها النبى انا ارسلناك شاهدا ومبشرا ونذيرا وحرزا للاميين انت عبدى ورسولى سميتك المتوكل ليس بفظ ولا غليظ ولا سخاب فى الاسواق ولا يدفع بالسيئة السيئة ولكن يعفو ويغفر ولن يقبضه الله حتى يقيم به الملة العوجاء بان يقولوا لا اله الا الله ويفتح بها اعينا عميا واذانا صما وقلوبا غلفا (البخارى)

Inform me about the description of the Apostle of Allah in the Torah. He said : Yes, by Allah, verily he has been described in the Torah with some of his descriptions in the Quran : O you Prophet ! verily We sent you as a witness, and a giver of good news and a warner, and a guard for the illiterate. You are My servant and messenger. I have named you self-relying, without being harsh, not rough and mischief-making in the markets, and not repelling evil by evil, but pardoning and forgiving. Allah will not take his soul till He sets aright the stubborn people through him so that they may say : There is no deity but Allah. He will open therewith blind eyes, deaf ears and heedless minds. —*Bukhari*

عن خباب بن الارت قال صلى بنا رسول الله صلعم صلوة فاطالها قالوا يا رسول الله صليت صلوة لم تكن تصليها قال اجل انها صلوة رغبة ورهبة وانى سالت الله فيها ثلثا فاعطانى ثنتين ومنعنى واحدة سالته ان لا يهلك امتى بسنة فاعطانيها وسالته ان لا يسلط عليهم عدوا من غيرهم فاعطانيها وسالته ان لا يذيق بعضهم باس

15. **Khabbab-b-Arat** reported : The Messenger of Allah said a prayer with us and prolonged it. They asked : O Ms. of Allah ! you have said a prayer which you did not say before. He said : Yes, verily it is a prayer of hope and fear. I asked therein three things to Allah. He gave me two and refused me one. I asked Him not to destroy my followers with famine and He gave it to me. I asked Him not to make the enemy to prevail over them besides their own men, and He gave it to me. I asked Him not to make some of them taste

the trouble of others but He refused it to me. —*Trimizi, Nisai*

16. **Abbas** reported that he came to the Holy Prophet while he was such as heard something.[2421] The Holy Prophet got up at the pulpit and asked : Who am I ? They replied : You are the Messenger of Allah. He said : I am Muhammad, son of Abdullah, son of Abdul Muttaleb. Verily Allah created creation and made me among the best of them. Then He created them into two groups and made me among the best of them in group. Then He made them into tribes and made me among the best of them in tribe. Then He made them into houses and made me among the best of them in house. I am the best of them as member, and the best of them in house. —*Tirmizi.*

17. **Abu Hurairah** reported that they asked : O Apostle of Allah ! when was the prophethood guaranteed to you ? He replied : While Adam was in the midst of life and body. —*Tirmizi.*

18. **Abu Sayeed** reported that the Messenger of Allah said : I shall be the leader of the children of Adam on the day of Resurrection and there's no

بَعْضٍ فَمَنَعَنِيهَا (اَلتِّرْمِذِيُّ وَالنَّسَائِيُّ)

عَنِ الْعَبَّاسِ اَنَّهُ جَاءَ اِلَى النَّبِيِّ صلعم فَكَاَنَّهُ سَمِعَ شَيْئًا فَقَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَقَالَ مَنْ اَنَا فَقَالُوْا اَنْتَ رَسُوْلُ اللّٰهِ قَالَ اَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ عَبْدِ الْمُطَّلِبِ اِنَّ اللّٰهَ خَلَقَ الْخَلْقَ فَجَعَلَنِيْ فِيْ خَيْرِهِمْ ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِيْ فِيْ خَيْرِهِمْ فِرْقَةً ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِيْ فِيْ خَيْرِهِمْ قَبِيْلَةً ثُمَّ جَعَلَهُمْ بُيُوْتًا فَجَعَلَنِيْ فِيْ خَيْرِهِمْ بَيْتًا فَاَنَا خَيْرُهُمْ نَفْسًا وَخَيْرُهُمْ بَيْتًا (اَلتِّرْمِذِيُّ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ مَتٰى وَجَبَتْ لَكَ النُّبُوَّةُ قَالَ وَاٰدَمُ بَيْنَ الرُّوْحِ وَالْجَسَدِ (اَلتِّرْمِذِيُّ)

عَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَنَا سَيِّدُ وَلَدِ اٰدَمَ يَوْمَ الْقِيٰمَةِ وَلَا فَخْرَ

2441. Abbas was Prophet's uncle. He heard something bad from the infidels about his lineage and pedigree. He was therefore enraged and came to the Holy Prophet who replied that the house of Abdul Muttaleb is the best in respect of high lineage, and therefore Abbas, being his son, commands respect.

boast, and in my hand will be the standard of Praise and there's no boast, and there will be no Prophet on that day, whether Adam or others besides him, who will not but be under my standard, and I shall be the first of those who will burst out of the earth and there's no boast. —*Tirmizi.*

وَبِيَدِي لِوَاءُ الْحَمْدِ وَلَا فَخْرَ وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ آدَمُ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لِوَائِي وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ (التِّرْمِذِيُّ)

19, **Ibn Abbas** reported that some people from the companions of the Apostle of Allah were seated. He (Prophet) came out till when he drew near with them, he heard them talking one another. Someone among them said: Verily Allah took Abraham as friend. And another said: As for Moses, He held talks with him. Another said: Jesus is the Word of Allah and His Spirit. Another said: As for Adam, Allah chose him. Then the Apostle of Allah came out to them and said: I have just heard your talk and it will make you wonderful (to hear) that Abraham was the friend of Allah and he is like that, and Moses was one rescued by Allah and he is like that, and Jesus is the Spirit of Allah and His Word and he is like that, and Adam is the chosen one of Allah and he is like that. Behold! I am the Beloved of Allah and there's no boast and I shall be the bearer of the standard of praise on the Resurrection day and under it there

عَنِ ابْنِ عَبَّاسٍ قَالَ جَلَسَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ حَتَّى إِذَا دَنَا مِنْهُمْ سَمِعَهُمْ يَتَذَاكَرُونَ فَقَالَ بَعْضُهُمْ إِنَّ اللهَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَقَالَ آخَرُ مُوسَى كَلَّمَهُ تَكْلِيمًا وَقَالَ آخَرُ فَعِيسَى كَلِمَةُ اللهِ وَرُوحُهُ وَقَالَ آخَرُ آدَمُ اصْطَفَاهُ اللهُ فَخَرَجَ عَلَيْهِمْ رَسُولُ اللهِ صلعم وَقَالَ قَدْ سَمِعْتُ كَلَامَكُمْ وَعَجَبَكُمْ إِنَّ إِبْرَاهِيمَ خَلِيلُ اللهِ وَهُوَ كَذَلِكَ وَمُوسَى نَجِيُّ اللهِ وَهُوَ كَذَلِكَ وَعِيسَى رُوحُ اللهِ وَكَلِمَتُهُ وَهُوَ كَذَلِكَ وَآدَمُ اصْطَفَاهُ اللهُ وَهُوَ كَذَلِكَ أَلَا وَأَنَا حَبِيبُ اللهِ وَلَا فَخْرَ وَأَنَا حَامِلُ لِوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ تَحْتَهُ آدَمُ

will be Adam and those besides him and there s no boast, and I shall be the first intercessor and the first one whose intecession will be accepted on the Resurrection Day and there's no boast, and I shall be the first who will move the door of Paradise and so Allah will open it for me and admit me therein, and there will be with me the poor refugees and there is no boast, and I shall be the most honourable man among the former and latter generations and there is no boast. —*Tirmizi, Darimi.*

فمن دونه ولا فخر وانا اول شافع واول مشفع يوم القيمة ولا فخر وانا اول من يحرك حلق الجنة فيفتح الله لي فيدخلنيها ومعي فقراء المؤمنين ولا فخر وانا اكرم الاولين والاخرين ولا فخر

(الترمذي والدارمي)

20. **Anas** reported that the Apostle of Allah said · I shall be the first of men to come out when they will be raised up, and I shall be their leader when they will form deputation, and I shall be their spokesman when they will remain silent, and I shall give them good news when they will be disappointed. Honour and keys on that day will be in my hand, and the standard of praise on that day will be in my hand, and I shall be the most honourable of the children of Adam near my Lord. One thousand servants will roam round me, as if they are hidden pearls and scattered jewels.

—*Darimi, Tirmizi (Rare)*

عن انس قال قال رسول الله صلعم انا اول الناس خروجا اذا بعثوا وانا قائدهم اذا وفدوا وانا خطيبهم اذا انصتوا وانا مستشفعهم اذا حبسوا وانا مبشرهم اذا ايئسوا الكرامة والمفاتيح يومئذ بيدي ولواء الحمد يومئذ بيدي وانا اكرم ولد ادم عند ربي يطوف علي الف خادم كانهم بيض مكنون او لؤلؤ منثور

الترمذي والدارمي (غريب)

21. **Abu Hurairah** reported from the Prophet who said : I shall be given a dress from the

عن ابي هريرة عن النبي صلعم قال فاكسى حلة من حلل الجنة ثم

dresses of paradise. Then I shall stand by the right side of the Throne. There will be none among the creatures besides me who will stand in that place. —*Tirmizi.*

22. **Same** reported from the Prophet who said : Seek rank for me from Allah. They enquired : O Apostle of Allah ! and what is rank ? He said : The highest rank in Paradise which none but one man will get. I hope that he will be I.—*Tirmizi.*

23. **Obai-b-Ka'ab** reported from the Holy Prophet who said : When there will come the Resurrection Day, I shall be the leader of the prophets and their spokesman and one who will intercede for them without boast.— —*Tirmizi.*

24. **Abdullah-b-Mas'ud** reported that the Apostle of Allah said : For every prophet, there will be friends from the prophets, and verily my friend will be my forefather and the friend of my Lord. Then he read : Verily the nearest of the people to Abraham are certainly those who followed him and this Prophet and those who believed, and Allah is the guardian of the believers (3 : 67Q) —*Tirmizi.*

25. **Abdullah-b-Salam** reported : There was written in the Torah the description of Muhammad, and that Jesus son

اقوم عن يمين العرش ليس احد من الخلائق يقوم ذاك المقام غيرى

(الترمذى)

عنه عن النبى صلعم قال سلوا الله لى الوسيلة قالوا يا رسول الله وما الوسيلة قال اعلى درجة فى الجنة لاينالها الا رجل واحد ارجو ان يكون انا هو (الترمذى)

عن ابى بن كعب عن النبى صلعم قال اذا كان يوم القيمة كنت امام النبيين وخطيبهم وصاحب شفاعتهم غير فخر (الترمذى)

عن عبد الله بن مسعود قال قال رسول الله صلعم ان لكل نبى ولاة من النبيين وان وليى ابى وخليل ربى ثم قرأ ان اولى الناس بابراهيم للذين اتبعوه وهذا النبى والذين امنوا والله ولى المؤمنين (الترمذى)

عن عبد الله بن سلام قال مكتوب فى التورية صفة محمد وعيسى بن مريم

of Mary will be buried with him.[2442] —*Tirmizi.*

يدفن معه (الترمذى)

666w. **Irbad-b-Sariyah** reported from the Apostle of Allah who said : Verily I have been recorded near Allah as the seal of the Prophets, and Adam was then mingled with his dust. I am just informing you the first of my affair : The invocation of Abraham, the good news of Jesus and the dream of my mother who dreamt when she conceived me, and there went out of him a light for her which shed lustre for her on the palaces of Syria.[2442a]

عن العرباض بن سارية عن رسول الله صلى الله عليه وسلم انه قال انى عند الله مكتوب خاتم النبيين وان ادم لمنجدل فى طينته وساخبركم باول امرى دعوة ابراهيم وبشارة عيسى ورؤيا امى التى رات حين وضعتنى وقد خرج لها نور اضاء لها منه قصور الشام (شرح السنة واحمد عن ابى امامة)

—Sharhi Sunnat, Ahmad from Abu Omamah.

667w. **Amr-b-Qais** reported that the Messenger of Allah said : We are the last, and we will be the first on the Resurrection Day. I am saying a saying without boast. Abraham is the friend of Allah and Moses is one purified by Allah and I am the beloved of Allah, and there will be with me the standard of praise on

عن عمرو بن قيس ان رسول الله صلعم قال نحن الاخرون ونحن السابقون يوم القيمة وانى قائل قولا غير فخر ابراهيم خليل الله وموسى صفى الله وانا حبيب الله ومعى لواء الحمد يوم القيمة وان

2442. Abu Maudud said that there remains the place of one grave in the sepulchre. I have also personally seen some vacant space within the house. This hadis clearly refutes the argument of the Qadians that Jesus died and that he will not come again.

2442a. The first news of the Prophet's advent was given by Abraham when he prayed at the time of the reconstruction of the Holy Ka'ba : O our Lord ! send an Apostle in them from among them who shall recite to them Thy verses and teach them the Book and wisdom—2 : 129Q. When Jesus son of Mary said : ..... I give the good news of an Apostle who will come after me, his name being Ahmad —61 : 6Q. This is the good news of Jesus. Amena dreamt that she conceived a prophet who will be a teacher of mankind in general. History bears testimony that many wonderful events took place when the Prophet was in the womb of his mother.

the Resurrection Day. Allah gave me a promise about my followers and saved them from three things. He will not overtake them all with famine, and no enemy will prevail over them, and He will not unite them all towards misguidance.

—*Darimi.*

668w. **Jaber** reported that the Holy Prophet said : I am the leader of the Messengers and there's no boast, and I am the last of the Prophets and there's no boast, and I shall be the first intercessor and the first whose intercession will be accepted and there's no boast.

—*Darimi.*

669w. **Jaber** reported that the Holy Prophet said : Verily Allah sent me to complete the excellent virtues and to perfect the good actions.

—*Sharhi-Sunnat.*

670w. **Ka'ab** reported by way of narration from the Torah : We find written : Muhammad is the Messenger of Allah, My chosen servant, neither harsh, nor rough, nor wanderer in the markets, nor repelling evil for evil but forgiving and pardoning, his birth at Mecca and his migration to Taybah and his kingdom in Syria, and his followers will be those who will praise Allah, who will praise Allah in happiness and distress, who will praise Allah

اللّٰه وعدنى فى امتى واجارهم من ثلث

لا يعمهم بسنة ولا يستاصلهم عدو ولا

يجمعهم على ضلالة (الدارمى)

عن جابر ان النبى صلعم قال انا قائد

المرسلين ولا فخر وانا خاتم النبيين ولا

فخر وانا اول شافع ومشفع ولا فخر

(الدارمى)

عن جابر ان النبى صلعم قال ان اللّٰه

بعثنى لتمام مكارم الاخلاق وكمال محاسن

الافعال (شرح السنة)

عن كعب يحكى عن التورة قال

نجد مكتوبا محمد رسول اللّٰه عبدى

المختار لا فظ ولا غليظ ولا سخاب فى

الاسواق ولا يجزى بالسيئة السيئة ولكن

يعفو ويغفر مولده بمكة وهجرته بطيبة

وملكه بالشام وامته الحمادون يحمدون

اللّٰه فى السرء والضراء يحمدون اللّٰه فى

in every place, and who will glorify Allah in every lofty place, who will guard the sun, who will pray a prayer when its time comes, who will wear trouser up to their navels, who will make ablution of their exposed limbs, whose proclaimer will proclaim in the open space of heaven, whose rank in fight and whose rank in prayer will be the same and for whom there will be indistinct sound at night like the humming of bees.[2442b]—*Darimi, Mishkat.*

كُلِّ منزلة ويكبرون الله على كُلِّ شرف
وعاة للشمس يصلون الصلوة اذا جاء
وقتها يتازرون على انصافهم ويتوضؤن
على اطرافهم مناديهم ينادي في جو
السماء صفهم في القتال و صفهم في
الصلوة سواء لهم بالليل دوي كدوي النحل
(الدارمي و مشكوة)

671w. **Ibn Abbas** reported: Verily the Almighty Allah gave excellence of Muhammad over all the Prophets and over the dwellers of heaven. They asked: O Ibn Abbas! with what thing did He give him excellence over the dwellers of heaven? He said: Verily the Almighty Allah said to the dwellers of heaven: And whoso among them says: I am the Lord besides Him, We shall make him taste the hell. Thus do We reward the oppressors. The Almighty Allah said to Muhammad:

عن ابن عباس قال ان الله تعالى
فضل محمدا صلعم على الانبياء وعلى
اهل السماء فقالوا يا ابا عباس بم فضله
الله على اهل السماء قال ان الله تعالى
قال لاهل السماء ومن يقل منهم اني اله
من دونه فذلك نجزيه جهنم كذلك
نجزي الظالمين و قال الله تعالى لمحمد

2442b. Taybah is the former name of Medina. His kingdom will be in Syria means that the Muslims will conquer the Byzantine empire and will rule Syria. Glorification of Allah at every lofty place means the recitation of 'Takbir' and 'Labbaik' at the time of ascending a high place as is done in Ihram. Practically it means that the pilgrimage will be compulsory for them. They will guard the sun means that they will say their prayers at the fixed times, before and after rising of the sun, after declining of the sun and in the forenoon and afternoon. They will bind the trouser up to the navels means that they will cover the private parts from navel up to the middle of the legs. Their proclaimer will proclaim means that they will cry azan for prayer in lofty places like minarets. Indistinct sound at night means the sounds of Takbir, Tahlil, Tahmid and Zikr of Allah's names. In other words, they will pray at night. These are the attributes of the Muslims as described in the Torah.

Verily We gave you a clear victory, so that Allah may forgive you what preceded of your sins and what succeeded. They asked : And what is his excellence over the prophets ? He said : The Almighty Allah said : And We have not sent any apostle but with the tongue of his people in order to make clear to them, then Allah guides whom He pleases-the verse (Q). And the Almighty Allah said to Muhammad : And We have not sent thee but for the whole mankind. So He sent him for jinn and man.[2442c] —*Darimi.*

صلى الله عليه وسلم انا فتحنا لك فتحا مبينا ليغفر لك الله ما تقدم من ذنبك وما تاخر قالوا وما فضله على الانبياء قال قال الله تعالى وما ارسلنا من رسول الا بلسان قومه ليبين لهم فيضل الله من يشاء الاية وقال الله تعالى لمحمد صلى الله عليه وسلم وما ارسلناك الا كافة للناس فارسله الى الجن والانس (الدارمى)

672w. **Abu Zarr al-Geffari** reported : I asked : O Ms. of Allah ! how could you know that you are a prophet till you have become sure ? He said : O Abu Zarr ! two angles came to me while I was in a certain plain of Mecca. One of them came down to the earth and the other remained between heaven and earth. One of them said to his companion : Is he he ? 'Yes' said he. He said : Then measure him with a man. I was then weighed with him but I prevailed over him. Then he said : Weigh him with ten (persons). I was then weighed with ten but

عن ابى ذر الغفارى قال قلت يا رسول الله كيف علمت انك نبى حتى استيقنت فقال يا ابا ذر اتانى ملكان وانا ببعض بطحاء مكة فوقع احدهما الى الارض وكان الخر بين السماء والارض فقال احدهما لصاحبه اهو هو قال نعم قال فزنه برجل فوزنت به فوزنته ثم قال

2442c. The superiorty of Muhammad over angels is seen from these two verses of the Quran. One verse has forgiven Muhammad of his sins if any and not other prophets. His superiority over all the prophets consists in the fact that while all the prophets were sent for their own peoples, Muhammad was sent as a World Prophet for the whole mankind irrespective of caste, creed, nationalities and lands.

I out-weighed them. Again he said : Weigh him with one hundred (persons). I was then weighed with them but I out-weighed them . Again he said : Weigh him with one thousand. I was then weighed with them but I out-weighed them. I am as it were looking at them slipping upon me owing to the lightness of the Balance. He said : Then one of them said to his companion : Had you weighed him with his followers, he would have out-weighed them.—*Darimi.*

زنه بعشرة فوزنت بهم فرجحتهم ثم قال زنه بمائة فوزنت بهم فرجحتهم ثم قال زنه بالف فوزنت بهم فرجحتهم كاني انظر اليهم يندثرون على من خفة الميزان قال فقال احدهما لصاحبه لو وزنته بامته لرجحها (الدارمي)

673w. **Ibn Abbas** reported that the Apostle of Allah said : Slaughter has been ordained for me while it has not been ordained for you ; I have been commanded with the fore-noon prayer while you have not been commanded with it. [2442d]

عن ابن عباس قال قال رسول الله صلعم كتب علي النحر ولم يكتب عليكم وامرت بصلوة الضحى ولم تؤمروا بها (الدارقطني)

SECTION 2

2443. His descriptions and attributes.

(a) **A pen portrait of the Prophet.** The face of the Holy Prophet was bright like a full moon. Hazrat Abu Bakr depicted him in this couplet : As there is no darkness in the moonlit night, so is Mustafa, the well-wisher bright." His complexion was white, his hair was curly, neither too bushy, nor shaggy. When combed, it looked waivy and sometimes it reached his ears. He had a stout built and he was neither tall, nor small. His neck was neither long, nor short. He had a broad chest. His

2442d. Slaughter (Qurbani) is not compulsory for the poor Muslims, but the Prophet was not exempted from it even though he was poor. The forenoon prayer (at about 8 p. m.) is not compulsory upon the Muslims while it was so in case of the Prophet.

shoulders were broad and overgrown with thick hairs. His hands and arms were fleshy and stout. His palms were soft. He walked with a firm and steadfast step. He wore a thick beard and a cripped moustache. His teeth were a set of pearls, shining with whiteness. When he laughed, it was simply charming. He never broke out into loud laughter but always smiled. He had always a smiling countenance. His nose had a symmetrical lengthwise slope and his lips were beautiful. He had an open forehead and his eye brows were joined and he had large dark eyes with a tint of redness.

The Prophet had a bulky head and feet, broad palms, a broad face, buttocks with little flesh and his hairs reached the tip of his ears. He had a round seal of prophethood on the back of his two shoulders upon a raised up flesh. His perspiration fell in drops like pearls and emitted fragrance more than that of musk or ambergris. Omme-Solaim used to keep his perspiration drops in her perfume-box as they were very fragrant. In short, the narrators described that he was a most beautiful man who could not be compared with anyone, before or after him.

(2) **His names.** The Prophet had many names signifying his attributes. The Quran addressed him with many names. The great Imam Sayuti has devoted a complete chapter dealing with his names and the significance thereof. The jurist Tibi said that the Prophet had 22 significant names. In this way, different jurists gave descriptions of his different names. But the most famous name that gained wide currency is Muhammad, a name given by his grandfather Abdul Muttaleb in fulfilment of a wonderful dream. Before he was christened, the Jews and the Christian monks gave wide publication of the fact that the last Prophet would rise up very soon with the name of Muhammad. This name bears the same meaning with Ahmad. The Prophet is generally well-known by the following names :— (1) Muhammad (one praised); (2) Ahmad (one praised); (3) A'qeb (the last Prophet); (4) Hasher (one who collects virtues); (5) Qasem (one who divides); (6) Bashir (one bearing good news); (7) Nazir (warner); (8) Mahi (one who effaces darkness); (9) Rasulullah (Apostle of God); (10) Abul Qasem (father of Qasem); (11) Nabiyullah (Prophet of God); (12) Habibullah (friend of God); (13) Muzammel (one covered); (14) Mustafa (one chosen); (15) Mujtaba (one selected); (16) A'min (the trust-worthy); (17) Shafi (intercessor); (18) Mu-

shaffa (one whose intercession is accepted); (19) Swadeq (one truthful); (20) Ummi (the illiterate); (21) Ya, sin, (22) Ha'am, Meem; (23) Twa, Ha; (24) Ta, Sin; (25) Khalifatullah (Viceroy of God); (26) Hujjatullah (proof of God); (27) Nurullah (the light of God).

26. **Jubair-Mut'em** reported: I heard the Holy Prophet say: I have got names. I am Muhammad, and I am Ahmad, and I am Mahi through whom Allah effaces infidelity, and I am Hasher who collects people upon my foot step, and I am A'qeb, and A'qeb is one after whom there will be no prophet.[2443a]

—*Agreed.*

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ النَّبِيَّ صلعم يَقُولُ إِنَّ لِي أَسْمَاءً أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِيَ الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي وَأَنَا الْعَاقِبُ وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ (مُتَّفَقٌ عَلَيْهِ)

27. **Abu Musa al-Ash'ari** reported that the Apostle of Allah used to name himself for us with some names. He said: I am Muhammad, Ahmad, Muqaffi,[2443b] Hasher, and the Prophet of repentance and the Prophet of Mercy. —*Muslim.*

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ كَانَ رَسُولُ اللَّهِ صلعم يُسَمِّي لَنَا نَفْسَهُ أَسْمَاءً فَقَالَ أَنَا مُحَمَّدٌ وَأَحْمَدُ وَالْمُقَفَّى وَالْحَاشِرُ وَنَبِيُّ التَّوْبَةِ وَنَبِيُّ الرَّحْمَةِ (مُسْلِمٌ)

28. **Abu Hurairah** reported that the Messenger of Allah said: Do you not wonder how Allah repels the abuse of the Quraish from me, and their curse? They abuse one disgraced and curse one vile, while I am one Praised. —*Bukhari.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلعم أَلَا تَعْجَبُونَ كَيْفَ يَصْرِفُ اللَّهُ عَنِّي شَتْمَ قُرَيْشٍ وَلَعْنَهُمْ يَشْتِمُونَ مُذَمَّمًا وَيَلْعَنُونَ مُذَمَّمًا وَأَنَا مُحَمَّدٌ (الْبُخَارِيُّ)

29. **Jaber b-Samorah** reported that the front of the head of the Apostle of Allah and his beard became hoary[2443c], and

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صلعم قَدْ شَمِطَ مُقَدَّمُ رَأْسِهِ وَلِحْيَتِهِ وَكَانَ

2443a. Muhammad and Ahmad come from the root 'Hamd' meaning to praise. They mean 'one praised.' Mahi means one who effaces.

2443b. Muqaffi means one who comes last of all. He was so named as he came last of all the Prophets.

2443c. Prophet had no more than 20 grey hairs in all before his death.

when he used to apply oil, it could not be seen, and when his head remained dishevelled, it could be seen. He had thick hairs of beard. A man said : His face was (bright) like a sword. He said : Nay, it was like the sun and the moon. It was round. I saw the seal [2443e] near his shoulder like the egg of a dove which resembled his body.

—*Muslim.*

30. **Abdullah-b-Sarjas** reported : I saw the Holy Prophet and I took bread and meat with him (or he said : Sarid), and then I roamed behind him and looked at the seal of prophethood between his shoulders, near the soft bone of his left shoulder there was a flesh over which there was a mole like warts.

—*Muslim.*

31. **Omme Khalid** reported that some clothes wherein there was a small black blanket were brought to the Prophet. He said : Bring Omme Khalid, and so she was brought being carried. He took the blanket with his hand and dressed her with it. He said : Get it worn out and old, then get it worn out and old. There was green border therein or yellow. He said : O

اذا ادهن لم يتبين وإذا شعث رأسه تبين وكان كثير شعر اللحية فقال رجل وجهه مثل السيف قال لا بل كان مثل الشمس والقمر وكان مستديرا ورايت الخاتم عند كتفه مثل بيضة الحمامة يشبه جسده (مسلم)

عن عبد الله بن سرجس قال رايت النبي صلعم واكلت معه خبزا ولحما او قال ثريدا ثم درت خلفه فنظرت الى خاتم النبوة بين كتفيه عند ناغض كتفه اليسرى جمعا عليه خيلان كامثال الثآليل (مسلم)

عن ام خالد قالت اتى النبي صلعم بثياب فيها خميصة سوداء صغيرة فقال ائتوني بام خالد فاتي بها تحمل فاخذ الخميصة بيده فالبسها قال ابلي واخلقي ثم ابلي واخلقي وكان فيها علم اخضر او اصفر فقال يا ام خالد

2443e. This was the seal of Prophethood on the back between the two shoulders of the Prophet. The inscription was according to some narrators "Muhammad, the Apostle of Allah," in a round seal like an egg. It was a natural seal on the Prophet's body impressed an a piece of flesh which was rather marked in heightness from the rest of the body. Some say that the inscription was "He is one, there's no partner for Him. Turn (to Him) wherever you are, and certainly you are one helped."

Omme Khalid ! this is its sana (and it means beauty according to the Abyssinian tongue). She said : Then I was going to play with the seal of prophethood when my father threatened me. The Apostle of Allah said : Leave her. —*Bukhari*

هٰذَا سَنَاهْ (وَهِيَ بِالْحَبْشِيَّةِ حَسَنَةٌ) قَالَتْ فَذَهَبْتُ أَلْعَبُ بِخَاتَمِ النُّبُوَّةِ فَزَبَرَنِي أَبِي فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَعْهَا (اَلْبُخَارِيُّ)

32. **Anas** reported that the Apostle of Allah was neither too long nor short, neither too white nor brown, neither too cruly-haired nor of straight haired. Allah sent him (as prophet) at the beginning of the fortieth year, kept him at Mecca for ten years and at Medina for ten years. Allah took his soul at the beginning of sixty years,[2443f] while there were not more than twenty white hairs in his head and beard. *And in a narration* giving description of the Holy Prophet, he said : He was of the middle, stature among the people, neither long nor short, and of bright colour. He also said : The hairs of the Apostle of Allah extended up to the middle of his ears (and in a narration : between his ears and shoulder).—*Agreed upon it. And in a narration of Bukhari*, he said : He was of bulky head and feet the like of which I have not seen before him or after him. And he

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللهِ صلعم لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ وَلَيْسَ بِالْأَبْيَضِ الْأَمْهَقِ وَلَا بِالْآدَمِ وَلَيْسَ بِالْجَعْدِ الْقَطَطِ وَلَا بِالسَّبْطِ بَعَثَهُ اللهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ وَتَوَفَّاهُ اللهُ عَلَى رَأْسِ سِتِّينَ سَنَةً وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ وَفِي رِوَايَةٍ يَصِفُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ رَبْعَةً مِنَ الْقَوْمِ لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ أَزْهَرَ اللَّوْنِ وَقَالَ كَانَ شَعْرُ رَأْسِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى أَنْصَافِ أُذُنَيْهِ وَفِي رِوَايَةٍ بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِلْبُخَارِيِّ قَالَ كَانَ ضَخْمَ الرَّأْسِ وَالْقَدَمَيْنِ لَمْ أَرَ بَعْدَهُ وَلَا قَبْلَهُ مِثْلَهُ

2443f. It is admitted that the Prophet remained for 10 years at Medina and 13 years at Mecca, and that he died at the 63rd year of his life. The narrator narrated a wrong number of years in this tradition.

was of broad palms. *And in his another narration,* he said : He was of thick feet and palms.

وكان بسط الكفين وفى اخرى له قال كان شثن القدمين والكفين

33. **Bara'a** reported that the Messenger of Allah was middle-statured, long of what is between his two shoulders. He had hairs which reached the tip of his ears. I saw him in a reddish gown. I have never seen anything more beautiful than him. *Agreed upon it. And in a narration of Muslim,* he said : I have not seen anybody having a lock of hairs within a reddish gown more beautiful than the Apostle of Allah. His hairs used to strike his two shoulders, and what was between his two shoulders was neither long, nor short.

عن البراء قال كان رسول الله صلعم مربوعا بعيد ما بين المنكبين له شعر بلغ شحمة اذنيه رايته فى حلة حمراء لم ار شيئا قط احسن منه متفق عليه وفى رواية لمسلم قال ما رايت من ذى لمة احسن فى حلة حمراء من رسول الله صلعم شعره يضرب منكبيه بعيد ما بين المنكبين ليس بالطويل ولا بالقصير *

34. **Semak-b-Harb** reported from Jaber-b-Samorah who said that the Holy Prophet was of fleshy mouth, red-white eye, thin of buttocks. Semak was asked : What is fleshy mouth ? He said : A broad face. He was asked : And what is red-white eye ? He said : Long of the split of the eye. He was questioned : What is of thin buttocks ? He said : Having little flesh in buttock. —*Muslim*

عن سماك بن حرب عن جابر بن سمرة قال كان رسول الله صلعم ضليع الفم اشكل العين منهوس العقبين قيل لسماك ما ضليع الفم قال عظيم الفم قيل ما اشكل العين قال طويل شق العين قيل ما منهوس العقبين قال قليل لحم العقب * (مسلم)

35. **Abu Tofail** reported : I saw the Apostle of Allah white, beautiful, middle-statured. —*Muslim*

عن ابى الطفيل قال رايت رسول الله صلعم كان ابيض مليحا مقصدا * (مسلم)

36. **Sabet** reported that Anas was asked about dyeing of the

عن ثابت قال سئل انس عن

Messenger of Allah. He replied : He did not reach that which required dyeing. Had I wished to count his grey hairs in his beard (and in a narration : had I wished to count the grey hairs that were in his head), I could have done. *Agreed upon it. And in a narration of Muslim*, he said : Whiteness was in the tuft in his lower lip, and in the temples, and in small quantity in the head.

خِضَابِ رَسُولِ اللهِ صلعم فَقَالَ إِنَّهُ لَمْ يَبْلُغْ مَا يَخْضِبُ لَوْشِئْتُ أَنْ أَعُدَّ شَمَطَاتِهِ فِي لِحْيَتِهِ وَفِي رِوَايَةٍ لَوْشِئْتُ أَنْ أَعُدَّ شَمَطَاتٍ كُنَّ فِي رَأْسِهِ فَعَلْتُ * مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ قَالَ إِنَّمَا كَانَ الْبَيَاضُ فِي عَنْفَقَتِهِ وَفِي الصُّدْغَيْنِ وَفِي الرَّأْسِ نُبْذٌ *

37. **Anas** reported : The Apostle of Allah had bright complexion as if his perspiration was pearl. When he walked, he stepped firm, and I have not touched any cushion or silk softer than the palm of the Messenger of Allah, nor have I smelt any musk or ambergris more fragrant than the air of the Prophet. —*Agreed.*

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللهِ صلعم أَزْهَرَ اللَّوْنِ كَأَنَّ عَرَقَهُ اللُّؤْلُؤُ إِذَا مَشَى تَكَفَّأَ وَمَا مَسِسْتُ دِيبَاجَةً وَلَا حَرِيرَةً أَلْيَنَ مِنْ كَفِّ رَسُولِ اللهِ صلعم وَلَا شَمِمْتُ مِسْكًا وَلَا عَنْبَرَةً أَطْيَبَ مِنْ رَائِحَةِ النَّبِيِّ صلعم * (مُتَّفَقٌ عَلَيْهِ)

38. **Omme Solaim** reported that the Messenger of Allah used to come to her and take a little mid-day nap near her. She used to spread a leather and he used to have the nap upon it. He perspired profusely and she used to gather his perspiration and put it in perfume-box. The Holy Prophet asked : O Omme Solaim ! what is this ? She said : We put your perspiration in our perfume-box, as it is the most fragrant of the perfumes. And in a narration, she said : O Ms. of Allah ! we wish its blessing

عَنْ أُمِّ سُلَيْمٍ إِنَّ النَّبِيَّ صلعم كَانَ يَأْتِيهَا فَيَقِيلُ عِنْدَهَا فَيَبْسُطُ نِطَعًا فَيَقِيلُ عَلَيْهِ وَكَانَ كَثِيرَ الْعَرَقِ فَكَانَتْ تَجْمَعُ عَرَقَهُ فَتَجْعَلُهُ فِي الطِّيبِ فَقَالَ النَّبِيُّ صلعم يَا أُمَّ سُلَيْمٍ مَا هٰذَا قَالَتْ عَرَقُكَ نَجْعَلُهُ فِي طِيبِنَا وَهُوَ مِنْ أَطْيَبِ الطِّيبِ وَفِي رِوَايَةٍ قَالَتْ يَارَسُولَ اللهِ نَرْجُو بَرَكَتَهُ لِصِبْيَانِنَا قَالَ

for our children. He said : You are true. —*Agreed.*

39. **Jaber-b-Samorah** reported : I performed the initial prayer with the Messenger of Allah. Then he departed towards his family, and I also came out with him. The boys welcomed him and he began to pass his hand over the cheeks of some one of them, one by one. As for myself, he passed his hands over my cheeks and I perceived coldness or smell from his hands, as if he took them out from the bag of an otto-seller. —*Muslim.*

40. **Ali b-Abi Taleb** reported that the Apostle of Allah was neither long nor short, big of head and beard, fleshy of hands and feet, red-white complexioned, thick of joints, and had a long-haired chest. When he walked, he stepped a step as if he came down from a high land. I have not seen like him either before him or after him.

—*Tirmizi* (*Fair, correct*)

41. **Samo** reported that whenever he described the Prophet, he used to say : He was not too long nor too short, middle-statured among the people, not greatly curly haired, nor straight haired, strong and stout, neither too big nor too short, round of face, white-red complexioned, black of eye-balls, long of eye-lashes, fleshy of the bone and place between shoulders, hairless

اصبت * (متفق عليه)

عن جابر بن سمرة قال صليت مع رسول الله صلعم صلوة الاولى ثم خرج الى اهله وخرجت معه فاستقبله ولدان فجعل يمسح خدى احدهم واحدا واحدا واما انا فمسح خدى فوجدت ليده بردا او ريحا كانما اخرجها من جونة عطار * (مسلم)

عن علي بن ابى طالب قال كان رسول الله صلعم ليس بالطويل ولا بالقصير ضخم الراس واللحية شثن الكفين والقدمين مشربا حمرة ضخم الكراديس طويل المسربة اذا مشى تكفأ تكفيا كانما يخط من صبب لم ار قبله ولا بعده مثله صلعم * الترمذى (حسن صحيح)

عنه كان اذا وصف النبى صلعم قال لم يكن بالطويل الممغط ولا بالقصير المتردد وكان ربعة من القوم ولم يكن بالجعد القطط ولا بالسبط كان جعد رجلا ولم يكن بالمطهم ولا بالمكلثم وكان بالوجه تدوير ابيض مشرب ادعج العينين اهدب

having one line of hair on chest, having thick palms and feet. When he walked, he stepped firm as if he was walking in a slopping ground ; when he turned, he turned the whole boby ; there was the seal of prophethood between his shoulders and it was the seal of the prophets, most generous of men in generosity, most truthful of men in tongue, most affable of them in deportment, most honourable of them in lineage. Whoso saw him all on a sudden, he frightened him ; and whoso mixed with him with acquaintance, he loved him. One who described him said : I saw nobody like him before him and after him.

—*Tirmizi.*

42. **Jaber-b-Samorah** reported : I saw the Holy Prophet in a moon-lit night. I began to look at the Holy Prophet and at the moon while there was a red gown upon him, when lo ! he was more beautiful to me than the moon.

—*Tirmizi, Darimi.*

43. **Abu Hurairah** reported : I have seen nothing more beautiful than the Apostle of Allah, as if the sun was shining on his face ; and I have seen nobody quicker in his walk than the Messenger of Allah, as if the earth was scrolled up for him. We certainly exert ourselves (for provisions), but he was without anxiety. —*Tirmizi.*

الاشفار جليل المشاش والكتد اجرد ذو مسربة شثن الكفين والقدمين اذا مشى يتقلع كانما يمشى فى صبب واذا التفت التفت معا بين كتفيه خاتم النبوة وهو خاتم النبيين اجود الناس صدرا واصدق الناس لهجة واليهم عريكة واكرمهم عشيرة من راه بديهة هابه ومن خالطه معرفة احبه يقول ناعته لم ار قبله ولا بعده مثله *

(الترمذى)

عن جابر بن سمرة قال رايت النبى صلعم فى ليلة اضحيان فجعلت انظر الى رسول الله صلعم والى القمر وعليه حلة حمراء فاذا هو احسن عندى من القمر * (الترمذى والدارمى)

عن ابى هريرة قال ما رايت شيئا احسن من رسول الله صلعم كان الشمس تجرى فى وجهه وما رايت احدا اسرع من مشيه من رسول الله صلعم كانما الارض تطوى له انا لنجهد انفسنا وانه لغير مكترث * (الترمذى)

44. **Jaber-b-Samorah** reported that there was thinness in the hips of the Apostle of Allah ; and he used not to laugh but only smile ; and whenever I looked at him, I said that he was anointed of eyes while he did not use antimony.—*Tirmizi.*

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ فِي سَاقَيْ رَسُولِ اللهِ صلعم حُمُوشَةٌ وَكَانَ لَا يَضْحَكُ إِلَّا تَبَسُّمًا وَكُنْتُ إِذَا نَظَرْتُ إِلَيْهِ قُلْتُ أَكْحَلُ الْعَيْنَيْنِ وَلَيْسَ بِأَكْحَلَ * (التِّرْمِذِيُّ)

45. **Ka'ab-b-Malek** reported that whenever the Apostle of Allah became pleased, his face used to shine, so much so that his face became as it were a slice of the moon, and we used to recognise that. —*Agreed.*

عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللهِ صلعم إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّ وَجْهَهُ قِطْعَةُ قَمَرٍ وَكُنَّا نَعْرِفُ ذٰلِكَ * (مُتَّفَقٌ عَلَيْهِ)

674w. **Jaber** reported that the Holy Prophet did not tread any path which somebody trod afterwards except that the latter could recognise that he (prophet had trodden it, on account of the fragrance of his sweat or smell of his perspiration. —*Darimi.*

عَنْ جَابِرٍ أَنَّ النَّبِيَّ صلعم لَمْ يَسْلُكْ طَرِيقًا فَيَتْبَعُهُ أَحَدٌ إِلَّا عَرَفَ أَنَّهُ قَدْ سَلَكَهُ مِنْ طِيبِ عَرَقِهِ أَوْ قَالَ مِنْ رِيحِ عَرَفِهِ * (الدَّارِمِيُّ)

675w. **Abu Obaidah** reported : I said to Rubaiyye-b-Muawwez : Describe to us the Messenger of Allah. She said : O my darling ! had you seen him, you would have seen the sun rising. —*Darimi.*

عَنْ أَبِي عُبَيْدَةَ قَالَ قُلْتُ لِلرُّبَيِّعِ بِنْتِ مُعَوِّذٍ صِفِي لَنَا رَسُولَ اللهِ صلعم قَالَتْ يَابُنَيَّ لَوْ رَأَيْتَهُ رَأَيْتَ الشَّمْسَ طَالِعَةً * (الدَّارِمِيُّ)

676w. **Ibn Abbas** reported that the Holy Prophet had the front teeth wide apart When he spoke, he was seen like light coming out from between his two front teeth. —*Darimi.*

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صلعم أَفْلَجَ الثَّنِيَّتَيْنِ إِذَا تَكَلَّمَ رُئِيَ كَالنُّورِ يَخْرُجُ مِنْ بَيْنِ ثَنَايَاهُ * (الدَّارِمِيُّ)

677w. **Anas** reported that a Jew servant used to serve the

عَنْ أَنَسٍ أَنَّ غُلَامًا يَهُودِيًّا كَانَ

Holy Prophet. He fell ill and so the Prophet came to see him and found his father near his head reading the Torah. The Holy Prophet said to him : O Jew ! I ask you in the name of Allah Who revealed the Torah on Moses : Do you find in the Torah my description, my praise and my banishment ? 'No' said he. The boy said : Yes, by Allah, O Ms. of Allah. Verily we find in the Torah your description, your praise and your banishment, and verily I bear witness that there is no deity but Allah and that you are the Apostle of Allah. The Holy Prophet said to his companions : Get him up from near his head and turn to your brother. —*Baihaqi.*

يخدم النبى صلعم فمرض فاتاه النبى صلعم يعوده فوجد اباه عند راسه يقرء التورة فقال له رسول الله صلعم يايهودى انشدك بالله الذى انزل التورة على موسى هل تجد فى التورة نعتى وصفتى ومخرجى قال لا قال الفتى بلى والله يارسول الله انا نجد لك فى التورة نعتك وصفتك ومخرجك وانى اشهد ان لا اله الا الله وانك رسول الله فقال النبى صلعم لاصحابه اقيموا هذا من عند راسه وولوا اخاكم *

(البيهقى)

678v. **Abu Hurairah** reported from the Holy Prophet who said : Verily I am a mercy that has been raised up.

—*Darimi, Baihaqi.*

عن ابى هريرة عن النبى صلعم انه قال انما انا رحمة مهداة *

(الدارمى والبيهقى)

SECTION 3

His character and conduct.[2444]

46. **Anas** reported : I was walking with the Messenger of Allah upon whom there was a gown made of Najran with thick border. A desert Arab overtook him and pulled him a great

عن انس قال كنت امشى مع رسول الله صلعم وعليه برد نجرانى غليظ الحاشية فادركه اعرابى فجذبه

2444. See note 2434 (x).

بِرِدَائِهِ جَبْذَةً شَدِيْدَةً وَرَجَعَ نَبِيُّ اللّٰهِ صلعم فِيْ نَحْرِ الْاَعْرَابِيِّ حَتّٰى نَظَرْتُ اِلٰى صَفْحَةِ عَاتِقِ رَسُوْلِ اللّٰهِ صلعم قَدْ اَثَّرَتْ بِهَا حَاشِيَةُ الْبُرْدِ مِنْ شِدَّةِ جَذْبَتِهِ ثُمَّ قَالَ يَامُحَمَّدُ مُرْ لِيْ مِنْ مَالِ اللّٰهِ الَّذِيْ عِنْدَكَ فَالْتَفَتَ اِلَيْهِ رَسُوْلُ اللّٰهِ صلعم ثُمَّ ضَحِكَ ثُمَّ اَمَرَ لَهُ بِعَطَاءٍ *

(مُتَّفَقٌ عَلَيْهِ)

pulling with his cloth till the Holy Prophet came back near the throat of the desert Arab. Then I looked to a side of the shoulder of the Messenger of Allah whereon the border of the gown impressed marks on account of his excessive pulling. Afterwards he said: O Muhammad! pass order for me from the property of Allah which is with you. Then the Messenger of Allah turned his look towards him and laughed. Thereafter he passed order for a gift to be given to him.

—*Agreed.*

عَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اَحْسَنَ النَّاسِ وَاَجْوَدَ النَّاسِ وَاَشْجَعَ النَّاسِ وَلَقَدْ فَزِعَ اَهْلُ الْمَدِيْنَةِ ذَاتَ لَيْلَةٍ فَانْطَلَقَ نَاسٌ قِبَلَ الصَّوْتِ فَاسْتَقْبَلَهُمُ النَّبِيُّ صلعم قَدْ سَبَقَ النَّاسَ اِلَى الصَّوْتِ وَهُوَ يَقُوْلُ لَمْ تُرَاعُوْا لَمْ تُرَاعُوْا وَهُوَ عَلٰى فَرَسٍ لِاَبِيْ طَلْحَةَ عُرْيٍ مَا عَلَيْهِ سَرْجٌ وَفِيْ عُنُقِهِ سَيْفٌ فَقَالَ لَقَدْ وَجَدْتُهُ بَحْرًا

(مُتَّفَقٌ عَلَيْهِ)

47. **Same** reported: The Apostle of Allah was the best of men, the most generous of men and the bravest of men. The people of Medina were overtaken with awe one night. The people hastened towards the uproar. The Holy Prophet who had gone previous to them towards the uproar met them while he was saying "Be not frightened, be not frightened" and he was upon an undressed horse belonging to Abu Talha without any saddle thereon, and there was a sword in his neck. He said: I have indeed found it (like) a sea.[2445]

—*Agreed.*

2445. The horse became fast-running like the passing of sea-currents. In another narration, it occurs that the horse was on the first day lean and thin but on the second day it became very fast-running owing to the touch of the Holy Prophet. Therein lies the sign of his prophethood.

48. **Jaber** reported: The Apostle of Allah was never asked for anything but he said "No". —*Agreed.*

عَنْ جَابِرٍ قَالَ مَا سُئِلَ رَسُولُ اللهِ صلعم شَيْئًا قَطُّ فَقَالَ لَا * (مُتَّفَقٌ عَلَيْهِ)

49. **Anas** reported that a man begged the Holy Prophet of the sheep between two hills. He gave them to him. He came to his people and said: O people! accept Islam. Verily Muhammad certainly gives away in charity so much that he does not fear poverty. —*Muslim.*

عَنْ اَنَسٍ اَنَّ رَجُلًا سَاَلَ النَّبِيَّ صلعم غَنَمًا بَيْنَ جَبَلَيْنِ فَاَعْطَاهُ اِيَّاهُ فَاَتَى قَوْمَهُ فَقَالَ اَيْ قَوْمِ اَسْلِمُوا فَوَاللهِ اِنَّ مُحَمَّدًا لَيُعْطِي عَطَاءً مَا يَخَافُ الْفَقْرَ * (مُسْلِمٌ)

50. **Jubair-b-Mut'em** reported that while he was travelling with the Apostle of Allah in his caravan from Hunain, the desert Arabs clung to him begging till they drove him to a thorny tree which scratched off his sheet. The Holy Prophet halted and said: Give me my sheet. Had I had sheep equal to the number of these plants, I would have certainly distributed them among yourselves, and even after that you would never have found me either a miser, or a liar, or a coward.—*Bukhari.*

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ بَيْنَمَا هُوَ يَسِيرُ مَعَ رَسُولِ اللهِ صلعم مُقْفَلَهُ مِنْ حُنَيْنٍ فَعَلَقَتِ الْاَعْرَابُ يَسْاَلُونَهُ حَتَّى اضْطَرُّوهُ اِلَى سَمُرَةٍ فَخَطَفَتْ رِدَاءَهُ فَوَقَفَ النَّبِيُّ صلعم فَقَالَ اَعْطُونِي رِدَائِي لَوْ كَانَ لِي عَدَدُ هٰذِهِ الْعِضَاهِ نَعَمًا لَقَسَمْتُهُ بَيْنَكُمْ ثُمَّ لَا تَجِدُونِي بَخِيلًا وَلَا كَذُوبًا وَلَا جَبَانًا * (اَلْبُخَارِيُّ)

51. **Anas** reported that when the Apostle of Allah prayed the morning prayer, the servants of Medina used to come with their pots wherein there was water. They brought no pot except that he immerged his hand therein. Often he was approached in th cool morning and he used to

عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صلعم اِذَا صَلَّى الْغَدَاةَ جَاءَ خَدَمُ الْمَدِينَةِ بِاٰنِيَتِهِمْ فِيهَا الْمَاءُ فَمَا يُؤْتَى بِاِنَاءٍ اِلَّا غَمَسَ يَدَهُ فِيهَا فَرُبَّمَا جَاءَهُ بِالْغَدَاةِ الْبَارِدَةِ فَيَغْمِسُ

immerge his hand therein.[2446]
—*Muslim.*

يده فيها (مسلم)

52. **Same** reported that any common woman out of the women of Medina could have caught hold of the hand of the Apostle of Allah and taken him where she intended.[2447]
—*Bukhari.*

عنه قال كانت امة من اماء اهل المدينة تاخذ بيد رسول الله صلعم فتنطلق به حيث شاءت (البخاري)

53. **Same** reported that a woman had something (wrong) in her brain. She said : O Apostle of Allah ! verily I have got a work to be done by you. He said : O mother of so and so ! look to which of the lanes thou wisheth till I finish thy business for thee. Then he went alone with her by one of the paths till she got her work done (by him.) —*Muslim.*

عنه ان امراة كانت فى عقلها شئى فقالت يا رسول الله ان لى اليك حاجة فقال يا ام فلان انظرى اى السكك شئت حتى اقضى لك حاجتك فخلا معها فى بعض الطرق حتى فرغت من حاجتها (مسلم)

54. **Same** reported : The Apostle of Allah was neither indecent, nor a great curser, nor a great rebuker. He used to say at the time of reprimand : What is the matter with him ? May his forehead be covered with dust ! —*Bukhari.*

عنه قال لم يكن رسول الله صلعم فاحشا ولا لعانا ولا سبابا كان يقول عند المعتبة ما له ترب جبينه (البخاري)

55. **Abu Hurairah** reported : He was questioned : O Apostle of Allah ! invoke against the polytheists. He replied : Verily I have not been sent as

عن ابى هريرة قال قيل يا رسول الله ادع على المشركين قال انى لم ابعث

2446. They brought the pots with water to the Holy Prophet with a belief that if he touched the pots with his hand, they would serve as cure of many diseases. So great was the faith of his companions in him.

2447. The Prophet out of sheer modesty did not refuse at any time to do some service to any ordinary and common man and woman who might require his service.

a great curser, but I have been certainly sent as a mercy.[2448]

—*Muslim.*

56. **Ayesha** reported: I have never seen the Holy Prophet bursting into laughter so as to be seen his gullet. He used only to smile. —*Bukhari.*

57. **Same** reported: Verily the Prophet used not to hasten talk as you hasten. He used to have talk which, if a counter counted, he could have certainly numbered. —*Agreed.*

58. **Aswad** reported: I asked Ayesha what the Holy Prophet used to do in his household. She replied: He used to join in the labour of his wives, that is, in the work of his wives. When there came the prayer-time, he went out to pray.[2449] —*Bukhari.*

59. **Ayesha** reported; The Apostle of Allah was never given option between two things but he chose the easier of them so long as it was not sinful. If it was sinful, he used to keep farthest from it among the people. The Apostle of Allah did never take revenge for

لعانا وانما بعثت رحمة (مسلم)

عن عائشة قالت ما رايت النبى صلعم مستجمعا قط ضاحكا حتى ارى منه لهواته وانما كان يتبسم (البخارى)

عنها قالت ان رسول الله صلعم لم يكن يسرد الحديث كسردكم كان يحدث حديثا لو عده العاد لاحصاه (متفق عليه)

عن الاسود قال سالت عائشة ما كان النبى صلعم يصنع فى بيته قالت كان يكون فى مهنة اهله تعنى خدمة اهله فاذا حضرت الصلوة خرج الى الصلوة (البخارى)

عن عائشة قالت ما خير رسول الله صلعم بين امرين قط الا اخذ ايسرهما ما لم يكن اثما فان كان اثما كان ابعد الناس منه وما انتقم رسول الله صلى

2448. On account of the curse of the previous prophets upon their people, their followers received some sort of punishment even during their life-time. The Holy Prophet, inspite of bitter persecutions towards him and his followers, never slipped a word of curse from his mouth, and consequently the people of the world, Muslims and non-Muslims, were not destroyed during his time, nor will meet with any great calamity till the Doomsday.

2449. This proves that prayer was the foremost duty of the Holy Prophet. Whenever he heard Azan, he stopped instantly all work to prostrate before the Lord.

anything regarding himself except to vindicate the honour of Allah; he used then to take revenge for Allah.[2450] —*Ayreed.*

عَنْ عَائِشَةَ قَالَتْ مَا ضَرَبَ رَسُوْلُ اللّٰهِ صلعم شَيْئًا قَطُّ بِيَدِهٖ وَلَا امْرَاَةً وَلَا خَادِمًا اِلَّا اَنْ يُّجَاهِدَ فِيْ سَبِيْلِ اللّٰهِ وَمَا نِيْلَ مِنْهُ شَيْئٌ قَطُّ فَيَنْتَقِمُ مِنْ صَاحِبِهٖ اِلَّا اَنْ يُّنْتَهَكَ شَيْئٌ مِنْ مَحَارِمِ اللّٰهِ فَيَنْتَقِمُ لِلّٰهِ (مُسْلِمٌ)

60. **Same** reported: The Apostle of Allah never assaulted anything, neither a woman, nor a servant, with his own hand except by fighting in the way of Allah. Nothing was ever taken from him for which he took revenge from the owner except for something which went to destroy the sacred things of Al'ah.[2451] Then only he used to take revenge for Allah. —*Muslim.*

عَنْ عَائِشَةَ قَالَتْ لَمْ يَكُنْ رَسُوْلُ اللّٰهِ صلعم فَاحِشًا وَلَا مُتَفَحِّشًا وَلَا سَخَّابًا فِي الْاَسْوَاقِ وَلَا يَجْزِيْ بِالسَّيِّئَةِ السَّيِّئَةَ وَلٰكِنْ يَعْفُوْ وَيَصْفَحُ (اَلتِّرْمِذِيُّ)

61. **Ayesha** reported: The Apostle of Allah was neither indecent by nature, nor indecent by compulsion, nor a wanderer in the markets, nor did he use to return evil for evil but to forgive and pardon. —*Tirmizi.*

عَنْ اَنَسٍ يُحَدِّثُ عَنِ النَّبِيِّ صلعم اَنَّهٗ كَانَ يَعُوْدُ الْمَرِيْضَ وَيَتْبَعُ الْجَنَازَةَ وَيُجِيْبُ دَعْوَةَ الْمَمْلُوْكِ وَيَرْكَبُ الْحِمَارَ لَقَدْ رَاَيْتُهٗ يَوْمَ خَيْبَرَ عَلَى الْحِمَارِ وَخِطَامُهٗ لِيْفٌ (اِبْنُ مَاجَةَ وَالْبَيْهَقِيُّ)

62. **Anas** narrated about the Holy Prophet that he used to visit the sick, follow the bier, respond to the invitation of a slave and ride upon asses. I have indeed seen him on the Day of Khaiber upon an ass with a rein of date refuge. —*Ibn Majah, Baihaqi.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم

63. **Ayesha** reported that the Holy Prophet used to mend

2450. The Prophet returned good for evil. The Quran says: Pardon them, ask forgiveness, and verily Allah loves those who do good. This had many illustrations in the life of the Prophet.

2451. The Holy Prophet did not take any revenge for wrongs done to him personally, but he used to inflict punishment for wrongs done to the community as a whole.

his shoes, sew his cloth and work in his household just as any of you works in his own house. She also reported that he was a man among men who used to patch his cloths, milk his goats and engage himself in work.[2452] —*Tirmizi.*

يَخْصِفُ نَعْلَهُ وَيَخِيطُ ثَوْبَهُ وَيَعْمَلُ فِي بَيْتِهِ كَمَا يَعْمَلُ اَحَدُكُمْ فِي بَيْتِهِ وَقَالَتْ كَانَ بَشَرًا مِّنَ الْبَشَرِ يَفْلِي ثَوْبَهُ وَيَحْلُبُ شَاتَهُ وَيَخْدُمُ نَفْسَهُ (التِّرْمِذِيُّ)

64. **Khareja b-Zaid** reported: A party of men went to Zaid-b-Sabet and told him: Narrate to us some traditions of the Apostle of Allah. He said: I was his neighbour. Whenever a revelation came to him, he used to send for me and I used to write for him. Whenever we talked about the world, he used to talk about it with us; and whenever we talked about the next world, he used to talk about it with us; and whenever we talked of food, he used to talk of it with us. Everything of this I inform you about the Apostle of Allah.[2453] —*Tirmizi.*

عَنْ خَارِجَةَ بْنِ زَيْدٍ قَالَ دَخَلَ نَفَرٌ عَلَى زَيْدِ بْنِ ثَابِتٍ فَقَالُوا لَهُ حَدِّثْنَا اَحَادِيثَ رَسُولِ اللّٰهِ صلعم قَالَ كُنْتُ جَارَهُ فَكَانَ اِذَا نَزَلَ عَلَيْهِ الْوَحْيُ بَعَثَ اِلَيَّ فَكَتَبْتُهُ لَهُ فَكَانَ اِذَا ذَكَرْنَا الدُّنْيَا ذَكَرَهَا مَعَنَا فَاِذَا ذَكَرْنَا الْاٰخِرَةَ ذَكَرَهَا مَعَنَا وَاِذَا ذَكَرْنَا الطَّعَامَ ذَكَرَهُ مَعَنَا فَكُلُّ هٰذَا اُحَدِّثُكُمْ عَنْ رَسُولِ اللّٰهِ صلعم (التِّرْمِذِيُّ)

65. **Anas** reported that whenever the Prophet hand-shook with a man, he used not to take away his hand from his hand till the latter took away his hand, nor did he turn away his face from his face till the latter turned away his face from his face. He was not seen putting his legs forward in front of his friend. —*Tirmizi.*

عَنْ اَنَسٍ اَنَّ رَسُولَ اللّٰهِ صلعم كَانَ اِذَا صَافَحَ الرَّجُلَ لَمْ يَنْزِعْ يَدَهُ مِنْ يَدِهِ حَتّٰى يَكُونَ هُوَ الَّذِي يَنْزِعُ يَدَهُ وَلَا يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ حَتّٰى يَكُونَ هُوَ الَّذِي يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ وَلَمْ يُرَ مُقَدِّمًا رُكْبَتَيْهِ بَيْنَ يَدَيْ جَلِيسٍ لَهُ (التِّرْمِذِيُّ)

2452. The life of the Prophet affords a striking example of plain living and high thinking. He attached no importance to power and worldly pursuits. No work was too low for him.

2453. This proves that writing was prevalent at the time of the Prophet and that Zaid-b-Sabet used to write revelations as they were revealed.

66. **Jaber** reported that there were distinctness and precision in the talk of the Apostle of Allah.[2454] —*Abu Daud.*

عَنْ جَابِرٍ قَالَ كَانَ فِيْ كَلَامِ رَسُوْلِ اللّٰهِ صلعم تَرْتِيْلٌ وَتَرْسِيْلٌ (ابوداود)

67. **Ayesha** reported that the Prophet used not to hasten talk as you hasten it, but he used to hold talk with regular intervals. He who sat by him would remember it. —*Tirmizi.*

عَنْ عَائِشَةَ قَالَتْ مَا كَانَ رَسُوْلُ اللّٰهِ صلعم يَسْرُدُ سَرْدَكُمْ هٰذَا وَلٰكِنَّهٗ كَانَ يَتَكَلَّمُ بِكَلَامٍ بَيِّنٍ فَصْلٍ يَحْفَظُهٗ مَنْ جَلَسَ اِلَيْهِ (الترمذی)

68. **Abdullah-b-Hares** reported : I did not see anybody smiling more than the Apostle of Allah. —*Tirmizi.*

عَنْ عَبْدِ اللّٰهِ بْنِ الْحَارِثِ قَالَ مَا رَاَيْتُ اَحَدًا اَكْثَرَ تَبَسُّمًا مِنْ رَسُوْلِ اللّٰهِ صلعم (الترمذی)

69. **Abdullah-b-Salam** reported that when the Apostle of Allah conversed being seated, he used often to raise up his look towards heaven. —*Abu Daud.*

عَنْ عَبْدِ اللّٰهِ بْنِ سَلَامٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا جَلَسَ يَتَحَدَّثُ يُكْثِرُ اَنْ يَرْفَعَ طَرْفَهٗ اِلَى السَّمَاءِ (ابوداود)

70. **Amr b-Syeed** reported from Anas who said : I never saw anybody more kind to his family than the Apostle of Allah. His son Ibrahim used to be suckled at the suburbs of Medina and he used to go there on foot along with us and enter the house. His nurse was a girl. He used to take him, kiss him and then return. Amr said : When Ibrahim died, the Apostle of Allah said : Verily Ibrahim is my son, and he died (as infant) at breast, and there were two nurses for him whose suckling would be

عَنْ عَمْرِو بْنِ سَعِيْدٍ عَنْ اَنَسٍ قَالَ مَا رَاَيْتُ اَحَدًا كَانَ اَرْحَمَ بِالْعِيَالِ مِنْ رَسُوْلِ اللّٰهِ صلعم كَانَ اِبْرَاهِيْمُ ابْنُهٗ مُسْتَرْضِعًا فِيْ عَوَالِي الْمَدِيْنَةِ فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهٗ فَيَدْخُلُ الْبَيْتَ وَاِنَّهٗ لَيُدَخِّنُ وَكَانَ ظِئْرُهٗ قَيْنًا فَيَاْخُذُهٗ فَيُقَبِّلُهٗ ثُمَّ يَرْجِعُ قَالَ عَمْرٌو فَلَمَّا تُوُفِّيَ اِبْرَاهِيْمُ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اِبْرَاهِيْمَ ابْنِيْ وَاِنَّهٗ مَاتَ فِي الثَّدْيِ وَاِنَّ لَهٗ لَظِئْرَيْنِ تُكْمِلَانِ رَضَاعَهٗ

2454. Tartil is to say distinctly, and Tarsil is to say with interruptions.

completed in Paradise.[2455] —*Muslim*

فِي الْجَنَّةِ (مُسْلِمٌ)

71. **Abdullah-b-Abi Aufa** reported that the apostle of Allah used often to remember (Allah), talk vain things little, prolong prayer and shorten sermon. He used not to refrain from walking with the widows and the poor and fulfilling their wants. —*Nisai, Darimi.*

عَنْ عَبْدِ اللّٰهِ بْنِ اَبِي اَوْفٰى قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يُكْثِرُ الذِّكْرَ وَيُقِلُّ اللَّغْوَ وَيُطِيْلُ الصَّلٰوةَ وَيُقْصِرُ الْخُطْبَةَ وَلَا يَأْنَفُ اَنْ يَمْشِيَ مَعَ الْاَرْمَلَةِ وَالْمِسْكِيْنِ فَيَقْضِيَ لَهُ الْحَاجَةَ (اَلنَّسَائِيُّ وَالدَّارِمِيُّ)

72. **Ali** reported that Abu Jahl said to the Holy Prophet : Verily we don't hold you as liar but we do not believe what you have brought. Then the Almighty Allah revealed about them : Verily they do not hold you as liar but the unjust deny the verses of Allah (Q). —*Tirmizi.*

عَنْ عَلِيٍّ اَنَّ اَبَا جَهْلٍ قَالَ لِلنَّبِيِّ صلعم اِنَّا لَا نُكَذِّبُكَ وَلٰكِنْ نُكَذِّبُ بِمَا جِئْتَ بِهٖ فَاَنْزَلَ اللّٰهُ تَعَالٰى فِيْهِمْ فَاِنَّهُمْ لَا يُكَذِّبُوْنَكَ وَلٰكِنَّ الظّٰلِمِيْنَ بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ (اَلتِّرْمِذِيُّ)

679w. **Jaber-b-Samorah** reported that the Apostle of Allah used to keep prolonged silence. —*Sharh-Sunnat.*

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم طَوِيْلَ الصَّمْتِ (شَرْحُ السُّنَّةِ)

680w. **Ali** reported that a Jew who was named so and so, a learned doctor, had some dinars due from the Apostle of Allah. He demanded (it) to Prophet but he told him : O Jew ! there is nothing with me which I can give you. He said : O Muhammad ! I shall not go away from you till you give me. The Apostle of Allah said: In that case I shall keep sitting with you. He sat with him. The Prophet prayed Zuhr, Asr, Magrib, the last

عَنْ عَلِيٍّ اَنَّ يَهُوْدِيًّا كَانَ يُقَالُ لَهٗ فُلَانٌ حِبْرٌ كَانَ لَهٗ عَلٰى رَسُوْلِ اللّٰهِ صلعم دَنَانِيْرُ فَتَقَاضَى النَّبِيَّ صلعم فَقَالَ لَهٗ يَا يَهُوْدِيُّ مَا عِنْدِيْ مَا اُعْطِيْكَ قَالَ فَاِنِّيْ لَا اُفَارِقُكَ يَا مُحَمَّدُ حَتّٰى يُعْطِيَنِيْ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اِذًا اَجْلِسُ مَعَكَ فَجَلَسَ مَعَهٗ فَصَلّٰى رَسُوْلُ اللّٰهِ صلعم الظُّهْرَ وَالْعَصْرَ

2455. Ibrahim was the son of the Prophet by Mary the Copt. He was given to Omme Saif who used to reside in the suburb of Medina. The Prophet used to go there on foot to see his child. Ibrahim died at the age of 17 months.

Isha and Fajr. The companions of the Messenger of Allah were threatening him and were about to drive him out. The Prophet drew attention to what they were doing with him. They said: O Ms. of Allah! a Jew is detaining you! The Apostle of Allah said: My Lord prohibited me to oppress a covenanted man or one besides him. When the day dawned, the Jew said: I bear witness that there is no god but Allah and I bear witness that you are the Apostle of Allah, and half of my property is in the way of Allah. Behold, by Allah, I have not done with you what I have done with you but to examine your descriptions in the Torah: Muhammad, son of Abdullah, his birth place is Mecca and his place of migration is Taibah, his kingdom is in Syria, neither unmannerly, nor harsh, nor wandering in the markets, nor prone to indecency or word of treachery. I bear witness that there is no deity but Allah and that you are the Apostle of Allah. This is my property. Pass order about it as Allah gave you wisdom. The Jew had enormous wealth. —*Baihaqi.*

وَالْمَغْرِبَ وَالْعِشَاءَ الْآخِرَةَ وَالْغَدَاةَ وَكَانَ اَصْحَابُ
رَسُوْلِ اللّٰهِ صلعم يَتَهَدَّدُوْنَهٗ وَيَتَوَعَّدُوْنَهٗ
فَفَطِنَ رَسُوْلُ اللّٰهِ صلعم مَا هُمْ فِيْهِ يَصْنَعُوْنَهٗ
فَقَالُوْا يَا رَسُوْلَ اللّٰهِ يَهُوْدِيٌّ يَحْبِسُكَ فَقَالَ
رَسُوْلُ اللّٰهِ صلعم مَنَعَنِىْ رَبِّىْ اَنْ اَظْلِمَ
مُعَاهِدًا وَغَيْرَهٗ فَلَمَّا تَرَجَّلَ النَّهَارُ قَالَ
الْيَهُوْدِىُّ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ
اَنَّكَ رَسُوْلُ اللّٰهِ وَشَطْرُ مَالِىْ فِىْ سَبِيْلِ
اللّٰهِ اَمَا وَاللّٰهِ مَا فَعَلْتُ بِكَ الَّذِىْ فَعَلْتُ
بِكَ اِلَّا لِاَنْظُرَ اِلٰى نَعْتِكَ فِى التَّوْرٰةِ
مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ مَوْلِدُهٗ بِمَكَّةَ وَمُهَاجِرُهٗ
بِطَيْبَةَ وَمُلْكُهٗ بِالشَّامِ لَيْسَ بِفَظٍّ وَلَا غَلِيْظٍ
وَلَا سَخَّابٍ فِى الْاَسْوَاقِ وَلَا مُتَزَيٍّ بِالْفُحْشِ
وَلَا قَوْلِ الْخَنَا اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ
وَاَنَّكَ رَسُوْلُ اللّٰهِ وَهٰذَا مَالِىْ فَاحْكُمْ فِيْهِ
بِمَا اَرَاكَ اللّٰهُ وَكَانَ الْيَهُوْدِىُّ كَثِيْرَ الْمَالِ
(الْبَيْهَقِىُّ)

681w. **Ayesha** reported that the Aposlte of Allah said: O Ayesha! had I wished, the mountain of gold would have

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ
صلعم يَا عَائِشَةُ لَوْ شِئْتُ لَسَارَتْ مَعِىَ جِبَالُ

travelled with me. An angel came to me. His waist was equal to Ka'ba (in length). He said: Verily your Lord tenders you greeting and enquires whether you wish to be a Servant-prophet or youw ish to be a King-prophet. Then I looked towards Gabriel who hinted at me: Humble thyself. *And in a narration of Ibn Abbas*: Then the Prophet looked towards Gabriel as if to consult with him. Gabriel hinted with his hand to be humble. I said: A Servant-prophet She reported: The Holy Prophet after that used not to take food leaning, saying: I shall eat as a servant eats, and I shall sit as a servant sits.

—*Sharhi Sunnat.*

الذهب جاءني ملك وان حجزته لاساوي الكعبة فقال إن ربك يقرأ عليك السلام ويقول ان شئت نبيا عبدا وان شئت نبيا ملكا فنظرت الى جبرئيل فاشار الى ان ضع نفسك وفي رواية ابن عباس فالتفت رسول الله صلعم الى جبرئيل كالمستشير له فاشار جبرئيل بيده ان تواضع فقلت نبيا عبدا قالت فكان رسول الله صلعم بعد ذلك لا يأكل متكئا يقول آكل كما يأكل العبد واجلس كما يجلس العبد

(شرح السنة *)

SECTION 4

2456. His Prophethood and Revelation.

(a) **Meaning of Revelation** (وحي). Revelation (وحي), in its wider sense, means a communication from God, direct or indirect, by which He reveals His will and sends down laws. This includes inspiration called Ilham. In religious terminology, revelation was confined only to direct message from God through an angel to His Prophets that appeared from time to time from Adam down to the Prophet Muhammad.

(b) **Objects to which revelation is sent.** The Quran speaks of the word Wahi, as said above, in the widest sense. It says that *wahi* (revelation) is sent to earth, heaven, lower animals, angels, pious men and prophets. Speaking of the revelation to earth, heaven and lower animals, it says: On that day, she (*earth*) shall tell her news as your Lord had *revealed* to her—99 : 10Q. So He ordained them seven heavens in two days and *revealed* in

every *heaven* its affairs—41 : 12Q. And your Lord *revealed* to the *bee* : Make hives in the mountains and in the trees and in what they build :—16 : 68Q. As regards *Wahi* to *angels*, the Quran says : When your Lord revealed to the angels : I am with you, therefore make those firm who believe—8 : 12Q. Regarding Wahi to *saints and pious men*, the Quran says : And We revealed to Moses' mother saying : Give him suck—28 : 7Q. When I revealed to the *disciples* (of Jesus) : Believe in Me and My apostle—5 : 111Q. The word Wahi occurs in many places in cases of prophets. It appears, therefore, that the word Wahi has been widely used in the Quran.

(c) **Kinds of Wahi.** The very Quran itself divides Wahi to mankind in three classes in order of merit. It declares : It is not for any mortal that Allah should speak to him except by Wahi, or from behind a veil, or by sending a messenger and revealing by His permission what He pleases – 42 : 51Q. From the above verse, we learn that there are only three modes of communicating the Divine will to mankind. Firstly, He speaks by Wahi ; secondly, He speaks from behind a veil ; thirdly, He speaks by sending a messenger with His words. The third class is the highest and the most developed form of revelation, next is the second and then the third.

(1) **First class Wahi.** This is called وحی متلو i.e. revelation that is recited. This is also termed as نزول i.e. direct revelation from God. The Quran says about نزول : And if you are in doubt as to that which We *revealed* to Our servant, then produce a chapter like it—2 : 23Q. It is only granted to prophets which are limited in number, say 1,24000 to 200,000. Divine Messages with the very words and sentences were sent through the Archangel Gabriel to the Prophets in their wakeful state. It is the clearest, surest and the most distinct. The Quran, the Bible, the Torah and other religious books of every country are revelations of this description. The books of the reformers cannot be classed with the former books, and the reformers themselves cannot be raised up to the rank of prophethood. The prophets only receive the first class Wahi and the Quran therefore makes the prophets one distinct class above the average run of mankind. It says : Surely this—your community—is one community and I am your Lord – 21 : 22Q. It makes it clearer in another verse : He does not reveal His secrets to any except to him whom He chooses as a prophet—

72 : 26Q. Everybody has been commanded to obey them. Therefore follow their guidance—6 : 87Q. Such kind of revelation has been closed with the demise of the last Prophet Muhammad. The Prophets were blessed also with the second and third class revelations.

(2) **Second class revelation.** It is a revelation next to the first class in point of distinctness. It is revealed from behind a veil. In other words, unseen voice is heard in a wakeful state, or some dream is dreamt in sleep or in semi-conscious state i.e. neither in wakeful state, nor in sleep. Revelations are also made by signs and gestures. The Prophet saw correct dreams before he received the first class revelation through the Archangel Gabriel. Such kind of revelation is not closed and is extended to pious persons, not necessarily the prophets. The Prophet said : There is nothing remaining of prophethood except good news. They (companions) enquired. And what are good news? He said : Correct dream (9 : 89). The good dream is one portion out of 46 portions of prophethood – (9 : 90). Therefore such kind of revelation is less nearly by 46 times in distinctness and clarity than the first class revelation. The reformers next to the Prophets were blessed with this kind of revelation. The Holy Prophet said : Verily the Almighty and Glorious Allah will send for this people at the head of every century one who will revive their religion for them—1 : 92. But for that account they cannot be placed in the same rank with the Prophets. Under this class generally fall Hadis Qudsi i.e. traditions in which Allah spoke to the Prophet. Such traditions can be suitably placed between first class and second class regarding precision and clarity.

(3) **Third class revelation.** This is the lowest kind of revelation popularly called Ilham (الهام) meaning inspiration or Ruh (روح) meaning Spirit. It is not expressed in words from outside but it is an inner revelation or sudden passing of ideas in mind which explains the whole subject and gives solution. This occurs in pious persons in wakeful state. The general kind of traditions fall under this category. The Quran says : And he does not speak vain things. It is nought but inspiration which is inspired (53 : 3Q). This Ilham (inspiration) in not closed as the verse (42 : 51Q) indicates. The Quran says : These are they into whose hearts He has imprinted faith and whom He has strengthened with Ruh (spirit) from Him—58 : 22Q. The first class is revelation

with words and the second and third classes in indistinct words and illumined ideas. Therefore we see a wide gulf of difference in the languages of the Quran and Hadis.

(d) **Necessity of Revelation.** What is the necessity of revelation ? In other words, what is the necessity of disclosing some divine secrets and unknown things to men ? Man has been given very little of wisdom (17 : 58Q). He knows not many secrets of this world, his own past and future and his conditions after death. Only his Creator knows the sectrets of creation and the ultimate goal of creation of man and other animals. He can guide himself without revelation so far as his knowledge extends regardless of his ultimate success either in this world or in the next. In the fitness of things therefore divine guidance with a look to his ultimate object is necessary. That is done through revelation. Is it not a fact that we daily see the sun, moon and innumerable stars which are still mysteries of creation ? Have we not been created from nothing into something, and shall we not vanish again from something into nothing ? Hence revelation with information of a life after death and its incidents is necessary. It commands a belief in such unseen things as existence of God, a future world for accountability of our actions in this world, the existence of angels, etc. To this effect the Quran says reminding mankind of His guidance by revelation : Then Adam received some words from his Lord, and so He returned to Him..... Go forth all from this ; then surely there will come to you a guidance from Me ; then whoso follows My guidance, no fear shall come upon them, nor shall they grieve.—2 : 37Q.

(e) **The Prophet's first experience of revelation.** The Holy Prophet received the first class revelation which came down for the very first time through the Archangel Gabriel in the cave Hira, now known as the mountain of Light, 3 miles to the north-east of Mecca in the month of Ramzan on Monday[1] in the year 13 B. H. (July or August 610 A. D.). Before that, he saw prophetic dreams and heard unseen voices and calls. Before he received the first revelation, he took himself in complete seclusion to the Mount of Light and there applied himself in ardent divine service which consisted only of deep medidations. When the first chapter was revealed, the Prophet was greatly over-awed at the sight of the

1. The Prophet said : Therein (Monday) I was born and therein revelation came to me - 35 : 80

angel and came running to his beloved wife Khadija who consoled the Prophet, believed in his prophethood as the first Muslima and took him to her uncle Waraqa who was versed in Biblical literature. On his assurance to Khadija that her husband was the would-be world prophet, she came back with him.

It appears from the traditions that the Archangel Gabriel came to the Prophet with divine words sometimes in the form of a man. The words sometimes came like the ringing of bells which signifies that before the Prophet was made fit to receive divine message, he was taken away from the turmoils of this world. In the period of time in which he received revelations, perspiration profusely came out of him signifying a great physical and mental exhaustion.

73. **Ibn Abbas** reported that the Prophet reached prophethood at the fortieth year; he stayed thirteen years at Mecca (wherein) revelation came to him. Thereafter he was ordered to emigrate and so he was in migration for ten years and died while he was a man of sixty-three years.[2457] —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ قَالَ بُعِثَ رَسُولُ اللّٰهِ صلعم لِأَرْبَعِينَ سَنَةً فَمَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ ثُمَّ أُمِرَ بِالْهِجْرَةِ فَهَاجَرَ عَشْرَ سِنِينَ وَمَاتَ وَهُوَ بْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً * (متفق عليه)

74. **Same** reported that the Apostle of Allah stayed fifteen years at Mecca, listening to the voice (of Gabriel) and seeing light for seven years; and he did not hear anything for eight years he got revelation; he stayed at Medina for ten years; he died while he was a man of 65 years.[2458] —*Agreed.*

عَنْهُ قَالَ أَقَامَ رَسُولُ اللّٰهِ صلعم بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً يَسْمَعُ الصَّوْتَ وَيَرَى الضَّوْءَ سَبْعَ سِنِينَ وَلَا يَرَى شَيْئًا وَثَمَانَ سِنِينَ يُوحَى إِلَيْهِ وَأَقَامَ بِالْمَدِينَةِ عَشْرًا وَتُوُفِّيَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ سَنَةً * (متفق عليه)

2457. This is the more authentic tradition on the subject This is supported by historical facts.

2458. The Holy Prophet stayed at Mecca for 10 years after his prophethood. It appears from this tradition that he stayed there for 15 years. Hence it is true that the Prophet heard unseen voice even before his prophethood and saw Gabriel also in the form of light. It is wrong to say that he died at the age when he was 65 years old. This is historically incorrect.

75. **Anas** reported : Allah took his breath at the head of 60th year.[2458a] —*Agreed.*

عن انس قال توفاه الله على رأس ستين سنة * (متفق عليه)

76. **Same** reported that the Prophet died while he was a man of 63 years ; and so Abu Bakr while he was a man of 63 years ; and so Omar while he was a man of 63 years.[2458b]

—*Muslim.*

عنه قال قبض النبي صلعم وهو ابن ثلث وستين وابو بكر وهو ابن ثلث وستين وعمر وهو ابن ثلث وستين * (مسلم)

77. **Ayesha** reported : The first revelation which began to be revealed to the Apostle of Allah was correct dream in sleep. He did not see a dream but it came like the morning dawn. Thereafter loneliness became dear to him and he used to seclude himself to the cave of Hira[2459] and engaged therein in deep devotion (and it is divine service) for many nights before he went to his house and provided himself with food therefor. Then he would return to Khadija and take provision for the like of them (nights) until the truth came unto him while he was in the cave of Hira. The angel appeared before him and said "Read." He said :

عن عائشة قالت اول ما بدئ به رسول الله صلعم من الوحي الرؤيا الصادقة في النوم فكان لا يرى رويا الا جاءت مثل فلق الصبح ثم حبب اليه الخلاء وكان يخلو بغار حراء فيتحنث فيه وهو التعبد الليالي ذوات العدد قبل ان ينزع الى اهله ويتزود لذلك ثم يرجع الى خديجة فتزود لمثلها حتى جاءه الحق وهو في غار حراء فجاءه الملك فقال اقرء فقال ما

2458a. This is also historically incorrect. He died at the 63rd year of his life.

2458b. There are differences of opinions regarding the age of these holy persons. On page 53 (Vol I), Abu Bakr was shown to have lived for 60 years. This was also the age of Omar. Osman lived for 68 or 70 years.

2459. The first prophetic dream occurred 6 months before Gabriel's appearance at Hira, a hill about three miles to the north-east of Mecca, known now-a-days as *Jabal Nur*.

I cannot read.[2459a] He narrated: Then he took me and pressed me hard till there came great exhaustion on me; thereafter he let me off and said: Read. I replied: I cannot read. Then he took me and pressed me hard for the second time until there appeared a great exhaustion on me; thereafter he let me off. He said: Read. I said: I cannot read. Then he took me and pressed me a third time till there appeared a great exhaustion on me; thereafter he let me off. He said: Read in the name of your Lord Who created, created man from a clot. Read and your Lord is the Most Generous, Who taught with the pen, taught man what he knew not (56 : 1Q). Then the Prophet returned therewith, his heart was trembling and he went to Khadijah and said: Wrap me up, wrap me up. Then they wrapped him up until the dread went away from him. Then he told Khadija and gave her the information: I have indeed feared for my life. Khadija said: Never, by Allah, never will Allah humiliate you. Certainly you observe the tie of kinship, and speak the truth. and bear the burden (of others),

انا بقارئ قال فاخذنى فغطنى حتى
بلغ منى الجهد ثم ارسلنى فقال اقرء
فقلت ما انا بقارئ فاخذنى
فغطنى الثانية حتى بلغ منى الجهد
ثم ارسلنى فقال اقرء قلت ما
انا بقارئ فاخذنى فغطنى الثالثة
حتى بلغ منى الجهد ثم ارسلنى فقال
اقرء باسم ربك الذى خلق خلق الانسان
من علق اقرء وربك الاكرم الذى علم
بالقلم علم الانسان ما لم يعلم فرجع بها
رسول الله صلعم يرجف فؤاده فدخل
على خديجة فقال زملونى زملونى فزملوه
حتى ذهب عنه الروع فقال لخديجة
واخبرها الخبر لقد خشيت على نفسى
فقالت خديجة كلا والله لا يخزيك الله
ابدا انك لتصل الرحم وتصدق الحديث
وتحمل الكل وتكسب المعدوم وتقرى

2459a. This proves that the Prophet was an unlettered and unschooled man as he could not read at first. This was the first lesson of the Great Master to his pupil Muhammad from the Mother of the Book which is in heaven and from which revelations came to previous prophets.

and help the destitute, and entertain the guests and help in genuine distress. Thereafter Khadija took him to Waraqa-b-Naufal, cousin of Khadijah. She said to him : O son of uncle ! hear from the son of your brother. Waraqa asked him : O my brother's son [2459b] What have you seen ? Thereupon the Apostle of Allah gave him information of what he had seen. Waraqa said to him : That is the Archangel whom God sent down to Moses. Woe to me ! would that I were therein a youth ! Woe to me ! would that I were alive when your own people would drive you out ! The Apostle of Allah said : Are they to drive me out ? 'Yes' replied he, 'never came a man with the like of what you have brought but was persecuted. If your day can overtake me, I shall help you with a great help.' Thereafter Waraqa did not live long. And revelation broke off [2459c] *Agreed upon it. Bukhari added* : Until the Prophet felt grief about what has reached us, such a grief that he went out several mornings in that mood, so that he might destroy himself from the heads of the hills. Whenever he ascended

الضيف وتعين على نوائب الحق ثم
انطلقت به خديجة الى ورقة بن نوفل
ابن عم خديجة فقالت له يا ابن عم
اسمع من ابن اخيك فقال له ورقة
يا ابن اخي ماذا ترى فاخبره رسول
الله صلعم خبر ما راى فقال له ورقة
هذا الناموس الذى انزل الله على موسى
يا ليتنى فيها جذعا يا ليتنى اكون
حيا اذ يخرجك قومك فقال رسول الله
صلعم او مخرجى هم قال نعم لم يات
رجل قط بمثل ما جئت به الا عودى
وان يدركنى يومك انصرك نصرا مؤزرا
ثم لم ينشب ورقة ان توفى وفتر
الوحى متفق عليه وزاد البخارى حتى حزن النبى
صلعم فيما بلغنا حزنا غدا منه مرارا كى
يتردى من رؤس شواهق الجبل فكلما

2459b Waraqa was not Prophet's uncle in reality but the address was according to Arab custom This Waraqa died before the Prophet began to preach Islam in public. He was vastly learned in Gospel and was old and blind.

2459c. Between two revelations, there was a break of six months during which the Prophet received no revelation. Some say that the period of cessation was three years.

on the summit of a hill in order to cast himself down therefrom. Gabriel appeared before him and said : O Muhammad ! you are truly the Apostle of Allah. On that account, his commotion of heart became calm and his soul was set at rest.[2450d]

وفى بذروة جبل لكى يلقى نفسه منه تبدى له جبرئيل فقال يامحمد انك رسول الله حقا فيسكن لذلك جاشه وتقر نفسه *

78. **Jaber** reported that he heard the Apostle of Allah conversing about the cessation of revelation. He said : (Once) while I was walking, I heard a voice from heaven and I raised up my look, when lo ! the angel who appeared before me at Hira was seated on a throne between heaven and earth. I was then frozen with fear at his sight till I looked down towards the earth. I returned to my wife and said : Wrap me up, wrap me up. So they wrapped me up. Then the Almighty Allah revealed : O thou wrapped in a cloak ! Arise and warn ; glorify thy Lord, And purify thy cloak, and uncleanliness do shun (74 : 1 Q). Afterwards revelation became intensive and in rapid succession.

عن جابر انه سمع رسول الله صلعم يحدث عن فترة الوحي قال فبينا انا امشي سمعت صوتا من السماء فرفعت بصري فاذا الملك الذي جاءني بحراء قاعد على كرسي بين السماء والارض فجئثت فيه رعبا حتى هويت الى الارض فجئت اهلي فقلت زملوني زملوني فزملوني فانزل الله تعالى يايها المدثر قم فانذر وربك فكبر وثيابك فطهر والرجز فاهجر ثم حمي الوحي وتتابع *

—*Agreed.*

(متفق عليه)

79. **Ayesha** reported that Haresah-b-Hisham asked the

عن عائشة ان حارث بن هشام سأل

2450d. In the period of cessation of revelation, the Holy Prophet was overwhelmed with deep regret owing to the stop of revelation. He wished sometimes that he would destroy himself rather than suffer the pangs of the absence of Divine Communion. It appears from this tradition that Gabriel appeared sometimes to the Prophet and consoled him in the period of cessation but he did not take revelation with him at those times.

Apostle of Allah and said : O Apostle of Allah ! how does revelation come to you ? The Apostle of Allah said : Sometimes it comes to me like the ringing of a bell and that is the most troublesome to me ; then it leaves me, and indeed I remember what is said ; and sometimes the angel assumes the form of a man for me and talks with me and I retain in memory what he says. Ayesha reported : And indeed I saw him while the revelation descended upon him on an intensely cold day ; then it left him while his brow steamed with sweat.

رَسُوْلَ اللهِ صلعم فَقَالَ يَا رَسُوْلَ اللهِ كَيْفَ يَأْتِيْكَ الْوَحْىُ فَقَالَ رَسُوْلُ اللهِ صلعم اَحْيَانًا يَأْتِيْنِى مِثْلَ صَلْصَلَةِ الْجَرَسِ وَهُوَ اَشَدُّ عَلَىَّ فَيُفْصَمُ عَنِّى وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَاَحْيَانًا يَتَمَثَّلُ لِىَ الْمَلَكُ رَجُلًا فَيُكَلِّمُنِى فَاَعِى مَا يَقُوْلُ قَالَتْ عَائِشَةُ وَلَقَدْ رَاَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْىُ فِى الْيَوْمِ الشَّدِيْدِ الْبَرْدِ فَيُفْصِمُ عَنْهُ وَاِنَّ جَبِيْنَهُ لَيَتَفَصَّدُ عَرَقًا (متفق عليه)

80. **Obadah-b Swamet** reported that when a revelation came unto the Prophet, he used to become greatly perturbed and his face became changed. *And in a narration* : He nodded his head and his companions also nodded their heads. When revelation came to an end, he raised up his head. —*Muslim.*

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ كَانَ النَّبِىُّ صلعم اِذَا اُنْزِلَ عَلَيْهِ الْوَحْىُ كُرِبَ لِذٰلِكَ وَتَرَبَّدَ وَجْهُهُ وَفِى رِوَايَةٍ نَكَسَ رَاْسَهُ وَنَكَسَ اَصْحَابُهُ رُؤُسَهُمْ فَلَمَّا اُتْلِىَ عَنْهُ رَفَعَ رَاْسَهُ (مُسْلِمٌ)

81. **Ibn Abbas** reported : When it was revealed "And warn thy near kith and kin," the Holy Prophet came out until he ascended Safa. Thereupon he began to proclaim "O children of Fihr, O children of Adi from the tribe of the Quraish,"—till they all assembled. The man who could not come out began to send a

عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ خَرَجَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتّٰى صَعِدَ الصَّفَا فَجَعَلَ يُنَادِى يَا بَنِىْ فِهْرٍ يَا بَنِىْ عَدِىٍّ لِبُطُوْنِ قُرَيْشٍ حَتّٰى اجْتَمَعُوْا فَجَعَلَ الرَّجُلُ اِذَا لَمْ

messenger to look what it was. Abu Lahab came along with the Quraish. He said : Inform me that if I give thee the information that a cavalry will come out from the back of this mountain (and in a narration : if a cavalry will come out from the valley) intending to attack thee,—would you all believe me ? 'Yes', they all replied, 'we have not found thee but a truthful man.' He said : Then surely I am a warner to thee on the eve of a severe chastisement. Abu Lahab said : Fie on thee ! for this you have called us together ! Then came down the revelation : May destruction overtake both the hands of Abu Lahab and may he perish (111:1Q).

يستطع ان يخرج ارسل رسولا ليظر ما
هو فجاء ابو لهب وقريش فقال ارايتم
ان اخبرتكم ان خيلا تخرج من صفح
هذا الجبل وفي رواية ان خيلا تخرج
بالوادي تريد ان تغير عليكم اكنتم
مصدقي قالوا نعم ما جربنا عليك
الا صدقا قال فاني نذير لكم بين يدي
عذاب شديد قال ابو لهب تبا لك لهذا
جمعتنا فنزلت تبت يد ابي لهب وتب
(متفق عليه)

82. **Abdullah-b-Mas'ud** reported : While the Apostle of Allah was praying near the Ka'ba and the party of the Quraish were in their assemblies, someone (Abu Jahl) said : Who among you will go to the she-camel of so and so's family and then intend to take its dung, its blood and its foetus, and then stop him, till when he (Prophet) prostrates down he will put it upon his shoulders ? The most wretched of them was sent. When he prostrated, he threw it (foetus) upon his shoulders but still the Holy Prophet tarried in prostration. Thereupon they burst into laughter until some of them became

عن عبد الله بن مسعود قال بينما
رسول الله صلعم يصلي عند الكعبة وجمع
قريش في مجالسهم اذ قال قائل ايكم
يقوم الى جزور ال فلان فيعمد الى
فرثها ودمها وسلاها ثم يمهله حتى اذا
سجد وضعه بين كتفيه فانبعث
اشقاهم فلما سجد وضعه بين كتفيه
وثبت النبي صلعم ساجدا فضحكوا حتى
مال بعضهم على بعض من الضحك

فانطلق منطلق الى فاطمة فاقبلت تسعى

وثبت النبى صلعم ساجدا حتى القته

عنه واقبلت عليهم تسبهم فلما قضى

رسول الله صلعم الصلوة قال اللهم عليك

بقريش ثلثا وكان اذا دعا دعا ثلاثا واذا سال

سال ثلثا اللهم عليك بعمرو بن هشام

وعتبة بن ربيعة وشيبة بن ربيعة

والوليد بن عتبة وامية بن خلف وعقبة

بن ابى معيط وعمارة ابن الوليد قال عبد

الله فو الله لقد رايتهم صرعى يوم بدر

ثم سحبوا الى القليب قليب بدر ثم

قال رسول الله صلعم واتبع اصحاب

القليب لعنة (متفق عليه)

عن عائشة انها قالت يا رسول الله هل

اتى عليك يوم كان اشد من يوم احد

فقال لقد لقيت من قومك وكان اشد

ما لقيت منهم يوم العقبة اذ عرضت

inclined to others on account of the laughter. Someone then went to Fatimah who came running while the Prophet was still in prostration and then threw it away from him. She approched them rebuking. When the Apostle of Allah finished the prayer, he said thrice "O Allah! unto thee I leave the Quraish. (And whenever he invoked, he used to invoke thrice; and whenever he asked, he used to ask thrice). O Allah! unto Thee I leave Amr-b-Hisam, Utbah-b-Rabiah, Shaibah-b-Rubiah, Walid-b-Utbah, Umayya-b-Khalat, Uqbah-b-Abi Muit and Umrah b Walid. Abdullah said: By Allah, I have indeed seen them all slain on the Day of Badr. Thereafter they were all hurled down unto a pit, the pit of a well. The Apostle of Allah then said: Curse has followed the inmates of the pit.

83. **Ayesha** reported that she asked: O Apostle of Allah! has there come unto thee a day which was more severe than the Day of Uhud? He replied: I met indeed from thy people, and the most severe of what I met from them was on the Day of Aqabah [2460] when I

2460. Aqabah is a place between two hills at Mina. In the pilgrim season, the Holy Prophet used to preach Islam among the pilgrims. When he was thus talking

presented myself to the son of a man, Ya'lail-b-Kolal, and he did not respond to me to what I intended. Then I waded on with my face painted with misgivings. I did not feel relief except at Qarn Sa'aleb. There I raised up my head when lo! I was by the side of a cloud which was giving me shade. I looked when lo! there was therein Gabriel. He called me and said: Certainly Allah has heard the saying of thy people and what they returned to thee, and so He has sent unto thee the angel of mountains that thou shouldst bid him what thou wisheth about them. He said: Then the angel of mountains called me and greeted me and thereafter he said: O Muhammad! verily Allah has heard the saying of thy people, and I am the angel of mountains. Thy Lord has sent me to thee that thou shouldst bid me with thy command that I may turn the mountain sides upon them provided thou willeth. The Apostle of Allah said: Rather I wish that Allah should bring out of their loins those who will worship Allah, the One, and will not set up anything with Him. —*Agreed.*

نَفْسِي عَلَى ابْنِ عَبْدِ يَالَيْلَ بْنِ كُلَالٍ فَلَمْ
يُجِبْنِي إِلَى مَا أَرَدْتُ فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ
عَلَى وَجْهِي فَلَمْ أَسْتَفِقْ إِلَّا بِقَرْنِ الثَّعَالِبِ
فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي
فَنَظَرْتُ فَإِذَا فِيهَا جِبْرَئِيلُ فَنَادَانِي فَقَالَ
إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ وَمَا رَدُّوا
عَلَيْكَ وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ
لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ قَالَ فَنَادَانِي مَلَكُ
الْجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ يَا مُحَمَّدُ إِنَّ
اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ وَأَنَا مَلَكُ الْجِبَالِ
وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ
إِنْ شِئْتَ أَنْ أُطْبِقَ عَلَيْهِمُ الْأَخْشَبَيْنِ فَقَالَ
رَسُولُ اللَّهِ صلعم بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ
مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ وَلَا يُشْرِكُ
بِهِ شَيْئًا (متفق عليه)

of Islam to Ibn Abd Yalail-b-Kolal of the Saqif tribe, he was pelted with stones and blood was oozing out. At that time, Gabriel came and sought his permission to overturn the land and to destroy them. The Prophet replied in the most generous manner.

84. **Anas** reported that one of the four canine teeth[2460a] of the Messenger of Allah was broken on the Day of Uhud, and there was an wound in his head. Blood then began to ooz out therefrom and he was saying: How will a people get salvation who wounded the head of their Prophet and broke one of his canine teeth ?

—*Muslim.*

عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم كُسِرَتْ رَبَاعِيَتُهٗ يَوْمَ اُحُدٍ وَشُجَّ فِىْ رَاْسِهٖ فَجَعَلَ يَسْلُتُ الدَّمَ عَنْهُ يَقُوْلُ كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوْا رَاْسَ نَبِيِّهِمْ وَكَسَرُوْا رَبَاعِيَتَهٗ (مسلم)

85. **Abu Hurairah** reported that the Messenger of Allah said : The wrath of Allah has become severe upon a people who have done so (hinting at his canine teeth) to their Prophet. The wrath of Allah has become severe upon a man whom the Apostle of Allah killed in the way of Allah.

—*Ahmad.*

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَشَدَّ غَضَبُ اللّٰهِ عَلٰى قَوْمٍ فَعَلُوْا بِنَبِيِّهٖ يُشِيْرُ اِلٰى رَبَاعِيَتِهٖ اَشَدَّ غَضَبُ اللّٰهِ عَلٰى رَجُلٍ يَقْتُلُهٗ رَسُوْلُ اللّٰهِ فِىْ سَبِيْلِ اللّٰهِ (مُتَّفَقٌ عَلَيْهِ)

86. **Yahya-b-Abi Kasir** reported : I asked Abu Salamah-b-Abdur Rahman about what came down as the first revelation of the Quran. He said : O one who is wrapped up in a cloack (74 Q). I said : They are saying "Read in the name of thy Lord (68 Q). Abu Salamah said : I asked Jaber about that and I told him like what you have told me. Jaber said to me : I shall not narrate to thee except what the Apostle of Allah narrated to us. He said : I

عَنْ يَحْيٰى بْنِ اَبِىْ كَثِيْرٍ قَالَ سَئَلْتُ اَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ عَنْ اَوَّلِ مَا نَزَلَ مِنَ الْقُرْاٰنِ قَالَ يَاَيُّهَا الْمُدَّثِّرُ قُلْتُ يَقُوْلُوْنَ اِقْرَاْ بِاسْمِ رَبِّكَ قَالَ اَبُوْسَلَمَةَ سَاَلْتُ جَابِرًا عَنْ ذٰلِكَ وَقُلْتُ لَهٗ مِثْلَ الَّذِىْ قُلْتَ لِىْ فَقَالَ لِىْ جَابِرٌ لَاُحَدِّثُكَ اِلَّا بِمَا حَدَّثَنَا رَسُوْلُ اللّٰهِ صلعم قَالَ جَاوَرْتُ بِحِرَاءَ شَهْرًا

2460a. Rabubiah means one of the fore-teeth. The Prophet was wounded in the battle-field and he was saying : Allah ! forgive them because they know not.

فَلَمَّا قَضَيْتُ جِوَارِي هَبَطْتُ فَنُودِيتُ فَنَظَرْتُ

عَنْ يَمِينِي فَلَمْ أَرَ شَيْئًا وَنَظَرْتُ عَنْ شِمَالِي

فَلَمْ أَرَ شَيْئًا وَنَظَرْتُ عَنْ خَلْفِي فَلَمْ أَرَ شَيْئًا

فَرَفَعْتُ رَأْسِي فَرَأَيْتُ شَيْئًا فَأَتَيْتُ خَدِيجَةَ

فَقُلْتُ دَثِّرُونِي فَدَثَّرُونِي وَصَبُّوا عَلَيَّ

مَاءً بَارِدًا فَنَزَلَتْ يَاأَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ

وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ

وَذَلِكَ قَبْلَ أَنْ تُفْرَضَ الصَّلَاةُ (مُتَّفَقٌ عَلَيْهِ)

stayed at Hira for a month. When I have finished my stay, I got down but then I was called. I looked towards my right side but found nothing; and I looked towards my left but found nothing, and I looked towards my back but found nothing. Then I raised my head up and saw something. I came to Khadija and said: Wrap me up. So they wrapped me up and poured cold water upon me. Then came down the revelation: O one clothed! rise up and warn, and thy Lord do magnify, and thy cloth do cleanse, and uncleanliness do shun (74 Q). And that was before prayer was made obligatory, —*Agreed.*

SECTION 5

2461. Signs of his prophethood.

Some of the signs of the prophethood of Muhammad (P. H.) are the following. (1) The round seal of prophethood imprinted by nature on a raised piece of flesh in the place between his two shoulders. This is historically true and was witnessed by most of his companions. (2) The second sign of his prophethood is that when Muhammad (P.H.) was a boy of six years old under the care of Halima, he was once taken away by some angels from among some playing boys and his chest was split up in order that his heart might be taken out for purging off some impure tendencies. His heart was again placed in its proper place and the chest was sewn. Had he not been a prophet, an unnatural thing beyond the range of human comprehension would not have occurred. The Prophet was commissioned as a World Prophet and therefore he was made fit from his earliest years to receive the greatest responsibility of his office. Man is prone to disbelieve what surpasses his imagination but he should

think that God can do everything what He likes andis powerful over all things. (3) The third sign of his prophethood is that he, being unlettered and unschooled and living among the most brute and uncivilized people, could not have given us a book, namely the Quran which, from its purity of diction, elegant style, flowing rhetoric, sublime thoughts and grandeur of expressions, is unparalled in the history of literature. His own language and style and those of the Quran are widely different. Had the two · Hadis and Quran-came from the same source, they would have resembled at least in many respects The fact is however otherwise. This conclusively proves that Muhammad was a true prophet and the Quran was revealed to him. The Quran is therefore the greatest sign of his prophethood and his greatest living miracle. Bosworth Smith says: It was one miracle claimed by Muhammad—his 'standing miracle' he called it, and miracle indeed it is (Life of Muhammad, P. 270). (4) Fourthly, the Prophet was an ideal for everyman of any profession and he had an ideal character and conduct not attained by any previous prophet. Is it not then a sign that he was chosen to be a prophet for guidance of the fallen humanity ? Can an illiterate man have so rich legacies of thoughts, ideas and sayings which captured the imagination of the whole medieval world and which are now accepted as the best solutions of the complex world problems. (5) Sixthly, his wars with a small band of devoted followers with huge well-trained armies and his victories in all of them prove that God was with him and that he was the chosen one of God Himself. (7) His prophecies [1] of his ultimate triumph during his time, his prophecies of the events up to the Resurrection Day and the literal fulfilment of some of them show that he was no less than a prophet of God. (8) His miracles, though few, are standing monuments of his exalted office of prophethood. The spliting up of his chest when he was a boy of six years under the fosterage of

1. The Prophet said that the Muslims would conquer the Roman and Persian empires within few years after him 31 : 38. This proved true at the time of the Caliph Omar. Another prophecy is that idols shall never be worshipped in Arabia after Islam. This is also found true. He said that there would be complete peace in Arabia. This was also proved true. He said : Khilafat will last for 30 years and then there will be kingdom – 39 : 16. It appears from historical facts that the prophecy was fulfilled. He said : There will soon arise among my followers nearly 30 false prophets – 39 : 32. It is well-known how Musailamah and others claimed prophethood. He said : TheMuslims will conquer Jerusalem – 39 : 41. Jerusalem was conquered afterwards by Hazrat Omar. See note 79 and Chapter 39 for some more prophecies.

Halima, his dividing of the moon into two portions at the request of the Meccan people, the greeting by even stones and trees of the Prophet by Sala'am, the shadowing of clouds over the head of the Prophet in the course of his journey and many such wonderful works show beyond doubt that Muhammad was really the Prophet of Allah.

87. **Anas** reported that Gabriel appeared before the Apostle of Allah while he was playing with boys. He took him, laid him down, pierced his heart and took out a clot of blood. Then he said : This is the portion of the devil in thee. Next he washed it with Zemzem water [2462] with a cup of gold. Thereafter he joined him and took him back to his place. The boys came running to his mother, that is to his foster mother, and said : Verily Muhammad has been killed. So they approached him while he was quite of a changed colour. Anas said : I saw the sign of sewing in his chest.

—*Muslim.*

عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم اَتَاهُ جِبْرَئِيْلُ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ فَاَخَذَهُ فَصَرَعَهُ فَشَقَّ عَنْ قَلْبِهِ فَاسْتَخْرَجَ مِنْهُ عَلَقَةً فَقَالَ هٰذَا حَظُّ الشَّيْطَانِ مِنْكَ ثُمَّ غَسَلَهُ فِيْ طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ ثُمَّ لَاَمَهُ وَاَعَادَهُ فِيْ مَكَانِهِ وَجَاءَ الْغِلْمَانُ يَسْعَوْنَ اِلٰى اُمِّهِ يَعْنِيْ ظِئْرَهُ فَقَالُوْا اِنَّ مُحَمَّدًا قَدْ قُتِلَ فَاسْتَقْبَلُوْهُ وَهُوَ مُنْتَقِعُ اللَّوْنِ قَالَ اَنَسٌ فَكُنْتُ اَرٰى اَثَرَ الْمَخِيْطِ فِيْ صَدْرِهِ (مُسْلِمٌ)

88. **Jaber-b-Samorah** reported that the Apostle of Allah said : Verily I know certainly of a stone at Mecca which used to

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنِّيْ لَاَعْرِفُ حَجَرًا بِمَكَّةَ كَانَ

2462. It appears from this that there is a great blessing in the water of the Zemzem well near the Holy Ka'ba. The well originated with the striking of feet by the just-born chi'd Ishmail, son of the Patriarch Abraham. This tradition is the basis of the story of cleansing the heart of the Prophet by split. It is said that such cleansing took place on four occasions, at the time when the Prophet was a mere child under the care of Halima, at the time when he was 10 years old, thirdly before his prophethood and fourthly at the time when he went to heaven. It is not correctly known how far it is historically correct.

greet me before I reached prophethood. Surely I recognise it even now [2462a] —*Muslim*.

يسلم علي قبل ان ابعث اني لاعرفه الان * (مسلم)

89. **Anas** reported: Verily the people of Mecca asked the Apostle of Allah to show them a miracle. So he showed them the moon into two parts, so that they could see Hira [2462b] between the two (pieces).

—*Agreed*.

عن انس قال ان اهل مكة سالوا رسول الله صلعم ان يريهم اية فاراهم القمر شقتين حتى راوا حراء بينهما * (متفق عليه)

90. **Ibn Mas'ud** reported that the moon was split up during the time of the Apostle of Allah into two portions—one portion above the mountain and another below it. The Apostle of Allah said: Bear witness. —*Agreed*.

عن ابن مسعود قال انشق القمر على عهد رسول الله صلعم فرقتين فرقة فوق الجبل وفرقة دونه فقال رسول الله صلعم اشهدوا * (متفق عليه)

91. **Abu Hurairah** reported that Abu Jahl had asked: Does Muhammad soil his face with dust amidst your backs? [2462c] 'Yes' it was said. He said: By Lat and Uzza, if I see him doing that, I will place my leg upon his neck. Then he came to the Apostle of Allah while he was praying thinking that he would place his leg upon his neck. He did not frighten them except that he returned to his loins and guarded himself by his hands [2463]. He was asked: What is the

عن ابي هريرة قال قال ابوجهل هل يعفر محمد وجهه بين اظهركم فقيل نعم فقال واللات والعزى لئن رايته يفعل ذلك لاطان على رقبته فاتى رسول الله صلعم وهو يصلي زعم ليطأ على رقبته فما فجئهم منه الا وهو ينكص على عقبيه ويتقي بيديه فقيل له مالك فقال ان بيني وبينه لخندقا

2462a. This is said to be the famous Black Stone accommodated in a corner of the holy Ka'ba

2462b. Hira is the famous cave in which the Prophet received the first revelation.

2462c. This means: Does Muhammad pray and prostrate?

2463. Abu Jahl went to do his misdeeds but he could not do them. When he came near the Prophet, he was suddenly caught by awe and fear for his life.

matter with you? He said: There was certainly a ditch of fire between him and me, fear and wings. The Apostle of Allah said: Had he drawn near me, the angles would have torn him to pieces. —*Muslim*,

مِن نَارٍ رَهْوًا وَاجْنِحَةً فَقَالَ رَسُولُ اللهِ صلعم لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضْوًا عُضْوًا * (مسلم)

92. **Adi-b-Hatem** reported: While I was near the Holy Prophet, a man suddenly came to him and complained to him of hunger. Thereafter another came and complained to him of the stoppage of a pathway. He asked: O Adi! hast thou seen Hira? If the life be long with thee, thou wilt certainly see a caravan starting from Hira till they will circumbulate the Ka'ba without fearing anybody except Allah. If the life be long with thee, the treasures of the Chosroes will soon be brought by conquest; and if the life be long with thee, thou wilt certainly see a man coming out with his hand full of gold or silver, searching for one who will be entitled to receive it but he will not find anybody fit to receive therefrom; [2463a] and one of you will certainly see Allah on the day He will meet him while there will be no interpretor to interpret between Him and him. He will surely say: Did I not send an Apostle to thee to

عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ بَيْنَا أَنَا عِنْدَ النَّبِيِّ صلعم إِذْ أَتَاهُ رَجُلٌ فَشَكَا إِلَيْهِ الْفَاقَةَ ثُمَّ أَتَاهُ الْآخَرُ فَشَكَى إِلَيْهِ قَطْعَ السَّبِيلِ فَقَالَ يَا عَدِيُّ هَلْ رَأَيْتَ الْحِيرَةَ فَإِنْ طَالَتْ بِكَ حِيرَةُ فَلَتَرَيْنَ الظَّعِينَةَ تَرْتَحِلُ مِنَ الْحِيرَةِ حَتَّى تَطُوفَ بِالْكَعْبَةِ لَا تَخَافُ أَحَدًا إِلَّا اللهَ وَلَئِنْ طَالَتْ بِكَ حِيرَةُ لَتُفْتَحَنَّ كُنُوزُ كِسْرَى وَلَئِنْ طَالَتْ بِكَ حِيرَةُ لَتَرَيْنَ الرَّجُلَ يُخْرِجُ مِلْءَ كَفِّهِ مِنْ ذَهَبٍ أَوْ فِضَّةٍ يَطْلُبُ مَنْ يَقْبَلُهُ فَلَا يَجِدُ أَحَدًا يَقْبَلُهُ مِنْهُ وَلَيَلْقَيَنَّ اللهَ أَحَدُكُمْ يَوْمَ يَلْقَاهُ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ يُتَرْجِمُ لَهُ فَلَيَقُولَنَّ أَلَمْ أَبْعَثْ إِلَيْكَ رَسُولًا فَلَيُبَلِّغَكَ فَيَقُولُ

2463a. This will take place at the time of the descent of Jesus Christ. See tradition 40 : 2.

deliver message to thee? He will say: Yes. He will say: Did I not give thee wealth and bestow honour on thee? He will say "Yes". Then he will look to his right side but will find nothing but Hell, and he will took to his left but will find nothing but Hell. Guard the fire although with (the alms of even) a piece of date; he who does not find it (even), then with a pleasant word. Adi said: Then I saw caravan starting from Hira till they circumbulated the Ka'ba without fearing except Allah. I was among those who conquered the treasures of the Chosroe, son of Hurmuz. If the life be long with thee, thou wilt certainly see what the Prophet, the father of Qasem, said about the coming out with full hands. —*Bukhari.*

93. **Khabbab-b-Art** reported: We complained to the Prophet while he was laying his head upon his cloth in the shade of Ka'ba. We met with persecution at the hands of the polytheists. We said: Will thou not invoke Allah (for destruction)? Thereupon he sat while his face became red and said: There was a man among those who were before you. A pit was dug for him in the ground and he was thrust therein. Then a sew was brougt

بقول بلى الم اعطك مالا و افضل عليك

فيقول بلى فينظر عن يمينه فلا يرى

الا جهنم و ينظر عن يساره فلا يرى الا

جهنم اتقو النار ولو بشق تمرة فمن لم

يجد فبكلمة طيبة قال عدى فرايت

الظعينة ترتحل من الحيرة حتى تطوف

بالكعبة لا تخاف الا الله وكنت فيمن

افتتح كنوز كسرى بن هرمز ولئن

طالت بكم حيوة لترون ما قال النبى

ابوالقاسم صلعم يخرج ملاء كفه* ر البخارى

عن خباب بن الارت قال شكونا

الى النبى صلعم وهو متوسد بردة فى

ظل الكعبة ولقد لقينا من المشركين

شدة فقلنا الا تدعوا الله فقعد وهو محمر

وجهه وقال كان الرجل فيمن كان قبلكم

يحفر له فى الارض فيجعل فيه فيجاء

بمنشار فيوضع فوق راسه فيشق باثنين

and was placed above his head and he was hewn into two pieces, but still that could not turn him from his religion. And there was one whose bones and sinews were combed away from his flesh with iron combs but still that could not turn him from his religion By Allah, this affairs of (ours) will certainly meet with success, so much so that a rider from San'a'a [2463b] to Hazramaut will travel by night with nothing to fear but Allah, or an wolf upon his flock, but now you are too hasty

—*Bukhari.*

فما يصده ذلك عن دينه وبمشط بامشاط الحديد مادون لحمه من عظم وعصب ما يصده ذلك عن دينه والله ليتمن هذا الامر حتى يسير الراكب من صنعاء الى حضرموت لايخاف الا الله او الذئب على غنمه ولكنكم تستعجلون * (البخاري)

94. **Anas** reported that the Apostle of Allah used to go to Omme Haram, [2463c] daughter of Melhan, who was the wife of Obadah-b-Swamet. One day he went to her and she gave him food. Thereafter she sat lousing his head. The Apostle of Allah fell asleep and there after awoke with smile. She said: I asked: What makes you smile, O Prophet of Allah? He said: Some people out of my followers were presented to me as warriors in the way of Allah. They will embark in the middle of the sea as kings upon thrones or like kings

عن انس قال كان رسول الله صلعم يدخل على ام حرام بنت ملحان وكانت تحت عبادة ابن الصامت فدخل عليها يوما فاطعمته ثم جلست تفلي رأسه فنام رسول الله صلعم ثم استيقظ وهو يضحك قالت فقلت ما يضحكك يارسول الله قال اناس من امتي عرضوا على غزاة في سبيل الله يركبون ثبج هذا البحر ملوكا على الاسرة او مثل

2463b. San'a'a is a place in Yemen. It was the former capital of Yemen.

2463c. Omme Haram was the maternal aunt of Anas She was the sister of the foster mother of the Prophet named Omme Solaim. Omme Haram was within the prohibited degrees of the Prophet. She died during the rule of Hazrat Osman and during the governorship of Hazrat Muwayiah. This took place before Muwayiah became Caliph.

upon thrones. I said : O Apostle of Allah ! pray to Allah that He may make me one of them. So he invoked for them. Thereafter he placed his head and fell asleep but after a while he awoke with a smile. I asked : O Apostle of Allah ! what makes thee smile ? He said : Some people out of my followers were presented to me as warriors in the way of Allah, just as he said in the first instance. I said : O Apostle of Allah ! invoke Allah that He may make me one of them. He said : Thou art among the former two. Then Omme Haram got on board the sea during the rule of Muwayiah and fell down from her riding animal when she came out of the sea and thus died. —*Agreed.*

95. **Ibn Abbas** reported that Zemad came to Mecca, and he was of the Azd (clan) of Shanua tribe. He used to cure by charm (the disease) from the (effect of) wind.[2463d] He heard the fools out of the inhabitants of Mecca say that Muhammad was a mad man. So he said : Had I seen this man, perchance Allah would have cured him upon my hand. He said : Then he met him and said : O Muhammad !

الْمُلُوكِ عَلَى الْأَسِرَّةِ فَقُلْتُ يَا رَسُولَ اللَّهِ
ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَدَعَا لَهَا ثُمَّ
وَضَعَ رَأْسَهُ فَنَامَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ
فَقُلْتُ يَا رَسُولَ اللَّهِ مَا يُضْحِكُكَ قَالَ
نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَى غُزَاةً
فِي سَبِيلِ اللَّهِ كَمَا قَالَ فِي الْأُولَى
فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي
مِنْهُمْ قَالَ أَنْتِ مِنَ الْأَوَّلِينَ فَرَكِبَتْ
بِمَ حَرَامٍ الْبَحْرَ فِي زَمَنِ مُعَاوِيَةَ
فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ
الْبَحْرِ فَهَلَكَتْ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ قَالَ إِنَّ ضِمَادًا قَدِمَ
مَكَّةَ وَكَانَ مِنْ أَزْدِ شَنُوءَةَ وَكَانَ يَرْقِي
مِنْ هَذَا الرِّيحِ فَسَمِعَ سُفَهَاءَ أَهْلِ مَكَّةَ
يَقُولُونَ إِنَّ مُحَمَّدًا مَجْنُونٌ فَقَالَ لَوْ
إِنِّي رَأَيْتُ هَذَا الرَّجُلَ لَعَلَّ اللَّهَ يَشْفِيهِ
عَلَى يَدَيَّ قَالَ فَلَقِيَهُ فَقَالَ يَا مُحَمَّدُ

2463d. These diseases arise from the effects of evil spirits. This man heard that the Prophet was overtaken by evil spirits. Hence he came from a distant land to cure the Prophet but instead of curing him, he himself was cured of his idol worship and superstitious beliefs.

إِنِّي أَرْقِي مِنْ هٰذَا الرِّيحِ فَهَلْ لَكَ

فَقَالَ رَسُولُ اللّٰهِ صلعم إِنَّ الْحَمْدَ لِلّٰهِ نَحْمَدُهُ

وَنَسْتَعِينُهُ مَنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ

وَمَنْ يُضْلِلْهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَمَّا

بَعْدُ فَقَالَ أَعِدْ عَلَيَّ كَلِمَاتِكَ هٰؤُلَاءِ

فَأَعَادَهُنَّ عَلَيْهِ رَسُولُ اللّٰهِ صلعم ثَلَاثَ

مَرَّاتٍ فَقَالَ لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ

وَقَوْلَ السَّحَرَةِ وَقَوْلَ الشُّعَرَاءِ فَمَا سَمِعْتُ

مِثْلَ كَلِمَاتِكَ هٰؤُلَاءِ وَلَقَدْ بَلَغْتَ

قَامُوسَ الْبَحْرِ هَاتِ يَدَكَ أُبَايِعْكَ عَلَى

الْإِسْلَامِ قَالَ فَبَايَعَهُ * (مسلم)

verily I cure by charm from this wind. Have you got (the desease)? The Apostle of Allah said: All praise is due to Allah, we praise Him, and we seek assistance from Him; whomsoever Allah guides, there is none to misguide him: and whomsoever He misguides, there is none to guide him; and I bear witness that there is no deity but Allah, the One; there is no partner for Him; and I bear witness that Muhammad is His servant and His Apostle. As for what follows next.[2464e] He said: Repeat these words of yours to me. Then the Apostle of Allah reported them to him three times. Whereupon he said: Certainly I heard the saying of the sooth sayers and the saying of the sorcerers and the poems of the poets, but I have never heard the like of these words of yours. We have indeed reached the ocean of the sea.[2463f] Extend thy hand; that I may take allegiance to thee over Islam. He said: Then he took allegiance to him.—*Muslim.*

2464e. It was the practice of the Prophet to recite "As for what follows next" before he actually began his intended sermon but after the praise and glorification of Allah. In this case, the sermon was not recited as the man accepted Islam after he heard the beautiful words of divine hymns from the Prophet.

2463f. In some narration, there is the word ناموس instead of قاموس; but in the majority of cases, the latter was used. ناموس means law of God and قاموس ocean. We have indeed reached the ocean of the sea means that we have met a person who is the most eloquent and the most expert in rhetoric. In some narration, there occurs the بلغنا instead of بلغت

96. **Ibn Abbas** reported : Abu Suffyan-b-Harb narrated to me from his mouth to my mouth : I took journey during the period (of treaty) [2463g] that existed between me and the Apostle of Allah He said : When I was in Syria, a letter from the Prophet was brought to Herculius. [2463h] It was Dehya al Kalbi who brought it to the chief of Bosra. The Chief of Bosra handed it over to Heraclius. Then Heraclius said : Is there anybody here from the tribe of this man who professes that he is a Prophet ? 'Yes' said they. Then I was called among a party of the Quraish. We went to Heraclius and were given seat in his presence. He asked : Who among you is by relationship nearest unto this man who professes that he is a prophet ? Abu Sufyan said : I said : I. Then they seated me in front of him and s ated my companions behind me. After that he called for his interpreter and said : Tell them that I am asking about this man who professes that he is a prophet. If he

عَنِ ابْنِ عَبَّاسٍ قَالَ حَدَّثَنِي أَبُو سُفْيَانَ ابْنُ حَرْبٍ مِنْ فِيهِ إِلَى فِيَّ قَالَ انْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنَ رَسُولِ اللهِ صلعم قَالَ فَبَيْنَمَا أَنَا بِالشَّامِ إِذْ جِيءَ بِكِتَابٍ مِنَ النَّبِيِّ صلعم إِلَى هِرَقْلَ وَكَانَ دِحْيَةُ الْكَلْبِيُّ جَاءَ بِهِ فَدَفَعَهُ إِلَى عَظِيمِ بُصْرَى فَدَفَعَهُ عَظِيمُ بُصْرَى إِلَى هِرَقْلَ هَلْ هَهُنَا أَحَدٌ مِنْ قَوْمِ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ قَالُوا نَعَمْ فَدُعِيتُ فِي نَفَرٍ مِنْ قُرَيْشٍ فَدَخَلْنَا عَلَى هِرَقْلَ فَأَجْلَسَنَا بَيْنَ يَدَيْهِ فَقَالَ أَيُّكُمْ أَقْرَبُ نَسَبًا مِنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ فَقَالَ أَبُو سُفْيَانَ فَقُلْتُ أَنَا فَأَجْلَسُونِي بَيْنَ يَدَيْهِ وَأَجْلَسُوا أَصْحَابِي خَلْفِي ثُمَّ دَعَا بِتُرْجُمَانِهِ فَقَالَ قُلْ لَهُمْ إِنِّي سَائِلٌ عَنْ هَذَا الرَّجُلِ الَّذِي

2463g. This refers to the truce of Hudaibiyyah concluded in 6 A. H. between the Prophet and the Quraish.

2463h. Heraclius was the Emperor of Byzantians from 610 to 641 A. C. He regained the lost glory of the Byzantine Empire by fighting with the Persians, the hereditary foes of the Byzantines. Before this, the Persians conquered Anatolia, Egypt and Syria. In 622 A. C., Heraclius defeated the Persians and drove them out of Asia Minor. In 626 A. C., the Persian armies were completely defeated and Khusroe Parvez fled to his capital to be murdered by his own son in 628 A. H. In 628 A. H., Heraclius received the letter from the Prophet inviting him to Islam. It was in the year 7 A. H.

speak lie unto me, belie him. Abu Sufyan said . And, by God, had it not been that lie would be attached to me, I would have certainly lied about him. Next he said to his interpreter : Ask him—What is his lineage among you ? I said : He is a man of good lineage amongst us. He asked : Was there any king among his forefathers ? 'No' said I He asked : Did you ever impute any lie to him befor he said what he said ? I said: No. He asked : And who follows him —the noble ones among the people or the helpless among them ? I said : Rather the helpless among them. He asked : Do they increase or decrease ? I said : Nay, rather they increase. He asked : And did any one among them turn apostate from his religion out of disgust for it after he embraced it ? I said · No. He asked : And did you fight with him ? I said : Yes. He asked : How was your battle with him ? I said : The battle between us and him was like a bucket which he could win from us and we could win from him. He asked : Did he break pledge ? I said : No While we are in this truce with him. We don t know what he will do therein. He said : By Allah, it is not possible for me to speak a word in which I would admit anything besides this (word).

يزعم انه نبي فان كذبني فكذبوه قال
ابوسفيان وايم الله لولا مخافة ان
يؤثر علي الكذب لكذبته ثم قال
لترجمانه سله كيف حسبه فيكم قلت
هو فينا ذو حسب قال فهل كان من ابائه
من ملك قلت لا قال فهل كنتم تتهمونه
بالكذب قبل ان يقول ما قال قلت لا قال
ومن يتبعه اشراف الناس ام ضعفاؤهم
قلت بل ضعفاؤهم قال ايزيدون ام
ينقصون قال قلت لا بل يزيدون قال هل
يرتد احد منهم عن دينه بعد ان يدخل
فيه سخطة له قلت لا قال فهل قاتلتموه
قلت نعم قال فكيف كان قتالكم اياه قلت
يكون الحرب بيننا وبينه سجالا يصيب
منا ونصيب منه قال فهل يغدر قلت لا
ونحن منه في هذه المدة لا ندري ما هو
صانع فيها قال والله ما امكنني من
كلمة ادخل فيها شيئا غير هذه

He asked : Did anybody tell this word before him ? I said : No. Then he said to his interpreter : Tell him : I asked you about his lineage among you, and you replied that he is a man of good lineage among you. And so are the apostles who are sent amongst the nobility of their people. And I asked you : "Was there any king among his forefathers ?" You replied "No". I say : Had there been a king among his forefathers, I would have said that he is a man who seeks the kingdom of his forefathers. And I asked you about his followers, whether they are the weak among them or the nobles among them, and you replied that rather they are the weak among them. And they are the followers of the apostles. And I asked you : Did you impute falsehood to him before he said what he said. And you replied "No". I know that he would not have given up lying unto men and then gone and lied unto Allah. And I asked you : Did anybody among them turn apostate from his religion out of disgust for it after he accepted it ? You replied : No. And thus is the faith whenever its joy merges unto the hearts. And I asked you : Do they increase or decrease ? You replied that they increase. And thus is the faith

قَالَ فَهَلْ قَالَ هٰذَا الْقَوْلَ اَحَدٌ قَبْلَهُ

قُلْتُ لَا ثُمَّ قَالَ لِتُرْجُمَانِهِ قُلْ لَهُ اِنِّي

سَأَلْتُكَ عَنْ حَسَبِهِ فِيكُمْ فَزَعَمْتَ اَنَّهُ

فِيكُمْ ذُو حَسَبٍ وَكَذٰلِكَ الرُّسُلُ تُبْعَثُ

فِي اَحْسَابِ قَوْمِهَا وَسَأَلْتُكَ هَلْ كَانَ

فِي اٰبَائِهِ مَلِكٌ فَزَعَمْتَ اَنْ لَا فَقُلْتُ

لَوْ كَانَ مِنْ اٰبَائِهِ مَلِكٌ قُلْتُ رَجُلٌ يَطْلُبُ

مُلْكَ اٰبَائِهِ وَسَأَلْتُكَ عَنْ اَتْبَاعِهِ

اَضُعَفَاؤُهُمْ اَمْ اَشْرَافُهُمْ فَقُلْتَ بَلْ ضُعَفَاؤُهُمْ

وَهُمْ اَتْبَاعُ الرُّسُلِ وَسَأَلْتُكَ هَلْ كُنْتُمْ

تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ اَنْ يَقُولَ مَا قَالَ

فَزَعَمْتَ اَنْ لَا فَعَرَفْتُ اَنَّهُ لَمْ يَكُنْ لِيَدَعَ

الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبُ فَيَكْذِبَ

عَلَى اللّٰهِ وَسَأَلْتُكَ هَلْ يَرْتَدُّ اَحَدٌ مِنْهُمْ

عَنْ دِينِهِ بَعْدَ اَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ

فَزَعَمْتَ اَنْ لَا وَكَذٰلِكَ الْاِيمَانُ اِذَا خَالَطَ

بَشَاشَتُهُ الْقُلُوبَ وَسَأَلْتُكَ هَلْ يَزِيدُونَ

اَمْ يَنْقُصُونَ فَزَعَمْتَ اَنَّهُمْ يَزِيدُونَ وَكَذٰلِكَ

till it becomes perfect. And I asked you; Did you fight with him? You replied that you fought with him and the battle occurred between you and him like a bucket which he took from you and you took from him. And thus the Apostles are tried; thereafter the result is for them. And I asked you: Does he break pledge? You replied that he does not break pledge. And thus are the apostles who do not break pledge. And I asked you: Did anybody say this word before him? You replied: No. I said (unto myself): If anybody had uttered this word before him, I would say that the man follows a saying said before him. Then he asked: What is it that he enjoins upon you? We replied: He enjoins upon us prayer, zakat, to respect blood-tie and to keep purity. He said: If it is a truth what you say, then he is certainly a prophet, and I knew it beforehand that he would appear [2463i] but I did not think that he would be amongst you. If I knew that I could be loyal to him, I would have liked to meet him, [2463j] and if I were near him, I

الايمان حتى يتم وسالتك هل قاتلتموه
فزعمت انكم قاتلتموه فتكون الحرب بينكم
وبينه سجالا ينال منكم وتنالون منه
وكذلك الرسل تبتلى ثم تكون لها
العاقبة وسالتك هل يغدر فزعمت انه
لا يغدر وكذلك الرسل لا تغدر وسالتك
هل قال هذا القول احد قبله فزعمت
ان لا فقلت لو كان قال هذا القول احد
قبله قلت رجل ائتم بقول قيل قبله
قال ثم قال بما يامركم قلنا يامرنا
بالصلوة والزكوة والصلة والعفاف قال ان
يك ما تقول حقا فانه نبي وقد كنت
اعلم انه خارج ولم اك اظنه منكم
ولو اني اعلم اني اخلص اليه
لاحببت لقاءه ولو كنت عنده لغسلت

2463i. Heraclius knew from the Gospel that the last prophet would appear.

2463j. Out of worldly apprehensions and the risk of losing his throne, Heraclius did not openly profess Islam though he inwardly believed the truth of the mission of the Prophet.

would have washed his feet, and his kingdom would certainly reach what is under my feet. Thereafter he called for the letter of the Apostle of Allah and read it out. —*Agreed.*

عَنْ قَدَمَيْهِ وَلَيَبْلُغَنَّ مُلْكُهُ مَا تَحْتَ قَدَمَيَّ ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللهِ صلعم فَقَرَأَهُ (مُتَّفَقٌ عَلَيْهِ)

SECTION 6

2465. His ascent to heaven (معراج)

In the 12th year of the Call in the month of Rabiul Awal (some say on the 27th Ramazan or 27th Rajab), the Holy Prophet's ascent to heaven, popularly known as Mi'raj came to pass. The popular version as witnessed in the traditions is that the Holy Prophet was lying one night within the enclosure of the Holy Ka'ba at Mecca when suddenly the Archangel Gabriel came with a steed called 'Buraq' running like lightning, had the Prophet mounted thereon and went to the mosque of Jerusalem. The Quran says with regard to this occurrence: Glory be to him who made His servant to go in a night from the Sacred Mosque to the remote mosque (of Jerusalem) of which We have blessed the precints, so that We may show him some of Our signs—17:1Q. From this verse coupled with traditions' the Prophet's night journey from the Holy Ka'ba to the mosque of Jerusalem has been firmly established. Thereafter the steed was kept outside and the Holy Prophet entered the mosque, and led a prayer of two rak'ats. Then he went to the first heaven with Gabriel. In this way, he crossed seven heavens after meeting all the great prophets who welcomed him with due honour. In the seventh heaven, he was taken by Gabriel up to the Lote-tree which is the farthest limit of men and angels. They can not go beyond that, nor their knowledge exceeds that limit. The Holy Prophet alone went a little further and spoke with God behind a veil and received revelations and secret knowledge which no mortal had attained before. The Quran refers to this meeting of his with God: He is in the highest part of the horizon. Then he drew near and drew nearer, and then he was the measure of two bows and closer still. And He revealed to His servant what He revealed. The heart was

not untrue to what he saw. What! do you then dispute as to what he saw? And certainly he saw him (Gabriel) in another descent, at the farthest Lote-tree, near it is Paradise, the place to be resorted to. When that which covers covered the Lote-tree, the eye did not turn aside, nor did it exceed the limit. And cetainly he saw of the greatest signs of his Lord 53:1-18Q.[1] Thereafter the Prophet returned to what he came from in the same right after attaining highest spiritual perfection.

This night journey of the Prophet baffled the imagination of the people and hence the enemies of the Prophet did not at all pay any heed to his ascent. Some of the Quraish asked him to describe the mosque of Jerusalem and he was successful. The companions of the Prophet believed the Prophet in his story of ascen, but some of them differed with regard to its actual nature, whether it was physical or spiritual or whether it was in dream. Hazrats Ayesha and Muwayiah held that it was purely spiritual. In other words, soul was taken to see the signs of God. They were supported by the great saint Hasan al-Basri. The greater body of companions and their successors hold the doctrine of physical ascent. In other words, the Prophet went to heaven with the body. They gave stress on the word اسرى بعبده ليلا They said that the word عبد as distinguished from روح signifies physical ascent. There is another class which says that it was only an experience in dream.

These differences arose only because the knowledge and experience of man cannot comprehend an incomprehensible thing. Wherever such inconceivable things, such as Predestination, Paradise and Hell etc, have been described, difference found congenial room. The best thing is to leave to God what is beyond comprehension and believe in the words of the Holy Prophet. Let not any controversy misguide us. Then coming to the true nature of the descent, we confess that we are not in a better position to give a true slight in an unseen thing. Has not God power enough to lift up a human body to heaven? Indeed he had shewn it by taking Jesus to heaven. Can He not again take out the soul from a body and take it to Him?[2] Or can He not take both the body and soul together to heaven? To deny is to limit God's power. To acknowledge one way or

1. See note 2404 and traditions under that section.
2. See note 2374 and 2400 for further explanation.

the other is to acknowledge limit of one's own knowledge. Dream is a common experience of every human being. It often sees vague and indefinite things. In awakeful state, things are however seen more clearly and comprehensively than in dream. A child in the womb can only feel outside heat and cold but they become more vivid and clear when he is ushered into this world of light. The Holy Prophet therefore saw things clearly and definitely in his ascent as it appears from the Quranic verse 17 : 1. Indeed he got revelation in heaven which canot possibly be the act of dream only. Revelation is not dream but an actual fact received in wakeful state. Hence the Prophet's ascent took place in wakeful state. Regarding the bodily and spiritul ascents, God has got power over everything but none can say as to the actual nature of ascent in absence of any definite statement by the Prophet.

97. **Qatadah** from Anas-b Malek, from Malek-b-Sa'sa'ah, reported that the Holy Prophet had communicated to them about the night wherein he was taken to heaven. He said : While I lay in the *Hatim* [2465a] (and often he said : in Hajar), lo ! someone came to me and split open what is between this and this, that is, from the uppermost part of his breast to below his navel. Then he took out my heart. Thereafter a cup of gold full of faith was brought to me and my heart was washed and filled up (with faith) and then it was kept as before. (*And in a narration* : Then the belly was washed with Zemzem water and filled up with faith and wisdom.) Thereafter a white animal smaller than a mule and bigger

عَنْ قَتَادَةَ عَنْ اَنَسِ بْنِ مَالِكٍ
عَنْ مَالِكِ بْنِ صَعْصَعَةَ اَنَّ نَبِيَّ اللّٰهِ
صلعم حَدَّثَهُمْ عَنْ لَيْلَةِ اُسْرِيَ بِهٖ قَالَ
بَيْنَمَا اَنَا فِي الْحَطِيْمِ وَرُبَّمَا قَالَ فِي
الْحِجْرِ مُضْطَجِعًا اِذْ اَتَانِيْ اٰتٍ فَشَقَّ مَا
بَيْنَ هٰذِهٖ اِلٰى هٰذِهٖ يَعْنِي مِنْ ثُغْرَةِ
نَحْرِهٖ اِلٰى شِعْرَتِهٖ فَاسْتَخْرَجَ قَلْبِيْ
ثُمَّ اُتِيْتُ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ
اِيْمَانًا فَغُسِلَ قَلْبِيْ ثُمَّ حُشِيَ ثُمَّ
اُعِيْدَ وَفِيْ رِوَايَةٍ ثُمَّ غُسِلَ الْبَطْنُ
بِمَاءِ زَمْزَمَ ثُمَّ مُلِيَ اِيْمَانًا وَحِكْمَةً ثُمَّ
اُتِيْتُ بِدَابَّةٍ دُوْنَ الْبَغْلِ وَفَوْقَ الْحِمَارِ

2465a. Hatim is a place near the Ka'ba surrounded by a low wall,

than an ass, called *Buraq* [2466] was brought to me. It put its step as long as its eye-sight reached. I was mounted thereon.

(1) Then Gabriel waded on with me until he came to the nearest heaven and sought it to be opened. It was asked: And Who is he? Gabriel. Spoke. It was asked: And who is with you? He replied: Muhammad. It was asked: Has revelation been sent to him? He replied: Yes. It was said: Welcome unto him! how good is he who has come. He came and it was opened. When I entered it, lo! there was therein Adam. He said: He is your forefather. Greet him. I greeted him and he returned the greeting. Thereafter he said: Welcome unto the righteous son, and the righteous Prophet!

(2) Next he ascended with me till he came unto the second heaven and sought (it) to be opened. It was questioned: Who is he? Gabriel spoke. It was questioned: And who is with you? He said: Muhammad. It was asked: Has revelation been sent to him? 'Yes' he said. It was said: Welcome unto him! how good is he who has come! It was then opened. When I entered, lo! there were John and Jesus, they being

ابيض يقال له البراق يضع خطوه عند اقصى طرفه فحملت عليه *

فانطلق بي جبرئيل حتى اتى السماء الدنيا فاستفتح قيل من هذا قال جبرئيل قيل ومن معك قال محمد قيل وقد ارسل اليه قال نعم قيل مرحبا به فنعم المجيئ جاء ففتح فلما خلصت فاذا فيها ادم فقال هذا ابوك ادم فسلم عليه فسلمت عليه فرد السلام ثم قال مرحبا بالابن الصالح والنبي الصالح *

ثم صعد بي حتى اتى السماء الثانية فاستفتح قيل من هذا قال جبرئيل قيل ومن معك قال محمد قيل وقد ارسل اليه قال نعم قيل مرحبا به فنعم المجيئ جاء ففتح فلما خلصت اذا يحيى وعيسى وهما ابنا خالة قال هذا يحيى

2466. Buraq comes from Barq meaning lightning. Hence Buraq signifies the most speedy conveyance,

cousins. He (Gabriel) said : He is John and he is Jesus ; offer them greeting. I offered them greeting and they returned it. Thereafter they said : Welcome to the righteous brother and the righteous Prophet !

(3) Then he ascended with me to the third heaven and demanded (it) to be opened. It was asked : Who is he ? Gabriel spoke. It was asked : And who is with you ? He said : Muhammad. It was asked : Has revelation been sent to him ? 'Yes' he said. It was asked : Welcome to him ! how good is he who has come ! Then it was opened. When I entered, lo ! there was Joseph. He said : He is Joseph offer him greeting. Then I offered him greeting and he returned it. Thereafter he said : Welcome to the righteous brother and the righteous Prophet !

(4) Thereafter he (Gabriel) ascended with me until he came to the fourth heaven and demanded (it) to be opened. It was questioned : Who is he ? Gabriel spoke. It was asked : And who is with you ? He said : Muhammad. It was asked : And has revelation been sent to him ? 'Yes' said he. It was said : Welcome unto him ! how good is he who has come ! It was then opened. When I entered, lo ! there was Idris.

وهذا عيسى فسلم عليهما فسلمت فرد ثم قالا مرحبا بالاخ الصالح والنبي الصالح *

ثم صعد بي الى السماء الثالثة فاستفتح قيل من هذا قال جبرئيل قيل ومن معك قال محمد قيل وقد ارسل اليه قال نعم قيل مرحبا به فنعم المجيء جاء ففتح فلما خلصت اذا يوسف قال هذا يوسف فسلم عليه فسلمت عليه فرد ثم قال مرحبا بالاخ الصالح والنبي الصالح *

ثم صعد بي حتى اتى السماء الرابعة فاستفتح قيل من هذا قال جبرئيل قيل ومن معك قال محمد قيل وقد ارسل اليه قال نعم قيل مرحبا به فنعم المجيء جاء ففتح فلما خلصت فاذا

He said: He is Idris, offer him greeting. So I offered him greeting and he returned it. Thereafter he said: Welcome unto the righteous brother and the righteous Prophet!

(5) Thereafter he ascended with me until he came to the fifth heaven and demanded (it) to be opened. It was asked: Who is he? Gabriel spoke. It was asked: And who is with you? He said Muhammad, It was questioned: And has revelation been sent unto him? 'Yes' he said. It was said: Welcome to him! how good is he who has come! Then he opened. When I entered, lo! there was Aaron. He said: He is Aaron; offer him greeting. Then I offered him greeting and he returned. Thereafter he said: Welcome to the righteous brother and the righteous Prophet!

(6) Thereafter he (Gabriel) ascended with me until he came to the sixth heaven and demanded it to be opened. It was asked: Who is he? Gabriel spoke. It was asked: And who is with you? He said: Muhammad. It was asked: And has revelation been sent to him? 'Yes' said he. It was said: Welcome unto him! how good is he who has come! Then he opened. When I entered, lo! there was Moses. He said He is Moes; offer him

إدريس فقال هذا إدريس فسلم عليه فسلمت عليه فرد ثم قال مرحبا بالأخ الصالح والنبي الصالح *

ثم صعد بي حتى اتى السماء الخامسة فاستفتح قيل من هذا قال جبرئيل قيل ومن معك قال محمد قيل وقد أرسل اليه قال نعم قيل مرحبا به فنعم المجيء جاء ففتح فلما خلصت فاذا هارون قال هذا هارون فسلم عليه فسلمت عليه فرد ثم قال مرحبا بالأخ الصالح والنبي الصالح

ثم صعد بي حتى اتى السماء السادسة فاستفتح قيل من هذا قال جبرئيل قيل ومن معك قال محمد قيل وقد أرسل اليه قال نعم قيل مرحبا به فنعم المجيء جاء ففتح فلما خلصت فاذا موسى قال هذا موسى فسلم

greeting. Then I offered him greeting and he returned. Thereafter he said : Welcome to the righteous brother and the righteous Prophet ! When I passed by, he (Moses) wept. It was questioned to him ; What makes you weep ? He replied : I weep because there has been sent after me a young man whose followers will enter Paradise in greater numbers than those who will enter it out of my followers.

(7) Thereafter he ascended with me to the seventh heaven and demanded (it) to be opened. It was questioned : Who is he ? Gabriel spoke. It was asked : And who is with you ? He replied : Muhammad. It was asked : And has revelation been sent to him ? 'Yes' said he. It was said : Welcome unto him ! how good is he who has come ! When I entered, lo ! there was Abraham. He said : He is your forefather Abraham. Offer him greeting. Then I offered him greeting and he returned the greeting. Thereafter he said : Welcome to the righteous son and the righteous Prophet !

(8) Afterwards I was raised up to the farthest Lote-tree, lo ! its fruits were like the jars of Hajar, and lo ! its leaves were like the ears of elephant. He (Gabriel) said : This is the

عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا
بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ فَلَمَّا جَاوَزْتُ
بَكَى قِيلَ لَهُ مَا يُبْكِيكَ قَالَ أَبْكِي
لِأَنَّ غُلَامًا بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ
مِنْ أُمَّتِهِ أَكْثَرُ مِمَّنْ يَدْخُلُهَا مِنْ أُمَّتِي
ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ
فَاسْتَفْتَحَ قِيلَ مَنْ هٰذَا قَالَ جِبْرَئِيلُ قِيلَ
وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ قِيلَ وَقَدْ بُعِثَ
إِلَيْهِ قَالَ نَعَمْ قِيلَ مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ
جَاءَ فَلَمَّا خَلَصْتُ فَإِذَا إِبْرَاهِيمُ قَالَ هٰذَا
أَبُوكَ إِبْرَاهِيمُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ
فَرَدَّ السَّلَامَ ثُمَّ قَالَ مَرْحَبًا بِالِابْنِ الصَّالِحِ
وَالنَّبِيِّ الصَّالِحِ
ثُمَّ رُفِعْتُ إِلَى سِدْرَةِ الْمُنْتَهَى فَإِذَا
نَبِقُهَا مِثْلُ قِلَالِ هَجَرَ وَإِذَا وَرَقُهَا مِثْلُ
آذَانِ الْفِيَلَةِ قَالَ هٰذَا سِدْرَةُ الْمُنْتَهَى فَإِذَا

farthest Lote-tree.[2466a] Lo! there are four rivers, two are hidden rivers and two are open rivers. I asked: O Gabriel! what are these two? He said: As for the hidden two, they are rivers of Paradise; and as for the open two, they are the Nile and Euphrates. [2466b] Thereafter I was taken up to the Much-Frequented House [2466c] Next a vessel of wine, a vessel of milk and a vessel of honey were taken before me. I took milk and so he said: It is a natural disposition [2466d] upon which you and your followers stand upon. Afterwards prayer was made obligatory—fifty prayers every day. Then I returned and passed by Moses who asked: With what have you been commanded? I said: I have been

أَرْبَعَةُ أَنْهَارٍ نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ
فَقُلْتُ مَا هٰذَانِ يَا جِبْرَئِيلُ قَالَ أَمَّا
الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ وَأَمَّا الظَّاهِرَانِ
فَالنِّيلُ وَالْفُرَاتُ ثُمَّ رُفِعَ لِيَ الْبَيْتُ الْمَعْمُورُ
ثُمَّ أُتِيتُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ
وَإِنَاءٍ مِنْ عَسَلٍ فَأَخَذْتُ اللَّبَنَ فَقَالَ هِيَ
الْفِطْرَةُ أَنْتَ عَلَيْهَا وَأُمَّتُكَ ثُمَّ فُرِضَتْ عَلَيَّ
الصَّلٰوةُ خَمْسِينَ صَلٰوةً كُلَّ يَوْمٍ فَرَجَعْتُ
فَمَرَرْتُ عَلٰى مُوسٰى فَقَالَ بِمَ أُمِرْتَ قُلْتُ
أُمِرْتُ بِخَمْسِينَ صَلٰوةً كُلَّ يَوْمٍ قَالَ إِنَّ

2466a. The Quran says about this tree: And certainly He sent him in another descent, at the farthest Lote tree, near which is Paradise to be resorted to. When that covers covered the Lote-tree, the eye did not turn aside, nor did it exceed the limit -53-1 to 17Q. This tree has got shade which extends far and wide. Beyond this tree, no creature can go and has got any knowledge of what is beyond. This proves that man has got limited knowledge and that there are things for beyond his knowledge.

2465b. The two rivers, the Nile and the Euphrates, indicate that as these are the rivers of paradise, the lands covered by these rivers and the lands surrounding them will be under the sway of the Muslims and the religion of Islam for all time to come. The two hidden rivers have not been extended to the world.

2466c. The Quran has got a reference of this Much-Frequented House in heaven in 52 : 4Q. The Holy Ka'ba at Mecca is the direct prototype of this heavenly house. The Ka'ba was always visited by all nations and countries in all ages and there is the constant remembrance of God in the sacred enclosure.

2466d. Milk has been spoken of as a natural disposition as milk nourishes the body of a child just when it is born. This is a symbolical expression for natural inclination to recognise only one God for worship. The Quran says: The nature on which Allah created men (3 : 82Q.)

commanded with fifty prayers every day. He said : Verily your followers will not be able to pray fifty times every day. By Allah, I have tested the people before you and tried to reform the children of Israil with utmost trial. Return to your Lord and beg of Him to lighten (the burden of) your followers. Then I returned and He (God) granted me a remission of ten prayers. Then I returned to Moses, but he said as before. I came back and He granted me remission of ten prayers. Then I returned to Moses and he said as before. I went again and He granted me a remission of ten prayers Then I returned to Moses and he said as before. Then I returned and He put off ten from me. Then I was commanded with ten prayers every day. Then I returned to Moses and he said as before. I went again and I was commanded with five prayers every day. I came back to Moses and he asked : With what have you been commanded ? I said : I have been commanded with five prayers every day. He said : Verily your followers will not be able to pray five times every day, and verily I have tested the people before you and have tried to reform the children of Israil an utmost trial. So return to your Lord and beg of Him to lighten (the burden of) your followers. He said : I begged of my Lord until I became

أمتك لا تستطيع خمسين صلوة كل يوم
وإني والله جربت الناس قبلك
وعالجت بني إسرائيل أشد المعالجة
فارجع إلى ربك فسله التخفيف لأمتك
فرجعت فوضع عني عشرا فرجعت إلى
موسى فقال مثله فرجعت فوضع عني
عشرا فرجعت إلى موسى فقال مثله
فرجعت فوضع عني عشرا فرجعت إلى
موسى فقال مثله فرجعت فوضع عني
عشرا فأمرت بعشر صلوة كل يوم فرجعت
إلى موسى فقال مثله فرجعت
فأمرت بخمس صلوة كل يوم فرجعت
إلى موسى فقال بما أمرت قلت
أمرت بخمس صلوة كل يوم قال إن
أمتك لا تستطيع خمس صلوة كل يوم
وإني قد جربت الناس قبلك
وعالجت بني إسرائيل أشد المعالجة
فارجع إلى ربك فسله التخفيف
لأمتك قال سألت ربي حتى استحييت

ashamed. But I am content and submit. He said: When I passed by, someone proclaimed: I have confirmed My compulsory order and lightened (the burden) of My servants —*Agreed.*

وَلٰكِنِّي أَرْضَى وَأُسَلِّمُ قَالَ فَلَمَّا جَاوَزْتُ نَادَى مُنَادٍ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي * (مُتَّفَقٌ عَلَيْهِ)

98. **Sabet al-Butani** from Anas reported that the Apostle of Allah said: I was taken to the *Buraq* which is a white long steed, larger than an ass and smaller than a mule, which places its step as far as the farthest limit of its eye-sight Then I mounted on it till I came to the Holy House. I tied it up with the string wherewith the prophets used to tie up.[2467] He said: Then I entered the mosque, prayed two rak'ats therein and afterwards I came out. Gabriel came to me with a vessel of wine and a vessel of milk. I chose milk. Gabriel then said: You have chosen the natural thing. Thereafter he ascended with us to heaven and narrated a similar thing (as in the previous tradition). He said: when I was by the side of Adam, he gave me a welcome and invoked for my blessing. And he said about the third heaven: When I was by the side of Joseph, (lo! he was given half of the beauty), he gave me a welcome and invoked blessing on me, And he did not

عَنْ ثَابِتِ بْنِ الْبُنَانِيِّ عَنْ أَنَسٍ أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ أُتِيتُ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ فَوْقَ الْحِمَارِ دُونَ الْبَغْلِ يَقَعُ حَافِرُهُ عِنْدَ مُنْتَهَى طَرْفِهِ فَرَكِبْتُهُ حَتّٰى أَتَيْتُ بَيْتَ الْمَقْدِسِ فَرَبَطْتُهُ بِالْحَلْقَةِ الَّتِي تَرْبِطُ بِهَا الْأَنْبِيَاءُ قَالَ ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ ثُمَّ خَرَجْتُ فَجَاءَنِي جِبْرَئِيلُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ فَاخْتَرْتُ اللَّبَنَ فَقَالَ جِبْرَئِيلُ اخْتَرْتَ الْفِطْرَةَ ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ وَسَاقَ مِثْلَ مَعْنَاهُ قَالَ فَإِذَا أَنَا بِآدَمَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ وَقَالَ فِي السَّمَاءِ الثَّالِثَةِ فَإِذَا أَنَا بِيُوسُفَ إِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ وَلَمْ يَذْكُرْ بُكَاءَ مُوسَى

2467. It appears from this that the Prophet went up to Jerusalem by means of the Buraq and thereafter he ascended to heaven without it.

mention about the weeping of Moses. And he said about the seventh heaven: When I was by the side of Abraham who was leaning his back against the Much-Frequented House, lo! 70,000 angels go unto him every day without again coming to him. Thereafter he took me to the farthest Lote-tree; lo! its leaves are like the elephant-ears, and lo! its fruits are like vessels. When it gives shade to what it gives owing to the injunction of Allah, he becomes changed. There is none in the creation of Allah who is able to describe its beauty, and He revealed to me what He revealed.[2467a] He ordained 50 obligatory prayers upon me every day and night. I came down to Moses who said: What has your Lord ordained for your followers? I said: 50 prayers every day and night. He said: Go back to your Lord and beg of him remission because your followers will not be able to do that. Indeed I tested the children of Israil and conveyed message to them. He said: Then I returned to my Lord and said: O Lord! lighten (the burden) of my followers and take off from me the five prayers

وَقَالَ فِي السَّمَاءِ السَّابِعَةِ فَإِذَا أَنَا بِإِبْرَاهِيمَ مُسْنِدًا ظَهْرَهُ إِلَى الْبَيْتِ الْمَعْمُورِ وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ ثُمَّ ذَهَبَ بِي إِلَى السِّدْرَةِ الْمُنْتَهَى فَإِذَا وَرَقُهَا كَآذَانِ الْفِيَلَةِ وَإِذَا ثَمَرُهَا كَالْقِلَالِ فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَ تَغَيَّرَتْ فَمَا أَحَدٌ مِنْ خَلْقِ اللَّهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا فَأَوْحَى إِلَيَّ مَا أَوْحَى فَفَرَضَ عَلَيَّ خَمْسِينَ صَلَوٰةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَنَزَلْتُ إِلَى مُوسَى فَقَالَ مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ قُلْتُ خَمْسِينَ صَلَوٰةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ قَالَ ارْجِعْ إِلَى رَبِّكَ فَسَلْهُ التَّخْفِيفَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذٰلِكَ فَإِنِّي بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ قَالَ فَرَجَعْتُ إِلَى رَبِّي فَقُلْتُ يَا رَبِّ خَفِّفْ عَلَى أُمَّتِي

2467a Near the farthest Lote-tree, Gabriel parted away from the Prophet as he could not go further. Then Allah revealed to him many secrets and spoke with him from behind a veil The Prophet thus anointed himself with Divine Knowledge and Divine morals. This indicates the highest spiritual attainment of the Holy Prophet which nobody can conceive in this world within his imagination.

from me. Then I returned to Moses and said : Take off five prayers from me. He said : Verily your followers will not be able to do that. So return to your Lord and beg of him remission. He said : I continued to come back to my Lord and Moses, until He said : O Muhammad ! these are certainly five prayers every day and night ; for every prayer, there are ten, and that will amount to 50 prayers. Whoso inclines towards good but does not do it, one merit is recorded for him. If he does it, ten merits are recorded for him ; and whoso inclines towards evil and does not do it, nothing is recorded against him. If he does it, one evil is recorded against him. He said : Then he came down till I came to Moses and informed him. He said : Return to your Lord and beg of Him to lighten (the burden). Then the Messenger of Allah said : I said ; I returned to My Lord, until I felt ashamed before Him.

—*Muslim.*

فحط عني خمسا فرجعت إلى موسى فقلت حط عني خمسا قال إن أمتك لا تطيق ذلك فارجع إلى ربك فسله التخفيف قال فلم أزل أرجع بين ربي وبين موسى حتى قال يا محمد إنهن خمس صلوة كل يوم وليلة لكل صلوة عشر فذلك خمسون صلوة من هم بحسنة فلم يعملها كتبت له حسنة فإن عملها كتبت له عشرا ومن هم بسيئة فلم يعملها لم تكتب له شيئا فإن عملها كتبت له سيئة واحدة قال فنزلت حتى انتهيت إلى موسى فأخبرته فقال ارجع إلى ربك فسله التخفيف فقال رسول الله صلعم فقلت قد رجعت إلى ربي حتى استحييت منه * (مسلم)

99. **Ibn Shihab** from Anas reported : Abu Zarr used to say that the Apostle of Allah had said : The roof of my house was opened up for me while I was at Mecca. Gabriel got down, split up my breast and then washed it with Zemzem water. Thereafter he came with a vessel

عن ابن شهاب عن أنس قال كان أبو ذر يحدث أن رسول الله صلعم قال فرج عني سقف بيتي وأنا بمكة فنزل جبرئيل ففرج صدري ثم غسله بماء

of gold full of wisdom and faith. He poured it in my chest and sealed it. After that, he took me by the hand and ascended with me to heaven. When I came to the nearest heaven, Gabriel said to the guard of heaven : Open. He asked : Who is he ? Gabriel spoke. He asked : Is there anybody with you ? He said : Yes, with me is Muhammad (peace be upon him). He asked : Has he got revelation ? 'Yes' said he. Then he opened, we got up to the nearest heaven, lo ! there was a man seated with numerous parties by his right side and numerous parties by his left side. When he looks to his right side, he laughs ; and when he looks to his left side, he weeps. He said : Welcome to the righteous Prophet and the righteous servant. I asked Gabriel : Who is he ? He said : He is Adam, and those that are by his right side and his left are the souls of his descendants. Those of them that are by the right side are the inmates of Paradise, and the numerous parties by his left side are the inmates of the fire. So when he looks to his right side, he laughs ; and when looks to his left, he weeps.—Until he ascended with me to the second heaven and asked its guard : Open. Its guard told him like what he had

زَمْزَمَ ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ
حِكْمَةً وَإِيمَانًا فَأَفْرَغَهُ فِي صَدْرِي ثُمَّ أَطْبَقَهُ
ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ
فَلَمَّا جِئْتُ إِلَى السَّمَاءِ الدُّنْيَا قَالَ جِبْرَئِيلُ
لِخَازِنِ السَّمَاءِ افْتَحْ قَالَ مَنْ هٰذَا قَالَ جِبْرَئِيلُ
قَالَ هَلْ مَعَكَ أَحَدٌ قَالَ نَعَمْ مَعِيَ مُحَمَّدٌ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أُرْسِلَ إِلَيْهِ
قَالَ نَعَمْ فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا إِذَا
رَجُلٌ قَاعِدٌ عَلَى يَمِينِهِ أَسْوِدَةٌ إِذَا نَظَرَ
قِبَلَ يَمِينِهِ ضَحِكَ وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ
بَكَى فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالِابْنِ
الصَّالِحِ قُلْتُ لِجِبْرَئِيلَ مَنْ هٰذَا قَالَ هٰذَا
آدَمُ وَهٰذِهِ الْأَسْوِدَةُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ
نَسَمُ بَنِيهِ فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ
وَالْأَسْوِدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ فَإِذَا
نَظَرَ عَنْ يَمِينِهِ ضَحِكَ وَإِذَا نَظَرَ قِبَلَ
شِمَالِهِ بَكَى حَتَّى عُرِجَ إِلَى السَّمَاءِ الثَّانِيَةِ
فَقَالَ لِخَازِنِهَا افْتَحْ فَقَالَ لَهُ خَازِنُهَا مِثْلَ

said at first. *Anas said* : He narrated that he had found in heaven Adam, Idris, Moses, Jesus and Abraham but he did not establish as to how their abodes are except that he described that he had found Adam in the nearest heaven and Abraham in the sixth heaven *Ibn Shihab said* : *Ibn Hazm informed me that Ibn Abbas and Abu Habbah Ansari used to say* : The Messenger of Allah said : Thereafter he ascended with me until I was taken straight to on open place wherein I heard the sound of pens [2467b] *Ibn Hazm and Anas said* : The Apostle of Allah said : Allah ordained 50 prayers for my followers. I returned with that, until I was passing by Moses. He asked : What has Allah ordained for you for your followers ? I said : He ordained 50 prayers. He said Return to your Lord, because your followers will not be able. So He revised for me and remitted half of it. Then I returned to Moses and said : He remitted half of it. He said : Return to your Lord, because your followers will not be able to do that. So I returned and He remitted half of it. I came back to him and

مَا قَالَ الْأَوَّلُ قَالَ أَنَسٌ فَذَكَرَ أَنَّهُ وَجَدَ
فِي السَّمٰوٰتِ آدَمَ وَإِدْرِيسَ وَمُوسٰى
وَعِيسٰى وَإِبْرَاهِيمَ وَلَمْ يُثْبِتْ كَيْفَ مَنَازِلُهُمْ
غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ وَجَدَ آدَمَ فِي السَّمَاءِ
الدُّنْيَا وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ قَالَ
ابْنُ شِهَابٍ فَأَخْبَرَنِي ابْنُ حَزْمٍ أَنَّ ابْنَ
عَبَّاسٍ وَأَبَا حَبَّةَ الْأَنْصَارِيَّ كَانَا يَقُولَانِ
قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ عُرِجَ
بِي حَتّٰى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ فِيهِ
صَرِيفَ الْأَقْلَامِ وَقَالَ ابْنُ حَزْمٍ وَأَنَسٌ قَالَ
النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَفَرَضَ اللّٰهُ
عَلٰى أُمَّتِي خَمْسِينَ صَلٰوةً فَرَجَعْتُ بِذٰلِكَ
حَتّٰى مَرَرْتُ عَلٰى مُوسٰى فَقَالَ مَا فَرَضَ
اللّٰهُ لَكَ عَلٰى أُمَّتِكَ قُلْتُ فَرَضَ خَمْسِينَ
صَلٰوةً قَالَ فَارْجِعْ إِلٰى رَبِّكَ فَإِنَّ أُمَّتَكَ
لَا تُطِيقُ فَرَاجَعَنِي فَوَضَعَ شَطْرَهَا فَرَجَعْتُ
إِلٰى مُوسٰى فَقُلْتُ وَضَعَ شَطْرَهَا فَقَالَ رَاجِعْ
رَبَّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذٰلِكَ فَرَجَعْتُ
فَوَضَعَ شَطْرَهَا فَرَجَعْتُ إِلَيْهِ فَقَالَ

2467b. This signifies that the Holy Prophet reached a stage where his knowledge extended to the fate of all things in the world.

be said : Return to your Lord because your followers will not be able to do that. Then I returned to him and He said : It is five but still it is fifty. Word changeth not before Me. Then I returned to Moses. He said : Return to your Lord. I said : I am ashamed of My Lord. Thereafter he waded on with me, until he came with me to the farthest Lote-tree. Many colours cover it. I don't know what they are. Then I was admitted in Paradise, lo ! there were therein foundations of pearls, and lo ! its earth was of musk. —*Agreed.*

ارجع الى ربك فان امتك لا تطيق ذلك فراجعته فقال هى خمس وهى خمسون لا يبدل القول لدى فرجعت الى موسى فقال راجع ربك فقلت استحييت من ربى ثم انطلق بى حتى انتهى بى الى سدرة المنتهى وغشيها الوان لا ادرى ما هى ثم ادخلت الجنة فاذا فيها حنابذ اللؤلؤ واذا ترابها المسك (متفق عليه)

100. **Abdullah** reported : when the Apostle of Allah was taken up to heaven, he was taken to the farthest Lote-tree which is in the sixth heaven.[2467c] What is taken from the earth reaches up to it and then it is taken therefrom ;[2467d] and what is revealed from above comes up to it, and then it is taken therefrom. He said : When that which covers the Lote-tree covers it. He said : Bed of gold.[2467e] He said : Then the Apostle of Allah was given three things : he was

عن عبد الله قال لما اسرى برسول الله صلعم انتهى به الى سدرة المنتهى وهى فى السماء السادسة اليها ينتهى ما يعرج به من الارض فيقبض منها واليها ينتهى ما يهبط به من فوقها فيقبض منها قال اذا يغشى السدرة ما يغشى قال فراش من ذهب قال فاعطى رسول الله صلى الله عليه وسلم ثلثا اعطى

2467c. The Lote-tree is in the seventh heaven as in the previous traditions and not in the sixth as has been narrated here.

2457d. The actions and souls of men are taken by angels up to this farthest Lote-tree and they are taken by God therefrom. Similarly the orders and injunctions of God reach to that Lote-tree from where the angels take them down.

2467e. Some say that these are birds of gold.

الصلوة الخمس وأعطى خواتيم سورة البقرة وغفر لمن لا يشرك بالله من أمته شيئا المقحمات (مسلم)

given 5 prayers, and he was given the last verses of the chapter "Cow", 2467f and one who will not set up a partner with Allah (a thing destroying) out of his followers will be forgiven. —*Muslim.*

عن أبي هريرة قال قال رسول الله صلعم لقد رأيتني في الحجر وقريش تسألني عن مسراى فسألتني عن أشياء من بيت المقدس لم أثبتها فكربت كربا ما كربت مثله فرفعه الله لي أنظر اليه ما يسألني عن شيء إلا أنبأتهم وقد رأيتني في جماعة من الأنبياء فإذا موسى قائم يصلي فإذا رجل ضرب جعد كأنه من رجال شنوءة وإذا عيسى قائم يصلي أقرب الناس به شبها عروة بن مسعود الثقفي وإذا ابراهيم قائم يصلي أشبه الناس به صاحبكم يعني نفسه فحانت الصلوة فأممتهم فلما فرغت من

101. **Abu Hurairah** reported that the Apostle of Allah said: I saw myself in the enclosure (of the Ka'ba) while the Quraish were asking me about my ascent to heaven at night. They asked me about many things of the Sacred House (of Jerusalem) which I could not confirm. Then I felt so much distress as I had not felt before. Allah then took it up for me that I might have a look at it. They did not ask me anything of which I did not but inform them. Indeed I have seen myself in a company of the Prophets: Lo! there was Moses standing in prayer and he was a man of curly hair, as if he was of the people of Shanuah; lo! there was Jesus standing in prayer, Urwah-b-Mas'ud-as-Saqafi resembling him more than all the people; lo! there was Abraham standing in prayer; your companion, that is himself, resembling him more than all men. The prayer time came

2467f. It appears from this that the last verses of the chapter Cow were revealed at Mecca, though admittedly the chapter 'Cow' was revealed at Medina. The learned jurists hold, however, that the Prophet received the news of the revelation of the last verses of the Cow in heaven though he actually received them at Medina.

and I became their Imam.[2467g] When I finished the prayer, some one said to me : O Muhammad ! he is Malek, Guard of the Fire. Greet him. I looked at him but he first welcomed me with greeting. —*Muslim.*

الصلوة قال لي قائل يا محمد هذا مالك خازن النار فسلم عليه فالتفت اليه فبدأني بالسلام (مسلم)

102. **Jaber** reported that he heard the Apostle of Allah say : When the Quraish accused me of lying,[2467h] I walked up to the enclosure (of the Ka ba). Then Allah disclosed the Sacred House before me and I began to inform them of its descriptions while I was still looking at it. —*Agreed.*

عن جابر انه سمع رسول الله صلعم يقول لما كذبني قريش قمت في الحجر فجلى الله لي بيت المقدس فطفقت اخبرهم عن آياته وانا انظر اليه (متفق عليه)

SECTION 7

2468. His Miracles (المعجزة)

(a) **What is miracle ?** A miracle is a Mu'jezah which comes from the root عجز meaning to be unable, or to lack in strength for. Mu'jezah is therefore an act which is not within the ordinary comprehension of man and which cannot be scientifically proved in the ordinary way. In the Quran, it is generally termed by the word Ayat (آية sign). It can be done only by the prophets.

(b) **Kinds of miracles.** In the popular sense, miracles can be done by every man who is favoured by God by virtue of his pious deeds. Hence miracles gained different names according as they are done by diffirent kinds of persons.

(1). المعجزة Mu'jezah is a miracle done by the prophets.

(2). الكرامة Keramat is a miracle done by a saint or a great pious man.

2467g. This indicates that the Prophet is the greatest of all the prophets and his rank is greater than that of other prophets.

2467h. The Quraish disbelieved the Prophet in his narration of his ascent to heaven and asked him some descriptions of the mosque of Jerusalem to which he correctly replied.

(3) معونـة Maunat is a miracle done by the general public.
(4) استدراج Istidraj is a miracle done by the transgressors and the unbelievers. The miracles of Dajjal fall under this class.

(c) **Miracle is not an impossibility.** A miraculous or supernatural act is opposed to a natural and ordinary act. Hence the former cannot come within the clear comprehension of men. There arises therefore a natural disbelief in the minds of those persons who have not seen the performance of the miraculous acts and consequently the miraculous acts are tried by ordinary men to be explained away as nothing but ordinary acts of nature. Supernatural beings can possibly act supernatural acts but it surpasses our imagination how men can do supernatural acts and break the law of nature. It is an universal truth that nature goes on uniformly with its laws and it is not at all capricious. That the fire burns is a natural law. If any man is not burnt when he is thrown in it, it is a supernatural act or a miracle on the part of that man. This was what happened with the Patriarch Abraham when he was thrown unto the fire—21 : 69Q. A dead man cannot be brought back to life is a natural law. We find however that Jesus brought the dead to life—3 : 84Q. How can these acts take place in the hands of men? The Quran declares : The miracles are only with Allah—3 : 119Q It appears therefore that Allah shows miracles in supersession of the natural laws when He likes. The Prophet was instructed to say. Say : I do not say to you : I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel. I do not follow aught save that which is revealed to me—6 : 50Q. In this verse the Holy Prophet did not claim any credit of producing miraculous act by himself but he depended on God on their occurrence. A miracle did not occur whenever a prophet or the people wanted it but when God willed it. Therefore it is God to whom credit is due for miraculous acts of men. Even the doers of miracles cannot explain them. God therefore showed miracles to warn the people. The Quran says : And nothing could prevent Us that We should send miracles except that the ancients rejected them..... And We do not send miracles but to make men fear—17 : 69Q. The miracle in a prophet's life is needed to assure the people to whom he is sent of the truth of his message and to convince the ordinary mind that some supernatural power is at his back. As God has got powers to produce miracles, He produces them through

prophets and pious men. It cannot therefore be disbelieved that God cannot produce miracles through His chosen servants. In this way, the occurrence of miracles is a possibility. We see the occurrence of a miracle with our eyes. Eyes depend on external light for their sight. Hence things may appear to eye not in their actual garb. If sorcerers can show miraculous feats, can not the prophets do them at the bidding of Allah?

(d) **Islam and miracle.** In Islam, miracle has got a secondary value though they were not discarded by the Prophet altogether. Islam placed its force more on natural reasonings and arguments than on miracles. The reason is two-fold. Firstly, miracles are short-lived and leave no permanent influence. Those who see them are influenced by them but those who live at a remote age have got less faith in them. The argument and reasoning appeal to heart and leave permanent impression in the minds. The Holy Prophet resorted more to appeals to hearts than to the supernatural powers. Hence he worked miracles by his acts, by his reforming the most degraded people and by leaving for the posterity a book which is a miracle of all the miracles. It appears that Jesus had more miracles at his credit than Muhammad (Peace on them). Jesus raised the dead to life, spoke in the cradle, made birds, healed the sick and the leprous—3 : 48Q, while the Prophet did not do these things. Yet Muhammad converted the whole Arabia to his mission within a marvellously short time, while Jesus had about 500 followers during his ministry. Could not supernatural powers of Jesus gain in adherents of the major portion of the then people? It proves beyond doubt that miracles have got a secondary place in propagating a faith. It was by the sheer force of its own merits that Islam rapidly spread throughout the globe. The Quran says : And if they see every miracle, they will not believe in it—7 : 146Q. So miracle has got little value for keeping permanent impression of a faith upon mind.

(e) **Miracles and Prophecy.** The greatest thing in miracles is a prophecy i.e. a forecast of future events. This is not a political forecast but a forcast of future secrets derived from Divine Knowledge. Prophecy is greatest for the following reasons. It can be historically proved but a miracle cannot. Prophecy manifests God's fore-knoledge, while a miracle God's power. As knowledge i s greater than power, prophecy is greater than a miracle. A miracle acn be scientfically proved if deep research is made. Take for example,

a dead man is raised to life. It may be that the man was in aswoon. Again sight is deceptive and depends on external light. Sight may be so changed as to see things not in their true nature. A prophecy can not be explained in such a way. For these reasons, prophecy is the greatest of the miracles. In this sense, Muhammad was the greatest of the prophets because he left rich legacies of prophecies some of which have proved true and some await fulfilment.

(f) **Prophet's miracles and prophecies.** The miracles and prophecies of the Holy Prophet have been elaborately discussed in the traditions in this section. On a careful study of these traditions, and by having great faith on their occurrence and truth, one is bound to admit that the Prophet was the great messenger of God and that there is no untruth in it. I may mention here some great Quranic miracles and prophecies.

(1) He split the moon one night unto two portions. The Quran says : The hour drew nigh and the moon was rent asunder. And if they see a miracle, they turn aside and say : A continual enchantment—54 : 1Q. This was unanimously accepted as true.

(2) He prophesied that the Romans would be victorious. The Quran says : The Romans are vanquished in a near land, and they, after being vanquished, shall be victorious within 3 to 9 years—30 : 1 to 4Q. The Romans were vanquished by the Persians in 615-16 A. D. and Damascus and Jerusalem were captured. In 624 A. D., the Romans pushed upto Media near the Persian capital and defeated the Persians. Thus a great prophecy was fulfilled,

(3) The Prophet was ordered to be arrested by the Chosroe but before he was arrested, the Chosroe was killed by his own son. This was fore-told to the man who came to arrest the Prophet.

(4) He said : The Roman empire will soon be conquered by you—23 : 70. Hazrat Omar conquered the Roman Empire.

(5) The cities will soon be conquered by you—23 : 51. It is historically true that the Muslims became master of the medieval world.

(6) The religion of Islam will prevail over all the religions—61 : 9Q. It is seen that Islam is rapidly developing throughout the world, and time will prove that it will devour all other religions.

(7) Soon the hosts be routed and they shall turn their backs—54 : 43Q. It was uttered just on the eve of the battle of Badr. It is true that the Muslims were victorious in the battle.

(8) Allah has promised to those of you who believe and do good that He will make them rulers in the earth—24 : 55Q. According to this prophecy, the righteous Muslims became masters of the world.

(9) See the innumerable prophecies in the 4th Book (in the beginning) and the fulfilment of some of them. See note 79 (p. 145, 1st. Book) for the prophecies about Muslims and note 1431 (2nd. Book).

عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ اَبَابَكْرِنِ الصِّدِّيْقَ قَالَ نَظَرْتُ اِلٰى اَقْدَامِ الْمُشْرِكِيْنَ عَلٰى رُؤُسِنَا وَنَحْنُ فِى الْغَارِ فَقُلْتُ يَارَسُوْلَ اللّٰهِ لَوْ اَنَّ اَحَدَهُمْ نَظَرَ اِلٰى قَدَمَيْهِ اَبْصَرَنَا فَقَالَ يَا اَبَابَكْرٍ مَا ظَنُّكَ بِاثْنَيْنِ اللّٰهُ ثَالِثُهُمَا * (مُتَّفَقٌ عَلَيْهِ)

103. **Anas-b-Malek** reported : Abu Bakr-b-Siddiq said : I looked to the feet of the polytheists above our heads while we were in the Cave. I said : O Apostle of Allah ! if any of them had looked down to his feet, he would have seen us ! He said : O Abu Bakr ! why is your anxiety ? (Whenever there are) two, Allah is the third with them.[2469] —*Agreed.*

عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنْ اَبِيْهِ اَنَّهُ قَالَ لِاَبِىْ بَكْرٍ يَا اَبَابَكْرٍ حَدِّثْنِى كَيْفَ صَنَعْتُمَا حِيْنَ سَرَيْتُمْ مَعَ رَسُوْلِ اللّٰهِ صلعم قَالَ اَسْرَيْنَا لَيْلَتَنَا وَمِنَ الْغَدِ حَتّٰى قَامَ قَائِمُ الظَّهِيْرَةِ وَخَلَا الطَّرِيْقُ لَا يَمُرُّ فِيْهِ اَحَدٌ فَرُفِعَتْ لَنَا صَخْرَةٌ طَوِيْلَةٌ لَهَا ظِلٌّ لَمْ تَأْتِ عَلَيْهَا الشَّمْسُ فَنَزَلْنَا عِنْدَهَا وَسَوَّيْتُ لِلنَّبِىِّ صلعم مَكَانًا بِيَدِىْ يَنَامُ عَلَيْهِ

104. **Bara' a-b-A'jeb** reported from his father who said to Abu Bakr : O Abu Bakr ! narrate to me how you both did when you journeyed at night with the Apostle of Allah. He said : We journeyed throughout the night and the day following till the sun was in the meridian and the path was lonely without any passerby therein. A long stone which had got shade and which was not visited by sun's light was raised up for us and we landed down near it. I made a place even by my hand for the Prophet that he may sleep thereon and I spread a fur thereon and

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2469. This refers to the migration of the Holy Prophet from Mecca to Medina. The Prophet accompanied by Abu Bakr slipped away at night and took refuge in a cave in the mount Sur near Mecca. The searching party went at dawn up to the mouth of the cave looking upwards. They then left the place baffled. Therein lies the miracle of the Prophet. The enemies did not even think to turn their look at the bottom of their feet to find out the Prophet. The Prophet at that time consoled Abu Bakr : Be not grieved, for Allah is with us (Q).

said : Sleep, O Apostle of Allah, and I am looking what is around you Then he fell asleep and I came out looking what was around him when lo ! I was by the side of a shepherd who was approaching. I asked : Is there any milk in your flock ? 'Yes' he said. I asked : Will you milk ? 'Yes' said he. Thon he took a goat and drew a little milk in a wooden cup. I had with me a water-skin which I took for the Prophet to store therein, to take drink and to make ablution. I came to the Prophet but I did not like to get him a wake. I waited till he awoke. I poured a little water into the milk till it became cool to the bottom. I said : Drink, O Messenger of Allah. So he drank till I became pleased. Thereafter he asked : Have you brought any conveyance ? 'Yes' said I. He said : Then we continued our yourney till the sun declined and Suraqa-b-Malek followed us. I said : O Apostle of Allah, we are overtaken ! He said : Be not aggrieved ; verily Allah is with us. Thereupon the Prophet invoked against him and then his horse sank unto hard ground upto its belly. He said : Verily I see you both invoking against me, so invoke for me and Allah is for you both to return the search from you. Then the Prophet prayed for him and so he was saved. He did not

وبسطت عليه فروة وقلت نم يارسول
الله صلعم وانا انفض ماحولك فنام
وخرجت انفض ماحوله فاذا انا براع
مقبل قلت هل فى غنمك لبن قال نعم
قلت افتحلب قال نعم فاخذ شاة فحلب
فى قعب كثبة من لبن ومعى اداوة
حملتها للنبى صلعم يرتوى فيها يشرب
ويتوضأ فاتيت النبى صلعم فكرهت ان
اوقظه فرويت فقته حتى استيقظ فصببت
من الماء على اللبن حتى برد اسفله
فقلت اشرب يارسول الله فشرب حتى
رضيت ثم قال الم يان للرحيل قلت
بلى قال فارتحلنا بعد ما مالت
الشمس واتبعنا سراقة بن مالك فقلت
اتينا يارسول الله فقال لا تحزن ان الله
معنا فدعا عليه النبى صلعم فارتطمت به
فرسه الى بطنها فى جلد من الارض
فقال انى اراكما دعوتما على فادعوا
لى فالله لكما ان ارد عنكما الطلب
فدعا له النبى صلعم فنجى فجعل لايلقى

meet with anybody but said : What is here is sufficient for you. He did not meet with any body but sent him back.[2470]

105. **Anas** reported : Abdullah-b-Salam heard of the arrival of the Apostle of Allah while he was in a land, plucking fruits. He came to the Prophet and said : Verily I ask you about three things of which none but a prophet has got knowledge : What is the first of the signs of the Hour ? And what is the first food of the inmates of Paradise ? And what thing makes a child resemble its father or its mother ! He said : Gabriel communicated them to me just now. As for the first of the signs of the Hour, it will be a fire which will drive away the people from the east to the west ; and as for the first food which the inmates of Paradise will take, it will be the excess liver of a fish ; and when the semen of the man precedes the semen of the woman, he gives resemblance to the child and when the semen of the woman precedes, she gives resemblance. He said : I bear witness that there is no deity but Allah and that thou art the Apostle of Allah. They said : O Apostle of Allah ! Verily the jews are a notorious

أحدا إلا قال كفيتم ما ههنا فلا يلقى
أحدا إلا ردّه * (متفق عليه)

عن أنس قال سمع عبد الله بن سلام
بمقدم رسول الله صلعم وهو في أرض
يخترف فاتى النبي صلعم فقال إني
سائلك عن ثلث لا يعلمهن إلا نبي
فما أول أشراط الساعة وما أول طعام
أهل الجنة وما ينزع الولد إلى أبيه
أو إلى أمه قال أخبرني بهن جبرئيل
آنفا أما أول أشراط الساعة فنار تحشر
الناس من المشرق إلى المغرب وأما
أول طعام يأكله أهل الجنة فزيادة
كبد حوت وإذا سبق ماء الرجل ماء
المرأة نزع الولد وإذا سبق ماء
المرأة نزعت قال أشهد أن لا إله
إلا الله وأنك رسول الله قالوا يا رسول الله

2470. The miracle lies in the fact that Suraqa's horse sunk down three times unto the ground and that an enemy like him turned a friend. He accepted Islam after the conquest of Mecca.

people ; if they know my acceptance of Islam before you ask them, they would put me to trouble. Then the Jews came and he asked : Who is Abdullah b-Salam among you ? They replied : He is the best of us and the son of the best of us ; he is our chief and the son of our chief. He said : Inform me that if Abdullah-b-Salam embraces Islam, (what will you do) ? They said : May Allah protect him therefrom. Abdullah then came out and said : I bear witness that there is no god but Allah and that Muhammad is the Apostle of Allah. They said : He is the worst of us and the son of the worst of us. They began to belittle him. He said : O Apostle of Allah ! this is what I feared. —*Bukhari.*

إن اليهود قوم بهت و إنهم إن يعلموا بإسلامي من قبل أن تسألهم يبهتوني فجاءت اليهود فقال أي رجل عبد الله بن سلام فيكم قالوا خيرنا وابن خيرنا وسيدنا وابن سيدنا قال أرأيتم إن أسلم عبد الله بن سلام قالوا أعاذه الله من ذلك فخرج عبد الله فقال أشهد أن لا إله إلا الله وأن محمدا رسول الله فقالوا شرنا وابن شرنا فانتقصوه قال هذا الذي كنت أخاف يارسول الله * (البخاري)

106. **Same** reported that the Apostle of Allah held a council at the time when the arrival of Abu Sufyan reached us. [2471] Sa'ad-b-Ubadah stood and said : O Apostle of Allah ! by

عنه قال إن رسول الله صلعم شاور حين بلغنا إقبال أبي سفيان وقام سعد بن عبادة فقال يارسول الله

2471. Abu sufyan was the greatest foe of Islam. After the Migration, he was coming to Mecca from Syria with a caravan of merchandise. The Muslims sought permission of the Prophet to attack the caravan. This reached Abu Jahl who at once started towards Badr with a large army and joined Abu Sufyan. This reached the Prophet who started with only 313 companions and met the Quraish at Badr. As a result, the first battle in Islam took place in 2 A. H.

It is seen here that the Prophet held consultation with his companions in every important measure.

It is also significant how devoted were the followers to the Prophet in the thick and thin of his life. Bark Gemad is a place in Yemen.

It is historically seen that the prophecy of the Prophet was fulfilled as 70 enemies were destroyed at Badr in the very place pointed out by the Prophet.

والذي نفسي بيده لو امرتنا ان نخيضها البحر لاخضناها ولو امرتنا ان نضرب اكبادها الى برك الغماد لفعلنا فندب رسول الله صلعم الناس فانطلقوا حتى نزلوا بدرا فقال رسول الله صلعم هذا مصرع فلان ويضع يده على الارض ههنا وههنا قال فما ماط احدهم عن موضع يد رسول الله صلعم * (مسلم)

One in whose hand there is my life, if you order us to drive them (riding animals) unto the sea, we would do it; and if you order us to strike at the livers of the camels of Bark Gemad, we would do it. Thereupon the Apostle of Allah called together the people. They marched, until they landed at Badr. The Apostle of Allah said: "This is the place of destruction of so and so" and he placed his hand upon the ground (saying): Here, here. So none of them missed the place whereon the Prophet put his hand

—*Muslim.*

عن ابن عباس ان النبي صلعم قال وهو في قبة يوم بدر اللهم انشدك عهدك ووعدك اللهم ان تشا لا تعبد بعد اليوم فاخذ ابوبكر بيده فقال حسبك يا رسول الله الحححت على ربك فخرج وهو يثب في الدرع وهو يقول سيهزم الجمع ويولون الدبر (البخاري)

107. **Ibn Abbas** reported that the Prophet prayed while he was in a tent on the Day of Badr: O Allah! I beseech Thee according to Thy covenant and Thy promise.[2472] O Allah! shouldst Thou wish, Thou shouldst be worshipped no more after this day. Then Abu Bakr took his hand and said: O Apostle of Allah! sufficient for thee is thy prayer to thy Lord. Then he came out dressed with a coat of mail and said: Soon shall the hosts be routed and they shall turn their backs. (51 : 45Q). —*Bukhari.*

عنه ان النبي صلعم قال يوم بدر

108. **Same** reported that the Prophet said on the Day

2472. It is really a wonder that the Prophet gave the prophecy of victory before the war actually began. This is historically true.

of Badr : Here is Gabriel taking hold of the head of his horse whereon are the immunitions of war. —*Bukhari*.

هٰذَا جِبْرَئِيْلُ اٰخِذٌ بِرَاْسِ فَرَسِهٖ عَلَيْهِ اَدَاةُ الْحَرْبِ (اَلْبُخَارِيُّ)

109. **Same** reported : While a man from among the Muslims was running in the footsteps of one of the polytheists in front of him, lo ! he heard a lashing of whip above him and the sound of a horseman who was saying "O Haizum ! [2473] advance", when lo ! he looked to a polytheist falling down senseless in front of him. He looked to him when lo ! his nose was chopped off and his face was torn up like one beaten by a whip and the nose became green. Then the Ansari came and informed the Prophet He said : Thou hast spoken the truth. That was (an angel) from the sides of the third heaven. On that day they killed 70 and took 70 as prisoners. —*Muslim*

عَنْهُ قَالَ بَيْنَمَا رَجُلٌ مِنَ الْمُسْلِمِيْنَ يَوْمَئِذٍ يَشْتَدُّ فِيْ اَثَرِ رَجُلٍ مِنَ الْمُشْرِكِيْنَ اَمَامَهٗ اِذْ سَمِعَ ضَرْبَةً بِالسَّوْطِ فَوْقَهٗ وَصَوْتَ الْفَارِسِ يَقُوْلُ اَقْدِمْ حَيْزُوْمُ اِذْ نَظَرَ اِلَى الْمُشْرِكِ اَمَامَهٗ خَرَّ مُسْتَلْقِيًا فَنَظَرَ اِلَيْهِ فَاِذَا هُوَ قَدْ خُطِمَ اَنْفُهٗ وَشُقَّ وَجْهُهٗ كَضَرْبَةِ السَّوْطِ فَاخْضَرَّ ذٰلِكَ اَجْمَعُ فَجَاءَ الْاَنْصَارِيُّ فَحَدَّثَ رَسُوْلَ اللّٰهِ صلعم فَقَالَ صَدَقْتَ ذٰلِكَ مِنْ صَدَدِ السَّمَاءِ الثَّالِثَةِ فَقَتَلُوْا يَوْمَئِذٍ سَبْعِيْنَ وَاَسَرُوْا سَبْعِيْنَ (مُسْلِمٌ)

110. **Sa'ad-b-Abi Waqqas** reported : I saw two persons on the right and left sides of the Apostle of Allah on the Day of Uhud. On them were white robes. They were fighting the severest fight. I did not see them before or after. He meant Gabriel and Michael. —*Agreed*.

عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ رَاَيْتُ عَنْ يَمِيْنِ رَسُوْلِ اللّٰهِ صلعم وَعَنْ شِمَالِهٖ يَوْمَ اُحُدٍ رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بِيْضٌ يُقَاتِلَانِ كَاَشَدِّ الْقِتَالِ مَا رَاَيْتُهُمَا قَبْلُ وَلَا بَعْدُ يَعْنِيْ جِبْرَئِيْلَ وَمِيْكَائِيْلَ (مُتَّفَقٌ عَلَيْهِ)

2473. Haizum is the name of Gabriel's horse. He was marching against the polytheists riding thereon. The name of the polytheist is said to be Walid-b-Mugirah whose nose was chopped off

111. **Bara'a** reported : The Holy Prophet sent a party to Abu Rafe'. Abdullah-b-Atik entered his house at night while he was asleep and killed him. Abdullah-b-Atik said afterwards : I fixed my sword over his belly till it went out by his back. Then I could recognise that I had killed him. I began to open the doors until I came to a staircase. I put my feet and fell down in a moon-lit night. So my leg was fractured and I had it bandaged with a turban. Then I went to my companions and met the Prophet. I narrated to him and he said : Spread thy leg. So I spread my leg. Thereupon he passed his hand over it (and became cured) as if I did never complain of it before.

—*Bukhari.*

عَنِ الْبَرَاءِ قَالَ بَعَثَ النَّبِيُّ صلعم رَهْطًا اِلَى اَبِي رَافِعٍ فَدَخَلَ عَلَيْهِ عَبْدُاللّٰهِ بْنُ عَتِيْكٍ بَيْتَهُ لَيْلًا وَهُوَ نَائِمٌ فَقَتَلَهُ فَقَالَ عَبْدُ اللّٰهِ بْنُ عَتِيْكٍ فَوَضَعْتُ السَّيْفَ فِي بَطْنِهِ حَتّٰى اَخَذَ فِي ظَهْرِهِ فَعَرَفْتُ اَنِّي قَتَلْتُهُ فَجَعَلْتُ اَفْتَحُ الْاَبْوَابَ حَتّٰى انْتَهَيْتُ اِلٰى دَرَجَةٍ فَوَضَعْتُ رِجْلِي فَوَقَعْتُ فِي لَيْلَةٍ مُقْمِرَةٍ فَانْكَسَرَتْ سَاقِي فَعَصَبْتُهَا بِعِمَامَةٍ فَانْطَلَقْتُ اِلٰى اَصْحَابِي فَانْتَهَيْتُ اِلَى النَّبِيِّ صلعم فَحَدَّثْتُهُ فَقَالَ ابْسُطْ رِجْلَكَ فَبَسَطْتُ رِجْلِيْ فَمَسَحَهَا فَكَاَنَّمَا لَمْ اَشْتَكِهَا قَطُّ (اَلْبُخَارِيُّ)

112. **Jaber** reported : We were digging earth on the Day of the Trench when a very hard stone was disclosed. They came to the Prophet and said : This is a hard stone that appeared in the ditch. He said : I shall come down. Thereafter he stood while his belly was tied up with a stone. We stayed three days without taking any food. The Prophet took up a hatchet and gave a stroke and it turned into heaps of sands. Then I went to my wife and said : Have you got anything ?

عَنْ جَابِرٍ قَالَ اِنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ فَعَرَضَتْ كُدْيَةٌ شَدِيْدَةٌ فَجَاءُوا النَّبِيَّ صلعم فَقَالُوا هٰذِهِ كُدْيَةٌ عَرَضَتْ فِي الْخَنْدَقِ فَقَالَ اَنَا نَازِلٌ ثُمَّ قَامَ وَبَطْنُهُ مَعْصُوْبٌ بِحَجَرٍ وَلَبِثْنَا ثَلٰثَةَ اَيَّامٍ لَا نَذُوْقُ ذَوَاقًا فَاَخَذَ النَّبِيُّ صلعم الْمِعْوَلَ فَضَرَبَ فَعَادَ كَثِيْبًا اَهْيَلَ فَانْكَفَأْتُ اِلٰى اِمْرَاَتِي فَقُلْتُ هَلْ عِنْدَكِ شَيْءٌ

فَإِنِّي رَأَيْتُ بِالنَّبِيِّ صلعم خَمْصًا شَدِيدًا

فَأَخْرَجَتْ جِرَابًا فِيهِ صَاعٌ مِنْ شَعِيرٍ وَلَنَا

بُهَيْمَةٌ دَاجِنٌ فَذَبَحْتُهَا وَطَحَنَتِ الشَّعِيرَ حَتَّى

جَعَلْنَا اللَّحْمَ فِي الْبُرْمَةِ ثُمَّ جِئْتُ النَّبِيَّ

صلعم فَسَارَرْتُهُ فَقُلْتُ يَارَسُولَ اللهِ ذَبَحْنَا

بُهَيْمَةً لَنَا وَطَحَنَتْ صَاعًا مِنْ شَعِيرٍ فَتَعَالَ

أَنْتَ وَنَفَرٌ مَعَكَ فَصَاحَ النَّبِيُّ صلعم يَا أَهْلَ

الْخَنْدَقِ إِنَّ جَابِرًا صَنَعَ سُورًا فَحَيَّ هَلًا

بِكُمْ فَقَالَ رَسُولُ اللهِ صلعم لَا تَنْزِلُنَّ بُرْمَتَكُمْ

وَلَا تُخْبِزُنَّ عَجِينَتَكُمْ حَتَّى آجِيءَ وَجَاءَ

فَأَخْرَجَتْ لَهُ عَجِينًا فَبَصَقَ فِيهِ وَبَارَكَ ثُمَّ

عَمَدَ إِلَى بُرْمَتِنَا فَبَصَقَ وَبَارَكَ ثُمَّ قَالَ

ادْعِي خَابِزَةً فَلْتَخْبِزْ مَعَكِ وَاقْدَحِي مِنْ

بُرْمَتِكُمْ وَلَا تُنْزِلُوهَا وَهُمْ أَلْفٌ فَأُقْسِمُ بِاللهِ

لَأَكَلُوا حَتَّى تَرَكُوهُ وَانْحَرَفُوا وَإِنَّ بُرْمَتَنَا

لَتَغِطُّ كَمَا هِيَ وَإِنَّ عَجِينَنَا لَيُخْبَزُ كَمَا

هُوَ (متفق عليه)

Indeed I have seen the Prophet extremely hungry. She took out a bag wherein there was one sa'a of wheat, and we had a black cock. I slaughtered it and she grinded wheat until we put the meat in a stone-pot and thereafter came to the Prophet and secretly informed him. I said: O Ms. of Allah! we slaughtered fowl and she grinded one sa'a of wheat. So come, thou and a party wilh thee. The Prophet cried aloud: O inmates of the Trench! verily Jaber has prepared a soup. So you are welcome soon to partake of it. The Apostle of Allah said: You must not take down your iron-pot and you must not prepare bread out of your dough-paste till I come. Then he came and I took out the dough paste. He spat therein and sought blessing. There after he came to our iron pot and spat and sought blessing. Then he said: Call one who prepares bread and let him prepare bread with you and fill up cups from your iron-pot but don't get it down. They were one thousand. I swear by God that they all ate till they left it and went away while our iron-pot was boiling as it did before, and while our bread was being prepared from our dough-paste as it was done before. —*Agreed.*

113. **Abu Qatadah** reported: The Holy Prophet said to Ammar while digging the ditch. He began to pass his hand over his head and say: What a trouble to the son of Sumayyah! A rebellious party will kill you! [2474] —*Muslim.*

عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ لِعَمَّارٍ حِينَ يَحْفِرُ الْخَنْدَقَ فَجَعَلَ يَمْسَحُ رَأْسَهُ وَ يَقُولُ بُؤْسَ ابْنَ سُمَيَّةَ تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ (مُسْلِمٌ)

114. **Solaiman-b-Sorad** reported that the Holy Prophet said when the Allied forces were scattered away from him: Now we shall fight with them and they will not fight with us. We shall march against them. [2475] —*Bukhari.*

عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ قَالَ النَّبِيُّ صلعم حِينَ أُجْلِيَ الْأَحْزَابُ عَنْهُ الْآنَ نَغْزُوهُمْ وَلَا يَغْزُونَنَا نَحْنُ نَسِيرُ إِلَيْهِمْ (اَلْبُخَارِيُّ)

115. **Ayesha** reported that when the Apostle of Allah returned from the ditch and put off arms and took wash, Gabriel came to him while he was shaking off dust from his head and said: You have put off your arms By God, I have not put them off, march against them. The Prophet said: Where? He hinted at Banu Quraizah. [2476] So the Prophet marched against them.

عَنْ عَائِشَةَ قَالَتْ لَمَّا رَجَعَ رَسُولُ اللّٰهِ صلعم مِنَ الْخَنْدَقِ وَوَضَعَ السِّلَاحَ وَاغْتَسَلَ أَتَاهُ جِبْرَائِيلُ وَهُوَ يَنْفُضُ رَأْسَهُ مِنَ الْغُبَارِ فَقَالَ قَدْ وَضَعْتَ السِّلَاحَ وَاللّٰهِ مَا وَضَعْتُهُ اُخْرُجْ إِلَيْهِمْ فَقَالَ النَّبِيُّ صلعم فَأَيْنَ فَأَشَارَ إِلَى بَنِي قُرَيْظَةَ فَخَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ

2474. Ammar, son of Sumayyah, was tortured by Abu Jahl in a brutal manner. His mother Sumayyah accepted Islam at Mecca. She was tortured so much that a lance was thrust into her private parts. In consquence of the Prophet's prophecy, Ammar joined Hazrat Ali in the battle against Mawayiah and was killed in the battle of Siffin.

2475. The Allied forces of 24,000 met the Muslims in the battle of the Ditch and besieged Medina for one month. Thereafter they left the place di comfitted. The Prophet was victorious without a single drop of blood. This is a mighty miracle indeed! Thereafter the Prophet said that the polytheist would never attack them. This was also fulfilled.

2476. Banu Quraizah was a Jewish tribe living in the vicinity of Medina. They made a contract with the Prophet to protect Medina and help Islam, but in

Agreed upon it. And in a narration of Bukhari: Anas said: As if I am looking at the dust that has been raised *up in the lanes of Banu* Ganam by the retinue of Gabriel when the Apostle of Allah marched towards Banu Quraizah.

لِلْبُخَارِيِّ قَالَ اَنَسٌ كَاَنِّي اَنْظُرُ اِلَى الْغُبَارِ سَاطِعًا فِي زُقَاقِ بَنِي غَنْمٍ مَوْكِبَ جِبْرَئِيلَ عَلَيْهِ السَّلَامُ حِينَ سَارَ رَسُولُ اللّٰهِ صلعم اِلَى قُرَيْظَةَ

116. **Jaber** reported: The people were thirsty on the Day of Hudaibiyyah [2477] and there was a jug in front of the Prophet out of which he made ablution Thereafter the people approached him. They said: There is no water with us to make therewith ablution and to drink except what is in your jug. Then the Prophet placed his hand unto the jug and water began to gush forth between his fingures like springs. Thereupon we took drink and made ablution. Jaber was asked: How many were you? He said: Had we been one hundred thousands, it would have surely sufficed us. We were fifteen hundreds.
—*Agreed.*

عَنْ جَابِرٍ قَالَ عَطِشَ النَّاسُ يَوْمَ الْحُدَيْبِيَةِ وَرَسُولُ اللّٰهِ صلعم بَيْنَ يَدَيْهِ رَكْوَةٌ فَتَوَضَّاَ مِنْهَا ثُمَّ اَقْبَلَ النَّاسُ نَحْوَهُ قَالُوا لَيْسَ عِنْدَنَا مَاءٌ نَتَوَضَّاُ بِهِ وَنَشْرَبُ اِلَّا مَا فِي رَكْوَتِكَ فَوَضَعَ النَّبِيُّ صلعم يَدَهُ فِي الرَّكْوَةِ فَجَعَلَ الْمَاءُ يَفُورُ بَيْنَ اَصَابِعِهِ كَاَمْثَالِ الْعُيُونِ قَالَ فَشَرِبْنَا وَتَوَضَّاْنَا قِيلَ لِجَابِرٍ كَمْ كُنْتُمْ قَالَ لَوْ كُنَّا مِائَةَ اَلْفٍ لَكَفَانَا كُنَّا خَمْسَ عَشَرَةَ مِائَةً
(مُتَّفَقٌ عَلَيْهِ)

117. **Bara'a-b-A'jeb** reported: We were 1400 on the Day of Hudaibiyyah with the Apostle of Allah, and Hudaibiyyah

عَنِ الْبَرَاءِ ابْنِ عَازِبٍ قَالَ كُنَّا مَعَ رَسُولِ اللّٰهِ صلعم اَرْبَعَ عَشَرَةَ مِائَةً يَوْمَ

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the Battle of the Allies, they broke the treaty and sided with the enemies. As a result, the Prophet marched against them, routed them and banished them from their stronghold.

2477. The Prophet started to make pilgrimage but they were not allowed to proceed to Mecca by the Quraish. As a result, the treaty of Hudaibiyyah took place in 6 A. H.

was a well. We exhausted it and left not a drop therein. It reached the Prophet who came to it, sat down on its edge and then called for a a pot of water. He made ablution and then gurgled and invoked. Thereafter he poured it therein and then said : Leave it for an hour. Then they allowed satisfaction to themselves and to their riding animals by water till they departed. —*Bukhari.*

الحديبية والحديبية بئر فنزحناها فلم نترك فيها قطرة فبلغ النبي صلعم فاتاها فجلس على شفيرها ثم دعا باناء من ماء فتوضأ ثم مضمض ودعا ثم صبه فيها ثم قال دعوها ساعة فاروا انفسهم وركابهم حتى ارتحلوا * (البخاري)

118. **Auf** from Abu Raja from Imran-b Hussain reported : We accompanied the Prophet in a journey. The people complained to him of thirst. He then got down and called so and so whom Abu Raja named but Auf forgot. He called Ali and said : Go and search for water. So they went and met a woman with two water-skins or buckets of water. They took her to the Prophet and got her down from her camel. The Prophet called for a pot and poured therein from the mouth of the water-skins and proclaimed among the people : Take drink. So they sought water. He narrated : We —thirty thirsty persons—drank water till we were satiated. Then we filled up every skin and jar that were with us. By oath of Allah, it was taken off from her while it presented a doubt in us whether it was filled up more when it was at first taken. —*Agreed.*

عن عوف عن ابي رجاء عن عمران بن حصين قال كنا في سفر مع النبي صلعم فاشتكى اليه الناس من العطش فنزل فدعا فلانا كان يسميه ابو رجاء ونسيه عوف ودعا عليا فقال اذهبا فابتغيا الماء فانطلقا فتلقيا امرأة بين مزادتين او سطيحتين من ماء فجاءا بها الى النبي صلعم فاستنزلوها عن بعيرها ودعا النبي صلعم باناء ففرغ فيه من افواه المزادتين ونودي في الناس اسقوا فاستقوا قال فشربنا عطاشا اربعين رجلا حتى روينا فملانا كل قربة معنا وادارة وايم الله لقد اقلع عنها وانه ليخيل الينا انها اشد ملئة منها حين ابتدأ *

(متفق عليه)

119. **Jaber** reported : We journeyed with the Apostle of Allah till we got down at a wide valley. The Apostle of Allah went to finish his call of nature bu' found nothing to screen him therewith when lo ! there were two plants by the side of the valley. The Holy Prophet went to one of these two, took a branch out of its branches and said . Follow me (to cover me) with permission of the Almighty Allah . So it follwed him like a docile camel which follows its driver till he came to the other plant. He took a branch out of its branches and said : Follow me with the permission of Allah. So it follwed him in like manner till when he came to the middle of what is between these two (plants), he said : Join to cover me with the permission of Allah So they came together. I sat down muttering within myself and then my attention was drawn when lo ! I saw the Apostle of Allah coming and lo ! the two plants became separate and each of the two stood over its root. —*Muslim.*

عَنْ جَابِرٍ قَالَ سِرْنَا مَعَ رَسُوْلِ اللّٰهِ صلعم حَتّٰى نَزَلْنَا وَادِيًا اَفْيَحَ فَذَهَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْضِى حَاجَتَهٗ فَلَمْ يَرَ شَيْئًا يَسْتَتِرُ بِهٖ وَاِذَا شَجَرَتَانِ بِشَاطِئِ الْوَادِى فَانْطَلَقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلٰى اِحْدٰهُمَا فَاَخَذَ بِغُصْنٍ مِنْ اَغْصَانِهَا فَقَالَ انْقَادِىْ عَلَىَّ بِاِذْنِ اللّٰهِ تَعَالٰى فَانْقَادَتْ مَعَهٗ كَالْبَعِيْرِ الْمَخْشُوْشِ الَّذِىْ يُصَانِعُ قَائِدَهٗ حَتّٰى اَتَى الشَّجَرَةَ الْاُخْرٰى فَاَخَذَ بِغُصْنٍ مِنْ اَغْصَانِهَا فَقَالَ انْقَادِىْ عَلَىَّ بِاِذْنِ اللّٰهِ فَانْقَادَتْ مَعَهٗ كَذٰلِكَ حَتّٰى اِذَا كَانَ بِالْمَنْصَفِ مِمَّا بَيْنَهُمَا قَالَ الْتَئِمَا عَلَىَّ بِاِذْنِ اللّٰهِ فَالْتَأَمَتَا فَجَلَسْتُ اُحَدِّثُ نَفْسِىْ فَحَانَتْ مِنِّىْ لَفْتَةٌ فَاِذَا اَنَا بِرَسُوْلِ اللّٰهِ صلعم مُقْبِلًا وَاِذَا الشَّجَرَتَانِ قَدِ افْتَرَقَتَا فَقَامَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا عَلٰى سَاقٍ (مُسْلِمٌ)

120. **Yezid-b-Abu Obaid** replied : I see the effect of an wound in the leg of Salamah -b-Akwa'a. I asked : O Abu Muslim ! what is this wound ? He said : It is an wound which

عَنْ يَزِيْدَ بْنِ اَبِىْ عُبَيْدٍ قَالَ رَاَيْتُ اَثَرَ ضَرْبَةٍ فِىْ سَاقِ سَلَمَةَ بْنِ الْاَكْوَعِ فَقُلْتُ يَا اَبَا مُسْلِمٍ مَا هٰذِهِ الضَّرْبَةُ قَالَ

afflicted me on the Day of Khaiber. The people said : Salamah has been wounded. Thereupon I came to the Prophet who puffed off therein three breaths. Thereafter I had no complaint of it till now.

—*Bukhari.*

ضربة اصابتني يوم خيبر فقال الناس اصيب سلمة فاتيت النبي صلعم فنفث فيه ثلث نفثات فما اشتكيتها حتى الساعة * (البخاري)

121. **Anas** reported : The Prophet gave death-news of Zaid, Ja'far and Ibn Rawahah to the people before their news reached them. He said : Zaid took the banner and fell. Thereafter Ja'far took and fell. Then Ibn Rawahah took and he also fell, (his eyes were then shedding tears), till a sword out of the swords of Allah, namely Khalid-b-Walid, took the banner, until Allah gave them victory. 2478

—*Bukhari.*

عن انس قال نعى النبي صلعم زيدا وجعفرا وابن رواحة للناس قبل ان يأتيهم خبرهم فقال اخذ الراية زيد فاصيب ثم اخذ جعفر فاصيب ثم اخذ ابن رواحة فاصيب وعيناه تذرفان حتى اخذ الراية سيف من سيوف الله يعني خالد بن الوليد حتى فتح الله عليهم * (البخاري)

122. **Abbas** said : I was present with the Apostle of Allah in the Battle of Hunain. When the Muslims and the infidels encountered, the Muslims turned back retracing. Then the Apostle of Allah led his mule towards the infidels while I was taking hold of the rein of the mule of the Prophet of Allah to stop it with the hope that it might

عن عباس قال شهدت مع رسول الله صلعم يوم حنين فلما التقى المسلمون والكفار ولى المسلمون مدبرين فطفق رسول الله صلعم يركض بغلته قبل الكفار وانا اخذ بلجام بغلة رسول الله

2478. This refers to the battle of Muta which took place in 8 A H. between 3000 Muslims and 100,000 Byzantines. The Prophet placed Zaid, a liberated slave, in command of the army. In case of his death, Jafar was to command, and in case of Jafar's death, Abdul'ah-b-Rawwahah was to command In the battle-field all these commanders were killed one after another till Khalid-b-Walid took the command and got victory. Their deaths in the field of Muta near Syria were communicated by the Prophet to his companions on the very day they died. What a wonderful prophecy !

صلعم اكفها ارادة ان لا تسرع وابوسفيان
بن الحارث اخذ بركاب رسول الله صلعم
فقال رسول الله صلعم اى عباس نادِ
اصحاب السمرة فقال عباس وكان رجلا
صيتا فقلت باعلى صوتى اين اصحاب
السمرة فقال والله لكان عطفتهم حين
سمعوا صوتى عطفة البقر على اولادها
فقالوا يالبيك يالبيك قالوا فاقتتلوا والكفار
والدعوة فى الانصار يقولون يامعشر
الانصار يامعشر الانصار قال ثم قصرت
الدعوة على بنى الحارث بن الخزرج
فنظر رسول الله صلعم وهو على بغلته
كالمتطاول عليها الى قتالهم فقال هذا
حين حمى الوطيس ثم اخذ حصيات
فرمى بهن وجوه الكفار ثم قال انهزموا

not go in haste and Abu Sufyan[2479] was holding the stirrup of the Apostle of Allah. The Apostle of Allah said : O Abbas ! call the companions of the Samorah tree.[2480] Abbas who was a man of loud voice said : I called out with my topmost voice : Where are the companions of the Samorah tree ? He said : By God, when they heard my cry, their love became like that of a cow for its calves. They cried : Present to thee, present to thee. They said : Then they fought with the infidels. The call to the Helpers was by the saying : O Assembly of the Helpers ! O assembly of the Helpers ! He narrated : Then the call was confined to the children of Hares-b-Khazraj. The Prophet was looking while riding upon his mule like one eagerly longing to kill them. He said : This was when the blood boiled in veins. Thereafter he took some pebbles and threw them at the faces of the infidels and then said : Be routed, by the Lord of Muhammad. By

2479 Abu Sufyan was here Mugirah-b-Hares-b-Abdul Muttaleb. He was cousin of the Prophet and was protecting him from attack of enemies. The Muslims were at first defeated in this battle but later on through the wonderful courage of the Prophet and His unbounded mercy, the Muslims became victorious. The Prophet gave previous news of victory at the time of discomfiture and then rushed towards the enemies.

2480 The companions of the Samorah tree mean those companions who were present at Hudaibiyah and who took allegiance under the Samorah tree. The Quran refers to this tree in verse 48 : 18Q.

Allah,it (defeat) was not due but to his throwing stones at them. I continued to see their edge (of swords) blunt and their affair of retreating.

—*Muslim.*

123. **Abu Ishaq** reported that a man said to Bara'a : O Abu Omarah ! you have fled on the Day of Hunain ! He said : No, by Allah, the Apostle of Allah did not turn back but the young men of his companions came out while there were sufficient arms with them. They met a people [2480a] who were archers. Rarely an arrow missed from them. Thereupon they threw arrows at them which rarely missed (their mark). Then they approached the Apostle of Allah who was riding upon a white mule and Abu Sufyan-b-Hares was driving it. He got down and sought for victory and said : I am the Prophet ; there's no untruth, I am the descendant of Abdul Muttaleb. Thereafter he arranged them in ranks. *Muslim narrated it and for Bukhari, there is its substance. And in a narration reported by both : Bara'a said :* By God, when the fight became severe, we used to seek protection to him, and verily the brave man of us was he who shared with him, that is the Prophet (in fight).

وربِّ محمدٍ فوالله ماهزِموا إلا أن رماهم بِحَصاتِه فمازلت أرى حدهم كليلا وامرهم مدبِرا * (مسلم)

عن أبي إسحاق قال قال رجل للبراء يا أبا عمارة فررتم يوم حنين قال لا والله ماولى رسول الله صلعم ولكن خرج شبان أصحابه ليس عليهم كثير سلاح فلقوا قوما رماة لا يكاد يسقط لهم سهم فرشقوهم رشقا لا يكادون يخطئون فاقبلوا هنالك إلى رسول الله صلعم على بغلته البيضاء وأبو سفيان بن الحارث يقوده فنزل واستنصر وقال أنا النبي لا كذب أنا ابن عبد المطلب ثم صفهم رواه مسلم وللبخاري معناه وفي رواية لهما قال البراء كنا والله إذا احمر البأس نتقي به وإن الشجاع منا للذي يحاذي به يعني النبي صلعم *

2480a. The people were Hawazin tribe who were good archers.

124. **Salamah b-Akwa'a** reported: We were present in a fight with the Apostle of Allah at Hunain. The companions of the Apostle of Allah took heels. When they surrounded the Apostle of Allah, he got down from the mule and then caught hold of a handful of dust from the earth, threw it towards their faces and said: May the faces be disfigured! Allah did not create a man out of them but filled up his eyes with dust as a result of that handful and so they turned back. Thus Allah routed them, and the Apostle of Allah divided their booties among the Muslims. —*Muslim.*

عن سلمة ابن الاكوع قال غزونا مع رسول الله صلعم حنينا فولى صحابة رسول الله صلعم فلما غشوا رسول الله صلعم نزل عن البغلة ثم قبض قبضة من تراب من الارض ثم استقبل به وجوههم فقال شاهت الوجوه فما خلق الله منهم انسانا الا ملا عينيه ترابا بتلك القبضة فولوا مدبرين فهزمهم الله وقسم رسول الله صلعم غنائمهم بين المسلمين * (مسلم)

125. **Abu Hurairah** reported: We were present with the Apostle of Allah at Hunain. The Prophet said to a man [2480c] from among those who were with him, who was claiming Islam: He is from the inmates of the fire. When the fighting began, the man fought a severe fight and was greatly wounded. A man came and said: O Apostle of Allah! have you found him about whom you have spoken that he is one of the inmates of the fire? He has been fighting in the way of

عن ابى هريرة قال شهدنا مع رسول لله صلعم حنينا فقال رسول الله صلعم لرجل ممن معه يدعى الاسلام هذا من اهل النار فلما حضر القتال قاتل الرجل من اشد القتال وكثرت به الجراح فجاء رجل فقال يارسول الله ارايت الذى تحدث انه من اهل النار قد قاتل فى سبيل الله من اشد

2480b. The booty that fell to the hands of the Muslims was 24,000 sheep, 6000 prisoners and 4000 silver coins.

2480c. The name of this man was Qerman who belonged to the hypocrites led by Abdullah-b-Obai.

Allah a fierce fight and receiving a great many wounds ? He said : Behold ! verily he is of the inmates of the fire. Some people then were about to entertain doubt. While he was upon that condition lo ! the man felt the pain of wounds, took his hand towards his throat, pierced an arrow and killed himself therewith. The Muslim people ran towards the Apostle of Allah and said : O Apostle of Allah ! Allah has proved your word true. So and so has pierced his throat and killed himself. Then the Messenger of Allah said : Allah is greatest ; I bear witness that I am the servant of Allah and His Messenger. O Bilal ! get up and proclaim : None but a believer shall enter Paradise, and verily Allah will certainly help this religion through a transgressing man.

—*Bukhari.*

126. **Ayesha** reported : The Apostle of Allah was enchanted, so much so that he conjectured that he did a thing while he did not do it, so much so that when he was one day near me, he supplicated Allah and supplicated Him. Thereafter he said : O Ayesha ! do you know that Allah has revealed to me about what I sought decision from Him ? Two men (angels) came to me ; one of them sat near my head and another near my

الْقِتَالِ فَكَثُرَتْ بِهِ الْجِرَاحُ فَقَالَ أَمَا إِنَّهُ
مِنْ أَهْلِ النَّارِ فَكَادَ بَعْضُ النَّاسِ يَرْتَابُ
فَبَيْنَمَا هُوَ عَلَى ذٰلِكَ إِذْ وَجَدَ الرَّجُلُ
أَلَمَ الْجِرَاحِ فَأَهْوَى بِيَدِهِ إِلَى كِنَانَتِهِ
فَانْتَزَعَ سَهْمًا فَانْتَحَرَ بِهَا فَاشْتَدَّ رِجَالٌ
مِنَ الْمُسْلِمِينَ إِلَى رَسُولِ اللّٰهِ صلعم فَقَالُوا
يَا رَسُولَ اللّٰهِ صَدَقَ اللّٰهُ حَدِيثَكَ قَدِ انْتَحَرَ
فُلَانٌ وَقَتَلَ نَفْسَهُ فَقَالَ رَسُولُ اللّٰهِ صلعم اللّٰهُ
أَكْبَرُ أَشْهَدُ أَنِّي عَبْدُ اللّٰهِ وَرَسُولُهُ يَا بِلَالُ
قُمْ فَأَذِّنْ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ وَإِنَّ
اللّٰهَ لَيُؤَيِّدُ هٰذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ *
(الْبُخَارِيُّ)

عَنْ عَائِشَةَ قَالَتْ سُحِرَ رَسُولُ اللّٰهِ صلعم
حَتّٰى إِنَّهُ لَيُخَيَّلُ إِلَيْهِ أَنَّهُ فَعَلَ الشَّيْءَ وَمَا
فَعَلَهُ حَتّٰى إِذَا كَانَ ذَاتَ يَوْمٍ عِنْدِي دَعَا
اللّٰهَ وَدَعَاهُ ثُمَّ قَالَ أَشَعَرْتِ يَا عَائِشَةُ أَنَّ
اللّٰهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ جَاءَنِي
رَجُلَانِ جَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ

leg. Thereafter one of them said to his companion: What is the pain of the man? He said: He has been enchahted: [2481] He asked: And who enchanted him? He said: Labeed-b-A'sam, the Jew. He asked: In what thing? He said: In a comb and combed hairs and the grape cover of a male person. He asked: Where is it? He said: In a well of Zamzan. The Prophet went with a party of his companions to the well and said. This is the well which was shown to me. Its water was as it were reddish-brown complexion of Henna, and its date trees were as it were the heads of devils.[2482] Then they took it out. —*Agreed.*

رِجْلِي ثُمَّ قَالَ اَحَدُهُمَا لِصَاحِبِهِ مَا وَجَعُ
الرَّجُلِ قَالَ مَطْبُوبٌ قَالَ وَمَنْ طَبَّهُ قَالَ
لَبِيدُ بْنُ الْاَعْصَمِ الْيَهُودِيُّ قَالَ فِيمَاذَا قَالَ
فِي مُشْطٍ وَمُشَاطَةٍ وَجُفِّ طَلْعَةِ ذَكَرٍ قَالَ
فَاَيْنَ هُوَ قَالَ فِي بِئْرِ ذَرْوَانَ فَذَهَبَ
النَّبِيُّ صلعم فِي اُنَاسٍ مِنْ اَصْحَابِهِ اِلَى
الْبِئْرِ فَقَالَ هٰذِهِ الْبِئْرُ الَّتِي اُرِيتُهَا وَكَاَنَّ
مَاءَهَا نُقَاعَةُ الْحِنَّاءِ وَكَاَنَّ نَخْلَهَا رُؤُسُ
الشَّيَاطِينِ فَاسْتُخْرِجَ (مُتَّفَقٌ عَلَيْهِ)

127. **Abu Sayeed al Khodri** reported: While we were near the Apostle of Allah who was then dividing (booties), Zul Khuwaisarah, a man of Banu Tamim, came to him and said: O Apostle of Allah! be just. He said: Woe to thee! who will do justice when I have not done justice? Thou art appointed and undone if I have

عَنْ اَبِي سَعِيدِنِ الْخُدْرِيِّ قَالَ بَيْنَمَا
نَحْنُ عِنْدَ رَسُولِ اللّٰهِ صلعم وَهُوَ يَقْسِمُ قَسْمًا
اَتَاهُ ذُوالْخُوَيْصِرَةِ وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ
فَقَالَ يَا رَسُولَ اللّٰهِ اعْدِلْ فَقَالَ وَيْلَكَ
فَمَنْ يَعْدِلُ اِذَا لَمْ اَعْدِلْ قَدْ خِبْتَ وَخَسِرْتَ

2481. This enchantmant of the Prophet took place in 6 A. H after his return from Hudaibiyyah. It had its effect over the Prophet for 40 days. Some say that it continued for six months. The Jew Labeed-b-A'sam enchanted the Prophet in a comb and combed hairs with eleven knots which were covered with the bark of a tree That was thrown into a well. The Prophet discovered it from informations received in dreams and read the refuging verses which were then revealed. As a result, he became cured.

2482. The devils here mean serpents, both coming from the class of jinn (18 : 50Q).

not done justice. Omar said: Give me permission to strike his neck. He said: Leave him, because he has got companions in comparison of whose prayer, the prayer of any of you is insignificant and of whose fast the fast of any of you. They will read the Quran which will not cross their throats. [2483] They will flee away from the religion just as an arrow rushes off from its quiver while he will be looking at its blade, at its sinew, at its fold (and it is its cage) and at its feathers. Nothing was found therein which preceded dung and blood. Whoever of them will be black will have one of his shoulders like the breast of a woman or like a hump of flesh that flows down. They will come ont against the best host. of men. Abu Sayeed said: I bear witness that I heard this tradition from the Apostle of Allah and I bear witness that Ali-b-Abi Taleb killed them while I was with him. So he ordered for that man who was sought and brought till I compared his descriptions with the descriptions of the Apostle of Allah. *And in a narration*: A man approached with eyes

إن لم أكن أعدل فقال عمر ائذن لي أن
أضرب عنقه فقال دعه فإن له أصحابا
يحقر أحدكم صلوته مع صلوتهم وصيامه
مع صيامهم يقرؤن القرآن لا يجاوز تراقيهم
يمرقون من الدين كما يمرق السهم من
الرمية ينظر إلى نصله إلى رصافه إلى
نضيه وهو قدحه إلى قذذه فلا يرجد فيه
شيء قد سبق الفرث والدم آيتهم رجل
أسود إحدى عضديه مثل ثدي المرأة
أو مثل البضعة تدردر ويخرجون على
خير فرقة من الناس قال أبو سعيد
أشهد أني سمعت هذا الحديث من
رسول الله صلى الله عليه وسلم
وأشهد أن عليّ بن طالب قاتلهم وأنا
معه فأمر بذلك الرجل فالتمس فأتي به
حتى نظرت إليه على نعت النبي صلعم
نعته وفي رواية أقبل رجل غائر العينين

2483. It means that outwardly their prayers will be prolonged and their fast will be continuing but they will all be done for show or tinge of show and not truly for the sake of Allah. They will read the Quran but it will not leave any impression upon their hearts and it will not lead them to act good.

unto sockets, forehead going forward, beard thick, chest high and head shaved. He said : O Muhammad ! fear God. He said : Who will obey Allah if I have disobeyed Him. Allah will give me security over the people of the world but you will not give me security. A man sought his murder but he prohibited him. When he went away, he said : There shall come out a people from the progeny of this man who will meet the Quran which will not cross their throats. They will flee away from Islam like the throwing of an arrow from the cage. They will kill the Muslims and invite the idol-worshippers. If I could have reached them, I must have killed them the killing of A'd. —*Agreed.*

128. **Abu Hurairah** reported : I used to invite my mother while she was a polytheist to accept Islam. I visited her one day but she told me about the Apostle of Allah what I disliked. Then I came to the Prophet weeping and said : O Apostle of Allah ! invoke Allah to guide the mother of Abu Hurairah. He said : O Allah ! guide the mother of Abu Hurairah. I came out pleased with the invocation of the Prophet. When I came up to the door lo ! it was closed up. My mother heard the traces of

ناتي الجبهة كث اللحية مشرف
الوجنتين محلوق الراس فقال يا محمد
اتق الله فقال فمن يطع الله اذا عصيته
فيامنني الله على اهل الارض ولا
تامنوني فسال رجل قتله فمنعه فلما
ولى قال ان من ضئضئ هذا قوم
يقرؤن القران لا يجاوز حناجرهم
يمرقون من الاسلام مروق السهم من
الرمية فيقتلون اهل الاسلام ويدعون
اهل الاوثان لئن ادركتهم لاقتلنهم قتل
عاد * (متفق عليه)

عن ابي هريرة قال كنت ادعوا
امي الى الاسلام وهي مشركة فدعوتها
يوما فاسمعتني في رسول الله صلعم ما
اكره فاتيت رسول الله صلعم وانا ابكي
فقلت يارسول الله ادع الله ان يهدي
ام ابي هريرة فقال اللهم اهد ام ابي
هريرة فخرجت مستبشرا بدعوة النبي
صلعم فلما صرت الى الباب فاذا هو

my feet and said : Halt in your place, O Abu Hurairah. I heard the noise of water. She took bath, put on her coat of mail and put on her veil in haste. She then opened the door and said : O Abu Hurairah ! I bear witness that there is no god but Allah and that Muhammad is His servant and His Messenger. I returned to the Apostle of Allah while I was weeping out of joy. He glorified Allah and said : Good.

—*Muslim.*

مجاف فسمعت إمي خشف قدمي
فقالت مكانك يا ابا هريرة وسمعت
خضخضة الماء فاغتسلت فلبست درعها
وعجلت عن خمارها ففتحت الباب ثم
قالت يا ابا هريرة اشهد ان لا إله إلا
الله واشهد ان محمدا عبده ورسوله
فرجعت إلى رسول الله صلعم وانا ابكي
من الفرح فحمد الله وقال خيرا *
(مسلم)

129. **Same** reported : You say that most of the traditions of the Prophet have been reported by Abu Hurairah [2484] and Allah is the object of Promise. As for my brethren from the Refugees, their busy hands kept them engaged in the markets ; and as for my brethren from the Helpers, the management of their properties [2484a] kept them engaged ; but I was a poor man that adhered close to the Apostle of Allah on condtion of food for my belly. The Prophet said one day : Nobody among you must spread out his cloth till I finish

عنه قال إنكم تقولون اكثر ابو
هريرة عن النبي صلعم والله الموعد
وإن إخوتي من المهجرين كان يشغلهم
الصفق بالاسواق وإن إخوتي من الانصار
كان يشغلهم عمل اموالهم وكنت امرأ
مسكينا الزم رسول الله صلعم على ملء
بطني وقال النبي صلعم يوما لن يبسط
احد منكم ثوبه حتى اقضي مقالتي

2484. Abu Hurairah narrated many traditions as he always kept company with the Prophet like a shadow. See page 55 (introduction, 1st vol) for further light.

2484a. The Refugees who migrated from Mecca were tradesmen carrying on business in markets, and the Helpers who received the Prophet at Medina were agriculturists. Thus they maintained themselves. Abu Hurairah was, on the other hand, neither an agriculturist, nor a tradesman. So he had every opportunity of clinging to the Prophet always and hearing traditions.

هٰذِهِ ثُمَّ يَجْمَعُهُ إِلَى صَدْرِهِ فَيَنْسَى مِنْ
مَقَالَتِي شَيْئًا إِبَدًا فَبَسَطْتُ نَمِرَةً لَيْسَ
عَلَيَّ ثَوْبٌ غَيْرُهَا حَتَّى قَضَى النَّبِيُّ صلعم
مَقَالَتَهُ ثُمَّ جَمَعْتُهَا إِلَى صَدْرِي فَوَ
الَّذِي بَعَثَهُ بِالْحَقِّ مَا نَسِيتُ مِنْ مَقَالَتِهِ
ذٰلِكَ إِلَى يَوْمِي هٰذَا * (مُتَّفَقٌ عَلَيْهِ)

this talk of mine and thereafter till he collects it in his chest lest he may not forget anything out of my saying at any time. I spread out a leopard's skin and there was no cloth upon me other than this, till the Prophet finished his saying and thereafter I gathered it in my chest. By One who sent him with truth, I have not forgotten (anything) from that saying of his up to this day of mine. —*Agreed.*

عَنْ جَرِيرِ بْنِ عَبْدِ اللّٰهِ قَالَ قَالَ لِي
رَسُولُ اللّٰهِ صلعم أَلَا تُرِيحُنِي مِنْ ذِي
الْخَلَصَةِ فَقُلْتُ بَلَى وَكُنْتُ لَا أَثْبُتُ عَلَى
الْخَيْلِ فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ صلعم فَضَرَبَ
يَدَهُ عَلَى صَدْرِي حَتَّى رَأَيْتُ أَثَرَ يَدِهِ فِي
صَدْرِي وَقَالَ اللّٰهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا
مَهْدِيًّا قَالَ فَمَا وَقَعْتُ عَنْ فَرَسِي بَعْدُ
فَانْطَلَقَ فِي مِائَةٍ وَخَمْسِينَ فَارِسًا مِنْ
أَحْمَسَ فَحَرَّقَهَا بِالنَّارِ وَكَسَرَهَا (مُتَّفَقٌ عَلَيْهِ)

130. **Jair-b-Abdullah** reported that the Apostle of Allah told me: Why don't you give me relief from Zul-Khalasah?[2185] I said: Yes; but I cannot keep firm upon the horse. I mentioned it to the Prophet. He placed his head upon my chest till I saw the impression of his hand on my chest. He said: O Allah! keep him firm and make him a guide and one guided. He said: I did not afterwards fall from my horse. He marched with 150 horsemen from Ahmas, burnt it with fire, and broke it. —*Agreed.*

عَنْ أَنَسٍ قَالَ إِنَّ رَجُلًا كَانَ يَكْتُبُ

131. **Anas** reported that a man wrote to the Prophet

2185. Zu'-Kha'asah was a place of pilgrimage for the pre-Islamic Arabs. There was an idol therein which was looked upon with the greatest veneration. Therefore the Prophet ordered Jarir to give him peace of mind by demolishing the idol. He took 150 horsemen from the tribe of Ahmas who were well-known for their bravery and heroism.

that he turned an apostate from Islam and joined the infidels. The Prophet said : Verily the earth will not accept him. Abu Talhah informed me that he had come to the land wherein he died. He found him thrown outside. He said : What is the matter with him ? They said : They buried him several times but the earth did not accept him. [2485a]

—*Agreed.*

132. **Abu Ayyub** reported ; The Prophet came out while the sun set in. He heard a voice and said : The Jews are punished in their graves.

—*Agreed.*

133. **Jaber** reported : The Prophet returned from a journey. When he was near Medina, the wind began to blow in such a way as it could bury a rider. The Apostle of Allah said : This wind has been sent for the death of a hypocrite. Then he approached Medina when lo ! the chief of the hypocrties has died.[2486] —*Agreed.*

134. **Abu Sayeed al Khodri** reported : We came out with the Prophet till we came to Osfan. [2487] He stayed there for some

للنبي صلعم فارتد عن الاسلام ولحق
بالمشركين فقال النبي صلى الله عليه
وسلم ان الارض لا تقبله فاخبرني
ابو طلحة انه اتى الارض التي مات
فيها فوجده منبوذا فقال ما شان هذا فقالوا
دفناه مرارا فلم تقبله الارض (متفق عليه)

عن ابي ايوب قال خرج النبي صلعم
وقد وجبت الشمس فسمع صوتا فقال
يهود تعذب في قبورها (متفق عليه)

عن جابر قال قدم النبي صلعم من
سفر فلما كان قرب المدينة هاجت ريح
تكاد ان تدفن الراكب فقال رسول الله
صلى الله عليه وسلم بعثت هذه الريح
لموت منافق فقدم المدينة فاذا عظيم
من المنافقين قد مات (مسلم)

عن ابي سعيد الخدري قال خرجنا
مع النبي صلعم حتى قدمنا عسفان فاقام

2485a. This man was at first a Christian and then a Muslim. Afterwards he returned to his old faith. When he died, he was buried but next morning he was found outside the grave. This continued serveral times. At last the people left him without any further burial. Thus the word of the Prophet proved true.

2486. His name was Refa'a-b-Darir, and the journey referred here was the journey from Tabuk. Some say that the Prophet was returning from the campaign with Banu Mustaliq and the man was Ra'fe.

2487. Osfan is only two stations off from Mecca.

nights. The people (hypocrites) said : We are here in no occupation, and our families are absent and we are not safe about them. This reached the Prophet who said : By One in whose hand there is my life, there is at Medina no lane or path but there are two angels thereon guarding it (Medina) till you return to it. Afterwards he said : March on. So we marched on and returned to Medina. By One with whom oath is taken, we have not as yet put down saddles at the time when we entered Medina when the children of Abdullah-b-Gatfan led a (sudden) attack upon us, and nothing stirred them up before that.[2487a]

—*Muslim*.

135. **Anas** reported : (Once) the people were affected by a draught during the time of the Apostle of Allah. While the Prophet was delivering sermon on the Day of congregation, a Beduin Arab got up and said : O Apostle of Allah ! property has been detroyed and houses are starving. So invoke Allah for our sake. Then he raised up his hands while we did not see any sign of cloud in the sky. By One in whose hand there is my life,

بِهَا لَيَالِيَ فَقَالَ النَّاسُ مَا نَحْنُ هٰهُنَا فِي شَيْءٍ وَإِنَّ عِيَالَنَا لَخُلُوفٌ مَا نَأْمَنُ عَلَيْهِمْ فَبَلَغَ ذٰلِكَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ مَا فِي الْمَدِينَةِ شِعْبٌ وَلَا نَقْبٌ إِلَّا عَلَيْهِ مَلَكَانِ يَحْرُسَانِهَا حَتّٰى تَقْدَمُوا إِلَيْهَا ثُمَّ قَالَ ارْتَحِلُوا فَارْتَحَلْنَا وَأَقْبَلْنَا إِلَى الْمَدِينَةِ فَوَالَّذِي يُحْلَفُ بِهِ مَا وَضَعْنَا رِحَالَنَا حِينَ دَخَلْنَا الْمَدِينَةَ حَتّٰى أَغَارَ عَلَيْنَا بَنُو عَبْدِ اللّٰهِ بْنِ غَطَفَانَ وَمَا يُهَيِّجُهُمْ قَبْلَ ذٰلِكَ شَيْءٌ (مُسْلِمٌ)

عَنْ أَنَسٍ قَالَ أَصَابَتِ النَّاسَ سَنَةٌ عَلٰى عَهْدِ رَسُولِ اللّٰهِ صلعم فَبَيْنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فِي يَوْمِ الْجُمُعَةِ قَامَ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللّٰهِ هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ فَادْعُ اللّٰهَ لَنَا فَرَفَعَ يَدَيْهِ وَمَا نَرٰى فِي السَّمَاءِ قَزَعَةً

2487a. The prophecy of the Prophet came to be fulfilled. When the people were absent from Medina, it was not attacked as the angels guarded it ; but when they arrived and entered it, the children of Abdullah-b-Gatfan attacked it as the people then remained in charge of Medina. Some Gatafan were in secret conspiracy with the Jews of Khaiber to crush Islam.

he did dot put them (hand) down till the clouds spread like mountains. Thereafter he did not get down from his pulpit till I saw rain falling dowd upon his beard, Rain fell on us throughout that day and the day following and the day after the day following up to another congregational Day. That Beduin Arab or another stood and said : O Apostle of Allah ! structures have been damaged and properties have been drowned. So invoke Allah for us. Then he raised up his hands and said : O Allah ! around us and not on us.[2488] Then he did not point at any side of the cloud but it dissolved, and Medina became like a shield and the valley of Qanah flowed down a month, and none came from any part but gave information of profuse rain. *And in a narration*: He said : O Allah ! around us and not on us. O Allah ! (shower) on hills, hard grounds and pits of valleys and the places of trees. He narrated : These (clouds) were raised up, and we came out to walk in the sun. —*Agreed.*

فَوَالَّذِي نَفْسِي بِيَدِهِ مَا وَضَعَهَا حَتَّى نَارَا السَّحَابُ أَمْثَالَ الْجِبَالِ ثُمَّ لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ فَمُطِرْنَا يَوْمَنَا ذٰلِكَ وَمِنَ الْغَدِ وَمِنْ بَعْدِ الْغَدِ حَتَّى الْجُمُعَةُ الْأُخْرَى وَقَامَ ذٰلِكَ الْأَعْرَابِيُّ أَوْ غَيْرُهُ فَقَالَ يَا رَسُولَ اللّٰهِ تَهَدَّمَ الْبِنَاءُ وَغَرِقَ الْمَالُ فَادْعُ اللّٰهَ لَنَا فَرَفَعَ يَدَيْهِ فَقَالَ اللّٰهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا فَمَا يُشِيرُ إِلَى نَاحِيَةٍ مِنَ السَّحَابِ إِلَّا انْفَجَرَتْ وَصَارَتِ الْمَدِينَةُ مِثْلَ الْجَوْبَةِ وَسَالَ الْوَادِي قَنَاةُ شَهْرًا وَلَمْ يَجِئْ أَحَدٌ مِنْ نَاحِيَةٍ إِلَّا حَدَّثَ بِالْجَوْدِ وَفِي رِوَايَةٍ قَالَ اللّٰهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللّٰهُمَّ عَلَى الْآكَامِ وَالضِّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ قَالَ فَأَقْلَعَتْ وَخَرَجْنَا نَمْشِي فِي الشَّمْسِ (مُتَّفَقٌ عَلَيْهِ)

136. **Jaber** reported : Whenever the Prophet delivered sermon, he used to lean against the stem of a date tree out of

عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صلعم إِذَا خَطَبَ اسْتَنَدَ إِلَى جِذْعِ نَخْلَةٍ مِنْ سَوَارِي

2488 'Around us' means around the city of Medina, and 'not on us' means not over our houses In other words, he invoked God to send showers not over the city of Medina but over the fields and gardens around it

the posts of the mosque when a pulpit was prepared for him, he stood upon it. The date stem near which he was delivering sermon cried aloud till it was about to be split up. The Prophet got down till he caught hold of it and joined it. Then it began to groan the groaning of a child which is silenced, till it became quiet. He said : It wept for what it used to hear from the Reminder. —*Bukhari.*

137. **Salamah-b-Akwa'a** reported that a man took meal near the Apostle of Allah with his left hand. He said : Eat with your right hand. He said : I shall not be able. He said : You will not be able ! Nothing but pride has prevented him (from that). He said : Then he could not raise it up to his mouth. —*Muslim.*

138. **Anas** reported : The people of Medina were once frightened. Then the Prophet rode on a horse of Abu Talhah secretly and was reconnoitering. When he returned, he said : We have indeed found this horse of yours (fast like) a sea. After that, it could not have been surpassed in race. And in a narration : It was not surpassed in race after that day. —*Bukhari.*

139. **Jaber** reported : My father died with debt due from

الْمَسْجِدِ فَلَمَّا صُنِعَ لَهُ الْمِنْبَرُ فَاسْتَوَى
عَلَيْهِ صَاحَتِ النَّخْلَةُ الَّتِي يَخْطُبُ عِنْدَهَا
حَتَّى كَادَتْ اَنْ تَنْشَقَّ فَنَزَلَ النَّبِيُّ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتَّى اَخَذَهَا فَضَمَّهَا اِلَيْهِ
فَجَعَلَتْ تَاَنُّ اَنِيْنَ الصَّبِيِّ الَّذِي يُسْكَتُ
حَتَّى اسْتَقَرَّتْ قَالَ بَكَتْ عَلَى مَا كَانَتْ
تَسْمَعُ مِنَ الذِّكْرِ (البُخَارِيُّ)

عَنْ سَلَمَةَ بْنِ الْاَكْوَعِ اَنَّ رَجُلًا اَكَلَ
عِنْدَ رَسُوْلِ اللّٰهِ صلعم بِشِمَالِهِ فَقَالَ كُلْ
بِيَمِيْنِكَ قَالَ لَا اَسْتَطِيْعُ قَالَ لَا اسْتَطَعْتَ
مَا مَنَعَهُ اِلَّا الْكِبْرُ قَالَ فَمَا رَفَعَهَا اِلَى فِيْهِ
(مُسْلِمٌ)

عَنْ اَنَسٍ اَنَّ اَهْلَ الْمَدِيْنَةِ فَزِعُوْا
مَرَّةً فَرَكِبَ النَّبِيُّ صلعم فَرَسًا لِاَبِيْ
طَلْحَةَ بَطِيْئًا وَكَانَ يَقْطُفُ فَلَمَّا رَجَعَ قَالَ
وَجَدْنَا فَرَسَكُمْ هٰذَا بَحْرًا فَكَانَ بَعْدَ ذٰلِكَ
لَا يُجَارٰى وَفِيْ رِوَايَةٍ فَمَا سُبِقَ بَعْدَ
ذٰلِكَ الْيَوْمِ (البُخَارِيُّ)

عَنْ جَابِرٍ قَالَ تُوُفِّيَ اَبِيْ وَعَلَيْهِ

him. I requested his creditors to take dates in exchange of his dues but they declined. Then I came to the Prophet and said: You have known that my father was martyred on the Day of Uhud and left a heavy debt. I wish that the creditors might see you. He said to me: Go and place every kind of date in heaps in a corner. I did accordingly and then called him. When they looked at him, they increased their demand as it were to me at that time. When he saw what they were doing, he revolved three times around the largest of them and then sat therein. Afterwards he said: Call your creditors. He continued to measure for them till Allah cleared off my father of his trust. I was pleased (to see) that Allah paid off the trust of my father. I shall not return to my sisters with dates. Allah gave also blessing upon the entire heaps and I looked towards the heap on which the Prophet stayed as if not a single date decreased from it.

—*Bukhari.*

دين فعرضت على غرمائه ان ياخذوا التمر بما عليه فابوا فاتيت النبى صلعم فقلت قد علمت ان والدى قد استشهد يوم احد وترك دينا كثيرا وانى احب ان يريك الغرماء فقال لى اذهب فبيدر كل تمر على ناحية ففعلت ثم دعوته فلما نظروا اليه كانهم اغروا بى تلك الساعة فلما راى ما يصنعون طاف حول اعظمها بيدرا ثلث مرات ثم جلس عليه ثم قال ادع لى اصحابك فما زال يكيل لهم حتى ادى الله عن والدى امانته وانا ارضى ان يؤدى الله امانة والدى ولا ارجع الى اخواتى بتمرة فسلم الله البيادر كلها حتى انى انظر الى البيدر الذى كان عليه النبى صلعم كانها لم تنقص تمرة واحدة * (البخارى)

140. **Same** reported: The mother of Malek used to send present to the Prophet in a vessel of ghee. Her children used to come to her and seek lentils while there was nothing

عنه قال ان ام مالك كانت تهدى للنبى صلعم فى عكة لها سمنا فياتيها بنوها فيسالون الادم وليس

with them, and she inclined towards that wherein there was present to the Prophet and found ghee therein. The lentils of her house continued for her till she squeezed it up. Then she came to the Prophet who said: Have you discontinued it? 'Yes' said she. He said: Had you left it (as it was), it would have continued to supply. —*Muslim.*

141. **Anas** reported that Abu Talhah said to Omme Solaīm: I heard the voice of the Apostle of Allah to be weak and I perceived hunger therein. Is there anything with you? 'Yes' said she. Then she took some cakes of wheat and thereafter she took out a veil and took bread with a portion of it and then she kept it concealed under my hands and covered my head with a portion of it. Afterwards she sent me to the Apostle of Allah, so I went with it and found the Prophet within the mosque with some people with him. I saluted them and the Prophet told me: Did Abu Talhah send you? 'Yes' I said. He said: With food? 'Yes' said I. The Apostle of Allah said to those who were with him: Stand up. Then he departed and I also departed from their presence till I came to Abu Talhah and informed him. Abu Talhah said:

عندهم شيء فتعمد إلى الذي كانت
تهدي فيه للنبي صلعم فتجد فيه سمنا
فما زال يقيم لها أدم بيتها حتى
عصرته فأتت النبي صلعم فقال
عصرتيها قالت نعم قال لو تركتيها ما زال
قائما * (مسلم)

عن أنس قال قال أبو طلحة لأم
سليم لقد سمعت صوت رسول الله صلعم
ضعيفا أعرف فيه الجوع فهل عندك
من شيء فقالت نعم فأخرجت أقراصا
من شعير ثم أخرجت خمارا لها فلفت
الخبز ببعضه ثم دسته تحت يدي
ولاتني ببعضه ثم أرسلتني إلى رسول
الله صلعم فذهبت به فوجدت رسول الله
صلعم في المسجد ومعه الناس فسلمت
عليهم فقال لي رسول الله صلعم أرسلك
أبو طلحة قلت نعم قال بطعام قلت
نعم فقال رسول الله صلعم لمن معه قوموا
فانطلق وانطلقت بين أيديهم حتى
جئت أبا طلحة فأخبرته فقال

O Omme Solaim! the Apostle of Allah has come with the people and there is nothing with us with which we shall feed them. She said: Allah and His Apostle know best. Abu Talhah went away till he met the Apostle of Allah. The Apostle of Allah advanced with Abu Talhah. The Prophet said: Come, O Omme Solaim! what is with you? She brought that bread. The Prophet passed order to take it. It was then pasted and Omme Solaim squeezed out butter and prepared lentils. Then the Apostle of Allah uttered therein what Allah wished that he should have uttered. Afterwards he said: Give permission for ten. So he gave them permission. They ate till they were satisfied. Thereafter they came out and then said: Give permission for ten and thereafter ten. So the entire people ate to their satisfaction. And the people were seventy or eighty. *Agreed upon it. And in a narration of Muslim*: He said: Give permission for ten. So they entered. He said: Eat and take the name of Allah. So they ate till he did that with eighty men. Thereafter the Prophet and the inmates of the Household ate and he left the rest. *And in a narration of Bukhari*: he said: "Admit ten to me," till he gave

ابو طلحة يا ام سليم قد جاء رسول
الله صلعم بالناس وليس عندنا مانطعمهم
فقالت الله ورسوله اعلم فانطلق
ابو طلحة حتى لقي رسول الله صلعم
فاقبل رسول الله صلعم وابو طلحة
معه فقال رسول الله صلعم هلمي يا ام
سليم ماعندك فاتت بذلك الخبز
فامر به رسول الله صلعم ففت وعصرت
ام سليم عكة فادمته ثم قال رسول
الله صلعم فيه ما شاء الله ان يقول ثم
قال ائذن لعشرة فاذن لهم فاكلوا حتى
شبعوا ثم خرجوا ثم قال ائذن لعشرة
ثم لعشرة فاكل القوم كلهم وشبعوا
والقوم سبعون او ثمانون رجلا متفق عليه
وفي رواية لمسلم انه قال ائذن لعشرة
فدخلوا فقال كلوا وسموا الله فاكلوا حتى
فعل ذلك بثمانين رجلا ثم اكل
النبي صلعم واهل البيت وترك سورا
وفي رواية للبخاري قال ادخل علي

to forty. Thereafter the Prophet ate. Then I began to examine whether there was any reduction therefrom. *And in a narration of Muslim*: Thereafter he took what remained and collected it. Then he prayed for blessing and it returned to what it was before. He said: Take it.

142. **Same** reported: A cup was brought to the Prophet while he was at Zaora'a. He put his hand unto the cup and then water began to spring forth from amidst his fingers. The people performed ablution. Qatadah said: I asked Anas: How many were you? He replied: Three hundred or more than three hundred. —*Agreed.*

143. **Abdullah-b Mas'ud** reported: We used to consider some verses as a blessing and you used to consider them as a warning. We were (once) with the Prophet in a journey. Water ran short and so he said: Search for the remainder of a water. So they brought a cup with a little water therein. He introduced his hand unto the cup and then said: Come to the blessed ablution, and blessing will come from Allah. Indeed I saw water springing forth from amidst the fingers of the Apostle of Allah and we were hearing the glorification of food while it was being eaten. —*Bukhari.*

عشرة حتى ادى اربعين ثم اكل النبى صلعم فجعلت انظر هل نقص منها شئ وفى رواية لمسلم ثم اخذ مابقى فجمعه ثم دعا فيه بالبركة فعاد كما كان فقال دونكم هذا *

عنه قال اتى النبى صلعم بانا وهو بالزوراء فوضع يده فى الاناء فجعل الماء ينبع من بين اصابعه فتوضأ القوم قال قتادة قلت لانس كم كنتم قال ثلثمائة او زهاء ثلثمائة * (متفق عليه)

عن عبد الله بن مسعود قال كنا نعد الايت بركة وانتم تعدونها تخويفا كنا مع رسول الله صلعم فى سفر فقل الماء فقال اطلبوا فضلة من ماء فجاؤا باناء فيه ماء قليل فادخل يده فى الاناء ثم قال حى على الطهور المبارك والبركة من الله ولقد رايت الماء ينبع من بين اصابع رسول الله صلعم ولقد كنا نسمع تسبيح الطعام وهو يوكل *

(البخارى)

144. **Abu Qatadah** reported : The Apostle of Allah delivered us a sermon. He said : Verily you will travel throughout the first and the latter part of the night to get water tomorrow if Allah wills. Then the people went away, nobody paying any attention to another. Abu Qatadah said : While the Prophet was travelling and even up to mid-night, he inclined away from the pathway and put his head (for sleep). Afterwards he said : Guard our prayer for us. But the first man who awoke was the Apostle of Allah while the sun was shinning at his back. Then he said : Ride on. So we rode on and travelled till when the sun was above, he got down and then called for an ablution jar which was with me. There was a little water in it. He made ablution after ablution therefrom. He narrated : There remained a little of water therein. He said afterwards : Guard your ablution-jar for us. It will soon have its news. Then Bilal proclaimed azan for prayer. The Apostle of Allah prayed two rak'ats and then prayed the morning prayer and rode. So we rode with him until we came to the people. When the day reached the meridian and everything became hot, they said : O Apostle of Allah ! we are undone, we are

عَنْ اَبِی قَتَادَةَ قَالَ خَطَبَنَا رَسُولُ
اللّٰهِ صلعم فَقَالَ اِنَّكُمْ تَسِيرُونَ عَشِيَّتَكُمْ
وَلَيْلَتَكُمْ تَاتُونَ الْمَاءَ اِنْ شَاءَ اللّٰهُ غَدًا
فَانْطَلَقَ النَّاسُ لَا يَلْوِی اَحَدٌ عَلٰی اَحَدٍ
قَالَ اَبُو قَتَادَةَ فَبَيْنَمَا رَسُولُ اللّٰهِ صلعم
يَسِيرُ حَتّٰی اَبْهَرَ اللَّيْلُ مَالَ عَنِ الطَّرِيقِ
فَوَضَعَ رَاْسَهُ ثُمَّ قَالَ احْفَظُوا عَلَيْنَا صَلٰوتَنَا
فَكَانَ اَوَّلَ مَنِ اسْتَيْقَظَ رَسُولُ اللّٰهِ صلعم
وَالشَّمْسُ فِی ظَهْرِهٖ ثُمَّ قَالَ اركَبُوا فَرَكِبْنَا
فَسِرْنَا حَتّٰی اِذَا ارْتَفَعَتِ الشَّمْسُ نَزَلَ
ثُمَّ دَعَا بِمِيضَاَةٍ كَانَتْ مَعِی فِيهَا شَیْءٌ
مِنْ مَاءٍ فَتَوَضَّاَ مِنْهَا وُضُوءً دُونَ وُضُوءٍ قَالَ
وَبَقِیَ فِيهَا شَیْءٌ مِنْ مَاءٍ ثُمَّ قَالَ احْفَظْ
عَلَيْنَا مِيضَاَتَكَ فَسَيَكُونُ لَهَا نَبَاٌ ثُمَّ
اُذِّنَ بِلَالٌ بِالصَّلٰوةِ فَصَلّٰی رَسُولُ اللّٰهِ صلعم
رَكْعَتَيْنِ ثُمَّ صَلّٰی الْغَدَاةَ وَرَكِبَ وَرَكِبْنَا
مَعَهٗ فَانْتَهَيْنَا اِلَی النَّاسِ حِينَ امْتَدَّ النَّهَارُ
وَحَمِیَ كُلُّ شَیْءٍ وَهُمْ يَقُولُونَ يَارَسُولَ

thirsty. He said : Ther's no destruction for you. He called for the ablution jar and began to pour while Abu Qatadah was giving them drink. He did not return till the people found water in the ablution jar falling thereon. The Apostle of Allah said : Let everyone of you fill up to his best. He will soon be satisfied. He narrated : They did accordingly. Then the Apostle of Allah began to pour and give them drink till nobody remained except me and the Apostle of Allah. Then he poured and said to me : Drink. I said ; O Apostle of Allah ! I shall not drink till you drink. He said : Verily one who gives drink to the people is the last of them. He narrated : Then I drank and he drank. Then the people began to come to the water to find abundant sweet water. —*Muslim*

اللّٰهِ هَلَكْنَا وَعَطِشْنَا فَقَالَ لَا هَلَاكَ عَلَيْكُمْ وَدَعَا بِالْمِيضَاةِ فَجَعَلَ يَصُبُّ وَأَبُو قَتَادَةَ يَسْقِيهِمْ فَلَمْ يَعُدْ أَنْ رَأَى النَّاسُ مَاءَ فِي الْمِيضَاةِ تَكَابَوْا عَلَيْهَا فَقَالَ رَسُولُ اللّٰهِ صلعم أَحْسِنُوا الْمَلَاءَ كُلُّكُمْ سَيُرْوَى قَالَ فَفَعَلُوا فَجَعَلَ رَسُولُ اللّٰهِ صلعم يَصُبُّ وَأَسْقِيهِمْ حَتَّى مَا بَقِيَ غَيْرِي وَغَيْرُ رَسُولِ اللّٰهِ صلعم ثُمَّ صَبَّ فَقَالَ لِي اشْرَبْ فَقُلْتُ لَا أَشْرَبُ حَتَّى تَشْرَبَ يَا رَسُولَ اللّٰهِ فَقَالَ إِنَّ سَاقِيَ الْقَوْمِ آخِرُهُمْ قَالَ فَشَرِبْتُ وَشَرِبَ قَالَ فَأَتَى النَّاسُ الْمَاءَ جَامِّينَ رَوَاءً * (مسلم)

145. **Abu Hurairah** reported : When the day of the battle of Tabuk came to pass, the people were affected by an acute hunger. Omar said : O Apostle of Allah ! call from them the excess of their provisions, and then invoke God for them for blessing thereon. He said : Yes. Then he called for a skin and it was spread. Thereafter he called for the excess of their provisions. One man began to come with a handful

عَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا كَانَ يَوْمُ غَزْوَةِ تَبُوكَ أَصَابَ النَّاسَ مَجَاعَةٌ فَقَالَ عُمَرُ يَا رَسُولَ اللّٰهِ ادْعُهُمْ بِفَضْلِ أَزْوَادِهِمْ ثُمَّ ادْعُ اللّٰهَ لَهُمْ عَلَيْهَا بِالْبَرَكَةِ فَقَالَ نَعَمْ فَدَعَا بِنِطَعٍ فَبُسِطَ ثُمَّ دَعَا بِفَضْلِ أَزْوَادِهِمْ فَجَعَلَ الرَّجُلُ يَجِيءُ بِكَفِّ ذُرَةٍ يَجِيءُ

of grains, another to come with a piece of bread, until a little quantity was collected on the skin. The Apostle of Allah prayed an invocation for blessing and then said : Take unto your vessels. So they took unto their vessels till they left not a vessel in the battalion but filled it up. He narrated.: Then they ate till they were satiated and some excess remained. The Apostle of Allah said : I bear witness that there is no deity but Allah and that I am the Apostle of Allah. No servant will meet Allah therewith without having any doubt (therein) but he will be prevented form Paradise.[2489] —*Muslim*.

الْآخَرُ بِكَفِّ تَمْرٍ وَبَجِيءُ الْآخَرُ بِكِسْرَةٍ حَتَّى اجْتَمَعَ عَلَى النِّطَعِ شَيْءٌ يَسِيرٌ فَدَعَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْبَرَكَةِ ثُمَّ قَالَ خُذُوا فِي أَوْعِيَتِكُمْ فَأَخَذُوا فِي أَوْعِيَتِهِمْ حَتَّى مَا تَرَكُوا فِي الْعَسْكَرِ وِعَاءً إِلَّا مَلَؤُوهُ قَالَ فَأَكَلُوا حَتَّى شَبِعُوا وَفَضَلَتْ فَضْلَةٌ فَقَالَ رَسُولُ اللهِ صلعم أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ لَا يَلْقَى اللهَ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فَيُحْجَبَ عَنِ الْجَنَّةِ (مُسْلِمٌ)

146. **Anas** reported that the Prophet was betrothed to Zainab. My mother Omme Solaim wanted date, ghee and cheese and she prepraed 'Hais' food and kept it in a cup. She said : O Anas ! take it to the Apostle of Allah and say : My mother has sent me to thee with this and she tenders you greeting saying : O Apostle of Allah ! this small thing is for thee from us. So I went and informed. He said : Put it down. Thereafter he said : Go and call for me so and so, so and so, and so and so (men whom he named), and call one whom

عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صلعم عُرُوسًا بِزَيْنَبَ فَعَمَدَتْ أُمِّي أُمُّ سُلَيْمٍ إِلَى تَمْرٍ وَسَمْنٍ وَأَقِطٍ فَصَنَعَتْ حَيْسًا فَجَعَلَتْهُ فِي تَوْرٍ فَقَالَتْ يَا أَنَسُ اذْهَبْ بِهَذَا إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْ بَعَثَتْ بِهَذَا إِلَيْكَ أُمِّي وَهِيَ تُقْرِئُكَ السَّلَامَ وَتَقُولُ إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ يَا رَسُولَ اللهِ فَذَهَبْتُ فَقُلْتُ فَقَالَ ضَعْهُ ثُمَّ قَالَ اذْهَبْ فَادْعُ لِي فُلَانًا وَفُلَانًا

2489. In other words, one who utters sincerely the two formulas of faith will meet Allah in paradise.

you meet for me. So I called those whom he named and those whom I met. I returned when lo! the house was over-crowded with its inmates. It was questioned to Anas: How many were your numbers? He said: About three hundreds. I saw the Prophet placing his hand upon that food and uttered what Allah had wished. Thereafter he began to call ten by ten to eat therefrom saying to them: Remember the name of Allah and let every one eat what is close to him. He narrated: So they ate till they were satisfied. A batch came out while another entered till they all ate. He said to me: O Anas! raise (it) up. Then I raised it (cup) up. I don't know whether it was heavier when I put it down or when I raised it up.

—*Agreed.*

وَفُلَانًا رِجَالًا سَمَّاهُمْ وَادْعُ لِي مَنْ لَقِيتَ فَدُعِيتُ مَنْ سَمَّى وَمَنْ لَقِيتُ فَرَجَعْتُ فَإِذَا الْبَيْتُ غَاصٌّ بِأَهْلِهِ قِيلَ لِأَنَسٍ عَدَدُكُمْ كَمْ كَانُوا قَالَ زُهَاءَ ثَلَاثِمِائَةٍ فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَ يَدَهُ عَلَى تِلْكَ الْحَيْسَةِ وَتَكَلَّمَ بِمَا شَاءَ اللَّهُ ثُمَّ جَعَلَ يَدْعُو عَشَرَةً عَشَرَةً يَأْكُلُونَ مِنْهُ وَيَقُولُ لَهُمْ اذْكُرُوا اسْمَ اللَّهِ وَلْيَأْكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيهِ قَالَ فَأَكَلُوا حَتَّى شَبِعُوا فَخَرَجَتْ طَائِفَةٌ وَدَخَلَتْ طَائِفَةٌ حَتَّى أَكَلُوا كُلُّهُمْ قَالَ لِي يَا أَنَسُ ارْفَعْ فَرَفَعْتُ فَمَا أَدْرِي حِينَ وَضَعْتُ كَانَ أَكْثَرُ أَمْ حِينَ رَفَعْتُ

(مُتَّفَقٌ عَلَيْهِ)

147. **Jaber** reported: I was present with Apostle of Allah in a war while I was riding on a camel that was tired. It was unable to go on. The Prophet came to me and asked: What is the matter with your camel? I replied: It is tired. The Apostle of Allah went behind and gave it a goading and prayed for it. Thereupon it began to travel ahead of other camels. He said to me: How do you find your camel (now)? I said: With a great speed

عَنْ جَابِرٍ قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلعم وَأَنَا عَلَى نَاضِحٍ قَدْ أَعْيَى فَلَا يَكَادُ يَسِيرُ فَتَلَاحَقَ بِي النَّبِيُّ صلعم فَقَالَ مَا لِبَعِيرِكَ قُلْتُ قَدْ عَيِيَ فَتَخَلَّفَ رَسُولُ اللَّهِ صلعم فَزَجَرَ لَهُ فَدَعَا لَهُ فَمَا زَالَ بَيْنَ يَدَيِ الْإِبِلِ قُدَّامَهَا يَسِيرُ فَقَالَ لِي كَيْفَ تَرَى بَعِيرَكَ قُلْتُ بِخَيْرٍ قَدْ أَصَابَتْهُ

which thy blessing has blessed it. He asked : will you sell it for one *waqiah* ?[2489a] Thereupon I sold it on condition that there should be for me the use of its back up to Medina. When the Apostle of Allah arrived at Medina, I came to him at morn with the camel. Then he paid me its price and handed it over to me. —*Agreed.*

بَرَكَتُكَ قَالَ لَتَبِيعَنِيهِ بِوُقِيَّةٍ عَلَى أَنَّ لِيَ فَقَارَ ظَهْرِهِ إِلَى الْمَدِينَةِ فَلَمَّا قَدِمَ رَسُولُ اللهِ صلعم الْمَدِينَةَ غَدَوْتُ عَلَيْهِ بِالْبَعِيرِ فَأَعْطَانِي ثَمَنَهُ وَرَدَّهُ عَلَيَّ

(متفق عليه)

148. **Abu Humaid as-Sayidi** reported : We came out with the Apostle of Allah for the battle of Tabuk and came to *Wadiul-Qora* [2490] near a garden of a woman. The Apostle of Allah said : Guess its measure. So we guessed its measure and the Apostle of Allah guessed it to be ten *wasaqs*. He said : Count them till we return to you if the Almighty Allah wills. We travelled till we came to Tabuk : The Apostle of Allah said : A violent wind will blow over you this night. So let nobody raise up therein (from his place). Whosoever has got a camel, let him tighten its tither. Thereafter a violent wind rose up. A man got up and was carried away by the wind till the wind threw him down by the side of the mount Tai. Afterwards we marched on till we

عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ خَرَجْنَا مَعَ رَسُولِ اللهِ صلعم غَزْوَةَ تَبُوكَ فَأَتَيْنَا وَادِيَ الْقُرَى عَلَى حَدِيقَةِ امْرَأَةٍ فَقَالَ رَسُولُ اللهِ صلعم اخْرُصُوهَا فَخَرَصْنَاهَا وَخَرَصَهَا رَسُولُ اللهِ صلعم عَشَرَةَ أَوْسُقٍ وَقَالَ احْصِيهَا حَتَّى نَرْجِعَ إِلَيْكِ إِنْ شَاءَ اللهُ نَطْلِي وَانْطَلَقْنَا حَتَّى قَدِمْنَا تَبُوكَ فَقَالَ رَسُولُ اللهِ صلعم سَتَهُبُّ عَلَيْكُمُ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ فَلَا يَقُمْ فِيهَا أَحَدٌ فَمَنْ كَانَ لَهُ بَعِيرٌ فَلْيُشَدَّ عِقَالُهُ فَهَبَّتْ رِيحٌ شَدِيدَةٌ فَقَامَ رَجُلٌ فَحَمَلَتْهُ الرِّيحُ حَتَّى أَلْقَتْهُ بِجَبَلَيْ طَيٍّ ثُمَّ أَقْبَلْنَا حَتَّى قَدِمْنَا وَادِيَ الْقُرَى

2489a. One waqiah is equivalent 40 dirhams.

2490. Wadiul Qora is a valley which is only three days' journey on foot from Medina towards the north. One wasaq is equivalent to 60 sa'as, each sa'a measuring approximately to 3½ Indian seers.

arrived at *Wadil-Qura*. The Apostle of Allah asked the women of her garden : How much were its fruits? She said : Ten *wasaqs*. —*Agreed.*

فَسَأَلَ رَسُوْلُ اللهِ صلعم الْمَرْأَةَ عَنْ حَدِيْقَتِهَا كَمْ بَلَغَ ثَمَرُهَا فَقَالَتْ عَشَرَةَ أَوْسُقٍ (مُتَّفَقٌ عَلَيْهِ)

149. **Abu Zarr** reported that the Apostle of Allah said : Verily you will soon conquer Egypt which is a land where Qirat is recognised.[2491] When you will conquer it, accord good treatment to its inhabitants, because it has got security and blood-connection[2491a] (or he said : security and connection by affinity). When you will see two men quarrelling over a place of brick, come out of it.[2491b] He narrated : Then I saw Abdur Rahman b-Shurahbil-b-Hasanah and his brother Rabiah quarrelling in a place of brick. So I came out therefrom. —*Muslim.*

عَنْ أَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللهِ صلعم إِنَّكُمْ سَتَفْتَحُوْنَ مِصْرَ وَهِيَ أَرْضٌ يُسَمَّى فِيْهَا الْقِيْرَاطَ فَإِذَا فَتَحْتُمُوْهَا فَأَحْسِنُوْا إِلَى أَهْلِهَا فَإِنَّ لَهُمْ ذِمَّةً وَرَحِمًا أَوْقَالَ ذِمَّةً وَصِهْرًا فَإِذَا رَأَيْتُمْ رَجُلَيْنِ يَخْتَصِمَانِ فِيْ مَوْضِعِ لَبِنَةٍ فَاخْرُجْ مِنْهَا قَالَ فَرَأَيْتُ عَبْدَ الرَّحْمٰنِ بْنَ شُرَحْبِيْلِ بْنِ حَسَنَةَ وَأَخَاهُ رَبِيْعَةَ يَخْتَصِمَانِ فِيْ مَوْضِعِ لَبِنَةٍ فَخَرَجْتُ مِنْهَا (مُسْلِمٌ)

150. **Huzaifah** reported from the Prophet who said : There are twelve hypocrites among my followers (and in a narration he said : And among my people) who will not enter paradise, nor will they find its fragrance till the camel passes through the hole of a needle. As for eight

عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ صلعم قَالَ فِيْ أَصْحَابِيْ وَفِيْ رِوَايَةٍ قَالَ وَفِيْ أُمَّتِيْ اثْنَا عَشَرَ مُنَافِقًا لَا يَدْخُلُوْنَ الْجَنَّةَ وَلَا يَجِدُوْنَ رِيْحَهَا حَتّٰى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ

2491. Qirat is $\frac{1}{20}$th portion of a dinar.

2491a. There is security and protection for Egypt on account of the fact that the Prophet got his wife Mary from Egypt who gave birth to Ibrahim, and also for the fact that Hagar, mother of Ishmel, came from Egypt.

2491b. This refers to the future quarrel that would arise at the time of Hazrat Osman's rule and to the murder of the Caliph Osman, and Muhammad, son of Abu Bakr.

among them, Dubailah will afflict them. It is a light of their fire which will appear in the shoulders till it will enter unto their breasts.[2491c] —*Muslim*.

151. **Abu Musa** reported: Abu Taleb journyed to Syria, and the Prophet also came out with him among some noblemen of the Quraish. When they were near a monk,[2492] they got down and put down their goods. The monk came to them. They used to pass by him before that but he did not come to them. He narrated: While they were putting down their goods, the monk began to examine them critically, till he came and caught the hand of the Apostle of Allah and said: He is the best in the worlds; he is the Apostle of the Lord of the worlds; Allah sent him as a mercy for the universe. Some noble men of the Quraish asked him: Who has informed you? He said: When you came down from the hill, there was no tree or stone remaining but fell down in prostration, and they don't prostrate but for a prophet; and I recognised him on account of the seal of prophethood below the lump of flesh of his shoulder like an apple. Then he returned

نَمَانِيَةٌ مِنْهُم تَكْفِيهِم الدُّبَيْلَةُ سِرَاجٌ مِنْ نَارِ يَظْهَرُ فِي أَكْنَافِهِم حَتَّى يَنْجِمَ فِي صُدُورِهِم (مُسْلِمٌ)

عَنْ أَبِي مُوسَى قَالَ خَرَجَ أَبُو طَالِبٍ إِلَى الشَّامِ وَخَرَجَ مَعَهُ النَّبِيُّ صلعم فِي أَشْيَاخٍ مِنْ قُرَيْشٍ فَلَمَّا أَشْرَفُوا عَلَى الرَّاهِبِ هَبَطُوا فَحَلُّوا رِحَالَهُم فَخَرَجَ إِلَيْهِم الرَّاهِبُ وَكَانُوا قَبْلَ ذَلِكَ يَمُرُّونَ بِهِ فَلَا يَخْرُجُ إِلَيْهِم قَالَ فَهُم يَحُلُّونَ رِحَالَهُم فَجَعَلَ يَتَخَلَّلُهُم الرَّاهِبُ حَتَّى جَاءَ فَأَخَذَ بِيَدِ رَسُولِ اللهِ صلعم قَالَ هَذَا سَيِّدُ الْعَالَمِينَ هَذَا رَسُولُ رَبِّ الْعَالَمِينَ يَبْعَثُهُ اللهُ رَحْمَةً لِلْعَالَمِينَ فَقَالَ لَهُ أَشْيَاخٌ مِنْ قُرَيْشٍ مَا عِلْمُكَ فَقَالَ إِنَّكُم حِينَ أَشْرَفْتُم مِنَ الْعَقَبَةِ لَمْ يَبْقَ شَجَرٌ وَلَا حَجَرٌ إِلَّا خَرَّ سَاجِدًا وَلَا يَسْجُدَانِ إِلَّا لِنَبِيٍّ وَإِنِّي أَعْرِفُهُ بِخَاتَمِ النُّبُوَّةِ أَسْفَلَ مِنْ غُضْرُوفِ كَتِفِهِ مِثْلَ التُّفَّاحَةِ ثُمَّ رَجَعَ فَصَنَعَ لَهُم طَعَامًا فَلَمَّا

2491c. This refers to the verse 7 : 40 of the Quran.

2492. This took place at the time when Abu Taleb was proceeding to Syria for trade with the Prophet when he was a boy of 12 years of age. On the way at Bosra, they met the Christian monk Buhaira. The monk recognised that the boy was the World Prophet.

and prepared meal for them. When he came to them with him, and he was one of the herdsmen of camels, he said : Send for him. So he advanced while there was cloud over him giving him shade. When he came near the people, he found them going ahead of him to the shade of a tree. When he sat down, the shade of the tree inclined to a side for him. He said : Look at the branch of the tree inclining to a side for him. He said : I invoke help of God for you. Who among you is his guardian ? They said : Abu Taleb. He continued to ask about him till Abu Taleb sent him back and, Abu Bakr sent Bilal along with him, and the monk gave him provision of cake and oil. —*Tirmizi.*

152. **Ali-b-Abu Taleb** reported : I was with the Prophet at Mecca and we came out by one of its sides. No mountain or tree met him but it was saying : Greeting on thee, O Apostle of Allah.

—*Tirmizi, Darimi.*

153. **Anas** reported that a Buraq, reined and saddled, was taken to the Prophet in a night wherein he was taken to heaven. He found it difficult to ride on it. Gabriel said to it : Are you doing this with Muhammad ? None more honourable to Allah than him has

اَتَاهُمْ بِهِ وَكَانَ هُوَ فِي رَعِيَّةِ الْاِبِلِ فَقَالَ
اَرْسِلُوْا اِلَيْهِ فَاَقْبَلَ وَعَلَيْهِ غَمَامَةٌ تُظِلُّهُ
فَلَمَّا دَنَا مِنَ الْقَوْمِ وَجَدَهُمْ قَدْ سَبَقُوْهُ اِلَى
فَيْءِ شَجَرَةٍ فَلَمَّا جَلَسَ مَالَ فَيْءُ الشَّجَرَةِ
عَلَيْهِ فَقَالَ اُنْظُرُوْا اِلَى فَيْءِ الشَّجَرَةِ مَالَ
عَلَيْهِ فَقَالَ اُنْشُدُكُمُ اللّٰهَ اَيُّكُمْ وَلِيُّهُ
قَالُوْا اَبُوْطَالِبٍ فَلَمْ يَزَلْ يُنَاشِدُهُ حَتّٰى
رَدَّهُ اَبُوْطَالِبٍ وَبَعَثَ مَعَهُ اَبُوْبَكْرٍ
بِلَالًا وَزَوَّدَهُ الرَّاهِبُ مِنَ الْكَعْكِ
وَالزَّيْتِ (التِّرْمِذِيُّ)

عَنْ عَلِيِّ بْنِ اَبِيْ طَالِبٍ قَالَ كُنْتُ
مَعَ النَّبِيِّ صلعم بِمَكَّةَ فَخَرَجْنَا فِيْ بَعْضِ
نَوَاحِيْهَا فَمَا اسْتَقْبَلَتْهُ جَبَلٌ وَلَا شَجَرٌ اِلَّا هُوَ
يَقُوْلُ السَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ
(التِّرْمِذِيُّ وَالدَّارِمِيُّ)

عَنْ اَنَسٍ اَنَّ النَّبِيَّ صلعم اُتِيَ
بِالْبُرَاقِ لَيْلَةَ اُسْرِيَ بِهِ مُلْجَمًا مُسْرَجًا
فَاسْتَصْعَبَ عَلَيْهِ فَقَالَ لَهُ جِبْرَئِيْلُ
اَبِمُحَمَّدٍ تَفْعَلُ هٰذَا فَمَا رَكِبَ اَحَدٌ اَكْرَمَ

rode. He said : Then it had profuse perspiration.

—*Tirmizi (Rare).*

154. **Boraidah** reported that the Apostle of Allah said : When we reached Jerusalem, Gabriel hinted with his fingers and made a hole therewith in a stone and tied up Buraq therewith. —*Tirmizi.*

155. **Ibn Abbas** reported that a Beduin Arab came to the Apostle of Allah and asked : How shall I know that you are a Prophet ? He said . In case I call this date out of this date-tree bearing witness that I am the Apostle of Allah. Then the Apostle of Allah called it and it began to come from the date-tree till it fell down near the Prophet. He said : Return. Then it returned. Whereupon the Arab accepted Islam.

—*Tirmizi (correct).*

156. **Abul Ala** reported from Samorah-b-Jundub : We were with the Prophet taking food by turns from morning till night. Ten persons got up and ten person sat (in each turn). We enquired : What was helping ? He said : Of what thing do you wonder ? Nothing helped but from here (and he hinted with his hand at the Heaven).

—*Tirmizi, Darimi.*

157. **Abdullah-b-Amr** reported that the Prophet marched

عَلَى اللهِ مِنْهُ قَالَ فَارْفَضَّ عَرَقًا

(التِّرْمِذِيُّ (غَرِيبٌ

عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم لَمَّا انْتَهَيْنَا إِلَى بَيْتِ الْمَقْدِسِ قَالَ جِبْرَئِيلُ بِأُصْبَعِهِ فَخَرَقَ بِهِ الْحَجَرَ فَشَدَّ بِهِ الْبُرَاقَ

(التِّرْمِذِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللهِ صلعم قَالَ بِمَا أَعْرِفُ أَنَّكَ نَبِيٌّ قَالَ إِنْ دَعَوْتُ هٰذَا الْعِذْقَ مِنْ هٰذِهِ النَّخْلَةِ يَشْهَدُ أَنِّي رَسُولُ اللهِ فَدَعَاهُ رَسُولُ اللهِ عَلَيْهِ السَّلَامُ فَجَعَلَ يَنْزِلُ مِنَ النَّخْلَةِ حَتَّى سَقَطَ إِلَى النَّبِيِّ صلعم قَالَ ارْجِعْ فَعَادَ فَأَسْلَمَ الْأَعْرَابِيُّ *

(التِّرْمِذِيُّ (صَحِيحٌ)

عَنْ أَبِي الْعَلَاءِ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ كُنَّا مَعَ النَّبِيِّ صلعم نَتَدَاوَلُ مِنْ قَصْعَةٍ مِنْ غُدْوَةٍ حَتَّى اللَّيْلِ يَقُومُ عَشَرَةٌ وَيَقْعُدُ عَشَرَةٌ قُلْنَا فَمَا كَانَتْ تُمَدُّ قَالَ مِنْ أَيِّ شَيْءٍ تَعَجَّبُ مَا كَانَتْ تُمَدُّ إِلَّا مِنْ هٰهُنَا وَأَشَارَ بِيَدِهِ إِلَى السَّمَاءِ *

(التِّرْمِذِيُّ وَالدَّارِمِيُّ)

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ

on the Day of Badr with 315 (men). He said: O Allah! they are footmen; so carry them. O Allah they are ill clothed, so give them cloth. O Allah! they are hungry, so give them food to their satisfaction. Then Allah gave him victory and they were all changed (in circumstances). There was no man among them except that he returned with a camel or two and they got cloth and sufficient food. [2493] —*Abu Daud.*

صلعم خرج يوم بدر فى ثلثمائة وخمسة عشر قال اللهم انهم حفاة فاحملهم اللهم انهم عراة فاكسهم اللهم انهم جياع فاشبعهم ففتح الله له فانقلبوا وما منهم رجل الا وقد رجع بجمل او بجملين واكتسوا وشبعوا * (ابوداود)

158. **Ibn Mas'ud** reported from the Messenger of Allah who said: Verily you will be given help and gain (booties), and there will be victory for you. Whoso of you reaches that (time), let him fear Allah, enjoin on good and forbid evil. [2494] —*Abu Daud.*

عن ابن مسعود عن رسول الله صلعم قال انكم منصورون ومصيبون ومفتوح لكم فمن ادرك ذلك منكم فليتق الله وليامر بالمعروف ولينه عن المنكر * (ابوداود)

159. **Jaber** reported that a Jewess from among the inhabitants of Khaiber mixed poison with roasted mutton and then gave it a present to the Apostle of Allah. The Apostle of Allah took a (cooked) arm and ate therefrom, and a party of his companions also ate with him. The Apostle of Allah said: Raise

عن جابر ان يهودية من اهل خيبر سمت شاة مصلية ثم اهدتها لرسول الله صلعم فاخذ رسول الله صلعم الذراع فاكل منها واكل رهط من اصحابه معه فقال رسول الله صلعم ارفعوا ايديكم

2493. It is a historical fact that only a few soldiers, only 313 in number, all bare-footed, half-equipped and ill-fed, met the enemies at Badr to keep the torch of Islam shinning overhead. It is really a matter of surprise that they defeated the powerful and well-equipped armies of more than 1000 strong. 70 prisoners and enormous booties fell to the hands of the Muslims.

2494. These refer to the future victories of the Muslims of many important towns and lands. The Muslims were warned by the Prophet not to deviate from the right path when the treasures of the world would roll at their feet.

up your hands. He sent for the Jewess and summoned her. He asked : Have you poisoned this mutton ? He replied : Who has informed you ? He said : This in my hand of the (cooked) arm informed me. 'Yes' said she. I said : If you are a Prophet, it will never injure you; and if you are not a Prophet, we will be secure from him. Then the Apostle of Allah pardoned her and did not mete out any punishment to her. His companions who partook of the mutton died. The Apostle of Allah took cupping over his neck on account of what he ate from the mutton. Abu Hind had him cupped with a horn and a knife, and he was freed slave of Banu Bayazah of the Ansars.[2495]

— *Abu Daud, Darimi.*

وارسل الى اليهودية فدعاها فقال سممت هذه الشاة فقالت من اخبرك قال اخبرتني هذه في يدي للذراع قالت نعم قلت ان كان نبيا فلن تضره وان لم يكن نبيا استرحنا منه فعفا عنها رسول الله صلعم ولم يعاقبها وتوفي اصحابه الذين اكلوا من الشاة واحتجم رسول الله صلعم على كاهله من اجل الذي اكل من الشاة حجمه ابو هند بالقرن والشفرة وهو مولى لبني بياضة من الانصار * ابوداود والدارمي)

160. **Sahl-b-Hanzaliyah** reported that they travelled with the Apostle of Allah on the Day of Hunain. They prolonged their march till it was late at night. A horse man then came and said : O Apostle of Allah ! I ascended such and such a hill when lo ! I was by the side of the Hawazin tribe who were riding upon the camels of their fathers with their women and

عن سهل بن الحنظلية انهم ساروا مع رسول الله صلعم يوم حنين فاطنبوا السير حتى كان عشية فجاء فارس فقال يارسول الله اني طلعت على جبل كذا وكذا فاذا انا بهوازن على بكرة ابيهم بظعنهم ونعمهم اجتمعوا الى حنين فتبسم

2495. This poisoning by the Jewess named Zainab-bn-Hares took place in 7 A. H. after Khaiber was laid siege to by the Prophet. The effect of this poison grew afresh before the Prophet's death, and consequently the Prophet had to die. There is difference of opinion with regard to the fate of this Jewess. Some say that she was pardoned. Some say that at first she was pardoned and then she was killed after Bashr-b-Bara'a died of this poison.

cattles, and they all assembled at Hunain. The Apostle of Allah smiled and said : If Allah wills, these will be the booties of the Muslims tomorrow.[2495a] Thereafter he said : Who will guard us to night ? Anas-b Abi Marsad al Ganawi, said : I, O Apostle of Allah. He said : Ride on. So he rode on a horse-of his and said : Advance to this hill till you ascend to its top. When it was dawn, the Prophet came out to his praying place, prayed two rak'ats and then asked : Have you enquired about (the whereabouts of) the horse man ? A man said : O Apostle of Allah ! we have not found. Then Takbir was recited for the prayer. The Apostle of Allah began to look while he was praying towards the hill, till when he finished the prayer, he said : Good news. Your horse man has just arrived. We began to look at the openings of the trees in the hill when lo ! he arrived, till he waited upon the Apostle of Allah. He said : I travelled till I was on the top of this valley where the Apostle of Allah had ordered me. When it was dawn, I ascended both the valleys but found nobody. The Apostle of Allah asked him : Did you get down to-night ? He replied : No, except to pray or to answer

رسول الله صلعم وقال تلك غنيمة المسلمين غدا ان شاء الله ثم قال من يحرسنا الليلة قال انس بن ابى مرثد الغنوى انا يارسول الله قال اركب فركب فرسا له فقال استقبل هذا الشعب حتى تكون فى اعلاه فلما اصبحنا خرج رسول الله صلعم الى مصلاه فركع ركعتين ثم قال هل حسستم فارسكم فقال رجل يارسول الله ما حسسنا فثوب بالصلوة فجعل رسول الله صلعم وهو يصلى يلتفت الى الشعب حتى اذا قضى الصلوة قال ابشروا فقد جاء فارسكم فجعلنا تنظر الى خلال الشجر فى الشعب فاذا هو قد جاء حتى وقف على رسول الله صلعم فقال انى انطلقت حتى كنت فى اعلى هذا الشعب حيث امرنى رسول الله صلعم فلما اصبحت طلعت الشعبين كليهما فلم ار احدا فقال له رسول الله صلعم هل نزلت الليلة قال لا الا مصليا او قاضى

2495a. In the battle of Hunain, 6000 prisoners, 24000 sheep and cattle and enormous silver and gold fell to the hands of the Muslims.

the call of nature. The Apostle of Allah said : There's no duty upon thee to act after this (night). 2495b —*Abu Daud.*

161. **Abu Hurairah** reported : I came to the Prophet with some dates. I said : O Ms. of Allah ! invoke blessing from Allah therein. He joined them and then prayed for blessing therein for me. He said : Take them and put them in your meal-bag. Whenever you wish to take something therefrom, enter your hand therein, and take it but don't spread it a spreading. I (Abu Hurairah) took out such and such wasaqs out of those dates in the way of Allah and we were eating therefrom and feeding. It (bag) was not kept septrate from my loin, until it was on the day of the murder of Osman that it was cut off. 2495c —*Tirmizi.*

162. **Abu Hurairah** reported that when Khaiber was conquered, mutton was presented to the Apostle of Allah. There was poison therein. The Apostle of Allah said : Bring to me all those Jews who were here. They were all brought to him. The Apostle of Allah said to them : I ask you one thing. Will you

حاجة قال رسول الله صلعم فما عليك ان لا تعمل بعدها * (ابوداود)

عن ابي هريرة قال اتيت النبي صلعم بتمرات فقلت يارسول الله ادع الله فيهن بالبركة فضمهن ثم دعالي فيهن بالبركة قال خذهن فاجعلهن في مزودك كلما ارادت ان تاخذ منه شيئا فادخل فيه يدك فخذه ولا تنثره نثرا فقد حملت من ذلك التمر كذا وكذا من وسق في سبيل الله فكنا ناكل منه ونطعم وكان لا يفارق حقوي حتى كان يوم قتل عثمان فانه انقطع * (الترمذي)

عن ابي هريرة قال لما فتحت خيبر اهديت لرسول الله صلعم شاة فيها سم فقال رسول الله صلعم اجمعوا لي من كان ههنا من اليهود فجمعوا له فقال لهم رسول الله صلعم اني سائلكم عن شيء

2495b. He got so much rewards by guarding the Muslim soldiers for the night that they were sufficient for his salvation and there was no further need of pious works or no need of joining another Jihad.

2495c. It is evident from this tradition that fortunes favour the peace-loving people and not the dissenters.

disclose the truth about it. They replied : Yes, O Abul Qasem. The Apostle of Allah asked them : Who is your fore father ? They said : So and so. He said : You have lied. Rather your fore-father is so and so. They said : You are right and just. He asked : Will you speak the truth about a thing if I ask you ? They said : Yes, O Abul Qasem. If we speak falsehood to you, you will recognise as you recognised it about our fore-father. He said to them : Who are the inmates of the fire ? They said : We shall be easily going there but then you will go there after us. Then the Apostle of Allah said : Enter therein debased. By Allah, we shall never succeed you therein. Thereafter he asked : Will you speak the truth about a thing if I ask you of it ? They said : Yes, O Abul Qasem. He said : Have you mixed poison with this mutton ? They said : Yes. He asked : What led you you to do that ? They said : We desired to be relieved of you if you are false ; and if you are true, it won't injure you. —*Bukhari.*

فَهَلْ اَنْتُمْ مُصَدِّقِيَّ عَنْهُ قَالُوا نَعَمْ يَا اَبَا الْقَاسِمِ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صلعم مَنْ اَبُوْكُمْ قَالُوْا فُلَانٌ قَالَ كَذَبْتُمْ بَلْ اَبُوْكُمْ فُلَانٌ قَالُوْا صَدَقْتَ وَبَرَرْتَ قَالَ فَهَلْ اَنْتُمْ مُصَدِّقِيَّ عَنْ شَيْءٍ اِنْ سَاَلْتُكُمْ عَنْهُ قَالُوْا نَعَمْ يَا اَبَا الْقَاسِمِ اِنْ كَذَبْنَاكَ عَرَفْتَ كَمَا عَرَفْتَهُ فِيْ اَبِيْنَا فَقَالَ لَهُمْ مَنْ اَهْلُ النَّارِ قَالُوْا نَكُوْنُ فِيْهَا يَسِيْرًا ثُمَّ تَخْلُفُوْنَنَا فِيْهَا قَالَ رَسُوْلُ اللّٰهِ صلعم اخْسَئُوْا فِيْهَا وَاللّٰهِ لَا نَخْلُفُكُمْ فِيْهَا اَبَدًا ثُمَّ قَالَ هَلْ اَنْتُمْ مُصَدِّقِيَّ عَنْ شَيْءٍ اِنْ سَاَلْتُكُمْ عَنْهُ فَقَالُوْا نَعَمْ يَا اَبَا الْقَاسِمِ قَالَ هَلْ جَعَلْتُمْ فِيْ هٰذِهِ الشَّاةِ سَمًّا قَالُوْا نَعَمْ قَالَ فَمَا حَمَلَكُمْ عَلٰى ذٰلِكَ قَالُوْا اَرَدْنَا اِنْ كُنْتَ كَاذِبًا اَنْ نَسْتَرِيْحَ مِنْكَ وَاِنْ كُنْتَ صَادِقًا لَمْ يَضُرَّكَ

(البخاري)

163. **Amr-b-Akhtab Ansari** reported : The Apostle of Allah one day prayed the morning prayer with us. He ascended the pulpit and addressed us till there came the Zuhr prayer. Then he got down and prayed. Thereafter he ascended the pulpit and addressed us till there came the *Asr* prayer. Then he got

عَنْ عَمْرِو بْنِ اَخْطَبَ الْاَنْصَارِيِّ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صلعم يَوْمًا الْفَجْرَ وَصَعِدَ عَلَى الْمِنْبَرِ فَخَطَبَنَا حَتّٰى حَضَرَتِ الظُّهْرُ فَنَزَلَ فَصَلّٰى ثُمَّ صَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتّٰى حَضَرَتِ الْعَصْرُ ثُمَّ نَزَلَ فَصَلّٰى

down and prayed. Thereafter he ascended the pulpit till the sun set in. He informed us what will come to pass up to the Resurrection Day. He said : Those who have retentive power were more informed of this among us.

—*Muslim.*

164. **Ma'n-b-Abdur Rahman** reported : I heard from my father who said : I asked Masruq : Who gave information of jinn to the Prophet in the night wherein they heard the Quran ? He said : Your father, that is Abdullah-b-Mas'ud, informed me that he had said : A tree informed their arrival.

—*Agreed.*

165. **Anas** reported : We were with Omar between Mecca and Medina and we tried to see the new moon. I was a man of sharp eye-sight and I saw it, and there was nobody who thought that he saw it except myself. I began to say to Omar : Have you not seen it ? He could not see it. He narrated : Omar was saying : Soon I shall see it while I would be lying upon my bed. Thereafter he began to talk about the warriors of Badr. He said : The Apostle of Allah was showing us yesterday the place of those (polytheists) who would be slain at Badr and saying : This is the place of so and so to be slain to morrow if Allah wills, and this is the place

ثم صعد المنبر حتى غربت الشمس

فاخبرنا بما هو كائن الى يوم القيمة

قال فاعلمنا احفظنا (مسلم)

عن معن بن عبد الرحمن قال سمعت

عن ابي قال سالت مسروقا من اذن

النبي صلعم بالجن ليلة استمعوا القران

فقال حدثني ابوك يعني عبد الله ابن

مسعود انه قال اذنت بهم شجرة

(متفق عليه)

عن انس قال كنا مع عمر بين مكة

والمدينة فتراءينا الهلال وكنت رجلا حديد

البصر فرايته وليس احد يزعم انه

راه غيري فجعلت اقول لعمر اما تراه

فجعل لا يراه قال يقول عمر سارا وانا

مستلق على فراشي ثم انشاء يحدثنا

عن اهل بدر قال ان رسول الله صلعم كان

يرينا مصارع اهل بدر بالامس ويقول هذا

مصرع فلان غدا ان شاء الله وهذا مصرع

of so and so to be slain to morrow if Allah wills. Omar said : By One who sent him with truth, they did not miss the limits which the Apostle of Allah had fixed. He narrated : Then they were thrown unto a well, some of them upon others. The Apostle of Allah went on till he came to them and said : O so and so, son of so and so ! O so and so, son of so and so ! have you found true what Allah and His Prophet promised you ? And verily I have found true what Allah promised me. Omar said : O Apostle of Allah ! how will the bodies speak wherein there are no lives ? He said : You do not hear what I say more than themselves except that they are not able to reply anything to me.

—*Muslim.*

166. **Jaber** reported : A man came to the Apostle of Allah begging food of him. He gave him food of half wasaq of wheat. The man continued to eat therefrom, and his wife and her guests also till he measured it and then it came to an end. Then he came to the Prophet and said : Had you not measured it, you could have certainly eaten therefrom, and it would have certainly continued for you. —*Muslim.*

167. **A'sem-b-Kulaib** from his father from one of the Ansars reported : We came out with the Apostle of Allah for a funeral

فُلَانٍ غَدًا اِنْ شَاءَ اللّٰهُ قَالَ عُمَرُ وَالَّذِي بَعَثَهُ
بِالْحَقِّ مَا اَخْطَؤُوا الْحُدُودَ الَّتِي حَدَّهَا رَسُولُ
اللّٰهِ صلعم قَالَ فَجُعِلُوا فِي بِئْرٍ بَعْضُهُمْ
عَلَى بَعْضٍ فَانْطَلَقَ رَسُولُ اللّٰهِ صلعم حَتّٰى
اَنْتَهٰى اِلَيْهِمْ فَقَالَ يَا فُلَانُ بْنَ فُلَانٍ وَيَا
فُلَانُ ابْنَ فُلَانٍ هَلْ وَجَدْتُمْ مَا وَعَدَكُمُ
اللّٰهُ وَرَسُولُهُ حَقًّا وَاِنِّي قَدْ وَجَدْتُ مَا
وَعَدَنِيَ اللّٰهُ حَقًّا فَقَالَ عُمَرُ يَا رَسُولَ اللّٰهِ
كَيْفَ تُكَلِّمُ اَجْسَادًا لَا اَرْوَاحَ فِيهَا فَقَالَ
مَا اَنْتُمْ بِاَسْمَعَ لِمَا اَقُولُ مِنْهُمْ غَيْرَ اَنَّهُمْ
لَا يَسْتَطِيعُونَ اَنْ يَرُدُّوا عَلَيَّ شَيْئًا (مسلم)

عَنْ جَابِرٍ اَنَّ رَسُولَ اللّٰهِ صلعم جَاءَهُ
رَجُلٌ يَسْتَطْعِمُهُ فَاَطْعَمَهُ شَطْرَ وَسْقِ شَعِيرٍ
فَمَا زَالَ الرَّجُلُ يَاْكُلُ مِنْهُ وَامْرَاَتُهُ
وَضَيْفُهُمَا حَتّٰى كَالَهُ فَفَنِيَ فَاَتَى النَّبِيَّ
صلعم فَقَالَ لَوْلَمْ تَكِلْهُ لَاَكَلْتُمْ مِنْهُ وَلَقَامَ
لَكُمْ * (مسلم)

عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ اَبِيهِ عَنْ
رَجُلٍ مِنَ الْاَنْصَارِ قَالَ خَرَجْنَا مَعَ رَسُولِ

prayer. I saw the Apostle of Allah, while he was by the side of the grave, giving admonition to the digger saying: Make spacious from the side of his feet, make spacious from the side of his head. When he returned, one who invited his wife came to him and he accepted (invitation) while we were with him. Food was brought to him and he put his hands. Thereafter the people placed (their hands) and ate. We looked to the Apostle of Allah raising up a morsel to his mouth, and then saying: I find that the mutton of the goat has been taken without the permission of its owners. Then the woman sent with a saying: O Apostle of Allah! verily I sent (one) to Naqiy (and it is a place wherein goats are sold) to purchase a goat but it was not found. Then I sent to a neighbour of mine who purchased a goat to send it to me in exchange of its piece but it was not obtained. Then I sent to his wife and she sent it to me in exchange thereof. The Apostle of Allah said: Give this food to the captives.

—*Abu Daud, Baihaqi.*

682w. **Ya'la-b-Murrah as. Saqafi** reported: As for three things, I have seen them from the Apostle of Allah. While we were travelling with him, we passed by a camel on which

اللّٰهِ صلعم فِی جَنَازَةٍ فَرَاَیْتُ رَسُوْلَ اللّٰهِ
صلعم وَهُوَ عَلَی الْقَبْرِ یُوْصِی الْحَافِرَ
یَقُوْلُ اَوْسِعْ مِنْ قِبَلِ رِجْلَیْهِ اَوْسِعْ مِنْ قِبَلِ
رَاْسِهٖ فَلَمَّا رَجَعَ اسْتَقْبَلَهٗ دَاعِی امْرَاَتِهٖ
فَاَجَابَ وَنَحْنُ مَعَهٗ فَجِیْئَ بِالطَّعَامِ فَوَضَعَ
یَدَهٗ ثُمَّ وَضَعَ الْقَوْمُ فَاَکَلُوْا فَنَظَرْنَا اِلٰی
رَسُوْلِ اللّٰهِ صلعم یُلْقِمُ لُقْمَةً فِیْ فِیْهِ
ثُمَّ قَالَ اَجِدُ لَحْمَ شَاةٍ اُخِذَتْ بِغَیْرِ اِذْنِ
اَهْلِهَا فَاَرْسَلَتِ الْمَرْاَةُ تَقُوْلُ یَارَسُوْلَ اللّٰهِ
اِنِّیْ اَرْسَلْتُ اِلَی النَّقِیْعِ وَهُوَ مَوْضِعٌ
یُبَاعُ فِیْهِ الْغَنَمُ لِیُشْتَرٰی لِیْ شَاةٌ فَلَمْ تُوْجَدْ
فَاَرْسَلْتُ اِلٰی جَارٍ لِیْ قَدِ اشْتَرٰی شَاةً اَنْ
یُرْسِلَ بِهَا اِلَیَّ بِثَمَنِهَا فَلَمْ یُوْجَدْ
فَاَرْسَلْتُ اِلٰی امْرَاَتِهٖ فَاَرْسَلَتْ اِلَیَّ
بِهَا فَقَالَ رَسُوْلُ اللّٰهِ صلعم اَطْعِمِیْ هٰذَا
الطَّعَامَ الْاَسْرٰی * (اَبُوْدَاوٗد وَالْبَیْهَقِیُّ)

عَنْ یَعْلَی بْنِ مُرَّةَ الثَّقَفِیِّ قَالَ
ثَلٰثَةُ اَشْیَاءَ رَاَیْتُهَا مِنْ رَسُوْلِ اللّٰهِ
صلعم بَیْنَا نَحْنُ نَسِیْرُ مَعَهٗ اِذْ مَرَرْنَا

water is carried. When the camel saw him, it muttered and put down its shoulder. The Propet stopped near it and asked : Where is the owner of this camel ? He came to him and so he said : Sellit to me. He said : O Apostle of Allah ! (rather we make it a gift to you and it is for the inmates of a household which has got no livelihood except this. He said : When you have mentioned this out of its affairs, (I shall not purchase it), but it has complained of excessive work and insufficient forage. So be kind to it. Thereafter we resumed our travel, until we got down to a place. The Prophet fell asleep and then a tree came splitting the earth till it gave him shade. Thereafter it returned to its place. When the Apostle of Allah awoke, I mentioned it to him and he said : It is a tree which sought permission of its Lord to greet the Apostle of Allah and He permitted it. Then he said : We travelled and passed by a water. A woman came to him with her son affected with jinn. The Apostle of Allah caught his nose and then said : Go out because I am Muhammad, the Apostle of Allah. Thereafter we resumed our journey. When we returned, we passed by that water and he asked her about the boy. He said : By One who sent you

بِبَعِيرٍ يَسْنِي عَلَيْهِ فَلَمَّا رَاٰهُ الْبَعِيرُ جَرْجَرَ
فَوَضَعَ جِرَانَهُ فَوَقَفَ عَلَيْهِ النَّبِيُّ صلعم فَقَالَ
اَيْنَ صَاحِبُ هٰذَا الْبَعِيرِ فَجَاءَهُ فَقَالَ
بِعْنِيهِ قَالَ بَلْ نَهَبُهُ لَكَ يَارَسُولَ اللّٰهِ وَاِنَّهُ
لِاَهْلِ بَيْتٍ مَا لَهُمْ مَعِيشَةٌ غَيْرُهُ قَالَ اَمَا
اِذَا ذَكَرْتَ هٰذَا مِنْ اَمْرِهِ فَاِنَّهُ شَكَى
كَثْرَةَ الْعَمَلِ وَقِلَّةَ الْعَلَفِ فَاَحْسِنُوا اِلَيْهِ
ثُمَّ سِرْنَا حَتّٰى نَزَلْنَا مَنْزِلًا فَنَامَ النَّبِيُّ
صلعم فَجَاءَتْ شَجَرَةٌ تَشُقُّ الْاَرْضَ حَتّٰى
غَشِيَتْهُ ثُمَّ رَجَعَتْ اِلٰى مَكَانِهَا فَلَمَّا
اسْتَيْقَظَ رَسُولُ اللّٰهِ صلعم ذَكَرْتُ لَهُ ذٰلِكَ
فَقَالَ هِيَ شَجَرَةٌ اسْتَأْذَنَتْ رَبَّهَا فِي اَنْ
تُسَلِّمَ عَلٰى رَسُولِ اللّٰهِ صلعم فَاَذِنَ لَهَا ثُمَّ
قَالَ سِرْنَا فَمَرَرْنَا بِمَاءٍ فَاَتَتْهُ امْرَاَةٌ بِابْنٍ
لَهَا بِهِ جِنَّةٌ فَاَخَذَ النَّبِيُّ صلعم بِمَنْخَرِهِ
ثُمَّ قَالَ اُخْرُجْ فَاِنِّي مُحَمَّدٌ رَسُولُ اللّٰهِ ثُمَّ
سِرْنَا فَلَمَّا رَجَعْنَا مَرَرْنَا بِذٰلِكَ الْمَاءِ
فَسَاَلْنَاهَا عَنِ الصَّبِيِّ فَقَالَتْ وَالَّذِي بَعَثَكَ

with truth, I did not afterwards notice anything (disagreeable) in the boy. —*Sharhi-Sunnat.*

بِالحَقِّ مَا رَاَينَا مِنهُ رَيبًا بَعدَكَ *
(شَرحُ السُّنَّة)

683w. **Ibn Abbas** reported that a woman with her son came to the Prophet and said: O Apostle of Allah, my son has been affected by jinn and verily it overtakes him at the time of our breakfast and supper. The Apostle of Allah passed his hand over his chest and invoked blessing. He vomitted a vomit, and there came out running out of his chest something like a black dog. —*Darimi.*

عَنِ ابنِ عَبَّاسٍ قَالَ اِنَّ امرَاَةً جَاءَت بِابنٍ لَهَا اِلَى النَّبِيِّ صلعم فَقَالَت يَارَسُولَ اللهِ اِنَّ ابنِي بِهِ جِنُونٌ وَاِنَّهُ لَيَاخُذُهُ عِندَ غَدَائِنَا وَعَشَائِنَا فَمَسَحَ رَسُولُ اللهِ صلعم صَدرَهُ وَدَعَا فَثَعَّ ثَعَّةً وَخَرَجَ مِن جَوفِهِ مِثلُ الجَروِ الاَسوَدِ يَسعَى *
(اَلدَّارِمِيُّ)

684w. **Anas** reported: Gabriel came to the Prophet while he was sitting aggrieved, being stained with blood owing to the doings of the Meccans. He asked: O Apostle of Allah! do you desire that we should show you a miracle? He said: Yes. Then he looked to a tree at his back and said: Call it. He called it and it stood in his presence. He said: Direct it to return. He directed it and so it returned. The Apostle of Allah said: Sufficient for me! Sufficient for me![2496] —*Darimi.*

عَنِ اَنَسٍ قَالَ جَاءَ جِبرَئِيلُ اِلَى النَّبِيِّ صلعم وَهُوَ جَالِسٌ حَزِينٌ قَد تَخَضَّبَ بِالدَّمِ مِن فِعلِ اَهلِ مَكَّةَ فَقَالَ يَارَسُولَ اللهِ هَل تُحِبُّ اَن نُرِيَكَ اٰيَةً قَالَ نَعَم فَنَظَرَ اِلَى شَجَرَةٍ مِن وَرَاءِهِ فَقَالَ ادعُ بِهَا فَدَعَاهَا فَجَاءَت فَقَامَت بَينَ يَدَيهِ فَقَالَ مُرهَا فَلتَرجِع فَاَمَرَهَا فَرَجَعَت فَقَالَ رَسُولُ اللهِ صلعم حَسبِي حَسبِي *
(اَلدَّارِمِيُّ)

685w. **Ibn Omar** reported: We were with the Prophet in a journey. A Beduin Arab advanced. When he came near,

عَنِ ابنِ عُمَرَ قَالَ كُنَّا مَعَ النَّبِيِّ صلعم فِي سَفَرٍ فَاَقبَلَ اَعرَابِيٌّ فَلَمَّا دَنَا قَالَ لَهُ

2496. In other words, the miracle is a sufficient medicine for consoling my mind and removing its grief.

the Apostle of Allah said to him: Will you bear witness that there is no god but Allah, He is One, there is no partner for Him, and that Muhammad is His servant and His Messenger? He said: And who is to attest what you say? He said: This tree. The Apostle of Allah then called it while he was by the side of a valley, and so it came tearing the ground till it stood in his presence. He wanted it to recite three attestations. So it attested thrice as he had said and then it returned to its root.

—*Darimi.*

رَسُولُ اللهِ صلعم تَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ قَالَ وَمَنْ يَشْهَدُ عَلَى مَا تَقُولُ قَالَ هٰذِهِ السَّلَمَةُ فَدَعَاهَا رَسُولُ اللهِ صلعم وَهُوَ بِشَاطِئِ الْوَادِي فَأَقْبَلَتْ تَخُدُّ الْأَرْضَ حَتّٰى قَامَتْ بَيْنَ يَدَيْهِ فَاسْتَشْهَدَهَا ثَلٰثًا فَشَهِدَتْ ثَلٰثًا أَنَّهُ كَمَا قَالَ ثُمَّ رَجَعَتْ إِلٰى مَنْبَتِهَا (الدَّارِمِيُّ)

686w. **Abu Hurairah** reported that an wolf came to a shepherd of a flock and carried away one goat therefrom. The shepherd demanded it till he snatched it away from it. He narrated: Then the wolf ascended a raised land and sat on its legs and took (them) beneath and said: I intended to have a provision which Allah supplied me with. I overtook it and then you have snatched it away from me. The man said: [2496a] Wonderful! O God! I have not seen an wolf speaking as on this day. The wolf said: More wonderful than this is a man [2496b] in the midst of the date trees between the two passes. He will inform you what occurred before and what will

عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ ذِئْبٌ إِلٰى رَاعِي غَنَمٍ فَأَخَذَ مِنْهَا شَاةً فَطَلَبَهُ الرَّاعِي حَتّٰى انْتَزَعَهَا مِنْهُ قَالَ فَصَعَدَ الذِّئْبُ عَلٰى تَلٍّ فَأَقْعٰى وَاسْتَشْفَرَ وَقَالَ قَدْ عَمَدْتُ إِلٰى رِزْقٍ رَزَقَنِيهِ اللهُ أَخَذْتَهُ ثُمَّ انْتَزَعْتَهُ مِنِّي فَقَالَ الرَّجُلُ تَاللهِ إِنْ رَأَيْتُ كَالْيَوْمِ ذِئْبًا يَتَكَلَّمُ فَقَالَ الذِّئْبُ أَعْجَبُ مِنْ هٰذَا رَجُلٌ فِي النَّخَلَاتِ بَيْنَ الْحَرَّتَيْنِ يُخْبِرُكُمْ بِمَا مَضٰى وَمَا هُوَ كَائِنٌ بَعْدَكُمْ

2496a. The name of the man is Ahbar-b-Aus of the Khuza'a tribe.

2496b. He was the Apostle of Allah.

occur in future after you. He narrated : The man was a Jew. He came to the Prophet, informed him and acepted Islam. The Prophet took him to be true and then the Prophet said : Verily there will be signs on the eve of the Hour. It is near that a man will appear. He will not return till his shoes and his staff will inform him what his wife committed in his absence. —*Sharhi Sunnat.*

قَالَ فَكَانَ الرَّجُلُ يَهُودِيًّا فَجَاءَ إِلَى النَّبِيِّ صلعم فَأَخْبَرَهُ وَأَسْلَمَ فَصَدَّقَهُ النَّبِيُّ صلعم ثُمَّ قَالَ النَّبِيُّ صلعم إِنَّهَا أَمَارَاتٌ بَيْنَ يَدَيِ السَّاعَةِ قَدْ أَوْشَكَ الرَّجُلُ أَنْ يَخْرُجَ فَلَا يَرْجِعَ حَتَّى يُحَدِّثَهُ نَعْلَاهُ وَسَوْطُهُ بِمَا أَحْدَثَ أَهْلُهُ بَعْدَهُ (شَرْحُ السُّنَّةِ)

687w. **Ibn Abbas** reported : The Quraish held council one night at Mecca. Some of them said : When there will be dawn, bind him, that is the Apostle of Allah, with a rope. Some of them said : Rather kill him. Some of them said : Rather drive him out. Allah revealed it to His Prophet. Ali passed that night upon the bed of the Prophet and the Prophet came out till he reached the cave. The polytheists passed the night guarding Ali taking him to be the Prophet. When it was dawn, they all fell upon him. When they saw Ali, Allah cancelled their trick and they said : O you ! where is your master ? He said :· I don't know. They then searched for his trace. When they reached the mount, he mixed with them. Then they ascended the mountain and passed by the cave. They

عَنِ ابْنِ عَبَّاسٍ قَالَ تَشَاوَرَتْ قُرَيْشٌ لَيْلَةً بِمَكَّةَ فَقَالَ بَعْضُهُمْ إِذَا أَصْبَحَ فَأَثْبِتُوهُ بِالْوَثَاقِ يُرِيدُونَ النَّبِيَّ صلعم وَقَالَ بَعْضُهُمْ بَلِ اقْتُلُوهُ وَقَالَ بَعْضُهُمْ بَلْ أَخْرِجُوهُ فَاطَّلَعَ اللّٰهُ نَبِيَّهُ صلعم عَلَى ذٰلِكَ فَبَاتَ عَلِيٌّ عَلَى فِرَاشِ النَّبِيِّ صلعم تِلْكَ اللَّيْلَةَ وَخَرَجَ النَّبِيُّ صلعم حَتَّى لَحِقَ بِالْغَارِ وَبَاتَ الْمُشْرِكُونَ يَحْرُسُونَ عَلِيًّا يَحْسِبُونَهُ النَّبِيَّ صلعم فَلَمَّا أَصْبَحُوا ثَارُوا عَلَيْهِ فَلَمَّا رَأَوْا عَلِيًّا رَدَّ اللّٰهُ مَكْرَهُمْ فَقَالُوا أَيْنَ صَاحِبُكَ هٰذَا قَالَ لَا أَدْرِي فَاقْتَصُّوا أَثَرَهُ فَلَمَّا بَلَغُوا الْجَبَلَ اخْتَلَطَ عَلَيْهِمْ فَصَعِدُوا الْجَبَلَ فَمَرُّوا

saw upon its opening the weaving of a spider and said : Had he entered here, there would not have been the weaving of the spider upon its opening. He stayed therein three nights [2497] —*Ahmad.*

بالغار فرأى على بابه نسج العنكبوت فقالوا لو دخل ههنا لم يكن نسج العنكبوت على بابه فمكث فيه ثلث ليال * (احمد)

688w. **Onaisah-bn-Zaid-b-Arqam** reported from her father : The Prophet went (once) to Zaid to visit him in an illness from which he was suffering. He said : There is no grief for your illness. But how will it be with you when you will live after me and become blind ? He said : I shall hope (for rewards) and be patient. He said : In that case you will enter Paradise without account. He said : He became blind after the Prophet had died. Thereafter Allah restored his eye-sight and then he died. — *Baihaqi.*

عن أنيسة بنت زيد بن ارقم عن ابيها ان النبى صلعم دخل على زيد يعوده من مرض كان به قال ليس عليك من مرضك بأس ولكن كيف اذا عمرت بعدى فعميت قال احتسب واصبر قال اذا تدخل الجنة بغير حساب قال فعمى بعد ما مات النبى صلعم ثم رد الله عليه بصره ثم مات (البيهقى)

689w. **Osamah-b-Zaid** reported that the Apostle of Allah said : "Whoso ascribes to me a saying which I have not said, let him seek his abode in the fire". And that is because he sent a man and he ascribed falsehood to him. The Apostle of Allah invoked against him and he was found dead while his belly was split up and the earth did not accept him. —*Baihaqi.*

عن اسامة بن زيد قال قال رسول الله صلعم من تقول على ما لم اقل فليتبوأ مقعده من النار وذلك انه بعث رجلا فكذب عليه فدعا عليه رسول الله صلعم فوجد ميتا وقد انشق بطنه ولم تقبله الارض (البيهقى)

2497. This refers to the Hijrat (migration) of the Prophet with Abu Bakr. Ali only was left in the night on the bed of the Prophet who slipped away from his house in the midst of the blood-thirsty enemies surrounding his house from the fall of dusk. Prophet took shelter to a cave with Abu Bakr and stayed there for three nights.

690w. **Hizam-b-Hisham** from his father from his grand-father Hubaish b-Khaled who was brother to the mother of Ma'bad reported : When the Apostle of Allah was driven out from Mecca, he came out as an emmigrant towards Medina—he and Abu Bakr and A'mer-b-Quhairah (a freed slave of Abu Bakr) and their guide Abdullah-b-Laisi. They all passed by the tents of Omme Ma'bad and songht to purchase from her meat and dates. They did not get anything of that from her. The people were dust-laden (with hunger). The Apostle of Allah looked to a goat by the side of the tent and asked : O Omme-Ma'bad ! why is this goat ? She said : Milking put it back from the flock. He asked : Has it got milk ? She said : That will require a great effort form that. He said : Will you give me permission to milk it ? She said : My father and mother be sacrified to thee, if you see milk, milk it. Then the Apostle of Allah called it, passed his hand over its udder, took the name of the Almighty Allah and invoked blessing for it with regard to its affair. Then it (goat) spread its legs to him (Prophet), supplied milk and supplied profusely. He called for a pot which was with the host. He milked therein in profuse quantity till the foam came to its top. Thereafter he gave

عَنْ حِزَامِ بْنِ هِشَامٍ عَنْ اَبِيْهِ عَنْ
جَدِّهٖ حُبَيْشِ بْنِ خَالِدٍ وَهُوَ اَخُ اُمِّ مَعْبَدٍ
اَنَّ رَسُوْلَ اللّٰهِ صلعم حِيْنَ اُخْرِجَ مِنْ مَكَّةَ
خَرَجَ مُهَاجِرًا اِلَى الْمَدِيْنَةِ هُوَ وَاَبُوْ بَكْرٍ
وَمَوْلَى اَبِيْ بَكْرٍ عَامِرُ بْنُ فُهَيْرَةَ وَدَلِيْلُهُمَا
عَبْدُ اللّٰهِ اللَّيْثِيُّ مَرُّوْا عَلَى خَيْمَتَيْ اُمِّ
مَعْبَدٍ فَسَاَلُوْهَا لَحْمًا وَتَمْرًا لِيَشْتَرُوْا مِنْهَا
فَلَمْ يُصِيْبُوْا عِنْدَهَا شَيْئًا مِنْ ذٰلِكَ وَكَانَ
الْقَوْمُ مُرْمِلِيْنَ فَنَظَرَ رَسُوْلُ اللّٰهِ صلعم اِلَى
شَاةٍ فِيْ كَسْرِ الْخَيْمَةِ فَقَالَ مَا هٰذِهِ الشَّاةُ
يَا اُمَّ مَعْبَدٍ قَالَتْ شَاةٌ خَلَّفَهَا الْجَهْدُ عَنِ
الْغَنَمِ قَالَ هَلْ بِهَا مِنْ لَبَنٍ قَالَتْ هِيَ
اَجْهَدُ مِنْ ذٰلِكَ قَالَ اَتَاْذَنِيْنَ لِيْ اِنْ
رَاَيْتَ حَلَبًا فَاَحْلُبُهَا قَالَتْ بِاَبِيْ اَنْتَ وَاُمِّيْ اَنْ
رَاَيْتَ حَلَبًا فَاَحْلُبْهَا فَدَعَا بِهَا رَسُوْلُ
اللّٰهِ صلعم فَمَسَحَ بِيَدِهٖ ضَرْعَهَا وَسَمَّى اللّٰهَ
تَعَالٰى وَدَعَا لَهَا فِيْ شَاتِهَا فَتَفَاجَتْ
عَلَيْهِ وَدَرَّتْ وَاجْتَرَّتْ فَدَعَا بِاِنَاءٍ
يُرْبِضُ الرَّهْطَ فَحَلَبَ فِيْهِ ثَجًّا حَتّٰى

her drink till she was satisfied. He gave drink to his companions till they were satisfied. Thereafter the last of them drank. Then he milked therein for the second time after the first time, till he filled up the pot. Thereafter he left it (her milk) near her and offered oath of allegiance to her and then went they from her.

—*Sharhi Sunnat.*

عَلَاهُ الْبَهَاءُ ثُمَّ سَقَاهَا حَتَّى رَوِيَتْ وَسَقَى أَصْحَابَهُ حَتَّى رَوُوا ثُمَّ شَرِبَ آخِرُهُمْ ثُمَّ حَلَبَ فِيهِ ثَانِيًا بَعْدَ بَدْءٍ حَتَّى مَلَأَ الْإِنَاءَ ثُمَّ غَادَرَهُ عِنْدَهَا وَبَايَعَهَا وَارْتَحَلُوا عَنْهَا (شَرْحُ السُّنَّةِ)

SECTION 8

2498. His death and heritage

(a) Before His death. When the following verse was revealed in the Farewell Pilgrimage: "Today I have perfected your religion for you and completed My favours on you and chosen for you Islam as a religion—5 : 3Q", the Holy Prophet came to understand that his mission was fulfilled and that therefore his end was near. This was significant when he saw the vast assemblage of human congregations from every part of Arabia in his front hearing attentively to his parting sermons, and those who remained infidels began to owe allegiance to him. Thereafter when the Prophet was at Mina on his return journey after the Farewell Pilgrimage, the following verse was revealed drawing his attention to his end: When the help of Allah comes, and also victory, then glorify with the praise of thy Lord and seek forgiveness to Him (110Q). In this verse, the Prophet was asked to be more engaged in Divine Worship. Accordingly the Prophet increased his Tasbih, Tahlil, Tahmid and Tazkir ; and in the Ramzan of 10 A. H., he made i'tikaf continuously for 20 days in the mosque, recited the whole Quran twice in this Ramzan and prayed for the departed martyrs of Badr, Uhud and other battles. Then by the end of Safar, 11 A. H., the Prophet once went to the grave yard at midnight and on return from there fell sick on the 22nd Safar (Wednessday). After passing 5 days with some wives, he went to stay at Ayesha's house with the consent of his other wives by leaning against the shoulders of Hazrats Ali and Abbas. Then the illness began to take more acute form but still he

joined the congregational prayers with the greatest dificulty. AbuBakr was once asked to lead prayers. 4 days before his death, the Prophet ordered for paper and ink for writing some instructions but Omar objected on the ground that the Quran is their sufficient guide in his absence. Omar's suggestion was, however, accepted. After this, he left orally three instructions : to expell the polytheists from Arabia, to treat well with the people, and about the third the narrator forgot. On that day, he went to the mosque leaning against Abbas and Ali and delivered a parting sermon saying that Allah had offered a servant of His a choice between this life and the eternal life with Him but he chose the latter. Abu Bakr was quick to realise its import and burst into tears. Then the Prophet directed all the doors of the mosque to be closed except the door of Abu Bakr. On returning from mosque, he called his beloved daughter Fatima and revealed to her his end and the prophecy that Fatima should reach him soon after his death. Then he remembered his dinars deposited with Ayesha. He called for them and made a gift of them. The illness then continued to increase till it reached its climax on the following Monday. In the fatal morning, the Prophet saw with great difficulty from his house how his devoted followers were bowing and prostrating before the Lord under the Imamate of Abu Bakr. This was a matter of the greatest joy in his life.

(b) **His death.** After this, Abdur Rahman came to him with a tooth stick. The Prophet rubbed his teeth therewith and then he was heard to say in whisper : Prayer and what your right hands have possessed (slaves). Then a sudden change came over him, and soon he breathed his last reciting in whisper "Lord ! (to) the Highest Companion." (O God, bless him and his family).

(c . **His burial.** Suddenly a gloom fell over the whole Arabia, nay over the whole world. Omar did not believe his death till Abu Bakr recited the following verse : And Muhammad was not but a prophet. Before him, apostles have passed away. If he then dies or is killed, will you turn to your heels ?—(3:143Q). His remains were placed for rest in the very room in which he died.

(d) **His belongings.** The Holy Prophet left nothing to be inherited except a white mule, some amunitions and a piece of land which he had made a gift during his life-time. He said : We are not inherited. Whatever we leave is charity. Among his lands, there were some gardens of Banu Nazir, Khaiber and Fedak. A Jew named Mukhairiq of Banu Nazir gifted some gardens to the

Prophet in 3 A.H. which he disposed of during his life-time. The Fedak properties were made waqf for the travellers. Khaiber properties were divided for the general Muslims reserving one share for his wives. Khaiber and Fedak properties were later on managed by the Caliphs.

(e) **His children.** The Prophet had six children. They are Qasem and Ibrahim (sons), Zainab, Ruqqiya, Omme Kulsum and Fatimah (daughters). All were born of Khadija except Ibrahim who was born of Mary the Copt. All his children died before him except Hazrat Fatimah who breathed her last six months after the Prophet's demise. Besides Fatimah, the Holy Prophet left behind him nine (on ten) wives who all passed their widowhood during the remaining period of their life.

Prophecies about the advent of the World Prophet.

The Holy Prophet Muhammad was commissioned as the Word Prophet for guidance of the whole of mankind and the Quran is the expression of the last will of God. This office of the Word Prophet fell no other shoulder. Before him everyone was a national prophet. Almost all national prophets prophesied about the advent of the World Prophet from every side of the world. Let us examine the most important of the revealed books containing this prophecy. It may be mentioned here that the more a book is nearer to the Quran, the more is its resemblance with it; and the more it is distant from it, the greater is its difference with it.

(1) **The Quran.** "And when Jesus, son of Mary, said: Surely I am the Apostle of Allah to you, verifying that which is before me of the Torah and giving the good news of an apostle who will come after me, his name being Ahmad (One Praised), but when he came to them with clear arguments, they said: This is enchantment -61 : 6Q. There was no prophet between Jesus and Muhammad. Hence Muhammad was meant by this verse. All Prophets made a covenant with Allah to announce the advent of the World Prophet The Quran says: And when Allah made a covenant through the Prophets: Certainly I have given you the Book and wisdom—then an apostle will come to you, verifying that which is with you; you must believe in him and you must aid him.—3 : 80Q. The Prophet Abraham's prayer about Muhammad and the Muslims runs thus: O our Lord! make us both submissive to Thee, and from our offspring a Muslim nation for Thee..... O our Lord! and raise in them an apostle from among them who shall recite to them Thy communications and teach them the Book and wisdom, and purify them—2 : 128—129Q. The Quran also mentions the fact that the Torah and the Gospel contain prophecies of Muhammad: Those who follow the Apostle—the illiterate Prophet—whom they find written down in the Torah and the Gospel—(7 : 157Q).

(2) **The Gospel.** Jesus Christ said: If ye love me, keep my commandments and I will pray to the Father, and He shall give you another *Comforter* that he may abide with you for ever, even the spirit of Truth—John,—14 : 15, 17. But the *Comfoter* which is the Holy Ghost, whom the Father will send in my name, he

shall teach you all things—John—14 : 26. Nevertheless, I tell you the truth, it is expedient for you that I go away ; for if I do not go away, the Comforter will not come unto you, but if I depart, I will send him unto you—John 16 : 17. I have yet many things to say unto you, but you cannot hear them now. Howbeit when the Spirit of Truth is come, he will guide you unto all Truth—John—16 : 12, 13. The original word of Comforter in Greek was paraclete which is a translation from a Hebrew word meaning the spirit of truth or one who distinguishes between truth and falsehood. It appears from these descriptions that the Prophet Muhammad was meant by these verses because after Jesus, there was no prophet except Prophet Muhammad, and that the appearance of the Holy Ghost to teach mankind is meaningless.

(3) **The Torah.** There occurs in Deuteronomy 18 : 18—I (God) will raise them up a prophet from among their brethren like unto thee, and will put My words in his month. In 33 : 2 (Deut), it occurs—The Lord came from mount Sinai and rose up from Seir to them, he shined forth from mount *Paran* and he came forth with 10,000 saints, from his right hand went a fiery law for them. Moses came from mount Sinai. Here Paran means Arabia. 10,000 saints mean 10,000 soldiers of God who came with the Prophet and conquered Mecca. The law that was given by Muhammad was complete. These descriptions give a sufficient indication that the Prophet Muhammad was prophesied by these verses. Surely Jesus was not meant by these descriptions.

It is reported in tradition 44 : 680w that a Jewish doctor testified to the occurrence of the following descriptions of the Prophet in the Torah : Muhammad, son of Abdullah, his birth place is Mecca, and his place of migration is Taybah, his kingdom is in Syria, neither unmannerly, nor harsh, nor wandering in the markets, nor prone to indecency, nor using a word of treachery. These facts combined go to establish the advent of Prophet Muhammad as the World Prophet.

(4) **Buddha:** The *Digha Nikaya*, the religious book of the Buddhists, speaks of Buddha of future when the religion of Gautama shall be forgotten. This Buddha of future was described by the word *Metteyya* (Sankrit-Maitreya) i.e. Buddha of Kindness. The Quran exactly speaks of Muhammad as "a mercy for the whole of mankind"—(21 : 10Q).

(5) **Parsi Scripture.** The Persian scripture *Dasatir* in its 14th verse says : "When the Persians should sink so low in morality, a man will be born in Arabia whose followers shall upset their throne, kingdom, religion and everything. The mighty stiff-necked ones of Persia shall be over-powered. The house which was built and in which many idols were placed shall be purged of idols and men shall say their prayers facing towards it. The wise men of Persia and others will join his followers." These descriptions do not apply to the Christians, Jews or to anybody else. They certainly apply to Muhammad (P.H.) and his followers.

(6) **Hindu Scriptures.** The Puranas, Upanishads and Vedas are the Hindu religious scriptures. In the *Bhavisya Purana*, (Para 3, Kanda 3, Adhyaya 3, Slokas 5, 7 and 8) it occurs : Just then a man with the epithet "illiterate," Muhammad by name, and an inhabitant of Arabia appeared with his companions. O denizen of Arabia and master of the world, to thee is my adoration. The prophecy is the most clear and unambiguous. It occurs also in *Allo upanishad* translated by Upendra Nath Mukhopadhya of Calcutta : God is the

owner of high attributes, complete, perfect, All-knowing. Muhammad is the Messenger of God. In the *Atherv Veda* (Kanda 20, Sukta 127, Mantra 1-3) it occurs: O people! hear this most heedfully. The man of praise (Muhammad) will be raised among the people.

عَنِ الْبَرَاءِ قَالَ أَوَّلُ مَنْ قَدِمَ عَلَيْنَا

مِنْ أَصْحَابِ رَسُولِ اللهِ صلعم مُصْعَبُ

بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ

فَجَعَلَا يُقْرِئَانِنَا الْقُرْآنَ ثُمَّ جَاءَ عَمَّارٌ

وَبِلَالٌ وَسَعْدٌ ثُمَّ جَاءَ عُمَرُ بْنُ الْخَطَّابِ

فِي عِشْرِينَ مِنْ أَصْحَابِ النَّبِيِّ صلعم

ثُمَّ جَاءَ النَّبِيُّ صلعم فَمَا رَأَيْتُ أَهْلَ

الْمَدِينَةِ فَرِحُوا بِشَيْءٍ فَرَحَهُمْ بِهِ حَتَّى

رَأَيْتُ الْوَلَائِدَ وَالصِّبْيَانَ يَقُولُونَ هَذَا

رَسُولُ اللهِ صلعم قَدْ جَاءَ فَمَا جَاءَ حَتَّى

قَرَأْتُ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى فِي سُوَرٍ

مِثْلِهَا مِنَ الْمُفَصَّلِ * (الْبُخَارِيُّ)

عَنْ أَبِي سَعِيدِ نِ الْخُدْرِيِّ أَنَّ رَسُولَ

اللهِ صلعم جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ إِنَّ

عَبْدًا خَيَّرَهُ اللهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ

زَهْرَةِ الدُّنْيَا مَا شَاءَ وَبَيْنَ مَا عِنْدَهُ

فَاخْتَارَ مَا عِنْدَهُ فَبَكَى أَبُو بَكْرٍ قَالَ

فَدَيْنَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا فَعَجِبْنَا

168. **Bara'a** reported: The companions of the Prophet who came first to us were Mus'ab-b-Omair and Ibn Omme Maktum. They began to read out the Quran to us. Next came Ammar and Bilal and Sa'ad. Next came Omar-b al Khattab among twenty of the companions of the Prophet. [2499] Next came the Prophet. I did not see the inhabitants of Medina more joyful with anything than what they were at his arrival till I saw the girls and boys saying: He is the Messenger of Allah that has come. He did not come till I read. 'Glorify the name of thy Highest Lord (87 : 1Q)' among the chapters and the like of it from the short chapters. [2500]

169. **Abu Sayeed al-Khohri** reported: The Apostle of Allah sat upon the pulpit and said: As for a servant, Allah gave him choice either that he should be given the fineries of this world as he wished or what is near Him. He chose what is near Him. Abu Bakr wept. He said: Our fathers and our mothers be ransomed to thee. We wondered at him. The people

2499. These persons went to Medina before the Prophet migrated there. They were sent earlier to acquaint the inhabitants of the teachings of Islam.

2500. The chapter 77Q was revealed at Mecca.

said: Look to this old man. The Apostle of Allah gave information of a servant whom Allah gave choice either that he should be given the fineries of this world or what is near Him. He was saying: My fathers and mothers be ransomed to thee. The Prophet was the one given to choose and Abu Bakr was more learned than us. [2500a]

لَهُ فَقَالَ النَّاسُ انْظُرُوا إِلَى هٰذَا الشَّيْخِ يُخْبِرُ رَسُولَ اللّٰهِ صلعم عَنْ عَبْدٍ خَيَّرَهُ اللّٰهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ وَهُوَ يَقُولُ فَدَيْنَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا فَكَانَ رَسُولُ اللّٰهِ صلعم هُوَ الْمُخَيَّرَ وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا *

(مُتَّفَقٌ عَلَيْهِ)

—*Agreed.*

170. **Oqbah-b-A'mer** reported: The Apostle of Allah led funeral prayer over the martyrs of Uhud after eight years like one who takes farewell from the living and the dead. Thereafter he ascended the pulpit and said: I am a fore-runner of you all, [2501] and I am a witness [2501a] over you, and verily you have been given promise of the Fountain, and verily I am looking at it while I am in this place of mine; and verily I have been given the key of the treasures of the world, [2501b] and I do not fear

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ صَلَّى رَسُولُ اللّٰهِ صلعم عَلَى قَتْلَى أُحُدٍ بَعْدَ ثَمَانِ سِنِينَ كَالْمُوَدِّعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ ثُمَّ طَلَعَ الْمِنْبَرَ فَقَالَ إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ وَأَنَا عَلَيْكُمْ شَهِيدٌ وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ وَإِنِّي لَأَنْظُرُ إِلَيْهِ وَأَنَا فِي مَقَامِي هٰذَا وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا

2500a. This sermon took place 5 days before the Prophet's demise. The Prophet was given to choose either to live in the midst of the fineries of this world or to leave this world to get the eternal bliss near God. This was the fore-runner of the Prophet's demise which was understood only by Abu Bakr who was the best of his companions in spiritual matters.

2501. Fart means the vanguard of a caravan who goes a head to a station and keeps everything ready for food and rest of the caravan. The Prophet is therefore a for-runner in the sense that he would be going to Paradise ahead of his companions in order that he might prepare everything for their easy entry to paradise.

2501a. The Prophet would be a witness for his companions on the Resurrection Day. He will be asked about the conduct of his followers in the world while he was preaching Islam.

2501b. In other words, his followers will be blessed with the conquest of towns and countries with their enormous wealth and treasures.

that you would set up partnership after me, but I fear the world for you lest you should quarrel with one another therein. *Some of them added* : Then you would fight with one another and be destroyed as those before you were destroyed. —*Agreed.*

بعدى ولكنى اخشى عليكم الدنيا
ان تنافسوا فيها وزاد بعضهم فتقتتلوا
فتهلكوا كما هلك من كان قبلكم *
(متفق عليه)

171. **Ayesha** reported : It is of the blessings of Allah on me that the Apostle of Allah died in my house and in my day and between my breast and throat and that Allah joined my saliva with his saliva at the time of his death. Abdur Rahman-b-Abi Bakr came to me with a tooth-stick in his hand while I was leaned against by the Apostle of Allah. I saw him looking at him and could know that he liked to have the tooth-stick. I said : I shall take it for you. Then he gave a hint with his head : Yes. I took it but it appeared very hard to him. I said : Shall I make it soft for you ? He gave a hint with his head : Yes. I made it soft and he used it. There was a pot of water in front of him. He began to enter his hands in the water and wash his face therewith and say : There is no god but Allah, and verily there are intoxications for death. Thereafter he put off his hand and began to mutter : To the Highest

عن عائشة قالت ان من نعم الله
تعالى على ان رسول الله صلعم توفى
فى بيتى وفى يومى وبين سحرى
ونحرى وان الله جمع بين ريقى
وريقه عند موته دخل على عبد الرحمن
بن ابى بكر وبيده سواك وانا مسندة
رسول الله صلعم فرايته ينظر اليه
وعرفت انه يحب السواك فقلت
اخذه لك فاشار برأسه ان نعم فتناولته
فاشتد عليه وقلت ليينه لك
فاشار برأسه ان نعم فليننته فامره
وبين يديه ركوة فيها ماء فجعل يدخل
يديه فى الماء فيمسح بهما وجهه ويقول
لا اله الا الله ان للموت سكرات ثم
نصب يده فجعل يقول فى الرفيق

Companion—till he was dead and his hands fell down. 2502

—*Bukhari.*

172. **Same** reported: I heard the Prophet say: There was no prophet who fell ill but was given the choice of this world and the hereafter. In his illness of which he (Prophet) died, a very low voice overtook him. I heard him say: With those whom Thou hast given blessings from the Prophets, truthful, martyrs and pious. Then I could know that he was given the choice. —*Agreed.*

173. **Anas** reported: When the Prophet fell seriously ill, pangs began to make him senseless. Fatimah said: Pangs, O father! He said to her: There will be no pang on thy father after this day. When he died, she wailed: O father! he respoded to the Lord Who called him. O father! His place is in Ferdous Paradise! O father! To Gabriel, we seek information of his death. When he was buried, Fatimah said: O Anas! is it pleasing to your souls that you spread earth over the Apostle of Allah?—*Bukhari.*

174. **Anas** reported: When the Apostle of Allah arrived at

الا على حتى قبض ومالت يده —

(البخارى)

عنها قالت سمعت النبى صلعم يقول ما من نبي يمرض الا خير بين الدنيا والاخرة وكان فى شكواه الذى قبض اخذته بحة شديدة فسمعته يقول مع الذين انعمت عليهم من النبيين والصديقين والشهداء والصالحين فعلمت انه خير * (متفق عليه)

عن انس قال لما ثقل النبى صلعم جعل يتغشاه الكرب فقالت فاطمة واكرب ابا ه فقال لها ليس على ابيك كرب بعد اليوم فلما مات قالت يا ابتاه اجاب ربا دعاه يا ابتاه من جنة الفردوس ماواه يا اباتاه الى جبريل نعاه فلما دفن قالت فاطمة يا انس اطابت انفسكم ان تحثوا على رسول الله صلعم التراب * (البخارى)

عن انس قال لما قدم رسول الله

2502. The Highest Companion is the Great God, because the Apostle of Allah had no friend in this world except God (45 · 11). Some say that the companions are the prophets. Their argument is based on this verse: They are with the prophets, the truthful, the martyrs and the pious, and good are those for company—4 : 69Q.

Medina, the Negroes were playing with their drums out of joy on his arrival. *Abu Daud narrated it. And in a narration of Darimi*; he said: I have never seen a day more pleasant and brighter than the day on which the Prophet came to us, and I have not seen a day more gloomy and dark than the day on which the Prophet died. *And in a narration of Tirmizi*: He said: When there came the day on which the Apostle of Allah entered Medina, everything of it was lighted, but when there came the day on which he died, everything of it became dark. And we did not throw off dust from our hands, and I was engaged in his burial till we became changed in minds.

صلعم المدينة لعبت الحبشة بحرابهم فرحا لقدومه رواه ابوداود وفي رواية الدارمي قال ما رايت يوما قط كان احسن ولا اضوء من يوم دخل علينا فيه رسول الله صلعم وما رايت يوما كان اقبح ولا اظلم من يوم مات فيه رسول الله صلعم وفي رواية الترمذي قال لما كان اليوم الذي دخل فيه رسول الله صلعم المدينة اضاء منها كل شيء فلما كان اليوم الذي مات فيه اظلم منها كل شيء وما نفضنا ايدينا عن التراب وانا لفي دفنه حتى انكرنا قلوبنا *

175. **Ayesha** reported: When the Apostle of Allah died, they differed with regard to his burial. Abu Bakr said: I heard something from the Apostle of Allah. He (Prophet) said: Allah does not cause to die a Prophet but in the place wherein he likes to be buried. Bury him therefore in the place of his bed.

—*Tirmizi.*

عن عائشة رض قالت لما قبض رسول الله صلعم اختلفوا في دفنه فقال ابوبكر سمعت من رسول الله صلعم شيئا قال ما قبض الله نبيا الا في الموضع الذي يحب ان يدفن فيه ادفنوه في موضع فراشه (الترمذي)

176. **Ayesha** reported: The Apostle of Allah used to say while he was sound: Never does a Prophet die till his place in Paradise is shown to him, and then (till) he is given option.

عن عائشة قالت كان رسول الله صلعم يقول وهو صحيح انه لن يقبض نبي حتى يرى مقعده من الجنة ثم يخير

Ayesha said : When he (angel) descended with it (death), and his head was upon my thigh, he fell in a swoon and then came round. He fixed his look towards the terrace and then said : O Allah ! to the Highest Companion. I said : In that case, he did not choose. She said : And I could know that it was a tradition which he used to speak to us and he was correct in his saying that the life of a prophet is never taken till his place in Paradise is shown to him and then till he is given option. Ayesha said : The last word which the Prophet uttered is his saying : O Allah ! to the Highest Companion.

—*Agreed.*

قَالَتْ عَائِشَةُ فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فَخِذِي غُشِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَاشْخَصَ بَصَرَهُ إِلَى السَّقْفِ ثُمَّ قَالَ اللَّهُمَّ الرَّفِيقَ الْأَعْلَى قُلْتُ إِذَنْ لَا يَخْتَارُنَا قَالَتْ وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا بِهِ وَهُوَ صَحِيحٌ فِي قَوْلِهِ أَنَّهُ لَنْ يُقْبَضَ نَبِيٌّ قَطُّ حَتَّى يُرَى مَقْعَدُهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ قَالَتْ عَائِشَةُ فَكَانَ آخِرُ كَلِمَةٍ تَكَلَّمَ بِهَا النَّبِيُّ صلعم قَوْلُهُ اللَّهُمَّ الرَّفِيقَ الْأَعْلَى (متفق عليه)

177. **Same** reported that the Apostle of Allah used to say in his illness of which he died : O Ayesha ! I continued to feel the pain of food I took at Khaiber. This is the time in which I feel the cutting of my entrails on account of that poison. 2502a

—*Bukhari.*

عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صلعم يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ يَا عَائِشَةُ مَا أَزَالُ أَجِدُ أَلَمَ الطَّعَامِ الَّذِي أَكَلْتُ بِخَيْبَرَ وَهَذَا أَوَانُ وَجَدْتُ انْقِطَاعَ أَبْهَرِي مِنْ ذَلِكَ السُّمِّ (البخاري)

178. **Ibn Abbas** reported : When (death) came to the Prophet while there were men consisting of Omar-b-al-Khattab within the house, the Prophet said : Come, I shall write for you a writing ; you will never be misguided after it. Omar

عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا حُضِرَ رَسُولُ اللَّهِ صلعم وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ قَالَ النَّبِيُّ صلعم هَلُمُّوا أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ فَقَالَ عُمَرُ قَدْ غَلَبَ

2502a. After the siege of Khaiber at 7 A. H. a Jewess gave poisoned food to the Prophet and some of his companions.

said : Pain has overcome him and there is the Quran with you. Sufficient is the Book of Allah for you.[2503] The people of the house differed and quarrelled. Of them, there were some who were saying : Bring near (the writing materials), the Apostle of Allah will write for you ; of them there were some who said what Omar had said. When noise and difference became acute, the Messenger of Allah said : Be off from me.[2503a] Obaidullah said : Ibn Abbas was saying : Verily the great catastrophe is the catastrophe of what passed between the Apostle of Allah and between that scroll which was to be written for them, owing to their difference and confusion. *And in a narration of Sulaiman-b-Abil-Muslim al-Ahwal : Ibn Abbas said :* Thursday. And what was on Thursday ? Thereafter he wept until his tears wetted the stone. I asked : O Ibn Abbas ! and what was on Thursday ? He said : The pain of the Apostle of Allah became acute. He said : Take to me a shoulder-

عَلَيْهِ الْوَجَعُ وَعِنْدَكُمُ الْقُرْآنُ حَسْبُكُمْ كِتَابُ
اللّٰهِ فَاخْتَلَفَ أَهْلُ الْبَيْتِ وَاخْتَصَمُوا فَمِنْهُمْ
مَنْ يَقُولُ قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللّٰهِ صلعم
وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ فَلَمَّا أَكْثَرُوا
اللَّغَطَ وَالْاِخْتِلَافَ قَالَ رَسُولُ اللّٰهِ صلعم قُومُوا
عَنِّي قَالَ عُبَيْدُ اللّٰهِ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ
اِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ
اللّٰهِ صلعم وَبَيْنَ اَنْ يَكْتُبَ لَهُمْ ذٰلِكَ
الْكِتَابَ لِاخْتِلَافِهِمْ وَلَغَطِهِمْ وَفِي رِوَايَةِ
سُلَيْمَانَ بْنِ اَبِي مُسْلِمٍ الْاَحْوَلِ قَالَ ابْنُ
عَبَّاسٍ يَوْمَ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ
ثُمَّ بَكَى حَتّٰى بَلَّ دَمْعُهُ الْحَصٰى قُلْتُ
يَا ابْنَ عَبَّاسٍ وَمَا يَوْمُ الْخَمِيسِ قَالَ
اشْتَدَّ بِرَسُولِ اللّٰهِ صلعم وَجَعُهُ فَقَالَ ائْتُونِي

2503. The Prophet was affected with death pangs as he was once previously affected with charms by a Jew. Thereafter his demand for writing materials to leave some instruction was not taken as the saying of a man in health as the Quran was a sufficient guide according to the saying of the Prophet. The very fact that the Prophet did not write shows that he concurred with the opinion of Hazrat Omar and the saying of Quran : Hold fast by the rope (Quran) of Allah.

2503a. Man's nature is to differ. The Quran says : They will continue to differ except those on whom your Allah is kind (Q). It appears from this saying hat it is always good not to differ but to remain united.

بِكَتِفٍ اَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ اَبَدًا

فَتَنَازَعُوا وَلَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ

فَقَالُوا مَا شَأْنُهُ اَهَجَرَ اِسْتَفْهِمُوهُ فَذَهَبُوا

يَرُدُّونَ عَلَيْهِ فَقَالَ دَعُونِي ذَرُونِي

فَالَّذِي اَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونَنِي اِلَيْهِ

فَاَمَرَهُمْ بِثَلَاثٍ فَقَالَ اَخْرِجُوا الْمُشْرِكِينَ

مِنْ جَزِيرَةِ الْعَرَبِ وَاَجِيزُوا الْوَفْدَ بِنَحْوِ

مَا كُنْتُ اُجِيزُهُمْ وَسَكَتَ عَنِ الثَّالِثَةِ

اَوْ قَالَهَا فَنَسِيتُهَا (مُتَّفَقٌ عَلَيْهِ)

عَنْ اَنَسٍ قَالَ قَالَ اَبُوبَكْرٍ لِعُمَرَ بَعْدَ

وَفَاةِ رَسُولِ اللّٰهِ صلعم اِنْطَلِقْ بِنَا اِلَى اُمِّ

اَيْمَنَ نَزُورُهَا كَمَا كَانَ رَسُولُ اللّٰهِ صلعم

يَزُورُهَا فَلَمَّا انْتَهَيْنَا اِلَيْهَا بَكَتْ فَقَالَا لَهَا

مَا يُبْكِيكِ اَمَا تَعْلَمِينَ اَنَّ مَا عِنْدَ اللّٰهِ

خَيْرٌ لِرَسُولِ اللّٰهِ صلعم فَقَالَتْ اِنِّي لَا اَبْكِي

اِنِّي لَا اَعْلَمُ اَنَّ مَا عِنْدَ اللّٰهِ تَعَالَى خَيْرٌ

bone that I may write a writing for you after which you will never be misguided. Then they quarrelled with one another (and no general quarrel should occur in presence of a Prophet.) They asked: What is the matter with him that he gave up? Make it clear from him. So they went again to it. 2503b He said: Leave me, be off from me. What I am in is better than what you call me to. 2503c He enjoined three things on them. He said: Drive out the polytheists from the Peninsula of Arabia, treat the deputation with kindness with what I treated them. He remained silent from the third. Or he said about it: We forgot it. —*Agreed.*

179. **Anas** reported: Abu Bakr said to Omar after the death of the Apostle of Allah: Take us to Omme Ayman. We shall call on her just as the Aposte of Allah used to call on her. When we came to her, she wept. Two of them asked her: What makes thee weep? Don't you know that verily what is near Allah is better for the Apostle of Allah? She said: I do not weep because I do not know that what is near Allah is better for the

2503b. They went again to it means that they again began to raise uproar and difference.

2503c. This signifies that the Prophet was about to meet with Allah after death. This was surely better that everything in this world including the incident mentioned in this tradition.

لرسول الله صلعم ولكن ابكى ان الوحى
قد انقطع من السماء فهجتهما على البكاء
فجعل يكبيان معها (مسلم)

Apostle of Allah, but I weep (to find) because revealation from heaven has stopped. Thus she set up both to weep and they began to weep along with her.[2504]

—*Muslim.*

عن عائشة انها قالت وارأساه فقال
رسول الله صلعم ذاك لو كان وانا حى
فاستغفر لك وادعو لك فقالت عائشة
واثكلياه والله انى لا اظنك تحب موتى
فلو كان ذلك لظلت اخر يومك معرسا
ببعض ازواجك فقال النبى صلعم بل
انا وارأساه لقد هممت او اردت ان
ارسل الى ابى بكر وابنه واعهد ان
يقول القائلون او يتمنى المتمنون ثم
قلت يابى الله ويدفع المؤمنون

180. **Ayesha** reported : She said : O my head ![2505] Then the Apostle of Allah said : That is (death).[2505a] If it occurs while I am alive, I shall seek forgiveness for you and shall call for blessing on you. Ayesha said : How acute (pain)! By Allah, I don't think that you like my death. If it comes, you will be in sexual company with one of your wives on your last day.[2505b] The Prophet said : Rather I (will die), O my head ![2505c] I was inclined or intended to send for Abu Bakr and his son, and pledge that the people will say or the wishers will wish.[2505] Thereafter I said (within myself) :

2504. Omme Ayman was the female slave of the Prophet's father and was the mother of Osamah-b-Zaid. She was liberated after Abdullah's death and was married to Zaid. She died 20 days after Hazrat Omar's death.

2505. Ayesha was feeling acute headache.

3505a. That is (death) means that pain in head sometimes brings death.

2505b. In other words, Ayesha made a humour that if she died, the Prophet would forget her and he would be engaged with her co-wives after her death.

2505c. The Prophet said to Ayesha that she was thinking wrongly about her death before him, but that he would die before her. He also said that he was feeling acute pain in head which would result in death.

2505. The Prophet said that he wished to send for Abu Bakr for investing him with Khilafat but he did not do it, because the people might revel his suggestion or some others would wish for the office of Khilafat. The Prophet thus established a great political rule that the head of a goverment must be on an elective principle by the people. He knew that his intention would be a sufficient guide to his followers after his death in selecting his successor.

Allah will refuse, and the believers will repel (or Allah will repel and the believers will refuse). —*Bukhari.*

181. **Ayesha** reported : The Apostle of Allah left no dinar, no dirham, no goat and no camel ; nor did he leave any legacy.

182. **Amr-b-Hares** reported : The Apostle of Allah left no dinar at his death, no dirham, no slave, no maid, and nothing except his white mule,[2507] his armours and a land which he gifted away in charity. —*Bukhari.*

183. **Abu Hurairah** reported : My heirs shall not divide a dinar. What I have left after the expenses of my wives and the wages of my manager is in charity.[2508] —*Agreed.*

184. **Abu Bakr** reported that the Apostle of Allah said : We left nothing for heritage. What we leave goes to charity.

185. **Abu Musa** reported from the Prophet who said : When Allah intends to show kindness to a people out of His servants, He takes the life of their Prophet before them. Then He makes him a forerunner for them and one who

ا ويدفع الله ويابى المؤمنون * (البخارى)

عن عائشة قالت ماترك رسول الله صلعم دينارا ولا درهما ولا شاة ولا بعيرا ولا اوصى بشيء * (مسلم)

عن عمرو بن الحارث قال ماترك رسول الله صلعم عند موته دينارا ولا درهما ولا عبدا ولا امة ولا شيئا الا بغلته البيضاء وسلاحه وارضا جعلها صدقة * (البخارى)

عن ابى هريرة ان رسول الله صلعم قال لاتقتسم ورثتى دينارا ما تركت بعد نفقة نسائى ومؤنة عاملى فهو صدقة * (متفق عليه)

عن ابى بكر قال قال رسول الله صلعم لانورث ماتركناه صدقة * (متفق عليه)

عن ابى موسى عن النبى صلعم انه قال ان الله اذا اراد رحمة امة من عباده قبض نبيها قبلها فجعله

2507. This mule was called Duldul which was presented to the Prophet by Muqaoqis, ruler of Egypt.

2508. The properties Fedak and Khaiber and others were given in charity after the expenses of his wives were realized.

preceded before them. And when He intends to destroy a people, He punishes them while their Prophet is alive, and then He destroys them while he is looking. Thus He consoles his eyes by destroying them when they falsify him and disobey his injunctions. —*Muslim.*

لَهَا فَرَطًا وَسَلَفًا بَيْنَ يَدَيْهَا وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ عَذَّبَهَا وَنَبِيُّهَا حَيٌّ فَأَهْلَكَهَا وَهُوَ يَنْظُرُ فَأَقَرَّ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ وَعَصَوْا أَمْرَهُ * (مُسْلِمٌ)

186. **Abu Hurairah** reported that the Apostle of Allah said: By One in whose hand there is the life of Muhammad, certainly there would come a day upon one of you on which he will not recognise me; but when he will recognise me, I shall be dearer to him than his family-members, and also than his property along wtiht hem. —*Muslim.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَيَأْتِيَنَّ عَلَى أَحَدِكُمْ يَوْمٌ وَلَا يَرَانِي ثُمَّ لَأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ مَعَهُمْ * (مُسْلِمٌ)

601w. **Abu Sayeed al-Khodri** reported: The Apostle of Allah came out to us during the illness of which he died while we are in the mosque. His head was tied up with a piece of cloth and he went up to the pulpit. He got upon it and we followed him. He said: By One in whose hand there is my life, I am certainly looking towads the Fountain from this place of mine. Thereafter he said: As for a servant, this world and its gradeurs were presented to him but he chose the hearafter. He narrated: Nobody but Abu Bakr understood it. His eyes began to shed tears

عَنْ أَبِي سَعِيدِ بْنِ الْخُدْرِيِّ قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللهِ صلعم فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ وَنَحْنُ فِي الْمَسْجِدِ عَاصِبًا رَأْسَهُ بِخِرْقَةٍ حَتَّى أَهْوَى نَحْوَ الْمِنْبَرِ فَاسْتَوَى عَلَيْهِ وَاتَّبَعْنَاهُ وَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَنْظُرُ إِلَى الْحَوْضِ مِنْ مَقَامِي هَذَا ثُمَّ قَالَ إِنَّ عَبْدًا عُرِضَتْ عَلَيْهِ الدُّنْيَا وَزِينَتُهَا فَاخْتَارَ الْآخِرَةَ قَالَ فَلَمْ يَفْطِنْ لَهَا أَحَدٌ غَيْرُ أَبِي بَكْرٍ فَذَرَفَتْ عَيْنَاهُ

and wept. Then he said. Rather our fathers and mothers and ourselves and our properties be ransomed to thee, O Apostle of Allah. He narrated : Then he got down and he did not stand thereon till the hour. —*Darimi.*

فبكى ثم قال بل نفديك بآبائنا وامهاتنا وانفسنا واموالنا يارسول الله قال ثم هبط فما قام عليه حتى الساعة *

(الدارمي)

692w. **Ibn Abbas** reported : When it was revealed. "When the help and victory of Allah came (110Q)", the Apostle of Allah called Fatimah. He said : My soul has given me death-news. She wept. He said : Don't weep, because you will be the first of my household to reach me. Then she laughed. Some of the wives of the Prophet saw her and asked : O Fatimah ! we have seen you weeping and then laughing ! She said : Verily he informed me that his soul gave his death-news to him. So I wept. He said : Don't weep, because you are the first of my household to reach me. [2509] So I laughed. And the Apostle of Allah said : When the help and victory of Allah come. The people of Yemen came, and they are softer in hearts, and faith is of Yemen and wisdom is of Yemen. [2509a] —*Darimi.*

عن ابن عباس قال لما نزلت اذا جاء نصر الله والفتح دعا رسول الله صلعم فاطمة قال نعيت الى نفسي فبكت قال لاتبكي فانك اول اهلي لاحق بي فضحكت فراها بعض ازواج النبي صلعم فقلن يافاطمة رايناك بكيت ثم ضحكت قالت انه اخبرني انه قد نعيت اليه نفسه فبكيت فقال لاتبكي فانك اول اهلي لاحق بي فضحكت وقال رسول الله صلعم اذا جاء نصر الله والفتح وجاء اهل اليمن هم ارق افئدة والايمان يمان والحكمة يمانية *

(الدارمي)

693w. **Ayesha** reported : The Apostle of Allah came to

عن عائشة قالت رجع لي رسول الله

2509. In other words, the Prophet foretold that his death was near and that Fatimah would die soon after his death. It is a historical truth that Fatimah died six months after the Prophet.

2509a. The Yemini people are soft in hearts, strong in faith and consummate in wisdom. This is a great tribute paid by the Prophet to the people of Yemen.

صلعم ذات يوم من جنازة من البقيع فوجدني وانا اجد صداعا وانا اقول وارأساه قال بل انا يا عائشة وارأساه قال وما ضرك لو مت قبلي غسلتك وكفنتك وصليت عليك ودفنتك قلت اكلى بك والله لو فعلت ذلك لرجعت الى بيتي فعرست فيه ببعض نسائك فتبسم رسول الله صلعم ثم بدئ في وجعه الذي مات فيه * (الدارمي)

me one day performing funeral prayer at Baqiy. He found me at the time when I was feeling headache and saying : O my head ! He said : Rather I, O Ayesha ! O my head ! He said : And what is troublesome to thee ? If thou didst die before me, I would have washed thee, coffined thee, prayed over thee and buried thee. I said : By Allah, I am as it were with thee, if thou wilt do that, thou wilt return to my house and pass the night therein with some one of your wives. Whereupon the Apostle of Allah smiled. Thereafter the pain of which he died began anew. —*Darimi.*

عن جعفر بن محمد عن ابيه ان رجلا من قريش دخل على ابيه علي بن الحسين فقال الا احدثك عن رسول الله صلعم قال بلى حدثنا عن ابي القاسم قال لما مرض رسول الله صلعم اتاه جبرئيل فقال يا محمد ان الله ارسلني اليك تكريما لك وتشريفا لك خاصة لك يسالك عما هو اعلم به منك يقول كيف تجدك قال اجدني يا جبرئيل مغموما واجدني يا جبرائيل مكروبا

694w. **Ja'far-b-Muhammad** reported from his father that one of the Quraish went to his father Ali-b-Hussain. He said : Shall I not narrate to you a tradition of the Apostle of Allah ? He said : Yes. Narrate to us from Abul Qasem. He said : When the Apostle of Allah fell ill, Gabriel came to him and said : O Muhammad ! verily Allah sent me to thee out of honour to thee and out of respect to thee and by way of special concession to thee, asking thee about what he is more informed of it than thee saying : How do you find thyself ? He said : O Gabriel ! I find myself gloomy ; O Gabriel ! find myself anxious. Thereafter he came to him on

the second day. He (Gabriel) asked him that and the Prophet answered as he had answered on the first day. Afterwards he came to him on the third day and asked him as he had asked on the first day, and he answered him as he had answered him. There came to him along with him an angel named Ismail who controls over one hundred thousand angles, every angel holding controi over one hundred thousand angels. He sought his permission and he asked it of him. Thereafter Gabriel said : He is the angel of death who seeks thy permission. He did not ask permission of any man before thee, and he will not ask permission of any man after thee. He said : Give him permission. So he gave him permission. He greeted him and then said : O Muhammad ! verily Allah sent me to thee. If thou shouldst permit me to take thy soul, I may take ; and if thou shouldst order me to leave it, I will leave it. He said : O angel of death ! do. He said : Yes. With that I have been commanded, and I have also been commanded to obey thee. He narrated : Then the Prophet looked towards Gabriel. Gabriel said : O Muhammad ! verily Allah is greatly desirous of meeting with thee. The Prophet said to the angel of death : Go with what you have been

ثُمَّ جَاءَهُ الْيَوْمَ الثَّانِي فَقَالَ لَهُ ذٰلِكَ فَرَدَّ عَلَيْهِ النَّبِيُّ صلعم كَمَا رَدَّ اَوَّلَ يَوْمٍ ثُمَّ جَاءَهُ الْيَوْمَ الثَّالِثَ فَقَالَ لَهُ كَمَا قَالَ اَوَّلَ يَوْمٍ وَرَدَّ عَلَيْهِ كَمَا رَدَّ عَلَيْهِ وَجَاءَ مَعَهُ مَلَكٌ يُقَالُ لَهُ اِسْمٰعِيلُ عَلٰى مِائَةِ اَلْفِ مَلَكٍ كُلُّ مَلَكٍ عَلٰى مِائَةِ اَلْفِ مَلَكٍ فَاسْتَاذَنَ عَلَيْهِ فَسَاَلَهُ عَنْهُ ثُمَّ قَالَ جِبْرَئِيلُ هٰذَا مَلَكُ الْمَوْتِ يَسْتَاذِنُ عَلَيْكَ مَا اسْتَاْذَنَ عَلٰى اٰدَمِيٍّ قَبْلَكَ وَلَا يَسْتَاْذِنُ عَلٰى اٰدَمِيٍّ بَعْدَكَ فَقَالَ اْئْذَنْ لَهُ فَاَذِنَ لَهُ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا مُحَمَّدُ اِنَّ اللّٰهَ اَرْسَلَنِي اِلَيْكَ فَاِنْ اَمَرْتَنِي اَنْ اَقْبِضَ رُوحَكَ قَبَضْتُ وَاِنْ اَمَرْتَنِي اَنْ اَتْرُكَهُ تَرَكْتُهُ فَقَالَ تَفْعَلُ يَا مَلَكَ الْمَوْتِ قَالَ نَعَمْ بِذٰلِكَ اُمِرْتُ وَاُمِرْتُ اَنْ اُطِيعَكَ قَالَ فَنَظَرَ النَّبِيُّ صلعم اِلٰى جِبْرَئِيلَ فَقَالَ جِبْرَائِيلُ يَا مُحَمَّدُ اِنَّ اللّٰهَ قَدِ اشْتَاقَ اِلٰى لِقَائِكَ فَقَالَ النَّبِيُّ صلعم لِمَلَكِ الْمَوْتِ امْضِ لِمَا اُمِرْتَ بِهِ فَقَبَضَ

commanded with. Then he took his soul. When the Prophet died and the mourners came, they heard a voice from a corner of the house · Greeting to thee, O people of the house, and mercy of Allah and His blessing. Verily there is consolation in Allah from every calamity, [2510] an exchanger in everything destroying and a watcher in everything perishable. So fear Allah, and in Him do hope ; verily he is afflicted who is deprived of rewards. Ali asked : Do you know who he was ? He was Khazer (peace be on him). —*Baihaqi.*

روحه فلما توفى رسول الله صلعم وجاءت التعزية سمعوا صوتا من ناحية البيت السلام عليكم اهل البيت ورحمة الله وبركاته ان فى الله عزاء من كل مصيبة وخلفا من كل هالك ودركا من كل فائت فبالله فثقوا وايّاه فارجوا فانما المصاب من حرم الثواب فقال علىّ اتدرون من هذا هو الخضر عليه السلام (البيهقى)

CHAPTER XLV

SECTION 1

2511. People of Prophet's Household (اهل البيت).

(a) **Ahli-Bait (People of the House).** There is a great divergence of views as to the persons who can rightly be called 'the People of the House'. Some hold that they are the Prophet's wives ; some hold that they are not the wives but Hasan, Hussain, Ali and Fatimah. Some extended the honour to Abbas, Ja'far and Ali. Hence in this section, traditions relating to them have been included. Let us see what the Quran says : O wives of the Prophet ! ....Allah only desired to take away uncleanliness from you, O Ahli Bait, and to purify you a thorough purifying—33 : 33Q. This distinctly proves that the wives of the Prophet are included within Ahli-Bait. It is a gross mistake to exclude them from this category. There is also no tradition excluding his wives

2510. It means that in any calamity, we should not be overwhelmed with grief but trust in Allah. The Quran says : And give good news to those who are patient, who, when calamity overtake them, say : Verily we are for Allah, and to Him we return.

from this class. This is supported by verses 11 : 73 and 28 : 12Q where Abraham's wife and Imran's wife have been included within Ahli Bait. Thus the wives of the Prophet are included within Ahli-Bait. Who are the others who can be included ? According to the traditions, the family of Hazrat Ali including Ali himself, Hasan, Hussain and Fatimah has been included within Ahli-Bait — 45 : 1, 18. Regarding Abbas, Ja'far, Aqil and near relatives, they do not come properly under the category of the people of the House. They may be called Ahli Bait so far as lineage is concerned. As however the wives of the Prophet left no children after the demise of the Prophet excepting only Fatimah, her children, namely Hasan and Hussain and she herself and her husband and their descendants can now be properly called "the People of the House" for practical purposes.

(b) **Merits of the People of the House.** The Holy Prophet's definite instructions are to follow at first the Quran and then the Hadis. In this section, there is instruction to follow the people of the House. He said . O people ! I leave among you something which, if followed by you, will never lead you to misguidance—the Book of Allah and my progeny, the People of my house—1 : 18. This has been repeated in traditions 19, 33, 6 and 697w. Hence in performing 'Darud', the blessings is first sent on his family people and then to his companions.

(c) **Hazrat Fatima.**[1] She was born 5 years before Prophethood of her father at Mecca by Khadijah and was married to Ali at the end of 2 A. H. when she was 15 years 5 months old. Ali was at that time 21 years of age. The couple led a very poor life but with patience and reliance on God. Hazrat Ayesha said : I never found a more truthful woman than Fatimah. The Prophet loved her dearly, and whenever he went on a journey, he came to her first ; and whenever he returned, he returned to her first. He rose when Fatimah came to him and would make her sit by his side. Out of the progeny of Fatimah, a host of saints and God-fearing men were born. In the month of Ramzan after Prophet's demise the Great Fatimah died. Fatimah will be the leader of the women of Paradise—45 : 4. The Prophet said : Fatimah is a piece of flesh from me—45 : 5. Ayesha reported that Fatimah was dearest to the Apostle of Allah—45:21, 43. She left Hasan, Hussain, Zainab, Omme Qulsum and Roqiya.

1. See page 64 (77), Book I,

(iii) **Hazrat Hasan.** He was born on the 15th Ramzan in 3 A.H. and died on Friday in 50 A. H. and buried at Baqiy at Medina. When his father Ali was murdered at Kufa, more than 40,000 people took allegiance to him, but in order to avoid bloodshed and division among the followers of his grandfather, he surrendered his right to Khilafat on Monday in 41 A. H. Thus the prophecy in 45:10 was fulfilled. The traditions 1, 2, 8, 9, 10, 11, 12, 20, 29, 30, 31 and 33 of this section relate to the merits and virtues of Hazrat Hasan.

(iii) **Hazrat Hussain.**[1] He is the hero of the tragedy of Kerbela on occasion of which the annual Muharram is celebrated. He was born at the 5th Shaban in 4 A.H. and was killed on Friday in 61 A. H. by Sanan-b-Anas (some say—by Shimar). Traditions relating to his virtues are 1, 2, 11, 12, 20, 29, 30, 31, 32, 33, 35, 39, 695w.

The Prophet declared that both these brothers will be the leaders of the young men of Paradise. He said that they are of him and he is of them and those who love them love the Prophet and those who hate them hate the Prophet.

Reference on the life of other companions. Hazrat Ali.—see note 2544, page 60, Book 1. Ayesha—note 2519 (last), page 63, Book 1. Khadija—2519 (last), page 68, Book 1.

1. **Sa'ad-b-Abi Waqqas** reported : When the verse was revealed : Say, come, let us call our children and your children,[2512] the Apostle of Allah called Ali, Fatimah, Hasan and Hussain and said : O Allah ! these are the people of my house.

—*Muslim.*

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ دَعَا رَسُولُ اللهِ صلعم عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلِي (مسلم)

2. **Ayesha** reported that the Prophet came out at morn

عَنْ عَائِشَةَ قَالَتْ خَرَجَ النَّبِيُّ صلعم

1. See page 66 (89), Book I.

2512. The full verse runs : Say, come. Let us call our sons and your sons, and our women and your women and our people and your people, let us then be earnest and pray for curse of Allah on the liars—3 : 60Q. This was revealed at the time when there was quarrel between the Muslims on the one hand and the Jews and Christians on the other. Accordinly the Prophet called his children, while the enemies did not dare to call their children to invoke curse on them out of fear of destruction.

while there was over him a blanket made of black fur. Hasan-b-Ali came and he admitted him. Then Hussain-b-Ali came and he admitted him. Thereafter Fatimah came, and he admitted her. Thereafter Ali came and he admitted him. Then he said : Verily Allah wishes to remove impurity from you, the people of the house, and purify you a purifying. —*Muslim.*

غَدَاةً وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعْرٍ أَسْوَدَ فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ رض فَأَدْخَلَهُ ثُمَّ جَاءَ الْحُسَيْنُ فَأَدْخَلَ مَعَهُ ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا ثُمَّ جَاءَ عَلِيٌّ فَأَدْخَلَهُ ثُمَّ قَالَ إِنَّمَا يُرِيدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (مُسْلِمٌ)

3. **Bara'a** reported : When Ibrahim died, the Apostle of Allah said : Verily there is for him a nurse in Paradise. 2512a —*Bukhari.*

عَنِ الْبَرَاءِ قَالَ لَمَّا تُوُفِّيَ إِبْرَاهِيمُ قَالَ رَسُولُ اللّٰهِ صلعم إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ (اَلْبُخَارِيُّ)

4. **Ayesha** reported : We, wives of the Prophet, were seated near him. Then Fatimah came. Her walk did not differ with the walk of the Apostle of Allah. When he saw her, he said : Welcome to my daughter ! Thereafter he made her sit and talked with her secretly. She then wept bitterly. When he saw her grief, he talked with her for the second time secretly when lo ! she was laughing. When the Prophet stood up, I asked her : Of what did he secretly talk with you ? She said : I won't disclos the secret of the Messenger of Allah. When he died, I said : I give you oath with my property, tell me the truth which he

عَنْ عَائِشَةَ قَالَتْ كُنَّا أَزْوَاجَ النَّبِيِّ صلعم عِنْدَهُ فَأَقْبَلَتْ فَاطِمَةُ مَا تَخْفَى مَشْيَتُهَا مِنْ مَشْيَةِ رَسُولِ اللّٰهِ صلعم فَلَمَّا رَآهَا قَالَ مَرْحَبًا بِابْنَتِي ثُمَّ أَجْلَسَهَا ثُمَّ سَارَّهَا فَبَكَتْ بُكَاءً شَدِيدًا فَلَمَّا رَأَى حُزْنَهَا سَارَّهَا الثَّانِيَةَ فَإِذَا هِيَ تَضْحَكُ فَلَمَّا قَامَ رَسُولُ اللّٰهِ صلعم سَأَلْتُهَا عَمَّا سَارَّكِ قَالَتْ مَا كُنْتُ لِأُفْشِيَ عَلَى رَسُولِ اللّٰهِ صلعم سِرَّهُ فَلَمَّا تُوُفِّيَ قُلْتُ عَزَمْتُ عَلَيْكِ

2512a. Ibrahim was the son of the Prophet. He could not finish his full term of suckling as he died.

بِمَالِي عَلَيْكَ مِنَ الْحَقِّ لَمَّا أَخْبَرْتَنِي

قَالَتْ أَمَّا الْآنَ فَنَعَمْ أَمَّا حِينَ سَارَّنِي فِي

الْأَمْرِ الْأَوَّلِ فَإِنَّهُ أَخْبَرَنِي أَنَّ جِبْرَئِيلَ

كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً

وَإِنَّهُ عَارَضَنِي بِهِ الْعَامَ مَرَّتَيْنِ وَلَا

أَرَى الْأَجَلَ إِلَّا قَدِ اقْتَرَبَ فَاتَّقِي اللَّهَ

وَاصْبِرِي فَإِنِّي نِعْمَ السَّلَفُ أَنَا لَكِ فَبَكَيْتُ

فَلَمَّا رَأَى جَزَعِي سَارَّنِي الثَّانِيَةَ قَالَ يَا

فَاطِمَةُ أَلَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ

أَهْلِ الْجَنَّةِ أَوْ نِسَاءِ الْمُؤْمِنِينَ وَفِي رِوَايَةٍ

فَسَارَّنِي فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجَعِهِ

فَبَكَيْتُ ثُمَّ سَارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ

بَيْتِهِ أَتْبَعُهُ فَضَحِكْتُ (متفق عليه)

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّ رَسُولَ

اللَّهِ صلعم قَالَ فَاطِمَةُ بِضْعَةٌ مِنِّي فَمَنْ

أَغْضَبَهَا أَغْضَبَنِي وَفِي رِوَايَةٍ يُرِيبُنِي

مَا أَرَابَهَا وَيُؤْذِينِي مَا آذَاهَا (متفق عليه)

عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ قَامَ رَسُولُ

secretly communicated to me. She said : As for now, yes. When he whispered with me about the first affair, he informed me that Gabriel used to recite the Quran before me once in every year, and he recited it to me this year twice, and I do not see (my) death but near. So fear Allah and be patient, because how goodly I shall predecease you. So I wept. When he saw my anxiety, he whispered with me the second time. He said : O Fatimah ! are you not pleased that you will be the leader of the women of the inmates of Paradise (or the believing woman) ? *And in a narration* : He whispered with me and informed me that his life would be taken during his illness. So I wept. Thereafter he whispered with me and informed me : Of the people of his house, I shall first follow him. [2512] Then I laughed. —*Agreed.*

5. **Meswar-b-Makhramah** reported that the Apostle of Allah said : Fatimah is a piece of flesh from me. Whoso causes her anger, causes my anger. And in a narration : What causes her doubt, causes my doubt ; and what causes her trouble, causes my trouble.

—*Agreed*

6. **Zaid-b-Arqam** reported : The Apostle of Allah one day

2512. It is a fact that Fatimah died 6 months after the Holy Prophet's demise, she being the first to die after the Prophet among Ahli-Bait.

stood among us to deliver sermon near a water called Khumma between Mecca and Medina.[2513] He glorified Allah and eulogised Him. He delivered sermon and gave admonition. Then he said : As for what follows next, behold ! O people ! verily I am only a mortal. It is near that the messenger of my Lord will come to me and I shall be asked to respond. I am leaving in your midst two things : the first of them is the Book of Allah wherein there are guidance and light. So take recourse to the Book of Allah and be steadfast to it. He gave a stimulus towards the Book of Allah and injected an ardent desire therein. Afterwards he said : And the people of my house ; I remind you of Allah about the people of my house. And in a narration : The Book of Allah—it is the rope of Allah. Whoso follows it, is upon guidance ; and whoso leaves it, is upon misguidance. —*Muslim.*

اللّٰهِ صلعم يَوْمًا فِينَا خَطِيبًا بِمَاءٍ يُدْعَى
خُمًا بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَحَمِدَ اللّٰهَ وَاثْنَى
عَلَيْهِ وَوَعَظَ وَذَكَّرَ ثُمَّ قَالَ اَمَّا بَعْدُ اَلَا
اَيُّهَا النَّاسُ اِنَّمَا اَنَا بَشَرٌ يُوشِكُ اَنْ
يَاْتِيَنِي رَسُولُ رَبِّي فَاُجِيبَ وَاَنَا
تَارِكٌ فِيكُمُ الثَّقَلَيْنِ اَوَّلُهُمَا كِتَابُ اللّٰهِ
فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللّٰهِ
وَاسْتَمْسِكُوا بِهِ فَحَثَّ عَلَى كِتَابِ اللّٰهِ
وَرَغَّبَ فِيهِ ثُمَّ قَالَ وَاَهْلُ بَيْتِي اُذَكِّرُكُمُ اللّٰهَ فِي اَهْلِ بَيْتِي وَفِي رِوَايَةٍ
كِتَابُ اللّٰهِ هُوَ حَبْلُ اللّٰهِ مَنِ اتَّبَعَهُ كَانَ
عَلَى الْهُدَى وَمَنْ تَرَكَهُ كَانَ عَلَى الضَّلَالَةِ *
(مسلم)

7. **Ibn-Omar** reported that whenever he saluted Ibn Ja'far, he used to say : Peace be on you, O son of one having two wings.[2513a] —*Bukhari.*

عَنِ ابْنِ عُمَرَ اَنَّهُ كَانَ اِذَا سَلَّمَ
عَلَى ابْنِ جَعْفَرٍ قَالَ اَلسَّلَامُ عَلَيْكَ
يَا ابْنَ ذِي الْجَنَاحَيْنِ * (البخاري)

2513. This incident took place when the Prophet was returning from Mecca towards Medina after completion of the Farewell pilgrimage. In this tradition, the rank of the people of the House has been raised foremost.

2513a. The Prophet gave this title to Ja'far after he was martyred in the battle of Muta in Syria. The Prophet saw him from Medina flying with two wings towards heaven along with angels and announced his death-news at that time.

8. **Bara'a** reported : I saw the Prophet while Hasan, son of Ali, was upon his shoulder, saying : O Allah ! I love him, so love him. —*Agreed.*

عن البراء قال رأيت النبي صلعم والحسن ابن علي على عاتقه يقول اللهم إني احبه فاحبه (متفق عليه)

9. **Abu-Hurairah** reported : I came out with the Apostle of Allah among a party during day-time till he came to the tent of Fatimah. He said : Where is the toy (he meant Hasan) ? He did not tarry when lo ! he came running till one of them clung to the neck of his companion. The Apostle of Allah said : O Allah ! verily I love him, so love him and love one who loves him. —*Agreed.*

عن ابي هريرة قال خرجت مع رسول الله صلعم في طائفة من النهار حتى اتى خباء فاطمة فقال اثم لكع يعني حسنا فلم يلبث ان جاء يسعى حتى اعتنق كل واحد منهما صاحبه فقال رسول الله صلعم اللهم إني احبه فاحبه واحب من يحبه * (متفق عليه)

10. **Abu Bakrah** reported : I saw the Apostle of Allah upon the pulpit with Hasan-b-Ali by his side. He was once turning to the people, and at another time to him, and he was saying : Verily this progeny of mine is 'Sayyad' (noble) and perchance Allah will bring out a compromise between two big parties of the Muslims (through him).[2514] —*Bukhari.*

عن ابي بكرة قال رايت رسول الله صلعم على المنبر والحسن بن علي الى جنبه وهو يقبل على الناس مرة وعليه اخرى ويقول إن ابني هذا سيد ولعل الله ان يصلح بين فئتين عظيمتين من المسلمين * (البخاري)

11. **Abdur Rahman-b-Abi Nu'min** reported : I heard

عن عبد الرحمن بن ابي نعم قال

2514. This refers to the two big groups of Muslims that arose after the death of Hazrat Ali. One party supported Hasan for Khilafat, while another supported Muwayiah. Hazrat Hasan surrendered his claim for Khilafat to avoid split and bloodshed and made the path of Muwayiah smooth for government. Thus the prophecy of the Prophet that Khilafat would remain for 30 yeare after his death proved true,

Abdullah-b-Omar (who was asked by a man) to say about a Muhrim.[2514a] Shu'bah said : I think he can (lawfully) kill flies. He said : The people of Iraq asked me about flies while they killed the son of the daughter of the Prophet of Allah ! The Apostle of Allah said : They both are my flowers of this world.

—*Bukhari.*

سمعت عبد الله بن عمر سالة رجل عن المحرم قال شعبة احسبه يقتل الذباب قال اهل العراق يسالوني عن الذباب وقد قتلوا ابن بنت رسول الله صلعم وقال رسول الله صلعم هما ريحانتي من الدنيا * (البخاري)

12. **Anas** reported : Nobody resembled the Prophet more than Hasan, son of Ali. And he said about Hussain also : He had the greatest similarity with the Prophet among them.

—*Bukhari*

عن انس قال لم يكن احد اشبه بالنبي صلعم من الحسن بن علي وقال في الحسين ايضا كان اشبههم برسول الله صلعم * (البخاري)

13. **Ibn Abbas** reported: The Prophet took me very near to his chest and said : O Allah ! teach him wisdom. And in a narration : Teach him the Book.

—*Bukhari.*

عن ابن عباس قال ضمني النبي صلعم الى صدره فقال اللهم علمه الحكمة وفي رويه علمه الكتاب* (البخاري)

14. **Same** reported that the Prophet entered unto the privy. I put ablution-water for him. When he came out, he said : Who has put this ? He was then informed and he said : O Allah ! make him learned in theology.

—*Agreed.*

عنه قال ان النبي صلعم دخل الخلاء وضعت له وضوء فلما خرج قال من وضع هذا فاخبر فقال اللهم فقهه في الدين * (متفق عليه)

15. **Osamah-b Zaid** reported from the Prophet : He used to take him and Hasan and say : O Allah ! love them, and verily

عن اسامة بن زيد عن النبي صلعم كان ياخذه والحسن فيقول اللهم احبهما

2514a. A Muhrim is one who made Ihram for pilgrimage by observing certain rites and ceremonies.

I love them. And in a narration : The Apostle of Allah used to take me and make me sit upon his thigh, and make Hasan, son of Ali, sit upon his another thigh and then hold them together. Thereafter he used to say : O Allah ! have mercy on them as I am kind to them.

—*Bukhari*

فَإِنِّي أُحِبُّهُمَا وَفِي رِوَايَةٍ قَالَ كَانَ رَسُولُ اللَّهِ صلعم يَأْخُذُنِي فَيُقْعِدُنِي عَلَى فَخِذِهِ وَيُقْعِدُ الْحَسَنَ بْنَ عَلِيٍّ عَلَى فَخِذِهِ الْأُخْرَى ثُمَّ يَضُمُّهُمَا ثُمَّ يَقُولُ اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحَمُهُمَا * (اَلْبُخَارِيُّ)

16. **Abdullah-b-Omar** reported that the Apostle of Allah sent a detachment and put Osamah-b-Zaid in command [2515] over them. Some of the people raised protest againgst his command. Then the Apostle of Allah said : If you protest against his command, you have then protested against the command of his father previously. And by the oath of Allah, he was certainly destined for command, and he was the dearest of men to me, and he (Osamah) is certainly the dear est of men to me after him. And in a narration of Muslim, there is a similar thing but there is in its last portion : I give you admonition, because he is one of your well-wishers. —*Agreed.*

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صلعم بَعَثَ بَعْثًا وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ ابْنَ زَيْدٍ فَطَعَنَ بَعْضُ النَّاسِ فِي إِمَارَتِهِ فَقَالَ رَسُولُ اللَّهِ صلعم إِنْ كُنْتُمْ تَطْعَنُونَ فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ وَأَيْمُ اللَّهِ إِنْ كَانَ لَخَلِيقًا لِلْإِمَارَةِ وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ وَفِي رِوَايَةٍ لِمُسْلِمٍ تَعْرُوهُ وَفِي آخِرِهِ أُوصِيكُمْ فَإِنَّهُ مِنْ صَالِحِيكُمْ (مُتَّفَقٌ عَلَيْهِ)

17. **Same** reported : As for Zaid-b-Haresah, the freed slave of the Apostle of Allah, we used not to call him except Zaid, son

عَنْهُ قَالَ إِنْ زَيْدُ بْنُ حَارِثَةَ مَوْلَى رَسُولِ اللَّهِ صلعم مَا كُنَّا نَدْعُوهُ إِلَّا زَيْدَ بْنَ

2515. Osamah-b-Zaid was put in command of the army that was despatched to Muta just on the eve of his death. This set an example of equal treatment by Islam of the high and the low, because his father was a freed slave of the Prophet. During that battle, there were well known companions under his command like Ja'far-b-Abi Taleb. This tradition smashed together all inequalities of caste and rank in Islam.

of Muhammad, till the Quran was revealed : Call them by their fathers [2515a] —*Agreed.*

مُحَمَّدٍ حَتّٰى نَزَلَ الْقُرْاٰنُ ادْعُوهُمْ لِاٰبَائِهِمْ (مُتَّفَقٌ عَلَيْهِ)

18. **Jaber** reported : I saw the Prophet in his Farewell Pilgrimage on the Day of Arafat while he was riding on the camel Quswa to deliver sermon. I heard him say : O people ! verily I have left among you something ; if you adhere to it, you will never be misguided, the Book of Allah and my progeny, the people of my house. —*Trimizi.*

عَنْ جَابِرٍ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صلعم فِىْ حَجَّتِهٖ يَوْمَ عَرَفَةَ وَهُوَ عَلٰى نَاقَتِهٖ الْقَصْوَاءِ يَخْطُبُ فَسَمِعْتُهٗ يَقُوْلُ يَاَيُّهَا النَّاسُ اِنِّىْ تَرَكْتُ فِيْكُمْ مَا اِنْ اَخَذْتُمْ بِهٖ لَنْ تَضِلُّوْا كِتَابَ اللّٰهِ وَعِتْرَتِىْ اَهْلَ بَيْتِىْ (اَلتِّرْمِذِىُّ)

19. **Zaid-b-Arqam** reported that the Apostle of Allah said : Verily I am leaving among you a thing to which if you adhere, you will never be misguided after me. One of the two is greater than the other : The Book of Allah, a rope extended from heaven towards the earth ; and my descendants, the people of my house. And they will never become separate till they will come to the Fountain. So see how you should differ from me about them. —*Trimizi*

عَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنِّىْ تَارِكٌ فِيْكُمْ مَا اِنْ تَمَسَّكْتُمْ بِهٖ اَنْ تَضِلُّوْا بَعْدِىْ اَحَدُهُمَا اَعْظَمُ مِنَ الْاٰخَرِ كِتَابُ اللّٰهِ حَبْلٌ مَمْدُوْدٌ مِنَ السَّمَاءِ اِلَى الْاَرْضِ وَعِتْرَتِىْ اَهْلُ بَيْتِىْ وَاِنَّهُمَا لَنْ يَتَفَرَّقَا حَتّٰى يَرِدَا عَلَىَّ الْحَوْضَ فَانْظُرُوْا كَيْفَ تَخْلُفُوْنِىْ فِيْهِمَا (اَلتِّرْمِذِىُّ)

20. **Same** reported that the Apostle of Allah said to Ali, Fatimah, Hasan and Hussain : I am a war for those who fight with them, and peace for those

عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ لِعَلِىٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ اَنَا حَرْبٌ لِمَنْ

2515a. The full verse runs as follows : And call them by their fathers. And He did not make those whom you call sons as (real) sons. That is your call with your mouths. Allah says the truth and He shows the path. Call them by their fathers That is more just near Allah but if you do not know their fathers, they are then your brethren in faith and your friends.

who remain in peace with them. —*Trimizi*

21. **Jami'-b-Omair** reported: I went with my aunt Ayesha and asked: Who among the people was dearest to the Apostle of Allah? She said: Fatimah. It was questioned: Among men? She said: Her husband. —*Trimizi.*

22. **Abdul Muttaleb-b-Rabia** reported that Abbas went enraged to the Prophet while I was near him. He asked: What has enraged you? He said: O Apostle of Allah! what is our relation with the Quraish? When they meet with one another, they meet with cheerful countenances; and when they meet us, they meet us in another way. The Apostle of Allah got enraged till his face became red and then he said: By One in whose hand there is my life, faith does not enter the heart of a man till he loves you for Allah and His Apostle. Thereafter he said: O people! whoso gives trouble to my uncle, gives me trouble, because the uncle of a man is equal to his father. —*Trimizi.*

23. **Ibn Abbas** reported that the Apostle of Allah said: Abbas is from me and I am from him. —*Trimizi*

24. **Same** reported that the Apostle of Allah said to Abbas:

حَارَبهم وسَلِمَ لِمَن سَالَمهم (التِّرمِذِيُّ)

عَن جَمِيعِ بنِ عُمَيرٍ قَالَ دَخَلتُ مَعَ عَمَّتِي عَلَى عَائِشَةَ فَسَأَلتُ اَيُّ النَّاسِ كَانَ اَحَبَّ اِلَى رَسُولِ اللهِ صلعم قَالَت فَاطِمَةُ فَقِيلَ مِنَ الرِّجَالِ قَالَت زَوجُهَا (التِّرمِذِيُّ)

عَن عَبدِ المُطَّلِبِ بنِ رَبِيعَةَ اَنَّ العَبَّاسَ دَخَلَ عَلَى رَسُولِ اللهِ صلعم مُغضَبًا وَاَنَا عِندَهُ فَقَالَ مَا اَغضَبَكَ قَالَ يَا رَسُولَ اللهِ صلعم مَا لَنَا وَلِقُرَيشٍ اِذَا تَلَاقَوا بَينَهُم تَلَاقَوا بِوُجُوهٍ مُبشِرَةٍ وَاِذَا لَقُونَا لَقُونَا بِغَيرِ ذَلِكَ فَغَضِبَ رَسُولُ اللهِ صلعم حَتَّى احمَرَّ وَجهُهُ ثُمَّ قَالَ وَالَّذِي نَفسِي بِيَدِهِ لَا يَدخُلُ قَلبَ رَجُلٍ الاِيمَانُ حَتَّى يُحِبَّكُم لِلّٰهِ وَلِرَسُولِهِ ثُمَّ قَالَ اَيُّهَا النَّاسُ مَن اٰذَى عَمِّي فَقَد اٰذَانِي فَاِنَّمَا عَمُّ الرَّجُلِ صِنوُ اَبِيهِ (التِّرمِذِيُّ)

عَنِ ابنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللهِ صلعم العَبَّاسُ مِنِّي وَاَنَا مِنهُ (التِّرمِذِيُّ)

عَنهُ قَالَ قَالَ رَسُولُ اللهِ صلعم لِلعَبَّاسِ

When it will be dawn tomorrow, come to me—you and your father-till I invoke for you with an invocation by which Allah will give you and your children benefit. He went at morn and we also went with him. He dressed us with his dress and then said : O Allah ! forgive Abbas and his descendants, an open and secret forgiveness which does not leave any sin. O Allah ! protect him regarding his children. *Tirmizi narrated it. And Razin added* : And make Khilafat to continue among his descendants.

إِذَا كَانَ غَدَاةَ الْاِثْنَيْنِ فَأْتِنِي أَنْتَ وَوَلَدُكَ حَتَّى أَدْعُوَ لَكُمْ بِدَعْوَةٍ يَنْفَعُكَ اللّٰهُ بِهَا وَوَلَدَكَ فَغَدَا وَغَدَوْنَا مَعَهُ وَأَلْبَسَنَا كِسَاءَهُ ثُمَّ قَالَ اللّٰهُمَّ اغْفِرْ لِلْعَبَّاسِ وَوَلَدِهِ مَغْفِرَةً ظَاهِرَةً وَبَاطِنَةً لَا تُغَادِرُ ذَنْبًا اللّٰهُمَّ احْفَظْهُ فِي وَلَدِهِ رَوَاهُ التِّرْمِذِيُّ وَزَادَ رَزِينٌ وَاجْعَلِ الْخِلَافَةَ بَاقِيَةً فِي عَقِبِهِ

25. **Same** reported that he saw Gabriel twice, and the Apostle of Allah prayed twice for him[2516] —*Tirmizi.*

عَنْهُ أَنَّهُ رَأَى جِبْرَئِيلَ مَرَّتَيْنِ وَدَعَا لَهُ رَسُولُ اللّٰهِ صلعم مَرَّتَيْنِ (التِّرْمِذِيُّ)

26. **Same** reported : The Apostle of Allah prayed for me twice in order that Allah may endow me with wisdom.—*Tirmizi*

عَنْهُ أَنَّهُ قَالَ دَعَانِي رَسُولُ اللّٰهِ صلعم أَنْ يُؤْتِيَنِيَ اللّٰهُ الْحِكْمَةَ مَرَّتَيْنِ (التِّرْمِذِيُّ)

27. **Abu Hurairah** reported that Ja'far used to love the poor, sit with them and talk with them and they also used to talk with him. The Apostle of Allah gave him the title of "Father of the poor." —*Tirmizi.*

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ جَعْفَرٌ يُحِبُّ الْمَسَاكِينَ وَيَجْلِسُ إِلَيْهِمْ وَيُحَدِّثُهُمْ وَيُحَدِّثُونَهُ . وَكَانَ رَسُولُ اللّٰهِ صلعم يُكْنِيهِ بِأَبِي الْمَسَاكِينِ (التِّرْمِذِيُّ)

28. **Same** reported that the Apostle of Allah said : I saw Ja'far flying in Paradise with the angles. —*Tirmizi* (*Rare*).

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم رَأَيْتُ جَعْفَرًا يَطِيرُ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ التِّرْمِذِيُّ (غَرِيبٌ)

29. **Abu Sayeed** reported that the Apostle of Allah said :

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللّٰهِ

2516. Ibn Abbas saw Gabriel in the apperance of Dihya al-Kalbi. He could know only when Gabriel left the Prophet and the Prophet told him of Gabriel's presence.

Hasan and Hussain will be the leaders of the young men of the inmates of Paradise.

—*Tirmizi.*

30. **Ibn Omar** reported that the Apostle of Allah said : Verily Hasan and Hussain—they are my flowers of the world.

—*Tirmizi*

31. **Osamah-b-Zaid** reported : I came one night pressed by a necessity to the Prophet. The Prophet had come out being covered with something which I don't know. When I finished my need, I asked : What is this by which you are covered ? Then he disclosed it when lo ! Hasan and Hussain were upon his two hip-bones. He said : They are both my progeny and sons of my daughter. O Allah ! I love them, so love them, and love those that love them. —*Tirmizi*

32. **Salma** reported : I went to Omme Salamah while she was weeping. I asked : What makes you weep ? She said : I saw the Apostle of Allah (that is in dream), and upon his head and beard there was dust. I asked : O Apostle of Allah ! what is the matter with you ? He said : I saw just now the murder of Hussain. —*Tirmizi (Rare)*

33. **Anas** reported : The Apostle of Allah was asked : Who of the people of house is dearest to you ? He said :

صلعم الحسن والحسين سيدا شباب اهل الجنة (الترمذي)

عن ابن عمر ان رسول الله صلعم قال ان الحسن والحسين هما ريحانتاى من الدنيا (الترمذي)

عن اسامة بن زيد قال طرقت النبي صلعم ذات ليلة في بعض الحاجة فخرج النبي صلعم وهو مشتمل على شيء لا ادرى ما هو فلما فرغت من حاجتي قلت ما هذا الذي انت مشتمل عليه فكشفه فاذا الحسن والحسين على وركيه فقال هذان ابناى وابنا ابنتي اللهم اني احبهما فاحبهما واحب من يحبهما (الترمذي)

عن سلمى قالت دخلت على ام سلمة وهي تبكي فقلت ما يبكيك قالت رايت رسول الله صلعم تعني في المنام وعلى راسه ولحيته التراب فقلت مالك يا رسول الله قال شهدت قتل الحسين انفا * (الترمذي (غريب)

عن انس قال سئل رسول الله صلعم اى اهل بيتك احب اليك قال

Hasan and Hussain. And he used to say to Fatimah : Call to me my sons. Then he joined them to gether and drew them close to him. *Tirmizi:(Rare)*

34. **Boraidah** reported : The Apostle of Allah was delivering sermon to us when lo ! Hasan and Hussain came with two red shirts on them, walking and faltering. The Apostle of Allah got down from the pulpit, carried them and placed them in his presence. Then he said : Allah is true : Verily your properties and your children are a trial (8 : 28Q). I looked to these boys who were walking and faltering and I was then impatient till I cut short my speech and raised them up.

—*Trimizi, Abu Daud, Nisai.*

35. **Ya'la-b-Murrah** reported that the Apostle of Allah said : Hussain is from me, and I am from Hussain. Allah loves him who loves Hussain. Hussain is my descendant out of the descendants. —*Tirmizi*

36. **Ali** reported : Hasan resembled the Prophet more in what was between chest and head, and Hussain resembled the Prophet more in what was below that. —*Tirmizi*

37. **Huzaifah** reported : I said to my mother : Call me that

الحسن والحسين وكان يقول لفاطمة
ادعي لي ابني فيشمهما ويضمهما اليه*
(الترمذي غريب)

عن بريدة قال كان رسول الله صلعم
يخطبنا اذ جاء الحسن والحسين وعليهما
قميصان احمران يمشيان ويعثران فنزل
رسول الله صلعم من المنبر فحملهما
ووضعهما بين يديه ثم قال صدق الله
انما اموالكم واولادكم فتنة نظرت الى
هذين الصبيين يمشيان ويعثران فلم
اصبر حتى قطعت حديثي ورفعتهما *
(الترمذي وابوداود والنسائي)

عن يعلى بن مرة قال قال رسول الله
صلعم حسين مني وانا من حسين احب
الله من احب حسينا حسين سبط من
الاسباط* (الترمذي)

عن علي قال الحسن اشبه رسول
الله صلعم ما بين الصدر الى الراس
والحسين اشبه النبي صلعم ما كان اسفل
من ذلك * (الترمذي)

عن حذيفة قال قلت لامي دعيني

I may come to the Prophet and pray Magrib with him and ask him to seek forgiveness for me and for you So I came to the Prophet and prayed the sun-set prayer with him. He prayed till he prayed the night prayer. Then he came out. I followed him and he heard my voice. He said: Who is he? Huzaifah? I said: Yes. He said: What is your neccessity? Allah has forgiven you and your mother. Verily he is an angel who did never get down the earth before this night. He sought permission of his Lord to greet me and to give me good news that Fatimah will be the leader of the women of the heaven-dwellers, and that Hasan and Hussain are the leaders of the young men of the heaven-dwellers. —*Tirmizi (Rare)*

اتى النبى صلعم فصليت معه المغرب وسالته ان يستغفرلى ولك فاتيت النبى صلعم فصليت معه المغرب فصلى حتى صلى العشاء ثم انفتل فتبعته فسمع صوتى فقال من هذا حذيفة قلت نعم قال ماحاجتك غفر الله لك ولامك ان هذا ملك لم ينزل الارض قط قبل هذه الليلة استأذن ربه ان يسلم على ويبشرنى بان فاطمة سيدة نساء اهل الجنة وان الحسن والحسين سيدا شباب اهل الجنة *

(الترمذى غريب)

38. **Ibn Abbas** reported: The Apostle of Allah was carrying Hasan, son of Ali, upon his shoulders. A man said: How good is the conveyance you have rode, O boy. The Prophet said: And how good is the rider! —*Trimizi*

عن ابن عباس قال كان رسول الله صلعم حامل الحسن بن علي على عاتقه فقال رجل نعم المركب ركبت ياغلام فقال النبى صلعم ونعم الراكب هو *

(الترمذى)

39. **Omar** reported that he fixed 3500 (*dirhams*) for Osamah (*as salary*), and fixed 3000 (*dirhams*) for Abdullah, son of Omar. Abdullah, son of Omar, said to his father: Why have you fixed for Osamah more than myself? By Allah, he has not preceded me in holy wars. He said:

عن عمر انه فرض لاسامة فى ثلثة الاف وخمس مائة وفرض لعبد الله ابن عمر فى ثلثة الاف فقال عبد الله ابن عمر لابيه لما فضلت اسامة على فوالله ماسبقنى الى مشهد قال لان زيدا

كَانَ اَحَبَّ اِلٰى رَسُوْلِ اللّٰهِ صلعم مِنْ اَبِيْكَ وَكَانَ اُسَامَةُ اَحَبَّ اِلٰى رَسُوْلِ اللّٰهِ صلعم مِنْكَ فَاٰثَرْتُ حِبَّ رَسُوْلِ اللّٰهِ صلعم عَلٰى حِبِّىْ * (اَلتِّرْمِذِىُّ)

Because Zaid was dearer to the Apostle of Allah than your father, and Osamah was dearer to the Prophet than you. So I preferred the dear one of the Apostle of Allah over my dear one. — *Tirmizi*

عَنْ جَلَـةَ بْنِ حَارِثَـةَ قَالَ قَدِمْتُ عَلٰى رَسُوْلِ اللّٰهِ صلعم فَقُلْتُ يَارَسُوْلَ اللّٰهِ اِبْعَثْ مَعِـىْ اَخِىْ زَيْدًا قَالَ هٰذَا فَاِنِ انْطَلَقَ مَعَكَ لَمْ اَمْنَعْهُ قَالَ زَيْدٌ يَارَسُوْلَ اللّٰهِ وَاللّٰهِ لَا اَخْتَارُ عَلَيْكَ اَحَدًا قَالَ فَرَاَيْتُ رَاْىَ اَخِىْ اَفْضَلَ مِنْ رَاْيِىْ * (اَلتِّرْمِذِىُّ)

40. **Jabala-b-Haresah** reported : I came to the Apostle of Allah and said : O Apostle of Allah ! send my brother Zaid with me. He said : Let it he so. If he goes with you, I won't prohibit him. Zaid said : O Apostle of Allah ! by Allah, I do not certainly choose anybody over you. He said : Then I saw the decision of my brother better than my decision.[2516a]
—*Tirmizi.*

عَنْ اُسَامَةَ بْنِ زَيْدٍ قَالَ لَمَّا ثَقُلَ رَسُوْلُ اللّٰهِ صلعم هَبَطْتُ وَهَبَطَ النَّاسُ الْمَدِيْنَةَ فَدَخَلْتُ عَلٰى رَسُوْلِ اللّٰهِ صلعم قَدْ اُصْمِتَ فَلَمْ يَتَكَلَّمْ فَجَعَلَ رَسُوْلُ اللّٰهِ صلعم يَضَعُ يَدَيْهِ عَلَىَّ وَيَرْفَعُهُمَا فَاَعْرِفُ اَنَّهُ يَدْعُوْ لِىْ * (اَلتِّرْمِذِىُّ غَرِيْبٌ)

41. **Osamah-b Zaid** reported : When the Apostle of Allah felt giddiness, I came down and the people also came down to Medina. I went to the Prophet who was advised to remain silent and who did not speak. The Apostle of Allah began to put his hands upon me and raise them up. I could then recognise that he was praying for my blessing. —*Tirimzi (Rare).*

عَنْ عَائِشَةَ قَالَتْ اَرَادَ النَّبِىُّ صلعم اَنْ يُنْحِىَ مُخَاطَ اُسَامَةَ قَالَتْ عَائِشَةُ دَعْنِىْ حَتّٰى اَنَا الَّذِىْ اَفْعَلُ قَالَ يَا عَائِشَةُ

42. **Ayesha** reported that the Prophet intended to purify the nose of Osamah. Ayesha said : Leave me till it is I who shall do (it). He said : O Ayesha !

2516a. The Holy Quran does not mention any companion of the Prophet by name except the freed man Zaid who was maintained within the family of the Prophet.

love him because I love him.
—*Tirmizi.*

43- **Osamah** reported : I was seated when lo ! Ali and Abbas came seeking permission. They said to Osamah : Seek permission for us to see the Apostle of Allah. I said : O Apostle of Allah ! Ali and Abbas are seeking permission. He said : Do you know what has led them to come ? I said : No. He said : But I know. Give them permission. So they entered and said : O Apostle of Allah ! we have come to ask you—who of your house is dearest to you ? He said : Fatimah, daughter of Muhammad. They said : We have not come to ask you about your household. He said : The dearest of my household to me is he on whom Allah bestowed favour and I bestowed favour-Osamah-b-Zaid. They said : Who is next ? He said : Next is Ali-b-Abi Taleb. Abbas said : O Apostle of Allah ! you have made your uncle the last of them. He said : Verily Ali preceded you in migration.
—*Tirmizi.*

44. **Oqbah b-Hares** reported : Abu Bakr prayed Asr and then came out walking with Ali. He saw Hasan playing with the boys. So he carried him upon his shoulder. He said : By my father ! he resembles the Prophet

أَحِبَّهُ فَإِنِّي أُحِبُّهُ (التِّرْمِذِيُّ)

عَنْ أُسَامَةَ قَالَ كُنْتُ جَالِسًا إِذْ جَاءَ عَلِيٌّ وَالْعَبَّاسُ يَسْتَأْذِنَانِ فَقَالَا لِأُسَامَةَ اسْتَأْذِنْ لَنَا عَلَى رَسُولِ اللهِ صلعم فَقُلْتُ يَا رَسُولَ اللهِ عَلِيٌّ وَالْعَبَّاسُ يَسْتَأْذِنَانِ فَقَالَ أَتَدْرِي مَا جَاءَ بِهِمَا قُلْتُ لَا قَالَ لَكِنِّي أَدْرِي ائْذَنْ لَهُمَا فَدَخَلَا فَقَالَا يَا رَسُولَ اللهِ جِئْنَاكَ نَسْأَلُكَ أَيُّ أَهْلِكَ أَحَبُّ إِلَيْكَ قَالَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ صلعم قَالَا مَا جِئْنَاكَ نَسْأَلُكَ عَنْ أَهْلِكَ قَالَ أَحَبُّ أَهْلِي إِلَيَّ مَنْ قَدْ أَنْعَمَ اللهُ عَلَيْهِ وَأَنْعَمْتُ عَلَيْهِ أُسَامَةُ بْنُ زَيْدٍ قَالَا ثُمَّ مَنْ قَالَ ثُمَّ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللهِ جَعَلْتَ عَمَّكَ آخِرَهُمْ قَالَ إِنَّ عَلِيًّا سَبَقَكَ بِالْهِجْرَةِ (التِّرْمِذِيُّ)

عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ صَلَّى أَبُوبَكْرٍ الْعَصْرَ ثُمَّ خَرَجَ يَمْشِي وَمَعَهُ عَلِيٌّ فَرَأَى الْحَسَنَ يَلْعَبُ مَعَ الصِّبْيَانِ فَحَمَلَهُ عَلَى عَاتِقِهِ قَالَ بِأَبِي شَبِيهٌ بِالنَّبِيِّ صلعم

and he does not resemble Ali. Ali was laughing. —*Bukhari.*

لَيْسَ شَبِيهًا بِعَلِيٍّ وَعَلِيٌّ يَضْحَكُ

(اَلْبُخَارِيُّ)

45. **Anas** reported: The head of Hussain was brought to Obaidullah-b-Ziyad.[2517] It was placed in a cup and he began to beat with a stick; and he uttered something (bad) regarding his beauty. Anas said : I said : By Allah, verily he had the greatest resemblance with the Apostle of Allah, and he was painted with wood-leaves. *Bukhari narrated it. And in a narration* he said : I was near Ibn Ziyad and then the head of Hussain was brought. He began to beat it with a rod upon his nose and say : I have not seen beauty like this. I said : Behold ! verily he had the greatest resemblance with the Apostle of Allah. —(*Approved, Rare*).

عَنْ اَنَسٍ قَالَ اُتِيَ عُبَيْدُ اللّٰهِ بْنُ زِيَادٍ بِرَاْسِ الْحُسَيْنِ فَجُعِلَ فِيْ طَسْتٍ فَجَعَلَ يَنْكُتُ وَقَالَ فِيْ حُسْنِهٖ شَيْئًا قَالَ اَنَسٌ فَقُلْتُ وَاللّٰهِ اَنَّهٗ كَانَ اَشْبَهَهُمْ بِرَسُوْلِ اللّٰهِ صلعم وَكَانَ مَخْضُوْبًا بِالْوَسْمَةِ رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةِ التِّرْمِذِيِّ قَالَ كُنْتُ عِنْدَ ابْنِ زِيَادٍ فَجِيْءَ بِرَاْسِ الْحُسَيْنِ فَجَعَلَ يَضْرِبُ بِقَضِيْبٍ فِيْ اَنْفِهٖ وَيَقُوْلُ مَا رَاَيْتُ مِثْلَ هٰذَا حُسْنًا فَقُلْتُ اَمَا اَنَّهٗ كَانَ مِنْ اَشْبَهِهِمْ بِرَسُوْلِ اللّٰهِ (حَسَنٌ غَرِيْبٌ)

46. **Same** reported that the Apostle of Allah said : Love Allah on account of what He gives you out of gifts, and love me for love of Allah, and love the people of my house for my love. —*Tirmizi.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَحِبُّوا اللّٰهَ لِمَا يَغْذُوْكُمْ مِنْ نِعْمَةٍ وَاَحِبُّوْنِيْ بِحُبِّ اللّٰهِ وَاَحِبُّوْا اَهْلَ بَيْتِيْ لِحُبِّيْ

(اَلتِّرْمِذِيُّ)

495w. **Ommul-Fazl,** daughter of Hares, reported : She went to the Apostle of Allah and said : O Apostle of Allah ! I have seen

عَنْ اُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ اَنَّهَا دَخَلَتْ عَلٰى رَسُوْلِ اللّٰهِ صلعم فَقَالَتْ يَا

2517. This took place when Hazrat Hussain was murdered by Snian and his head was taken to Abdullah-b-Ziyad, the ruler of Kufa under Muwayiah It is said that the head disappeared from the presence of Abdullah-b-Ziyad.

a horrible dream to-night. He asked : And what is it ? She said : It is terrible ! He said : And what is it ? She said : I saw that a piece of your flesh has been cut off and placed in my lap. The Apostle of Allah said : You have seen good. If Allah wills, Fatimah will give birth to a son who will be in your nurse. Then Fatimah gave birth to Hussain and he was under my nurse just as the Apostle of Allah had said. One day I went to the Prophet and placed him in his lap. Thereafter his look was fixed towards me when lo ! his both eyes were shedding tears. I said : O Prophet of Allah ! by my father and mother ! what is the matter with you ? He said : Gabriel came and informed me that my followers will soon kill this son of mine. I said : He ? He said : Yes. He brought some earth to me out of his red earth.[2517a] —*Baihaqi.*

رَسُولَ اللهِ إِنِّي رَأَيْتُ حُلُمًا مُنْكَرًا اللَّيْلَةَ قَالَ وَمَا هُوَ قَالَتْ إِنَّهُ شَدِيدٌ قَالَ وَمَا هُوَ قَالَتْ رَأَيْتُ كَأَنَّ قِطْعَةً مِنْ جَسَدِكَ قُطِعَتْ وَوُضِعَتْ فِي حِجْرِي فَقَالَ رَسُولُ اللهِ صلعم رَأَيْتِ خَيْرًا تَلِدُ فَاطِمَةُ إِنْشَاءَ اللهُ غُلَامًا يَكُونُ فِي حِجْرِكِ فَوَلَدَتْ فَاطِمَةُ الْحُسَيْنَ وَكَانَ فِي حِجْرِي كَمَا قَالَ رَسُولُ اللهِ صلعم فَدَخَلْتُ يَوْمًا عَلَى رَسُولِ اللهِ صلعم فَوَضَعْتُهُ فِي حِجْرِهِ ثُمَّ كَانَتْ مِنِّي الْتِفَاتَةٌ فَإِذَا عَيْنَا رَسُولِ اللهِ صلعم تُهْرِيقَانِ الدُّمُوعَ فَقُلْتُ يَا نَبِيَّ اللهِ بِأَبِي أَنْتَ وَأُمِّي مَالَكَ قَالَ أَتَانِي جِبْرَئِيلُ فَأَخْبَرَنِي أَنَّ أُمَّتِي سَتَقْتُلُ ابْنِي هَذَا فَقُلْتُ هَذَا قَالَ نَعَمْ وَأَتَانِي بِتُرْبَةٍ مِنْ تُرْبَتِهِ حَمْرَاءَ (البيهقي)

696w. **Ibn Abbas** reported : I saw the Prophet one day in the mid-day about what a sleeper sees, dishevelled, dust-laden, with a phial in his hand wherein there was blood. I asked : By my father and mother ! what is this ? He said : This is the blood of Hussain and his companions. I continued to pick it

عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ رَأَيْتُ النَّبِيَّ صلعم فِيمَا يَرَى النَّائِمُ ذَاتَ يَوْمٍ بِنِصْفِ النَّهَارِ أَشْعَثَ أَغْبَرَ بِيَدِهِ قَارُورَةٌ فِيهَا دَمٌ فَقُلْتُ بِأَبِي أَنْتَ وَأُمِّي مَا هَذَا قَالَ هَذَا دَمُ الْحُسَيْنِ وَأَصْحَابِهِ لَمْ أَزَلْ

2517a. The earth where Imam Hussain would be killed was taken to the Prophet.

up upto this day and to count that time. I found that he was killed at that time. —*Baihaqi*

697w. **Abu Zarr** reported while he was holding the door of the Ka'ba: I heard the Apostle of Allah say: Verily the parable of the people of my house among you is the parable of the ark of Noah. Whoso got on it was safe, and whoso remained behind was destroyed.[2518] —*Ahmad*

اَلْتَقَطْتُهُ مُنْذُ الْيَوْمِ فَاَحْصَيْتُ ذٰلِكَ الْوَقْتَ فَاَجِدُ قُتِلَ ذٰلِكَ الْوَقْتَ (اَلْبَيْهَقِيُّ)

عَنْ اَبِيْ ذَرٍّ اَنَّهُ قَالَ وَهُوَ اٰخِذٌ بِبَابِ الْكَعْبَةِ سَمِعْتُ النَّبِيَّ صلعم يَقُوْلُ اَلَا اِنَّ مَثَلَ اَهْلِ بَيْتِيْ فِيْكُمْ مَثَلُ سَفِيْنَةِ نُوْحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا هَلَكَ (اَحْمَدُ)

SECTION 2

1519. Prophet's Wives.

(a) The following ladies were the wives of the Holy Prophet.

	Names	Marriage	Death	Condition
1.	Hz. Khadijah	27 B.H.	3 B.H.	Twice-widowed
2.	,, Saudah	3 B.H.	22 A.H.	Widow
3.	,, Ayesha	3 B.H.	57 ,,	Virgin
4.	,. Hafsa	3 A.H.	45 ,,	Widow
5.	,, Zainab	4 ,,	4 ,,	,,
6.	,, Omme Salamah	4 ,,	58 ,,	,,
7.	,, Zainab	5 ,,	20 ,,	Divorced
8.	., Juwairiyah	5 ,,	50 ,,	Widow
9.	,, Omme-Habibah	7 ,,	44 ,,	,,
10.	,, Maimunah	7 ,,	51 ,,	,,
11.	,, Safiya	7 ,,	50 ,,	,
12.	,, Mary the Copt *	7 ,,	16 ,,	,,

(b) **Why so many wives?** This question often disturbs many a mind, and there are some who dare to cast reflections on the ideal character of the Holy Prophet. Let us therefore discuss the subject at some length.

(1) The first question that presents to us is whether a married man is dearer to God than one who is not married. Sexual appetite is

2518. The Prophet thus left instruction to the Muslims to follow the people of the House in case of any difference or misguidance.

* The popular version is that the Prophet left nine wives excluding Mary. But Mary is also the Prophet's wife and Ibrahim was the issue out of this union.

ingrained in nature just as hunger. Satisfaction of sexual instinct is therefore with God a natural law which has been hitherto preserving this world. The Quran therefore says of marriage. The ordinance of Allah that existed among those who went before, and the command of Allah is a decree that is made absolute—35 : 38 Q. This law not only prevails in animal kingdom but also in the inanimate world. Anybody going against nature must inevitably suffer. In other words, he who does not marry goes against the law of God and therefore suffers physically, mentally and spiritually. Hence is the law of marriage. Those who give up this world is so weak that they are incompetent to fight temptation. Such people are often acclaimed as religious. God does not want it. He wants those who live with God and His beings. The true religion is that which advocates it. Every Prophet of God contracted marriages except Jesus who left the world at the age of only thirty-three years. Therefore the Prophet was not below the highest standard of morality by contracting marriage.

(2) The next question is-why did he contract so many marriages ? Did he fall an inch from the highest standard by this act ?

(i) Without showing any reason, the question can easily be solved by the fact that none of his contemporaries raised an atom of doubt about the integrity of character of the *'Al Amin*." Who are we, living fourteenth centuries after his death, to question his character ? The man who was held in the highest esteem by the renowned contemporaries of character and who remained faithfully steadfast to him in the teeth of bitter persecutions and perils, the man who was acclaimed as the saviour of the world by friends and foes alike and whose character was corroborated by the attestation of friends and foes, the man who transformed the whole of Arabia within two decades and swept off vices and immorality from the soil of mind, the man who by the radiant light of his character dissipated the spiritual darkness—could such a man be a prey to sexual luxury ?

(ii) Secondly, it appears that the Holy Prophet led the life of a bachelor up to the age of twenty-five years. In a hot country like Arabia where maturity is attained much eariler and where sexual commodity was a common thing like the present age, the Prophet was conspicuous in the whole of Arabia by his unimpeachable character. For that, he was given the little of *'Al Amin'* signifying the highest state of moral life. Was it not a period for showing strength of character ?

(iii) Then we find that he married when he was 25 years old. Whom did he marry ?—an old twice-widowed lady who was 15 years senior to him. Did he again take second wife during the life-time of this old lady Khadija and during the time when he was fit for sexual luxury and when he had time for such enjoyments ? The answer is an emphatic no. While Khadija was alive, the Prophet faithfully led a monogamious life up to his age of over 50 years and upto the Khadija's age of over 65years. The Prophet had all his children by this old wife except Ibrahim whose mother was Mary. Could such a man who lived up to the pretty old age pure and chaste, not questioned by any of his contemporaries, turn bad when he entered into an age in which passion is calm ? None but a biassed mind can entertain still a doubt in mind.

(iv) Then after the death of Khadija, the Holy Prophet was without any wife for sometime . Not a word of whisper about his character was heard during this time. Had he such an indomitable passion, how could he check himself in a hot country like Arabia ? We find that he afterwards took in marriage an old widowed lady, Sauda who had emigrated along with her husband to Abyssinia. On the way back, her husband died leaving her in the midst of the deadly enemies of Islam. Naturally she sought shelter to the Prophet for whose mission her husband died. The Prophet had to extend his shelter to her by not keeping her as a concubine but as a legally married wife. In the same year, he married Ayesha when she was only seven years old. Why a girl of tender age who was quite unfit for conjugal embrace ? Why a minor girl if passions were so strong ? The marriage was not consummated till sometime after migration to Medina. The Prophet lived for 5 or 6 years years up to his 56th year of age with Sauda and Ayesha without taking any other wife.

(iv) From the 56th year up to 60th year of his life (3 to 7 A.H.) he is seen to have taken nine wives in quick succession. From his 60th year up to his death, he is seen not to have taken any wife. Why so many within four years and why a full stop after that ? It appears on a careful examination of this time that this was a period of the severest struggles in the Prophet's life, and Islam stood in danger of being utterly crushed and demolished from the surface of the globe. The battles of Badar and Uhud took place in 2 and 3 A. H. The Jewish tribe of Banu Nazir in Medina was banished. The battle of Muraisi with the powerful tribe of Banu Mastaliq occurred in 5 A. H. In the same year, the

whole Arabia were combined to destroy Islam in the bud. After this battle in which 2000 had to fight with 24000 Arabs, the Jewish tribe of Banu Quraiza was punished. So great was the danger that some Jews were put to death. In the 6th year, the Prophet was not allowed to make pilgrimage and so the treaty of Hudaibiyyah was concluded. In the seventh year, a Jew administered poison to the food of the Prophet and tried to murder him. Then the conquest of Mecca followed. After that there was no such difficulty in the propagation of Islam and there was no marriage. What is the reason of these marriages during the time of unrest and danger in the midst of war cries and bullets of arrows and ammunitions. Did these arise out of thoughts of enjoyment or for some other reason? The reason bespeaks itself to an intelligent mind of great political sagacity and true statesmanship.

(vi) Before we come to the actual reasons, let us put forth the individual cases, one by one. **Hafsa** was the daughter of the second Caliph Hazrat Omar. Her husband Khunais-b-Ḥuzaifah died in the battle of Badr. She was offered to Hazrats Abu Bakr and Osman who refused owing to her harsh temper. At last at the earnest entreaty of his worthy lieutenant, he accepted her. In the same year, Zainab became a widow on account of the death of her husband Abdullah-b-Jahsh and then she offered her hand to the Prophet. A year later, Omme Salamah sought the Prophet's hand after the death of her husband Abu Salamah in the battle of Uhud. The occasion of marriage was this. The Prophet reported once to Omme Salamah: There is no Muslim who is affected by calamities and who afterwards utters: "Verily we are for Allah and to Him shall we return. O Allah! give me refuge in my calamity and leave therefrom good for me", except that Allah will leave therefrom good for him. When Abu Salamah died, Omme Salamah spoke good of her late husband and uttered what the Prophet had said above. With this she wanted to get the Prophet as husband as he had said that by uttering the above, she would get better things—33:16. Zainab, the divorced wife of Zaid, was married when the Prophet was 58 years old. Zaid was a liberated slave of the Prophet. Zainab wanted to marry the Prophet but he refused. He then gave her in marriage to Zaid to remove all distinction between slave and master. The marriage proved a failure and consequently Zaid had

to divorce her. Afterwards her relations and herself requested the Prophet to take her as wife. The Prophet could not set aside their opinion and accepted her. Afterwards the battle of Muraisi took place and Juwairiya, the daughter of an Arab chief and the widow of Musafe-b-Safwan, fell into his hands. By the marriage of the widow, 100 families of Banu Mustaliq who fell prisoners secured release. Omme Habibah's husband Ubaidullah turned a Christian in Abyssina. While she was yet in Abyssinia, the Prophet was betrothed to her by the Negus on the latter's earnest request. In the battle of Khaiber in 7A.H., Safiyyah, daughter of a Jewish chief, was one of the prisoners. She lost her husband in the battle. This marriage was out of alliance with the Jewish tribe. Mary the Copt was presented to the Prophet by Muqauqis, king of Egypt. In the same year, Maimuna offered her hand to the Prophet and it was accepted.

(vii) It appears from the above facts and figures that the Prophet continued with one wife in normal circumstances, but in abnormal circumstances, he had to take several wives. Again when the circumstances was normal after the conquest of Mecca, he did not contract any mrrriage up to his death. There was no time for the Prophet for enjoyment during day-time as he spent it in the actual battle-field. During the night, he used to pass time in war camps, and when at home for preparing war plans and religious service. It is seen that he used to spend 2rd or 3rd of the night in prayers and deep meditation. The Quran gives the clearest evidence on the point: Surely your Lord knows that you pass in prayer nearly two-thirds of the night and (some times) half of it, and also a party of those with you—73 : 20Q. There was no time for conjugal luxury. It appears again that the Prophet lived a very simple life. His furnitures in the household consisted of a mat, an earthen jug and a blanket. These were his furnitures when he was the king of Arabia after the conquest of Mecca. He used often to remain in hunger for days together. Being questioned by Fatima, he replied: O darling, this world's life is very little in comparison with the life in the hereafter.[1] His wives once pressed him for worldly comforts.

1. Bosworth smith says: In the shepherd of the desert, in the Syrian trader, in the solitary of Mount Hira, in the reformer in the minority of one, in the exile of Medina, in the acknowledged conqueror, in the equal of the Persian Chosroes and the greek Heracleus, we can still trace a substantial unity. I doubt whether any other man, whose external conditions changed so much, himself ever changed less to meet them, the essence seems to me to be the same in all".

At once the reply came from God : O Prophet ! say to thy wives ; if you desire this world's life and its comforts, come, I will give you a provision and allow you to depart a goodly departing. And if you desire God and His Apostle and the latter abode, then surely God has prepared for the doers of good among you a mighty reward —33 : 48Q. Was this the mental state of a man sexually luxurious ? Such a man would have submitted to the wishes of his beloveds. Then again we see that inspite of deep attachment and love for the accomplished widowed ladies Ayesha, he went to contract marriage with elderly women of common parentage. The women were not known either for their beauty, wealth, youth or parentage, while Ayesha was young, beautiful and wealthy ; and she came from a noble lineage. This conclusively shows that the latter marriages were for reasons other than sexual.

(viii). **The reasons are the following** :

(1) Firstly, the Prophet came to the world as a model for mankind. So he showed himself in all aspects of human life. *He showed that it is sunnat to live with one faithful wife of whatever age in normal circumstances*, but a man can have four wives under abnormal circumstances. For instance, in case of the death of males at a time in a war, the prepondering number of widows should be disposed of by matrimonial alliance up to the extent of four at a time. This was what exactly happened also in the last European War.

(2) *Secondly, the Holy Prophet came to establish morality and religion in the world.* By his forceful integrity of character and strong measures for promiscuous intercourse and abolition of drinking, the whole devilish atmosphere was cleared. How could he see with his eyes wide open so many women, young and old, rendered widows after war adopting corrupt ways to satisfy their natural appetite. If physical preservation is the primary factor, moral preservation is no less important. He awarded death sentences in case of adultery. But he was not forgetful of the human instinct of passion. So he allotted almost all the widows to his companions *without number*. Whoso was not liked by any companion was granted the favour of becoming Prophet's consort. Hafsa was offered to many including Abu Bakr and Omar but she was disliked for her harsh temper. The Prophet at last accepted her on the earnest entreaty of his redoubtable champion Omar. In this way the society was given a protection from corruption and the moral

tone of the Arabs were completely changed. Had these widows been let loose free and unrestrained, the whole atmosphere would have been vitiated with corrupt breaths and the kingdom of God on earth which he came to establish would have been a thing of the past. The Quran says : Allah desires to take away impurity from you, O people of the House, and to purify a thorough purifying – 33 : 33Q.

(3) *Thirdly, the protection of these innumerable widows with their children from starvation and ruin was the primary duty on the Prophet.* Their maintenance was compulsory on him, as owing to his command and order, their husbands and children joined the warfares and lost lives. Was it not then a duty on the Prophet to maintain them ? So he divided them among his surviving companions for supplying natural needs and he himself took some of the helpless widows.

(4) Fourthly, the Prophet and his companions did not keep these women in their harem without the tie of marriage. *Had these women been kept otherwise, we would have termed them to-day as concubines of the Prophet and his companions.* The whole world would have cast a disgusting eye on the early Muslims. Could anybody suggest a better remedy for these helpless widows and their orphans ? The Quran therefore says : In order that no blame may attach to you—33 :50Q.

(5) Fifthly, there were innumerable war-prisoners, males and females, that fell into the hands of the Muslims. Majority of them were set free on ransom but some of them were still under protection of the conquering soldiers. Now a-days, they would have been utilised in the ordinary ways, but the World Teacher could not neglect their physical needs. *So he had to divide them among his companions by giving them his statues of wives with proper marriage.* In this way, the Holy Prophet received Zuwairiyah and Safiyah as wives.

(6) *Sixthly, the Muslim males were alarmingly reduced by their being fallen in wars and battles.* There were also few Muslims at that time, If the number continued to decrease in this way without addition, Islam would have been effaced from the face of the globe. The Prophet like a true statesman gave by these measures a tremendous impetus to increasing of Muslim babies and girls who turned so many heroes and heroines after the Prophet. By birth as well as by conversion, the Muslims increased to a large extent with leaps and bounds.

(7) *Seventhly, there were some marriages for political reasons* and for suppressing enmity towards Islam. By the marriage of Zuwairiah, the daughter of an important Arab chief Haris, the whole clan of Banu Mustaliq with their allied tribes were gained over. By the marriage of Safiyah, the daughter of a Jewish chief, the emnity of a section of the Jews towards Islam was suppressed. Then Muqauqis, king of Egypt, presented Mary the Copt from Egypt to the Prophet. By this marriage, political alliance with Egypt of a great magnitude was achieved. Zainab, the mother of the poor, was given in marriage by the Negus in whose territory the early Muslims found refuge. This was also a friendly gesture with a neighbouring king. Some of the other marriages was not also without some political significance.

(8) *Eighthly, the Prophet came as a world teacher and with the last will of God.* His teachings and doings were all guided by Divine wisdom, The Quran therefore says: And He does not speak out of his free will. It is not but a revelation that is revealed (53 : 3Q). *To ensure preservation of his deeds and sayings, both public and private, he supplied him with some devoted companions* like Abu Hurairah, Ibn Abbas, Ibn Omar and others. He also introduced into his family by His infinite wisdom women of varied temperaments, so that they might preserve his sayings and deeds. Men may forget many things on account of their constant daily conflicts with the outside world but women can not For this purpose one woman was not sufficient. It required many. *Besides there were many questions of Shariat which found promulgation only through the Prophet's wives.* This was one of the most important reasons of the Prophet's marriages.

What was then the reason of Ayesha's marriage? She would be able to remember more his deeds owing to her tender age than many who were all aged. She was also expected to live long enough to speak of the Prophet's doings and teachings. Indeed she lived for nearly 48 years after Prophet's death to broadcast his precious sayings. But for this marriage, the world would have lost a great deal of Prophet's sayings. She gave to us some traditions relating to the plays and songs natural to youthful life like her. The reason is explained by the Quran: And remember what is recited (by Prophet) in the houses from the verses of Allah (Quran) and wisdom (Hadis)—33 : 34Q.

(9) *The Holy Prophet showed example to mankind*

how a young husband should deal with an old wife, an old husbend with a young wife, a virgin husband with a married lady, a married husband with an unmarried lady, a widow with the widowed.

(10) By these marriages, *the teaching of intercaste marriage was given*, and all distinctions between tribes and tribes on account of birth and parentage were removed. By the marriage of Safiyah, the Prophet showed that a Muslim can marry any girl or woman of different religion and different nationality provided God is recognised as the only object of worship. Thus a Chiristian and a Jewish girl can lawfully be married in Islam.

(ii) The Arabs kept the divorced woman without marriage By marrying Zainab, the divorced woman of the liberated slave Zaid, Prophet not only showed that divorced woman's marriage is lawful but also the fact that a cousin sister can lawfully be married. This was done also to show that an adopted daughter is not the same as the real daughter (see 33 : 37Q,.Jainab was offered to the Prophet when she was a virginn. His refusal shows that his motive for marrying her when divorced was other than self gratification,

(12) He showed an example to the world how a man can live with all the commodities of a complex world, with the kingly throne in the midst of many wives but with a hermit's life without the least attraction for the charms that follow them. He led the same simple life when he was the king of Arabia as when he was a helpless orphan. Not the slightest change was seen in his living. This shows also his mind. The man who lived a life of celibacy up to 25th year of his life and then lived a monogamous life up to a pretty age could turn himself suddenly a prolific and sensuous man when even the passions of a most sensual man becomes cool.

(13) *The Prophet did not move an inch from the dictation of the Almighty.* The Quran says : I follow naught but what is revealed to me. Surely I fear the chastisement of a mighty day ....Indeed I have lived a life-time (of pure life) among you before it—10 : 15Q. The Prophet lived a life of absolute purity. So he could not change his course. About this the Quran reminds us in the above verse. Again the Quran says : O Prophet ! surely We have made lawful to you your wives—33 : 50Q. In the 7th A. H. after the conquest of Meeca the following verse was revealed : It is not allowed to you to take wives afterwards—33 : 52Q. Again the Muslims were ordered not to marry his wives after Prophet's

death—33 : 53Q. Thus it is seen that the Prophet always moved with the dictation of God. It was Divine Purpose that he should take so many wives for reasons best known to God. After all, the Prophet submitted to the Will of God saying : Verily my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the Universe—6 : 163Q.

Quranic references about Prophet's wives. 'O Prophet ! say to your wives : If you desire this world's life and its grandeurs, then come, I will give you a provision and allow you to depart a goodly departing. And if you desire Allah and His Apostle and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward. O wives of the Prophet ! whoso of you commits an open indecency, the chastisment shall be increased to her doubly. And this is easy to Allah. And whoever of you is obedient to Allah and His Apostle, We will give her reward doubly, and We have prepared for her an honourable provision. O wives of the Prophet ! you are not like any other women. If you fear God, then be not soft in speech, lest he in whose heart is a disease yearns, and speak good word. And stay in your houses and do not display your finery the displaying of the Days of Ignorance and keep up prayer and pay Zakat and obey Allah and His Apostle. Allah only desires to take away uncleanliness from you, O people of the Household, and to purify you a thorough purifying. And keep in memory what is recited in your houses of the verses of Allah and the wisdom. Verily Allah is Knower of secrets, Aware—33 : 28 to 34Q. Zainab's marriage : We gave her (Zainab) to you as wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons .... There is no harm in the Prophet doing that which Allah has ordained for him, an ordinance of Allah with respect to those who have gone before—33 : 37 - 38Q. After the conquest of Mecca, it was revealed : It is not lawful for you to take wives afterwards, nor you should change them for other wives—33 : 52Q. And it does not befit you that you should give trouble to the Apostle of Allah, nor that you should marry his wives ever after him—33 : 53Q.

47. **Ali** reported : I heard the Apostle of Allah say : The best of their women was Mary, daughter of Imran, and the best of

عَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ وَخَيْرُ

their women is Khadija, daughter of Khuwailed. —*Agreed.*

48. **Abu Hurairah** reported : Gabriel came to the Prophet and said : O Apostle of Allah ! she is Khadijah who is coming with a cup wherein there are lentils or food. When she comes to you, greet her with a greeting from her Lord and from me, and give her the good news of a house in Paradise made of pearls. There is no hardship therein and no anxiety. —*Agreed.*

49. **Ayesha** reported : I had no envy for any of the wives of the Prophet. I had no envy for Khadijah. I did not see her but he often talked of her. Many a time he slaughtered a goat and then cut it to pieces and thereafter sent them to the dear ones of Khadijah. Many a time I told him as if there was no woman in the world like Khadijah. He would reply : Verily she was (such) and she was (such), and I have got children by her. —*Agreed.*

50. **Abu Salamah** reported that Ayesha said : The Apostle of Allah said : O dear Ayesha ! he is Gabriel tendering you greeting. She said : And greeting also is on him, and the mercy of Allah. She said : He sees what I do not see

—*A reed.*

تَسَأَيَا خَدِيجَةَ بِنْتَ خُوَيْلِدٍ (متفق عليه)

عَنْ أَبِي هُرَيْرَةَ قَالَ أَتَى جِبْرَئِيلُ النَّبِيَّ صلعم فَقَالَ يَا رَسُولَ اللهِ هٰذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ فَإِذَا أَتَتْكَ فَاقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَمِنِّي وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا سَخَبَ فِيهِ وَلَا نَصَبَ (متفق عليه)

عَنْ عَائِشَةَ قَالَتْ مَا غِرْتُ عَلَى أَحَدٍ مِنَ النِّسَاءِ إِلَّا النَّبِيَّ صلعم مَا غِرْتُ عَلَى خَدِيجَةَ وَمَا رَأَيْتُهَا وَلٰكِنْ كَانَ يُكْثِرُ ذِكْرَهَا وَرُبَّمَا ذَبَحَ الشَّاةَ ثُمَّ يُقَطِّعُهَا أَعْضَاءً ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ فَرُبَّمَا قُلْتُ لَهُ كَأَنَّهُ لَمْ تَكُنْ فِي الدُّنْيَا إِمْرَأَةٌ إِلَّا خَدِيجَةُ فَيَقُولُ إِنَّهَا كَانَتْ وَكَانَتْ وَكَانَ لِي مِنْهَا وَلَدٌ * (متفق عليه)

عَنْ أَبِي سَلَمَةَ أَنَّ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللهِ صلعم يَا عَائِشُ هٰذَا جِبْرَئِيلُ يُقْرِئُكِ السَّلَامَ قَالَتْ وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ قَالَتْ وَهُوَ يَرَى مَا لَا أَرَى * (متفق عليه)

51. **Ayesha** reported : The Apostle of Allah told me : I saw you in dream for three nights. The angel came with you about the theft of a silk. He said to me : He is your wife and I uncovered the cloth from your face when lo ! you are she. I said : If it is from near Allah, go with it. —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ قَالَ لِي رَسُولُ اللهِ صلعم إِرْبَتُكِ فِي الْمَنَامِ ثَلٰثَ لَيَالٍ يَجِيءُ بِكِ الْمَلَكُ فِي سَرَقَةٍ مِنْ حَرِيرٍ فَقَالَ لِي هٰذِهِ امْرَأَتُكَ فَكَشَفْتُ عَنْ وَجْهِكِ الثَّوْبَ فَإِذَا أَنْتِ هِيَ فَقُلْتُ إِنْ يَكُنْ هٰذَا مِنْ عِنْدِ اللهِ يُمْضِهِ * (مُتَّفَقٌ عَلَيْهِ)

52. **Sama** reported : Verily the people used to be ready with their presents on the day of Ayesha, seeking by that the pleasure of the Apostle of Allah. She said : Verily the wives of the Apostle of Allah were two groups. In one group, there were Ayesha, Hafsah, Safiyyah and Saudah, and in another group there were Omme Salamah and the remaining wives of the Apostle of Allah. The group of Omme Salamah talked and they told her : Tell the Apostle of Allah to tell the people saying : Whoso wishes to give present to the Apostle of Allah, let him give present to him wherever he remains. So she told him and he said to her : Don't give me trouble about Ayesha, because revelation does not come to me while I am under the cloth of any woman except Ayesha. She said : I turn to Allah from your trouble, O Apostle of Allah. Thereafter they called Fatimah and sent (her) to the Apostle of Allah. She told him

عَنْهَا قَالَتْ إِنَّ النَّاسَ كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ يَبْتَغُونَ بِذٰلِكَ مَرْضَاةَ رَسُولِ اللهِ صلعم وَقَالَتْ إِنَّ نِسَاءَ رَسُولِ اللهِ صلعم كُنَّ حِزْبَيْنِ فَحِزْبٌ فِيهِ عَائِشَةُ وَحَفْصَةُ وَصَفِيَّةُ وَسَوْدَةُ وَالْحِزْبُ الْآخَرُ أُمُّ سَلَمَةَ وَسَائِرُ نِسَاءِ رَسُولِ اللهِ صلعم فَكَلَّمَ حِزْبُ أُمِّ سَلَمَةَ فَقُلْنَ لَهَا كَلِّمِي رَسُولَ اللهِ صلعم يُكَلِّمُ النَّاسَ فَيَقُولُ مَنْ أَرَادَ أَنْ يُهْدِيَ إِلَى رَسُولِ اللهِ صلعم فَلْيُهْدِ إِلَيْهِ حَيْثُ كَانَ فَكَلَّمَتْهُ فَقَالَ لَهَا لَا تُؤْذِينِي فِي عَائِشَةَ (رض) فَإِنَّ الْوَحْيَ لَمْ يَأْتِنِي وَأَنَا فِي ثَوْبِ امْرَأَةٍ إِلَّا عَائِشَةَ قَالَتْ أَتُوبُ إِلَى اللهِ مِنْ أَذَاكَ يَا رَسُولَ اللهِ ثُمَّ إِنَّهُنَّ دَعَوْنَ فَاطِمَةَ فَأَرْسَلْنَ إِلَى رَسُولِ اللهِ صلعم فَكَلَّمَتْهُ فَقَالَ يَا بُنَيَّةُ

and he said : O darling ! do you not love whom I love ? She said : Yes. He said : Then love her. —*Agreed.*

53. **Anas** reported that the Prophet said : Sufficient for you from the women of the universe are Mary, daughter of Imran, and Khadijah, daughter of Khuwailed, and Fatimah, daughter of Muhammad, and Asiyah, wife of Pharaoh. 2519a —*Trimizi.*

54. **Ayesha** reported : Verily Gabriel came with her picture in a piece of green silk to the Apostle of Allah. He said : She is your wife in this world and the hereafter. —*Trimizi.*

55. **Anas** reported : It reached Safiyyah that Hafsah had told her 'daughter of a Jew.' She wept and the Prophet went to her while she was weeping. He asked : What makes you weep ? She said : Hafsah told me that I am the daughter of a Jew. The Prophet said : You are certainly the daughter of a prophet and your uncle was certainly a prophet, and you are the wife of a prophet. So about what is she boastful over you ? There after he said : O Hafsah, fear Allah. 2519b —*Trimizi, Nisai.*

إلا تحبين ما أحب قالت بلى قال فأحبي هذه * (متفق عليه)

عن أنس أن النبي صلعم قال حسبك من نساء العلمين مريم بنت عمران وخديجة بنت خويلد وفاطمة بنت محمد وآسية امرأة فرعون *

(الترمذي)

عن عائشة (رض) أن جبرئيل جاء بصورتها في خرقة حرير خضراء إلى رسول الله صلعم فقال هذه زوجتك في الدنيا والآخرة * (الترمذي)

عن أنس قال بلغ صفية أن حفصة قالت لها بنت يهودي فبكت فدخل عليها النبي صلعم وهي تبكي فقال ما يبكيك فقالت قالت لي حفصة إني ابنة يهودي فقال النبي صلعم إنك لابنة نبي وإن عمك لنبي وإنك لتحت نبي ففيم تفخر عليك ثم قال اتقي الله يا حفصة *

(الترمذي والنسائي)

2519a. Mary was the mother of Jesus Christ and Asiyah was the wife of Pharaoh. While Pharaoh was a great infidel, his wife was a pious lady devoted to divine worship. She looked after Moses in his infancy.

2519b. This is a general remark applicable to all the wives of the Prophet including Hafsah. This was uttered with the intention of pleasing Mary.

56. **Omme Salamah** reported : The Apostle of Allah called Fatimah in the year of victory and whispered with her and she wept. Thereafter he talked with her and she laughed. When the Apostle of Allah died, I asked her of her weeping and laughing. She said : The Apostle of Allah informed me that he would die and so I wept. Then he informed me that I shall be the leader of the women of the heaven-dwellers except Mary, daughter of Imran, and so I laughed. —*Trimizi.*

عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُوْلَ اللّٰهِ صلعم دَعَا فَاطِمَةَ عَامَ الْفَتْحِ فَنَاجَاهَا فَبَكَتْ ثُمَّ حَدَّثَهَا فَضَحِكَتْ فَلَمَّا تُوُفِّيَ رَسُوْلُ اللّٰهِ صلعم سَأَلْتُهَا عَنْ بُكَائِهَا وَضَحِكِهَا فَقَالَتْ أَخْبَرَنِيْ رَسُوْلُ اللّٰهِ صلعم أَنَّهُ يَمُوْتُ فَبَكَيْتُ ثُمَّ أَخْبَرَنِيْ أَنِّيْ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَّا مَرْيَمَ بِنْتَ عِمْرَانَ فَضَحِكْتُ (التِّرْمِذِيُّ)

57. **Abu Musa** reported : Never did a tradition appear doubtful to us (companions of the Prophet) and we asked Ayesha (about it) but we found exposition of it near her.
—*Trimizi* (*Approved, Correct, Rare*).

عَنْ أَبِيْ مُوْسٰى قَالَ مَا اشْتَكَلَ عَلَيْنَا أَصْحَابَ رَسُوْلِ اللّٰهِ صلعم حَدِيْثٌ قَطُّ فَسَأَلْنَا عَائِشَةَ إِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا (التِّرْمِذِيُّ حَسَنٌ صَحِيْحٌ غَرِيْبٌ)

58. **Musa-b-Talhah** reported : I have not seen anybody more eloquent than Ayesha.
—*Trimizi* (*Approved, Correct, Rare*).

عَنْ مُوْسَى بْنِ طَلْحَةَ قَالَ مَا رَأَيْتُ أَحَدًا أَفْصَحَ مِنْ عَائِشَةَ (التِّرْمِذِيُّ حَسَنٌ صَحِيْحٌ غَرِيْبٌ)

CHAPTER XLVI

SECTION 1

2520. His Companions

(a) **Who are the companions of the Prophet?** There is a little divergence of views as to who can rightly be called the companions of the Holy Prophet. Al Bukhari included within this class all those persons who had association with the Prophet or saw him even once. The author of Mazhari-Hoq included all those persons who had prolonged association with the Prophet,

joined the holy wars and were taught by him. He said that at least six months companionship with the Prophet is a necessary condition of being a companion. It has, however, been narrated by Abu Mansur Bagdadi in Sharhi Sunnat that according to the unanimous decision of the jurists, every one who saw the Prophet is a companion but their rank is different according to the length of their association with the Prophet and their intensity of devotion. This seems to us the correct definition of the word "companions". According to the above formula, the Sharhi Sunnat gives the following order of rank . (1) Abu Bakr, (2) Omar, (3) Osman, (4) Ali, (5) the remaining companions who were given good news of Paradise in life, (6) those Gazis who took part in the battle of Badr, (7) those who took allegiance of *Ridwan*, (9) those who took allegiance at *Aqabah*, (10) the early converts, and (11) those who prayed towards two Qiblas (Jerusalem and Mecca). As the Prophets have got different ranks according to the verse 2 · 253 of the Quran, the companions also have got ranks according to the respective attainments of virtues and their struggles for Islam.

(b) **The rank of the Companions and its reason.** According to the Holy Quran and Hadis, the rank of the companions of the Prophet is greater than that of his other followers. Nobody among the latter generations will be able to surpass them in pious deeds and heroic self-sacrifices. The Quran says about their rank in the following verses :—Allah is pleased with them and they are pleased with Him—98 : 8Q. And as for the foremost, the first of the Refugees and the Helpers, and those who follow them in goodness, Allah is well-pleased with them and they are well-pleased with Him, and He has prepared for them paradise beneath which rivers flow, to abide in them for ever. That is the mighty achievement—9 : 100Q. Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, but kind among themselves ; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure, their marks are in their faces because of the effect of prostration ... .Allah has promised those among them who believe and do good forgiveness and a great reward—48 : 29Q. You are the best of nations raised up for men ; you enjoin what is right and prohibit the wrong and believe in Allah—3 : 109Q. Certainly Allah is well-pleased with the believers when they swore allegiance to you under the tree—48 : 18Q. Allah has promised to those of you who believe and do good that He will make them

rulers in the earth—24 : 55Q. They shall have forgiveness and honourable sustenance—24 : 26Q. The traditions say about the merits of the Companions :—The best of my people is my generation, next those who will succeed them, next those who will succeed them—46 : 5. My companions are a trust of my people - 46 : 3. Honour my companions because they are the best among you—46 : 6. The parable of my companions is like salt in food—46 : 698w. Don't rebuke my companions—46 : 1. Whoso gives them trouble, gives me trouble—46 : 8. Whoso among you shall live after me will soon see many differences of opinion. You shall then hold fast to my ways and the ways of the rightly guided conscientious Caliphs. Adhere to them—1 : 101. Surely the Israilites were divided into 72 sects and my people will be divided into 73 sects. Each of them will remain in the fire except one sect. They enquired : O Ms. of Allah ! which is that ? He said : That on which I and my companions stand—1 : 112. Then see the traditions of this section.

Why is so great a rank for the companions of the Prophet ? The reason is obvious. The companions were those bands of zealous devouts who played the most important role in the grand superstructure of the edifice of Islam and were put to the brutal, tortures but still cried 'Ahadun, Ahadun (One God, One God)'. There were some of the early converts who were cruelly torn to pieces by the unkind hand of the enemies or otherwise butchered but still they did not renounce their dear faith and their dear Prophet. Every one of Muslim Brotherhood brought all their resources towards the cause of Allah and his Apostle. They smiling courted death and tortures for Islam, and upon their bloods, the foundation of Islam was deeply laid. But for their heroic deeds and unparallelled sacrifices, Islam would have been nipped in the bud. When the Holy Prophet migrated to live at Medina as a self-imposed exile, all of his companions left their hearth and home and their centuries old love for their native land to share in the turmoils of their dear master. Not a drop of tears fell down, not an inkling of disinclination crossed their minds. At a time when Islam stood in danger of being totally annihilated from the surface of the globe, the entire bands of companions turned so many heroes and heroines and threw themselves headlong in the path of danger and death to save Islam. There were occasions more than one when the Prophet was surrounded on all sides by the blood-thirsty enemies

but some of his companions stood as a bulwark against the attack on his person receiving as many as seventy wounds or more. Again in the hours of victory and conquest, they led the same devotional life. Nothing could change their saintly character and conduct. No glamour of wealth could divert their attention from the merchandise of God. Only one bond tied them firmly—the bond of Islam, the bond of fraternity and brotherhood. Electricity of divine love ran in their veins and their slogan was 'to do or die' for Islam and for cause of God. Their virtues however, shone forth after the demise of the Holy Prophet just as the brightness of the stars in the firmament appear after the disappearance of the sun. The borrowed light from the Sun of Arabia manifested itself in different directions and dissipated the intense darkness that prevailed throuhout the world. The companions drank deep in the moral and spiritual fountain of the Holy Prophet and spread all over the globe to distribute the divine light. Being imbued with this idea, they smashed to pieces the devilish empires of Persia and Byzantium within 10 years after the death of their master and hoisted the banner of Tauhid and Allaho Akbar in the palaces of the Chosroes and Caesars. Though few meeting armies in the battle field often double, treble, four times or more, they still became victorious. The secret of their success was their ardent and sincere desire to help the cause of God. In the day time, they were heroes and warriors striking terror and fear into the minds of the enemies, but in the night they turned so many saints and angels bowing and prostrating before the Lord with hearts most sincere. Never did they lie on beds of comforts but on beds of pricks and thorns in order to get the rose of Islam and to diffuse its fragrance.The path which was strewn with innumerable shrubs was made clear by their indefatigable labour. Do they not then deserve the rank promised by the Quran and Hadis ? Compare now the present Muslims who ostensibly declare from platforms and presses to die for Islam, but when the clarion call of Islam comes, they turn round with some excuse or other. It is therefore not at all unreasonable that the rank of the companions is higher than the most pious and dutiful of us – the companions who moved with the Prophet, lived with the Prophet, imbibed the true spirit of Islamic teachings and were ever ready at the first signal of danger to sacrifice their lives and worldly resources.

1. **Abu Sayeed al-khodri** reported that the Apostle of Allah said : Don't rebuke my companions. If some one of you spends as much gold as the Uhud, he will not reach (the reward of) one 'mud' of anyone of them, nor half of it. 2521

—*Agreed.*

عن ابى سعيد ن الخدرى قال قال رسول الله صلعم لا تسبوا اصحابى فلوا ن احدكم انفق مثل احد ذهبا ما بلغ مد احدهم و لا نصيفه * (متفق عليه)

2. **Ali** reported from the Prophet who said : Soon there will come after me a people who will be called 'Rafadah'. If you overtake them, kill them because they are polytheists. I asked : O Apostle of Allah ! what are their signs ? He said : They will exaggerate for you what is not in you and they will abuse the predecessors. 2521a

—*Darqutni*

عن علي عن النبي صلعم قال سياتى من بعدى قوم يقال لهم الرفضة فان ادركتهم فاقتلهم فانهم مشركون قلت يارسول الله ما علامتهم فيهم قال يفرطونك بما ليس فيك ويطعنون على السلف * الدارقطنى

3. **Abu Burdah** reported from his father who said : He (that is the Prophet) raised his head towards heaven, and he used often to raise his head towards heaven, and said : The stars are a trust for heaven. So when the stars set in, there comes to heaven what it was promised. I am a trust for my companions. When I shall go, there will come to my companions what they were promised ; and

عن ابى بردة عن ابيه قال رفع يعنى النبى صلعم راسه الى السماء وكان كثيرا ما يرفع راسه الى السماء فقال النجوم امنة للسماء فاذا ذهبت النجوم اتى السماء ماتوعد وانا امنة لاصحابى فاذا ذهبت انا اتى اصحابى مايوعدون

2521 Mud is a measure of wheat equivalent to near about one seer.

2521a. It is a weak tradition but through mistake it has been numbered and placed here. It should have been placed at the end of the section in the category of weak traditions.

my companions are a trust for my people. So when my companions will pass away, there will come to my people what they were promised.[2522]

—*Muslim.*

وَاَصْحَابِی اَمَنَةٌ لِاُمَّتِی فَاِذَا ذَهَبَ اَصْحَابِی اَتَی اُمَّتِی مَا یُوعَدُونَ *

(مسلم)

4. **Abu Sayeed al-Khodri** reported that the Apostle of Allah said : A time will come over people (when) a party of people will fight and ask : Is there among you anyone who has kept company with the Apostle of Allah ? They will reply : Yes. Then there will be victory for them. Thereafter a time will come over the people (when) a party of the people will fight, and it will be questioned : Is there anyone among you who has kept company with the companions of the Apostle of Allah ? They will say : Yes. Then there will be victory for them. Thereafter a time will come over the people (when) a party of the people will fight. It will be asked : Is there anyone among you who has kept company with one who kept company with the companions of the Apostle of Allah ? They will say : Yes. Then there will be victory for them.

عَنْ اَبِی سَعِیدِ نِ الْخُدْرِیِ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم یَاْتِی عَلَی النَّاسِ زَمَانٌ فَیَغْزُوا فِئَامٌ مِنَ النَّاسِ فَیَقُولُونَ هَلْ فِیکُمْ صَاحِبُ رَسُولِ اللّٰهِ صلعم فَیَقُولُونَ نَعَمْ فَیُفْتَحُ لَهُمْ ثُمَّ یَاْتِی عَلَی النَّاسِ زَمَانٌ فَیَغْزُوا فِئَامٌ مِنَ النَّاسِ فَیُقَالُ هَلْ فِیکُمْ مَنْ صَاحَبَ اَصْحَابَ رَسُولِ اللّٰهِ صلعم فَیَقُولُونَ نَعَمْ فَیُفْتَحُ لَهُمْ ثُمَّ یَاْتِی عَلَی النَّاسِ زَمَانٌ فَیَغْزُوا فِئَامٌ مِنَ النَّاسِ فَیُقَالُ هَلْ فِیکُمْ مَنْ صَاحَبَ مَنْ صَاحَبَ اَصْحَابَ رَسُولِ اللّٰهِ صلعم فَیَقُولُونَ نَعَمْ فَیُفْتَحُ لَهُمْ مُتَّفَقٌ عَلَیْهِ وَفِی رِوَایَةٍ لِمُسْلِمٍ

2522. The Prophet is like the sun that arose in the central horizon of Arabia and his companions are like stars. Before the radiant ray of the sun, the intense darkness disappears and the light of the stars is not seen ; but when the sun disappears, the stars afford guidance. Similarly when the Prophet disappeared, his companions were the examples to be followed. With the disappearance of the sun as well as the stars, there comes darkness. Similarly with the disappearance of the companions, there will arise troubles and calamities. These prophecies have been literally fulfilled.

قال يأتي على الناس زمان يبعث منهم البعث فيقولون انظروا هل تجدون فيكم احدا من اصحاب رسول الله صلعم فيوجد الرجل فيفتح لهم ثم يبعث البعث الثاني فيقولون هل فيكم من راى اصحاب النبي صلعم فيوجد فيفتح لهم ثم يبعث البعث الثالث فيقال انظروا هل ترون فيكم من راى من راى اصحاب النبي صلعم ثم يكون البعث الرابع فيقال انظروا هل ترون فيهم احدكم راى من راى احدا راى اصحاب النبي صلعم فيوجد الرجل فيفتح له *

Agreed upon. And in a narration of Muslim: He said: A time will come over the people from whom a detachment of an army will be sent. They will ask: Look; do you find among you anyone from the companions of the Apostle of Allah? A man will be found and there will be victory for them. Thereafter a second detachment will be sent. They will ask: Is there anyone among you who saw the companions of the Prophet? He will be found and then there will be victory for them. Thereafter a third detachment will be sent and it will be asked: Look, do you see anyone among you who saw one who had seen the companions of the Prophet? Thereafter the fourth detachment will appear. It will be asked: Look, do you find anyone among you who has seen one who saw one who had seen the companions of the Prophet? Then a man will be found and there will be victory for him.[2522]

2522a. This tradition proves that the first three generations are the best among the generations of the Muslims. In the next tradition, the best generation is up to the death of the Prophet, the next best is the time from after his death till 120 A. H, when the last of the companions died, the next best is the time from 120 A. H. to 170 A. H., and the next best is the time from 170 A. H. to 218 A. H. After the year 218 A. H., the prophecy is that the downfall would begin. It appears in history that the glorious reign of the Abbaside Caliphs ended with the death of Caliph Al-Mamun which occurred in 218 A. H, or 833 A. D. Thereafter the philosophic theories were let loose, the Mutazilites appeared giving currency to the useless controversy whether the Quran was created or not, the force of Prophet's sunnat was greatly lessened and the weakness of Muslim solidarity and rule began till Bagdad was ransacked by Hulagu in 640 A. H.

5. **Imran-b-Hussain** reported that the Apostle of Allah said : The best of my people is my generation, next those who will succeed them, next those who will succeed them ; next after them a people who will testify without being asked to testify, who will commit treachery without being trusted, who will make vows with no fulfilment, and fortune will flourish among them. *And in a narration* : They will take oath without being asked to take. *And in a narration of Muslim from Abu Hurairah* : Thereafter there will come a people who will love opulence.[2522b]

عَنْ عِمْرَانِ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم خَيْرُ اُمَّتِي قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ اِنَّ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ وَيَنْذِرُونَ وَلَا يَفُونَ وَيَظْهَرُ فِيهِمُ السِّمَنُ وَفِي رِوَايَةٍ وَيَحْلِفُونَ وَلَا يُسْتَحْلَفُونَ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ عَنْ اَبِي هُرَيْرَةَ ثُمَّ يَخْلُفُ قَوْمٌ يُحِبُّونَ السِّمَانَةَ *

6. **Omar** reported that the Apostle of Allah said : Honour my companions, because they are the best among you, next those who will follow them, next those who will follow them ; thereafter falsehood will appear till a man will certainly swear without being asked to swear and testify without being asked to testify. Behold ! whoso is pleased with the fineries of paradise, let him stick to the united body, because the devil is with the disunited and he is far off from two. And no man keeps alone with a woman but the devil is certainly the third

عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَكْرِمُوا اَصْحَابِي فَاِنَّهُمْ خِيَارُكُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَظْهَرُ الْكَذِبُ حَتّٰى اِنَّ الرَّجُلَ لَيَحْلِفُ وَلَا يُسْتَحْلَفُ وَيَشْهَدُ وَلَا يُسْتَشْهَدُ اَلَا مَنْ سَرَّهُ بُحْبُوحَةُ الْجَنَّةِ فَلْيَلْزَمِ الْجَمَاعَةَ فَاِنَّ الشَّيْطَانَ مَعَ الْفَذِّ وَهُوَ مِنَ الْاِثْنَيْنِ اَبْعَدُ وَلَا يَخْلُوَنَّ رَجُلٌ بِاِمْرَاَةٍ فَاِنَّ الشَّيْطَانَ

2522b. *Samen* means literally fatness. The real meaning is that the people at that time will care for their world only.

of them. And whoso is pleased with his virtues and displeased with his sins is a believer.

—*Nisai.*

7. **Jaber** reported from the Prophet who said: Fire will not touch a Muslim who saw me, or who saw one who saw me.[2523] —*Tirmizi.*

8 **Abdullah-b-Mugaffal** reported that the Apostle of Allah said: There is 'Allah, Allah' in my companions, 'Allah, Allah' in my companions. Take them not after me as object of ridicule, whoso loves them loves them with my love; and whoso hates them hates them with my hate: and whoso gives them trouble gives me trouble; and whoso gives me trouble gives trouble to Allah; and whoso gives trouble to Allah, it is near that He will overtake him.[2524]

—*Tirmizi* (*Rare*).

9. **Abdullah-b-Boraidah** reported from his father that the Apostle of Allah said: No companion of mine dies in a land but will be raised up as a guide and a light for them on the Resurrection Day.

—*Tirmizi* (*Rare*)

10. **Ibn Omar** reported that the Apostle of Allah said: When you see those that rebuke my companions, say: Curse of

بِالْإِثْمِ وَمَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَهُوَ مُؤْمِنٌ (النَّسَائِيُّ)

عَنْ جَابِرٍ عَنِ النَّبِيِّ صلعم قَالَ لَا تَمَسُّ النَّارُ مُسْلِمًا رَآنِي أَوْ رَأَى مَنْ رَآنِي (التِّرْمِذِيُّ)

عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَللّٰهَ اَللّٰهَ فِي أَصْحَابِي اَللّٰهَ اَللّٰهَ فِي أَصْحَابِي لَا تَتَّخِذُوهُمْ غَرَضًا مِنْ بَعْدِي فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي أَبْغَضَهُمْ وَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللّٰهَ وَمَنْ آذَى اللّٰهَ فَيُوشِكُ أَنْ يَأْخُذَهُ (التِّرْمِذِيُّ غَرِيبٌ)

عَنْ عَبْدِ اللّٰهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَا مِنْ أَحَدٍ مِنْ أَصْحَابِي يَمُوتُ بِأَرْضٍ إِلَّا بُعِثَ قَائِدًا وَنُورًا لَهُمْ يَوْمَ الْقِيٰمَةِ (التِّرْمِذِيُّ غَرِيبٌ)

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِذَا رَأَيْتُمُ الَّذِينَ يَسُبُّونَ أَصْحَابِي فَقُولُوا

2523. This refers to the companions and the subsequent generation.

2524. My companions will always remember the names of Allah and will be always engaged in Tahlil, Tahmid and Tasbih.

Allah upon the worst of you.
—*Tirmizi.*

اَعْنَةُ اللّٰهِ عَلٰى شَرِّكُمْ (اَلتِّرْمِذِيُّ)

698w. **Anas** reported that the Apostle of Allah said : The parable of my companions among my people is like salt in food. Food does not test well without salt. *Hasan said* :—Our salt has gone ; so how shall we be good ?
—*Sharhi Sunnat.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَثَلُ اَصْحَابِىْ فِىْ اُمَّتِىْ كَالْمِلْحِ فِى الطَّعَامِ لَا يُصْلِحُ الطَّعَامَ اِلَّا الْمِلْحُ قَالَ الْحَسَنُ فَقَلَّ مِلْحُنَا فَكَيْفَ نَصْلُحُ (شَرْحُ السُّنَّةِ)

698w$_1$ **Umair-b-Sa'edah** reported that the Apostle of Allah said : Verily Allah has chosen me and chosen companions for me. He made for me from amongst them ministers, helpers and relations. Whoso abuses them, then on him is the curse of Allah, and the angels and all the people ; and Allah will not accept from him any intercession and justice. 2524a

Tibrani

عَنْ عُوَيْمِرِ بْنِ سَاعِدَةَ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ اخْتَارَنِىْ وَاخْتَارَ لِىْ اَصْحَابًا فَجَعَلَ لِىْ مِنْهُمْ وُزَرَاءَ وَاَنْصَارًا وَاَصْهَارًا فَمَنْ سَبَّهُمْ فَعَلَيْهِ لَعْنَةُ اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ وَلَا يَقْبَلُ اللّٰهُ مِنْهُ صَرْفًا وَلَا عَدْلًا اَلطَّبْرَانِىُّ

698w$_2$ **Ibn Mas'ud** reported : Whoso seeks sunnat, let him seek sunnat with those who have died, because one who is now living cannot be safe from calamity. Those were the companions of Mahammad. They were the best of the people—the most sincere in hearts, the deepest in knowledge and the least in giving trouble. Allah chose them owing to companionship

عَنِ ابْنِ مَسْعُوْدٍ قَالَ مَنْ كَانَ مُسْتَنًّا فَلْيَسْتَنَّ بِمَنْ قَدْ مَاتَ فَاِنَّ الْحَىَّ لَا تُؤْمَنُ عَلَيْهِ الْفِتْنَةُ اُولٰٓئِكَ اَصْحَابُ مُحَمَّدٍ كَانُوْا اَفْضَلَ هٰذِهِ الْاُمَّةِ اَبَرَّهَا قُلُوْبًا وَاَعْمَقَهَا عِلْمًا وَاَقَلَّهَا تَكَلُّفًا اِخْتَارَهُمُ اللّٰهُ لِصُحْبَةِ

2524a. The companions shall not be abused or given trouble also in accordance with this verse : As for those who give trouble to Allah and His Apostle, Allah has cursed them in this world and in the hereafter, and prepared for them a mighty chastisement ; and as for those who give trouble to the believing men and believing women inspite of their not having acquired it, they have indeed fabricated a calumny and committed a great sin (33 : 57Q).

with this Prophet and establishing his religion. So recognise their merits and follow them in their footsteps, and stick to as far as possible their conducts and modes of life. —*Mishkat.*

نَبِيِّهٖ وَلِاقَامَةِ دِيْنِهٖ فَاعْرِفُوْا لَهُمْ فَضْلَهُمْ وَاتَّبِعُوْهُمْ عَلٰى اٰثَارِهِمْ وَتَمَسَّكُوْا بِمَا اسْتَطَعْتُمْ مِّنْ اَخْلَاقِهِمْ وَسِيَرِهِمْ (المشكوٰة)

SECTION 2

2525. Hazrat Abu Bakr[1]

He was the first Caliph of the Islamic Common-wealth after the demise of the Holy Prophet. The word 'Caliph' means the vicar and lieutenant of the Prophet, and as such he was the temporal and spiritual leader of the then Muslims and ruled truly on behalf of the Prophet according to the lines and policies dictated by him. On being unanimously elected to the head of the Common-wealth after the demise of the Prophet on 13th Rabiul Awal, 11 A.H. (8th June, 532 A. D), he proclaimed: I shall follow the footsteps of the Apostle of Allah in all of my affairs. I shall act as the lieutenent of the Prophet and hence I take the title of Caliph (Vicar).

During the time of the Prophet, Abu Bakr was his most faithful companion. He followed him like a shadow in his struggles, difficulties as well as in his joys. He followed him in the Cave at the risk of life. Hence he was given the title of "The Companion of the cave." He was with the Holy Prophet in all the holy wars and placed all his wealth and properties for the cause of Islam. On being questioned as to what he had left for his family after the gifts, he replied: Allah and His Apostle. He won the title of Siddiq (extremely truthful), Atiq (freed from the fire) and Afzalul Bashar (the best of men). He was the first to accept Islam among the elders.

Immediately on his accession, wide spread rebellion broke out in every part of Arabia, but he quelled it with a firm hand. He fought with the tribes of Asad, Gafun, Tay and Banu Khazira who refused to pay Zakat and brought them under subjugation. In Yemen, Musailamah and his followers were routed in a several battle. In Oman, Laqit-b-Malek raised the

1. See page. 52, Book 1, for further light.

standard of revolt and collected large armies. They were also brought under control. In 633 A.D, the Caliph, being exasperated by the Romans and the Persians, sent an army under Khalid-b-Walid to Syria, and another under Mosanna to Persia. Before the final termination of the struggles, the Caliph died in Medina on the 22nd Jamadis Sani, 13 A. H. (23rd August 634 A.D.) after a brief rule of 2 years and 4 months. He left only 5 gold coins. Before his death, he nominated Omar as his successor with the consent of all the people.

In rank, Abu Bakr was the foremost because of his virtues and sacrifices. Even the great Omar and other companions recognised his greatness (46 : 13, 699w). The Prophet said that if he would have taken anyone as a friend, he would have taken Abu Bakr as a friend, and that Abu Bakr's faith was greater than that of others--46 : 36. Abu Bakr among the Muslims will first enter Paradise—46 : 25. Abu Bakr and Omar will be the leaders of the elderly peoples in Paradise after the prophets—46 : 29. The Prophet left instruction to us to follow Abu Bakr and Omar (46 : 30), as they were his true ministers in this world—46 : 35.

References—46 : 93 to 96, 108 ; 710w ; 143, 146, 168, 170, ch. 45.

11. **Abu Sayeed al-Khodri** reported from the Prophet who said : Of all the people, the most generous to me with his company and property is Abu Bakr ; and were I to take a dearest friend, I would certainly take Abu Bakr as the dearest friend ; but there is brotherliness of Islam and love for him. There shall be left no window in the mosque but the window of Abu Bakr. And in a narration: Were I to take a dearest friend besides my Lord, I would certainly take Abu Bakr as the dearest friend. 2525a —*Agreed.*

عَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ عَنِ النَّبِيِّ صلعم قَالَ اِنَّ مِنْ اَمَنِّ النَّاسِ عَلَيَّ فِيْ صُحْبَتِهٖ وَمَالِهٖ اَبُوْبَكْرٍ وَلَوْكُنْتُ مُتَّخِذًا خَلِيْلًا لَاتَّخَذْتُ اَبَا بَكْرٍ خَلِيْلًا وَلٰكِنْ اُخُوَّةُ الْاِسْلَامِ وَمَوَدَّتُهٗ لَا تُبْقِيْنَ فِي الْمَسْجِدِ خَوْخَةً اِلَّا خَوْخَةَ اَبِيْ بَكْرٍ وَفِيْ رِوَايَةٍ لَوْكُنْتُ مُتَّخِذًا خَلِيْلًا غَيْرَ رَبِّيْ لَاتَّخَذْتُ اَبَا بَكْرٍ خَلِيْلًا (مُتَّفَقٌ عَلَيْهِ)

2525a. The word *Khalil* denotes the dearest friend in love, reliance and help. The mosque of Medina was at first a narrow house with the houses of the companions

12. **Abdullah-b-Mas'ud** reported from the Prophet who said : Had I had taken any dearest friend, I would have certainly taken Abu Bakr as the dearest friend ; but he is my brother and my companion, and Allah has taken your companion as the dearest friend. —*Muslim.*

عن عبد الله بن مسعود عن النبي صلعم قال لو كنت متخذا خليلا لاتخذت ابابكر خليلا ولكنه اخي وصاحبي وقد اتخذ الله صاحبكم خليلا * (مسلم)

13. **Ayesha** reported : The Apostle of Allah said to me during his illness : Call to me Abu Bakr, your father, and your brother till I write a writing, because I fear lest an aspirant aspires or some one says : I. And Allah and the believers will refuse except Abu Bakr. [2526] —*Muslim.*

عن عائشة قالت قال لي رسول الله صلعم في مرضه ادعي لي ابابكر ابالك واخالك حتى اكتب كتابا فاني اخاف ان يتمني متمن ويقول قائل انا ولا يابى الله والمؤمنون الا ابابكر * (مسلم)

14. **Jubair-b-Mut'em** reported : A woman came to the Prophet and talked with him about something. He ordered her to come to him again. She said : O Apostle of Allah ! inform me in case I come and do not find you (she was as it were meaning death). He said : If you do not find me, come to Abu Bakr. —*Agreed.*

عن جبير بن مطعم قال اتت النبي صلعم امرأة فكلمته في شيء فامرها ان ترجع اليه قالت يارسول الله ارايت ان جئت ولم اجدك كانها تريد الموت قال فان لم تجديني فاتي ابابكر * (متفق عليه)

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surrounding it. The Prophet ordered all the doors to be closed for privacy of himself and the mosque and avoiding noise of the passersby save and except the door of Abu Bakr as a mark of respect for his trusted friend. This was uttered at the time of his last illness of which he died.

2526. This was uttered 3 or 4 days before the death of the Prophet. Probably the Prophet meant to record his nomination for the Khilafat, and that for Abu Bakr, but he did not do it perhaps by the dictation of the Almighty. His intention was afterwards fulfilled as Abu Bakr was unanimously elected to the office. Humaidi said in his book that after the word 'Ana', the word 'Aola' occurs. This would then mean : I am more suitable (for Khilafat).

15. **Amr-b al-As** reported : The Prophet sent him in command of an army to Zat al-Sa'asil. He said : I came to him and asked : Who among the people is dearest to you ? He said : Ayesha. I asked : Out of the males ? He said : Her father. I asked : Who is next ? He said : Omar. He then gave an account of some men. Then I remained silent lest he should make me the last of them. 2526a

—*Agreed.*

عن عمرو بن العاص أن النبي صلعم بعثه على جيش ذات السلاسل قال فاتيته فقلت أي الناس احب اليك قال عائشة قلت من الرجال قال ابوها قلت ثم من قال عمر فعد رجالا فسكت مخافة ان يجعلني في اخرهم * (متفق عليه)

16. **Muhammad-b Hanafiyyah** 2527 reported : I said to my father : Who among the people is better after the Prophet ? He said : Abu Bakr. I asked : Who is next ? He said : Omar. And I feared lest he should say 'Osman'. I said : Next are you ? He said : I am not but one of the Muslims.

—*Bukhari.*

عن محمد بن الحنفية قال قلت لابي اي الناس خير بعد النبي صلعم قال ابوبكر قلت ثم من قال عمر وخشيت ان يقول عثمان قلت ثم انت قال ما انا الا رجل من المسلمين* (البخاري)

17. **Ibn Omar** reported : We did not hold anyone equal to Abu Bakr during the time of the Prophet, next to Omar, next to Osman, next we have left the companions of the Prophet ; we have not set up superiority

عن ابن عمر قال كنا في زمن النبي صلعم لا نعدل بابي بكر احدا ثم عمر ثم عثمان ثم نترك اصحاب النبي صلعم لا نفاضل بينهم رواه البخاري

2526a. The Prophet sent Amr-b-al A's as commander of an army which consisted of Abu Bakr, Omar and other famous companions. As a result of the fight which took place at Zul-Salasil at 8 A. H., the Muslims were victorious and naturally Amr thought that he turned to be the dearest companion of the Prophet. In order to get this declaration, he asked this question to the Prophet but he received a reply quite contrary to his expectation. The Prophet thus held different men at different times to be dearest to him, but these were all meant to please his companions.

2527. Muhammad was the son of Hazrat Ali not by Fatimah but by another wife named Hanafiyyah Khaolah-bn-Ja'far. He was born during the rule of Omar and died in 81 A. H.

among them. *Bukhari narrated it. And in a narration of Abu Daud, he said* : We used to say while the Prophet was alive : The best of the people of Muhammad after him is Abu Bakr, next Omar, next Osman (may Allah be pleased with them all).

وَفِي رِوَايَةٍ لِأَبِي دَاوُد قَالَ كُنَّا نَقُولُ وَرَسُولُ اللهِ صلعم حَيٌّ اَفْضَلُ اُمَّةِ نَبِيِّ صلعم بَعْدَهُ اَبُوبَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ رِضْوَانُ اللهِ تَعَالَى عَلَيْهِمْ اَجْمَعِينَ *

18. **Abu Hurairah** reported that the Apostle of Allah said : There is no gift of anybody to us but we have repaid it amply except (that of) Abu Bakr, because there is on us his gift which Allah will repay on the Resurrection Day. The property of nobody has ever profitted me so much as the property of Abu Bakr did. Were I to take a dearest friend, I would certainly take Abu Bakr as the dearest friend. Behold ! verily your companion is the dearest friend of Allah. —*Tirmizi.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَا لِاَحَدٍ عِنْدَنَا يَدٌ اِلَّا وَقَدْ كَافَيْنَاهُ مَا خَلَا اَبَا بَكْرٍ فَاِنَّ لَهُ عِنْدَنَا يَدًا يُكَافِيهِ اللهُ بِهَا يَوْمَ الْقِيَامَةِ وَمَا نَفَعَنِي مَالُ اَحَدٍ قَطُّ مَا نَفَعَنِي مَالُ اَبِي بَكْرٍ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ اَبَابَكْرٍ خَلِيلًا اَلَا وَاِنَّ صَاحِبَكُمْ خَلِيلُ اللهِ * (اَلتِّرْمِذِي)

19. **Omar** reported : Abu Bakr is our chief and our best and the dearest of us to the Prophet. — *Tirmizi*

عَنْ عُمَرَ قَالَ اَبُوبَكْرٍ سَيِّدُنَا وَخَيْرُنَا وَاَحَبُّنَا اِلَى رَسُولِ اللهِ صلعم * (اَلتِّرْمِذِيُّ)

20. **Ibn Omar** reported from the Prophet who said to Abu Bakr : Thou art my companion in the cave and my companion over the Fountain. —*Tirmizi.*

عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللهِ صلعم قَالَ لِاَبِي بَكْرٍ اَنْتَ صَاحِبِي فِي الْغَارِ وَصَاحِبِي عَلَى الْحَوْضِ * (اَلتِّرْمِذِي)

21. **Ayesha** reported : The Apostle of Allah said : It is not meet for a people among whom there is Abu Bakr to elect an Imam besides him.

—*Tirimzi (Rare).*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللهِ صلعم لَا يَنْبَغِي لِقَوْمٍ فِيهِمْ اَبُوبَكْرٍ اَنْ يَؤُمَّهُمْ غَيْرُهُ * اَلتِّرْمِذِيُّ (غَرِيبٌ)

22. **Omar** reported : The Apostle of Allah ordered us to give charity. That coincided with my time of wealth. I said : I shall to-day surpass Abu Bakr. I shall surely surpass him to-day. He said : Then I came with half of my property. The Apostle of Allah said : What have you left for your family ? I said : The equal of it. Abu Bakr came with everything he had with him. He asked : O Abu Bakr ! what have you left for your family ? He answered : I have left for them Allah and His Apostle. I said : I shall never be able to surpass him in anything. —*Tirmizi, Abu Dau'd.*

عَنْ عُمَرَ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صلعم اَنْ نَتَصَدَّقَ وَوَافَقَ ذٰلِكَ عِنْدِيْ مَالًا فَقُلْتُ اَلْيَوْمَ اَسْبِقُ اَبَابَكْرٍ اِنْ سَبَقْتُهٗ يَوْمًا قَالَ فَجِئْتُ بِنِصْفِ مَالِيْ فَقَالَ رَسُوْلُ اللّٰهِ صلعم مَا اَبْقَيْتَ لِاَهْلِكَ فَقُلْتُ مِثْلَهٗ وَاَتٰى اَبُوْبَكْرٍ بِكُلِّ مَا عِنْدَهٗ فَقَالَ يَا اَبَابَكْرٍ مَا اَبْقَيْتَ لِاَهْلِكَ فَقَالَ اَبْقَيْتُ لَهُمُ اللّٰهَ وَرَسُوْلَهٗ قُلْتُ لَا اَسْبِقُهٗ اِلٰى شَيْءٍ اَبَدًا (اَلتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ)

23. **Ayesha** reported that Abu Bakr went to the Prophet and he said : You have been freed by Allah from the fire. On that day he was named Atiq. —*Tirmizi.*

عَنْ عَائِشَةَ اَنَّ اَبَابَكْرٍ دَخَلَ عَلٰى رَسُوْلِ اللّٰهِ صلعم فَقَالَ اَنْتَ عَتِيْقُ اللّٰهِ مِنَ النَّارِ فَيَوْمَئِذٍ سُمِّيَ عَتِيْقًا (اَلتِّرْمِذِيُّ)

24. **Ibn Omar** reported that the Apostle of Allah said : I shall be the first who will burst out of the earth, next Abu Bakr, next Omar ; next the inmates of Baqiy will come. They will be gathered with me. Thereafter I shall wait for the Meccans till I would be gathered together between the two sacred places. —*Tirmizi.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَنَا اَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْاَرْضُ ثُمَّ اَبُوْبَكْرٍ ثُمَّ عُمَرُ ثُمَّ اٰتِيْ اَهْلَ الْبَقِيْعِ فَيُحْشَرُوْنَ مَعِيْ ثُمَّ اَنْتَظِرُ اَهْلَ مَكَّةَ حَتّٰى اُحْشَرَ بَيْنَ الْحَرَمَيْنِ (اَلتِّرْمِذِيُّ)

25. **Abu Hurairah** reported that the Apostle of Allah said :

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ

2527a This took place at the time when the Prophet was taken to heaven.

صلعم اَتَانِى جِبْرَئِيْلُ فَاَخَذَ بِيَدِى فَاَرَانِى
بَابَ الْجَنَّةِ الَّذِى يَدْخُلُ مِنْهُ اُمَّتِى
فَقَالَ اَبُوْبَكْرٍ يَا رَسُوْلَ اللّٰهِ وَدِدْتُ اَنِّى كُنْتُ
مَعَكَ حَتّٰى اَنْظُرَ اِلَيْهِ فَقَالَ رَسُوْلُ اللّٰهِ
صلعم اَمَا اِنَّكَ يَا اَبَا بَكْرٍ اَوَّلُ مَنْ يَدْخُلُ
الْجَنَّةَ مِنْ اُمَّتِى (اَبُوْدَاوُدَ)

Gabriel came and took my hand. He showed me then the door of Paradise [2527a] through which my people will enter. Abu Bakr said : O Apostle of Allah ! how I would like to be with you till I should have a look at it. The Apostle of Allah said : Behold ! O Abu Bakr, you will be the first of my people to enter Paradise. —*Abu Dawd.*

26. **Abu Hurairah** reported from the Prophet who said : While a man was driving a cow, he got tired and rode thereon. It said : Verily we have not been created for this. We have been created for tilling the soil. The people said : Glory be to Allah ! a cow is speaking ! The Apostle of Allah said : I take faith in it—I, Abu Bakr and Omar. They were not present (at that time). He said : While a herdsman was guarding his flock, an wolf fell upon a goat therefrom. It caught it and its owner took it back and pursued it. The wolf said to him :Who will be there for it on the Day of Beasts, [2528] on the day when there will be no herdsman for it except myself ? The people said : Glory be to Allah ! an wolf is talking ! He said : I believe it—I, Abu Bakr and

عَنْ اَبِى هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صلعم
قَالَ بَيْنَمَا رَجُلٌ يَسُوْقُ بَقَرَةً اِذْ اَعْيٰى
فَرَكِبَهَا فَقَالَتْ اِنَّا لَمْ نُخْلَقْ لِهٰذَا اِنَّمَا خُلِقْنَا
لِلْحِرَاثَةِ الْاَرْضِ فَقَالَ النَّاسُ سُبْحَانَ اللّٰهِ
بَقَرَةٌ تَتَكَلَّمُ قَالَ رَسُوْلُ اللّٰهِ صلعم فَاِنِّى
اُوْمِنُ بِهٖ اَنَا وَاَبُوْبَكْرٍ وَعُمَرُ وَمَا هُمَا ثَمَّ
وَقَالَ بَيْنَمَا رَجُلٌ فِى غَنَمٍ لَهٗ اِذْ عَدَا الذِّئْبُ
عَلٰى شَاةٍ مِنْهَا فَاَخَذَهَا فَاَدْرَكَهَا صَاحِبُهَا
فَاسْتَنْقَذَهَا فَقَالَ لَهُ الذِّئْبُ فَمَنْ لَهَا يَوْمَ
السَّبُعِ يَوْمَ لَا رَاعِىَ لَهَا غَيْرِى فَقَالَ النَّاسُ
سُبْحَانَ اللّٰهِ ذِئْبٌ يَتَكَلَّمُ فَقَالَ اُوْمِنُ بِهٖ

2528. 'Day of the Beasts' has got several meanings according to well-reputed traditionists. According to some, it is a day which recurred every year in the days of Ignorence on which flocks were let loose without any herdsman. Some interpret it as the day of destruction and great upheaval. Others interpret it in other ways.

Omar. They were not present there (at that time). —*Agreed.*

27. **Ibn Abbas** reported : I was standing among a people who were praying for Omar after he had been laid upon his bed.[2528a] Suddenly a man from my behind has placed his elbow on my shoulder saying (to the dead man) : May Allah have mercy on thee ! I certainly hope that God would place thee with thy two companions, for often I heard the Apostle of Allah say : I was with Abu Bakr and Omar, and I did with Abu Bakr and Omar, I went with Abu Bakr and Omar, I entered with Abu Bakr and Omar, I came out with Abu Bakr and Omar. I looked when lo ! he was Ali-b-Abi Ta'leb. —*Agreed.*

28. **Abu Syeed al-Khodri** reported that the Apostle of Allah said : Verily the inmates of Paradise will certainly see the inmates of the hightest places, as you see the bright stars in the horizon of heaven, and Abu Bakr and Omar will be among them,rather they are more blessed.[2528b] —*Sharhi-Sunnat, Abu Daud, Tirmizi, Ibn Majah.*

29. **Anas** reported that the Apostle of Allah said : Abu Bakr

اَنَا وَاَبُوْ بَكْرٍ وَعُمَرُ وَمَاهُمَا ثُمَّ مُتَّفَقٌ عَلَيْهِ

عَنِ ابْنِ عَبَّاسٍ قَالَ اِنِّيْ لَوَاقِفٌ فِيْ قَوْمٍ فَدَعَوُا اللّٰهَ لِعُمَرَ وَقَدْ وُضِعَ عَلٰى سَرِيْرِهٖ اِذَا رَجُلٌ مِنْ خَلْفِيْ قَدْ وَضَعَ مِرْفَقَهٗ عَلٰى مَنْكِبِيْ يَقُوْلُ يَرْحَمُكَ اللّٰهُ اِنِّيْ لَاَرْجُوْ اَنْ يَّجْعَلَكَ اللّٰهُ مَعَ صَاحِبَيْكَ لِاَنِّيْ كَثِيْرًا مَا كُنْتُ اَسْمَعُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ كُنْتُ وَاَبُوْبَكْرٍ وَعُمَرُ وَفَعَلْتُ وَاَبُوْبَكْرٍ وَعُمَرُ وَانْطَلَقْتُ وَاَبُوْبَكْرٍ وَعُمَرُ وَدَخَلْتُ وَاَبُوْبَكْرٍ وَعُمَرُ وَخَرَجْتُ وَاَبُوْبَكْرٍ وَعُمَرُ فَالْتَفَتُّ فَاِذَا عَلِيُّ بْنُ اَبِيْ طَالِبٍ (مُتَّفَقٌ عَلَيْهِ)

عَنْ اَبِيْ سَعِيْدِ بْنِ الْخُدْرِيِّ اَنَّ النَّبِيَّ صلعم قَالَ اِنَّ اَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ اَهْلَ عِلِّيِّيْنَ كَمَا تَرَوْنَ الْكَوْكَبَ الدُّرِّيَّ فِيْ اُفُقِ السَّمَاءِ وَاِنَّ اَبَابَكْرٍ وَعُمَرَ مِنْهُمْ وَاَنْعَمَا (شَرْحُ السُّنَّةِ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم

2528a. This took place after Omar was placed on the beir after his death for coffin. This is an allusion to Omar's burial in the grave-yard of the Prophet.

2521b. The Sharhi Sunnat is the principal reporter of this tradition. Abu Daud and others reported it in different wordings but with the same substance.

and Omar will be the leaders of the elderly people of the inmates of Paradise from the former and latter generations except the prophets and the messengers.
—*Tirmizi, Ibn Majah from Ali.*

30. **Huzaifah** reported that the Apostle of Allah said : Verily I don't know how long I shall live among you. Follow the two after me - Abu Bakr and Omar.
—*Tirmizi.*

31. **Anas** reported : When the Apostle of Allah entered the mosque, nobody raised up his head except Abu Bakr and Omar. They used to smile at him and he used to smile at them.
—*Tirmizi (Rare)*

32. **Ibn Omar** reported : The Prophet one day came out and entered the mosque with Abu Bakr and Omar, one of them by his right side and another by his left, and he was holding the hands of both. He said : Thus we shall be raised up on the Resurrection Day.
—*Tirmizi (Rare).*

33. **Abdullah-b-Hantab** reported that the Prophet saw Abu Bakr and Omar and said : They are the hearing and sight.
—*Tirmizi (Defective).*

34. **Abu Sayeed al-khodri** reported that the Apostle of Allah said : There was no Prophet but had two ministers from the inmates of heaven and two ministers from the inmates of

أَبُوبَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ (التِّرْمِذِيُّ وَابْنُ مَاجَةَ عَنْ عَلِيٍّ)

عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم إِنِّي لَا أَدْرِي مَا بَقَائِي فِيكُمْ فَاقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي أَبُوبَكْرٍ وَعُمَرَ (التِّرْمِذِيُّ)

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللهِ صلعم إِذَا دَخَلَ الْمَسْجِدَ لَمْ يَرْفَعْ أَحَدٌ رَأْسَهُ غَيْرَ أَبِي بَكْرٍ وَعُمَرَ كَانَا يَتَبَسَّمَانِ إِلَيْهِ وَيَتَبَسَّمُ إِلَيْهِمَا (التِّرْمِذِيُّ (غَرِيبٌ)

عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صلعم خَرَجَ ذَاتَ يَوْمٍ وَدَخَلَ الْمَسْجِدَ وَأَبُوبَكْرٍ وَعُمَرُ أَحَدُهُمَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ وَهُوَ آخِذٌ بِأَيْدِيهِمَا فَقَالَ هٰكَذَا نُبْعَثُ يَوْمَ الْقِيٰمَةِ (التِّرْمِذِيُّ (غَرِيبٌ)

عَنْ عَبْدِ اللهِ بْنِ حَنْطَبٍ أَنَّ النَّبِيَّ صلعم رَأَى أَبَا بَكْرٍ وَعُمَرَ فَقَالَ هٰذَانِ السَّمْعُ وَالْبَصَرُ (التِّرْمِذِيُّ (مُرْسَلٌ)

عَنْ أَبِي سَعِيدِ نِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللهِ صلعم مَا مِنْ نَبِيٍّ إِلَّا وَلَهُ وَزِيرَانِ مِنْ أَهْلِ السَّمَاءِ وَوَزِيرَانِ مِنْ

the world. As for my two ministers from the inmates of heaven, they are Gabriel and Michael; and as for my two ministers from the inmates of the world, they are Abu Bakr and Omar. —*Tirmizi*

اَهْلِ الْاَرْضِ فَسَمَّا وَزِيْرَايَ مِنْ اَهْلِ السَّمَاءِ فَجِبْرَاءِيْلُ وَمِيْكَائِيْلُ وَاَمَّا وَزِيْرَايَ مِنْ اَهْلِ الْاَرْضِ فَاَبُوْبَكْرٍ وَعُمَرُ (التِّرْمِذِيُّ)

35. **Abu Bakrah** reported that a man said to the Prophet: I saw (in dream) as if our balance came down from heaven, you and Abu Bakr were weighed but you became heavier. Abu Bakr and Omar were weighed but Abu Bakr became heavier, Omar and Osman were weighed but Omar became heavier. Thereafter the balance was raised up. The Prophet took it as a bad omen and it gave him grief. He said: There will be the rule of prophethood and thereafter Allah will bestow kingdom on whom He pleases.[2529] —*Tirmizi. Abu Daud.*

عَنْ اَبِيْ بَكْرَةَ اَنَّ رَجُلًا قَالَ لِرَسُوْلِ اللّٰهِ صلعم رَاَيْتُ كَاَنَّ مِيْزَانًا نَزَلَ مِنَ السَّمَاءِ فَوُزِنْتَ اَنْتَ وَاَبُوْبَكْرٍ فَرَجَحْتَ اَنْتَ وَوُزِنَ اَبُوْبَكْرٍ وَعُمَرُ فَرَجَحَ اَبُوْبَكْرٍ وَوُزِنَ عُمَرُ وَعُثْمَانُ فَرَجَحَ عُمَرُ ثُمَّ رُفِعَ الْمِيْزَانُ فَسَاءَنَا لَهَا رَسُوْلُ اللّٰهِ صلعم يَعْنِيْ فَسَاءَهُ ذٰلِكَ فَقَالَ خِلَافَةٌ نُبُوَّةٌ ثُمَّ يُؤْتِي اللّٰهُ الْمُلْكَ مَنْ يَّشَاءُ (التِّرْمِذِيُّ وَاَبُوْدَاوٗد)

36. **Ibn Mas'ud** reported that the Apostle of Allah said: There will appear a man to you from the inmates of Paradise. Then Abu Bakr appeared. Thereafter he said: There will appear a man from the inmates of Paradise. Then Omar appeared. *Tirmizi (Rare)*

عَنِ ابْنِ مَسْعُوْدٍ اَنَّ النَّبِيَّ صلعم قَالَ يَطْلُعُ عَلَيْكُمْ رَجُلٌ مِنْ اَهْلِ الْجَنَّةِ فَاَطْلَعَ اَبُوْبَكْرٍ ثُمَّ قَالَ يَطْلُعُ عَلَيْكُمْ رَجُلٌ مِنْ اَهْلِ الْجَنَّةِ فَاَطْلَعَ عُمَرُ (التِّرْمِذِيُّ غَرِيْبٌ)

699w. **Omar** reported: There was mention of Abu Bakr

عَنْ عُمَرَ ذُكِرَ عِنْدَهٗ اَبُوْبَكْرٍ فَبَكٰى

2529 When the Prophet heard the dream, he became much aggrieved as he came to know by way of interpreting it that after Osman there would be dissension, internecine quarrel and dispute among his followers resulting ultimately to the termination of heavenly rule and establishment of worldly kingdoms partly divorced from religion.

near him and he wept and said : I would like that my entire action would be like his action of one day out of his days and one night out of his nights. As for his night, it was a night in which he travelled with the Apostle of Allah to the cave. When they both reached it, he said : By Allah. don't enter it till I enter before you. If there is anything in it, it will sting me and not you. So he entered and swept it but found holes in its corner. Then he tore his trousers to pieces and shut them up therewith. There remained two holes open) out of them. He put his two legs upon them and then said to the Apostle of Allah : Enter. Then the Apostle of Allah entered. He placed his head upon his lap and fell asleep. Abu Bakr was then bitten (by a scorpoin) in his leg from the whole but he did not move fearing lest he should make awake the Apostle of Allah. His tears fell upon the face of the Prophet. He said : What is the matter with you, O Abu Bakr ? He said : I have been bitten. May my father and mother be ransomed to thee ! The Prophet threw (his) spit and so what he felt disappeared. Thereafter it appeared afresh over him and it was the cause of his death. As for his day, when the Prophet died, the Arabs

وَقَالَ وَدِدْتُ اَنَّ عَمَلِي كُلَّهُ مِثْلَ عَمَلِهِ
يَوْمًا وَاحِدًا مِنْ اَيَّامِهِ وَلَيْلَةً وَاحِدَةً مِنْ
لَيَالِيهِ اَمَّا لَيْلَتُهُ فَلَيْلَةٌ سَارَ مَعَ رَسُولِ
اللّٰهِ صلعم اِلَى الْغَارِ فَلَمَّا انْتَهَيَا اِلَيْهِ قَالَ
وَاللّٰهِ لَا تَدْخُلُهُ حَتّٰى اَدْخُلَ قَبْلَكَ فَاِنْ
كَانَ فِيهِ شَيْءٌ اَصَابَنِي دُونَكَ فَدَخَلَ
فَكَسَحَهُ وَوَجَدَ فِي جَانِبِهِ ثُقْبًا فَشَقَّ اِزَارَهُ
وَسَدَّهَا بِهِ وَبَقِيَ مِنْهَا اثْنَانِ فَاَلْقَمَهُمَا
رِجْلَيْهِ ثُمَّ قَالَ لِرَسُولِ اللّٰهِ صلعم ادْخُلْ
فَدَخَلَ رَسُولُ اللّٰهِ صلعم وَوَضَعَ رَاْسَهُ فِي
حِجْرِهِ فَنَامَ فَلُدِغَ اَبُوبَكْرٍ فِي رِجْلِهِ مِنَ
الْجُحْرِ وَلَمْ يَتَحَرَّكْ مَخَافَةَ اَنْ يَنْتَبِهَ
رَسُولَ اللّٰهِ صلعم فَسَقَطَتْ دُمُوعُهُ عَلَى وَجْهِ
رَسُولِ اللّٰهِ صلعم فَقَالَ مَالَكَ يَا اَبَابَكْرٍ
قَالَ لُدِغْتُ فِدَاكَ اَبِي وَاُمِّي فَتَفَلَ رَسُولُ
اللّٰهِ صلعم فَذَهَبَ مَا بِجَدِّهِ ثُمَّ انْتَقَضَ
عَلَيْهِ وَكَانَ سَبَبَ مَوْتِهِ وَاَمَّا يَوْمُهُ

turned retrogades [2530] and they said : We shall not pay Zakat. He said : If they refuse me camels (of Zakat), I will certainly fight with them about it. I said : O viceroy of the Apostle of Allah ! treat the people well and show them kindness. He told me : A powerful man in Ignorance and an indolent one in Islam ! Verily revelation has stopped and the religion has become perfect. Would it decrease while I am alive ?

—*Razin.*

700w. **Ayesha** reported : While the head of the Apostle of Allah was in my lap in a moon lit night, I said : O Apostle of Allah ! has anybody got virtues equal to the number of stars of heaven ? He said : Yes. He is Omar. I asked : Where are the virtues of Abu Bakr ? He said : Verily all the virtues of Omar are equal to one virtue out of the virtues of Abu Bakr.

—*Razin*

فَلَمَّا قُبِضَ رَسُوْلُ اللّٰهِ صلعم ارْتَدَّتِ الْعَرَبُ وَقَالُوْا لَانُؤَدِّي زَكٰوةً فَقَالَ لَوْمَنَعُوْنِي عِقَالًا لَجَاهَدْتُهُمْ عَلَيْهِ فَقُلْتُ يَا خَلِيْفَةَ رَسُوْلِ اللّٰهِ تَأَلَّفِ النَّاسَ وَارْفِقْ بِهِمْ فَقَالَ لِي اَجْبَارٌ فِي الْجَاهِلِيَّةِ وَخَوَّارٌ فِي الْاِسْلَامِ اِنَّهُ قَدِانْقَطَعَ الْوَحْيُ وَتَمَّ الدِّيْنُ اَيَنْقُصُ وَاَنَا حَيٌّ (رَزِيْن)

عَنْ عَائِشَةَ قَالَتْ بَيْنَا رَأْسُ رَسُوْلِ اللّٰهِ صلعم فِي حَجْرِي فِي لَيْلَةٍ صَحْيَةٍ اِذْ قُلْتُ يَا رَسُوْلَ اللّٰهِ هَلْ يَكُوْنُ لِاَحَدٍ مِنَ الْحَسَنَاتِ عَدَدَ نُجُوْمِ السَّمَاءِ قَالَ نَعَمْ عُمَرُ قُلْتُ فَاَيْنَ حَسَنَاتُ اَبِي بَكْرٍ قَالَ اِنَّمَا جَمِيْعُ حَسَنَاتِ عُمَرَ كَحَسَنَةٍ وَاحِدَةٍ مِنْ حَسَنَاتِ اَبِي بَكْرٍ (رَزِيْن)

SECTION 2

2531. Hazrat Omar

Hazrat Omar accepted Islam in the 5th year of the Call. He was commissioned to take the head of the Prophet by the enemies of Islam but the great Omar fell an easy victim to the spiritual force of Islam when he heard some verses of the Quran from

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2530. After the death of the Prophet, the Asad. the inhabitants of Tay and Banu Khaz'na refused to pay zakat and Musailamah declared himself a prophet from Yemen. Abu Bakr with indomitable courage quelled all these rebellious tribes.

his sister. He was a very brave and stern man. Immediately after his conversion, he began to pray with the other Muslims in public and courted the consequent dangers. He joind in the Holy wars and exerted his utmost for the spread of Islam.

On his ascent to the office of Khilafat as a result of both nomination by Abu Bakr and election by the people, he, in order to establish a permanent home for Islam and quell insurrections and revolutions, conquered as many as 36000 towns and constructed 19000 pulpits for broadcasting Islamic teachings. Under his rule, Damascus, Hamma, Aleppo, Acre, Gaza, Jerusalem and all other towns of Syria and Byzantine empires were conquered. In the battles of Qadessia and Nahawand, the whole empire of the Chosroes came under the sway of the Muslims. In 649 A. D., Egypt was conquered under the command of Amr-b-al A's. After a glorious and firm rule for 10 years and some months, he fell a victim to the sword of an assassin while he was praying in the mosque and died on 27th Zilhaj, 23 A. H. after leaving a council consisting of Ali, Osman, Sa'ad, Talhah, Zubair and Abdur Rahiman to elect the next Caliph.

He followed in all affairs the footsteps of his two predecessors, the Holy Prophet and Abu Bakr, and was strictly just and pious. The conquest could not prevent him from deviating from the path of simplicity and renunciation. His justice and impartiality are proverbial. He used to wear coarse cloth and torn shirts. He had no palace or bodyguard but slept often in the mosque or on its steps, Such was the mighty Omar. The Prophet therefore said : Had there been a Prophet after me, it would have been Omar—46 : 46. Abu Bakr and Omar are my hearing and sight—46 : 33. The devil even feared Omar—46 : 38. Verily Allah placed truth upon the tongue of Omar—46 : 43. References—16 : 93 to 96, 108, 710w, 144, 168, p. 73 of Book 1, 46 : 22 to 50.

37. **Abu Hurairah** reported that the Apostle of Allah said : There were in the nation before you inspired men. If there is any in my people, it is Omar.

—*Agreed.*

عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَقَدْ كَانَ فِیْمَا قَبْلَكُمْ مِنَ الْاُمَمِ مُحَدَّثُوْنَ فَاِنْ يَّكُ اَحَدٌ فِیْ اُمَّتِیْ فَاِنَّهٗ عُمَرُ (مُتَّفَقٌ عَلَيْهِ)

38. **Sa'ad-b-Abi Waqqas** reported : Omar asked permission to see the Prophet while there were some women of the

عَنْ سَعْدِ بْنِ اَبِیْ وَقَّاصٍ قَالَ اِسْتَاْذَنَ عُمَرُ بْنُ الْخَطَّابِ عَلٰی رَسُوْلِ اللّٰهِ

Quraish near him. They were speaking to him and were raising their voices.[2532] When Omar asked leave, they got up and hastened behind the curtain. Omar entered and the Prophet was laughing. He said: May Allah keep thy teeth laughing, O Apostle of Allah! The Prophet said: I wonder at these (women) who were near me. When they heard your voice, they went in haste behind the curtain. Omar said: O enemies of yourselves! do you fear me and fear not the Apostle of Allah? We said: Yes. Thou art sterner and harder. The Apostle of Allah said: Heark, O son of Khattab. By One in whose hand there is my life, the devil does never meet you by walking a way but he treads a way other than your way. — *Agreed.*

عنده نسوة من قريش يكلمنه ويستكثرنه عالية اصواتهن فلما استأذن عمر قمن فبادرن الحجاب فدخل عمر ورسول الله صلعم يضحك فقال اضحك الله سنك يارسول الله صلعم عجبت من هؤلاء اللتي كن عندي فلما سمعن صوتك ابتدرن الحجاب فقال عمر يا عدوات انفسهن اتهبنني ولا تهبن رسول الله صلعم فقلن نعم انت افظ واغلظ فقال رسول الله صلعم اية يا ابن الخطاب والذي نفسي بيده ما لقيك الشيطان سالكا فجا قط الا سلك فجا غير فجك. (متفق عليه)

39. **Jaber** reported that the Prophet said: I entered Paradise when lo! I was by Rumaisa,[2532a] wife of Abu Talhah. I heard the sounds of steps and so I asked: Who is he? He said: He is bilal. I saw a palace with a young girl by its

عن جابر قال قال النبي صلعم دخلت الجنة فاذا انا بالرميصاء امرأة ابي طلحة وسمعت خشفة فقلت من هذا فقال هذا بلال ورايت قصرا بفنائه

2532. To raise up voice above the voice of the Prophet is an offence. The Quran says: O those who believe! do not raise up your voices above the voice of the Prophet (49 : 2Q). Hence in apprehension, the women fled from presence of Omar. They however liked to chat with the Prophet as he was mild. The Quran says: Had you been rough, hard-hearted, they would have dispersed from you (3 : 158Q).

2532a. Rumaisah was the mother of Anas-b-Malek. After her former husband's death, she married Abu Talhah. The incident mentioned here took place when the Prophet was taken to heaven.

side. I asked : Whose is this ? They said : For Omar-b-al Khattab. I wished to enter it and to have a look unto it but I remembered your dislike. Omar said : By my father and mother, O Apostle of Allah, can I be wrathful on thee ? —*Agreed.*

جَارِيَةً فَقُلْتُ لِمَنْ هٰذَا فَقَالُوا لِعُمَرَ بْنِ الْخَطَّابِ فَأَرَدْتُ أَنْ أَدْخُلَهُ فَأَنْظُرَ إِلَيْهِ فَذَكَرْتُ غَيْرَتَكَ فَقَالَ عُمَرُ بِأَبِي وَأُمِّي يَا رَسُولَ اللّٰهِ أَعَلَيْكَ أَغَارُ (متفق عليه)

40. **Abu Sayeed** reported that the Apostle of Allah said : While I was asleep, I saw (in dream) the people being presented to me. There were on them shirts some of which reached to the breasts and some below that. And Omar-b-al Khattab was presented to me with a shirt on him which he was drawing. They asked : O Apostle of Allah ! how have you interpreted it ? He said : The religion.[2533] —*Agreed.*

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ مِنْهَا مَا يَبْلُغُ الثُّدِيَّ وَمِنْهَا مَا دُونَ ذٰلِكَ وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ قَالُوا فَمَا أَوَّلْتَ ذٰلِكَ يَا رَسُولَ اللّٰهِ قَالَ الدِّينَ - (متفق عليه)

41. **Ibn Omar** reported : I heard the Apostle of Allah say : Whilst I was asleep, a cup of milk was brought to me. I drank till I surely saw the liquid running in the midst of my nails. Thereafter I gave my excess (water) to Omar-b-al Khattab. They asked : How have you interpreted it, O Apostle of Allah ? He said : Knowledge.[2533a] —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ حَتّٰى إِنِّي لَأَرَى الرِّيَّ يَخْرُجُ فِي أَظْفَارِي ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُولَ اللّٰهِ قَالَ الْعِلْمَ * (متفق عليه)

2533. As cloth protects the body, so religion protects a man's morals. Omar will have the largest government. In other orders, during his rule, the religion of Islam will spread to a great extent and countries will be conquered.

2533a. Knowledge is the food of soul, while milk of the body. Thus Omar was supplied with the best food of soul and deep understanding of religion and state-craft.

42. **Abu Hurairah** reported: I heard the Apostle of Allah say: While I was asleep, I saw myself upon a wooden pulley with bucket thereon. I drew (water) therefrom what Allah wished. Thereafter the son of Abu Qahafah (Abu Bakr) took it and drew therefrom a bucketful (or two) and there was weakness in his drawing. May Allah forgive his weakness! Thereafter it changed into a big bucket and Ibnul Khattab took it. I did not see the strongest of the people drawing the drawing of Omar, till the people fixed the resting-place (of camels). *And in a narration of Ibn Omr*, he said: Thereafter Ibnul Khattab took it from the hand of Abu Bakr and it became changed into a big bucket in his hand. I did not see the strongest man do a deed like his till the people drank heartily and fixed the (camels') resting-place.[2534] —*Agreed.*

عن ابى هريرة قال سمعت رسول الله صلعم يقول بينا انا نائم رايتنى على قليب عليها دلو فنزعت منها ما شاء الله ثم اخذها ابن ابى قحافة فنزع منها ذنوبا او ذنوبين وفى نزعه ضعف والله يغفر له ضعفه ثم استحالت غربا فاخذها ابن الخطاب فلم ار عبقريا من الناس ينزع نزع عمر حتى ضرب الناس بعطن وفى رواية ابن عمر قال ثم اخذها ابن الخطاب من يد ابى بكر فاستحالت فى يده غربا فلم ار عبقريا يفرى فريه حتى روى الناس وضربوا بعطن *

(متفق عليه)

43. **Ibn Omar** reported that the Apostle of Allah said: Verily Allah placed truth upon the tongue of Omar and his heart. *Tirmizi narrated it. And in a narration of Abu Daud and from Abu Zarr, he said*: Verily Allah placed truth upon the

عن ابن عمر قال قال رسول الله صلعم ان الله جعل الحق على لسان عمر وقلبه رواه الترمذى وفى رواية ابى داود وعن ابى ذر قال ان الله وضع الحق على

2534. Abu Bakr drew one bucket and Omar many buckets after strong pulls. This signifies that Abu Bakr's reign will be short and Omar's reign will be long and strong. This exactly happened, as Abu Bakr ruled for 2 years and odd, while Omar for 10 years and 3 months. It may also signify that the Prophet is a fountain of knowledge from which Abu Bakr could have strength to draw or distribution after his death only for a short time, while Omar for a long time.

tongue of Omar that he may talk therewith

لِسَانِ عُمَرَ يَقُولُ بِهِ *

44. **Ibn Abbas** reported from the Prophet who said : O Allah ! honour Islam with Abu Jahl-b-Hisham or Omar-b-al Khattab. Omar got up at morn and went to the Prophet and accepted Islam.[2634a] Thereafter he prayed openly in the mosque. —*Ahmad, Tirmizi.*

عَنِ ابْنِ عَبَّاسٍ قَالَ اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ بِاَبِي جَهْلِ بْنِ هِشَامٍ اَوْ بِعُمَرَ بْنِ الْخَطَّابِ فَاَصْبَحَ عُمَرُ فَغَدَا عَلَى النَّبِيِّ صلعم فَاَسْلَمَ ثُمَّ صَلّٰى فِي الْمَسْجِدِ ظَاهِرًا * (اَحْمَدُ وَالتِّرْمِذِيُّ)

45. **Jaber** reported that Omar said to Abu Bakr : O best of men after the Apostle of Allah !. Abu Bakr said : Behold ! if you utter that, I heard the Apostle of Allah say : The sun has not risen over a man better than Omar.

—*Tirmizi* (*Rare*)

عَنْ جَابِرٍ قَالَ قَالَ عُمَرُ لِاَبِي بَكْرٍ يَا خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللّٰهِ صلعم فَقَالَ اَبُوبَكْرٍ اَمَا اِنَّكَ اِنْ قُلْتَ ذٰلِكَ فَلَقَدْ سَمِعْتُ رَسُولَ اللّٰهِ يَقُولُ مَا طَلَعَتِ الشَّمْسُ عَلٰى رَجُلٍ خَيْرٍ مِنْ عُمَرَ * اَلتِّرْمِذِيُّ (غَرِيبٌ)

46. **Oqbah-b-Amer** reported that the Prophet said : Had there been any prophet after me, he would have been Omar-b-al Khattab.

—*Tirmizi* (*Rare*)

عَنْ عُقْبَةَ ابْنِ عَامِرٍ قَالَ قَالَ النَّبِيُّ صلعم لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمَرُ بْنُ الْخَطَّابِ * اَلتِّرْمِذِيُّ (غَرِيبٌ)

47. **Boraidah** reported : The Prophet came out for one of the holy wars. When he was about to depart, a black girl came and said : O Apostle of Allah ! I have taken a vow that if Allah takes you back sound, I shall beat 'daf' in your presence with song. The Apostle of Allah told her : If you had taken a vow, then beat ; and if not, not. Then she began to beat. Abu Bakr entered while she was

عَنْ بُرَيْدَةَ قَالَ خَرَجَ رَسُولُ اللّٰهِ صلعم فِي بَعْضِ مَغَازِيهِ فَلَمَّا اِنْصَرَفَ جَاءَتْ جَارِيَةٌ سَوْدَاءُ فَقَالَتْ يَا رَسُولَ اللّٰهِ اِنِّي كُنْتُ نَذَرْتُ اِنْ رَدَّكَ اللّٰهُ صَالِحًا اَنْ اَضْرِبَ بَيْنَ يَدَيْكَ بِالدُّفِّ اَتَغَنّٰى فَقَالَ لَهَا رَسُولُ اللّٰهِ صلعم اِنْ كُنْتِ نَذَرْتِ فَاضْرِبِي

2634a. The story of Omar's conversion has been given in the article itself.

beating. Thereafter Ali entered while she was beating. Then Osman entered while she was beating. Thereafter Omar entered. She threw the daf under her buttock and sat upon it. The Apostle of Allah said : O Omar ! the devil certainly fears you. I was sitting and she was beating. Then Abu Bakr entered and she was beating. Then Ali entered and she was beating. Then Osman entered and she was beating. When you entered, O Omar, she threw the daf.

—*Tirmizi* (*Approved, Rare, Correct*).

48. **Ayesha** reported : The Apostle of Allah was seated when we heard an indistinct voice and the voice of children. The Apostle of Allah got up when lo ! the Negro women were dancing with the chilren around them. He said : O Ayesha ! come and see. So I came and placed my chin upon the shoulder of the Apostle of Allah and began to see it from what is between his shoulder and head. He told me : Are you satisfied ? Are you satisfied ? I began to say 'No' in order to see my place near him when lo ! Omar appeared. The people ran away from her. The Apostle of Allah said : Verily I am seeing the devils of jinn and men fleeing away from Omar. She said : Then

وَإِلَّا فَلَمَّا فَجَعَلَتْ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيٌّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُمَرُ فَأَلْقَتِ الدُّفَّ تَحْتَ اسْتِهَا ثُمَّ قَعَدَتْ عَلَيْهَا فَقَالَ رَسُولُ اللهِ صلعم إِنَّ الشَّيْطَانَ لَيَخَافُ مِنْكَ يَا عُمَرُ إِنِّي كُنْتُ جَالِسًا وَهِيَ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيٌّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ فَلَمَّا دَخَلْتَ أَنْتَ يَا عُمَرُ أَلْقَتِ الدُّفَّ *

اَلتِّرْمِذِي (حَسَنٌ غَرِيبٌ صَحِيحٌ)

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللهِ صلعم جَالِسًا فَسَمِعْنَا لَغَطًا وَصَوْتَ صِبْيَانٍ فَقَامَ رَسُولُ اللهِ صلعم فَإِذَا حَبَشِيَّةٌ تَزْفِنُ وَالصِّبْيَانُ حَوْلَهَا فَقَالَ يَا عَائِشَةُ تَعَالَيْ فَانْظُرِي فَجِئْتُ فَوَضَعْتُ لِحْيَيَّ عَلَى مَنْكِبِ رَسُولِ اللهِ صلعم فَجَعَلْتُ أَنْظُرُ إِلَيْهَا مَا بَيْنَ الْمَنْكِبِ إِلَى رَأْسِهِ فَقَالَ لِي أَمَا شَبِعْتِ أَمَا شَبِعْتِ فَجَعَلْتُ أَقُولُ لَا لَا نَظْرَةَ مَنْزِلَتِي عِنْدَهُ إِذْ طَلَعَ عُمَرُ فَرَفَضَّ النَّاسُ عَنْهَا فَقَالَ رَسُولُ اللهِ صلعم إِنِّي لَأَنْظُرُ إِلَى شَيَاطِينِ الْجِنِّ وَالْإِنْسِ قَدْ

I returned. —*Tirmizi* (*Approved, Correct, Rare*).

49. **Anas and Ibn Omar** reported that Omar said : My Lord agreed in three things. I asked : O Apostle Allah ! Were we to take the place of Abraham as a praying place ! Then came the revelation : And take the place of Abraham as a praying place. I asked : O Apostle of Allah ! the pious and the impious go to your wives. Would that you order them to go behind the screen ! Then came the revelation of the verse of screen. The wives of the Prophet gathered together out of disgust. I said : If he divorces you, it is likely that his Lord will exchange wives for him better than you. Then came down the revelation accordingly.[2535] *And in a narration of Ibn Omar*, he said : Omar said : My Lord agreed in three things : about the place of Abraham, and about the screen and about the captives of Badr. —*Agreed*

50. **Abu Sayeed** reported that the Apostle of Allah said :

فرواه عن عمر قالت فرجعت *

(الترمذي حسن صحيح غريب)

عن انس وعمر ان عمر قال وافقت

ربي في ثلث قلت يا رسول الله لو اتخذنا

من مقام ابراهيم مصلى فنزلت واتخذوا

من مقام ابراهيم مصلى وقلت يا رسول

الله يدخل على نسائك البر والفاجر

فلو امرتهن يحتجبن فنزلت اية الحجاب

واجتمع نساء النبي صلعم في الغيرة

فقلت عسى ربه ان طلقكن ان يبدله

ازواجا خيرا منكن فنزلت كذلك وفي

رواية لابن عمر قال قال عمر وافقت

ربي في ثلث في مقام ابراهيم وفي

الحجاب وفي اسارى بدر (متفق عليه)

عن ابي سعيد قال قال رسول الله

2535. According to the suggestion of Omar, God revealed the three verses—One about prayer in the standing-place of Abraham, another regarding the drawing of screen and the third about the Prophet's wives. These are respectively the verses 2 : 125, 33 : 59 and 33 : 51 of the Quran. (i) The standing-place of Abraham is a piece of stone which preserves the foot-mark of Abraham when he rebuilt the Ka'ba with his son Ismail. (ii) The revelation that came down in conection with the Prophet's wives was this. The Prophet once went to Zainab's room and took a drink of honey at her request. Hazrats Ayesha and others came to know of it and they hatched up a plan to say to the Prophet when he would come that a bad smell had been coming out of his mouth. Then Omar suggested to deliver them the news of divorce. At once the revelation came threatening them with divorce if they would treat the Prophet in that way.

That man has got the highest rank in Paradise among my followers. Abu Sayeed said : By Allah, we don't find that man except Omar-b al-Khattab till he went on his way. —*Ibn Majah*

صلعم ذَلِكَ الرَّجُلَ اَرْفَعُ اُمَّتِى دَرَجَةً فِى الْجَنَّةِ قَالَ اَبُو سَعِيدٍ وَاللّٰهِ مَا كُنَّا نَرَى ذَاكَ الرَّجُلَ اِلَّا عُمَرَ بْنَ الْخَطَّابِ حَتّٰى مَضٰى بِسَبِيلِهِ (اِبْن مَاجَة)

51. **Aslam** reported : Ibn Omar asked me about some of his affairs, that is of Omar. I informed him. He said : I have never seen anybody, after the Prophet since he was dead, who was more zealous and more benevolent (until he came to the end) than Omar. —*Bukhari*

عَنْ اَسْلَمَ قَالَ سَاَلَنِى ابْن عمر بَعْضَ شَانِهِ يَعْنِى عُمَرَ فَاَخْبَرْتُهُ فَقَالَ مَا رَاَيْتُ اَحَدًا قَطُّ بَعْدَ رَسُولِ اللّٰهِ صلعم مِنْ حِينِ قُبِضَ كَانَ اَجَدَّ وَاَجْوَدَ حَتّٰى انْتَهٰى مِنْ عُمَرَ (اَلْبُخَارِى)

52. **Meswar-b-Makhramah** reported : When Omar was stabbed, he began to feel acute pain. Ibn Abbas said to him as if by way of consoling him : O Commander of the Faithful ! (even if that be so[2535a]), verily you have kept company with the Apostle of Allah and you have done well in his companionship. Thereafter he became separate fron you while he was pleased with you. Then you have kept company with Abu Bakr and made good your companionship with him. Thereafter you left him while he was pleased with you. Thereafter you have kept company with the Muslims and you have made good your companionship with them ; and if you leave them, you will certainly leave them whil e they will be pleased with you. He said : As for what you have mentioned about the companionship with the Prophet

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ لَمَّا طُعِنَ عُمَرُ جَعَلَ يَاْلَمُ فَقَالَ لَهُ ابْن عَبَّاسٍ وَكَاَنَّهُ يَجْزَعُهُ يَا اَمِيرَ الْمُؤْمِنِينَ لَئِنْ كَانَ ذٰلِكَ لَقَدْ صَحِبْتَ رَسُولَ اللّٰهِ صلعم فَاَحْسَنْتَ صُحْبَتَهُ ثُمَّ فَارَقَكَ وَهُوَ عَنْكَ رَاضٍ ثُمَّ صَحِبْتَ اَبَا بَكْرٍ فَاَحْسَنْتَ صُحْبَتَهُ ثُمَّ فَارَقَكَ وَهُوَ عَنْكَ رَاضٍ ثُمَّ صَحِبْتَ الْمُسْلِمِينَ فَاَحْسَنْتَ صُحْبَتَهُمْ وَلَئِنْ فَارَقْتَهُمْ لَتُفَارِقَنَّهُمْ وَهُوَ عَنْكَ رَاضُونَ قَالَ اَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ رَسُولِ اللّٰهِ صلعم

2535a. It means –If thou art to die.

and his pleasure (with me), that is a favour of Allah which He bestowed upon me; and as for what you have mentioned about the companionship with Abu Bakr and his pleasure, that is a favour of Allah which He bestowed upon me; and as for what you see of this impatience of mine, it is on your account and on account of your companions. By Allah, had I as much gold as might fill this earth, I would certainly offer it as a ransom of the punishment of Allah before I see it.[2536]

—*Bukhari.*

وَرِضَاهُ فَإِنَّمَا ذَاكَ مِنْ مَنِّ اللّٰهِ مَنَّ بِهِ عَلَيَّ وَأَمَّا مَذْكُرَتَ مِنْ صُحْبَةِ أَبِي بَكْرٍ وَرِضَاهُ فَإِنَّمَا ذَاكَ مِنْ مَنِّ اللّٰهِ مَنَّ بِهِ عَلَيَّ وَأَمَّا مَا تَرَى مِنْ جَزَعِي هٰذَا فَهُوَ مِنْ أَجْلِكَ وَمِنْ أَجْلِ أَصْحَابِكَ وَاللّٰهِ لَوْ أَنَّ لِي طِلَاعَ الْأَرْضِ ذَهَبًا لَافْتَدَيْتُ بِهِ مِنْ عَذَابِ اللّٰهِ قَبْلَ أَنْ أَرَاهُ (الْبُخَارِيُّ)

701w. **Ali** reported: We were not far (to recognise) that consolatory word was upon the tongue of Omar. —*Baihaqi.*

عَنْ عَلِيٍّ قَالَ مَا كُنَّا نُبْعِدُ أَنَّ السَّكِينَةَ تَنْطِقُ عَلَى لِسَانِ عُمَرَ (الْبَيْهَقِيُّ)

702w. **Ibn Mas'ud** reported: Omar b-al Khattab was given excellence over the people for four things: for mentioning about the captives on the day of Badr. He passed order for their murder. Then the Almighty Allah revealed: But for the ordinance of Allah that preceded, a great chastisement would certainly have overtaken you for that.[2537]—And for mentioning the screen.

عَنِ ابْنِ مَسْعُودٍ قَالَ فُضِّلَ النَّاسُ عُمَرَ بْنَ الْخَطَّابِ بِأَرْبَعٍ بِذِكْرِ الْأُسَارَى يَوْمَ بَدْرٍ أَمَرَ بِقَتْلِهِمْ فَأَنْزَلَ اللّٰهُ تَعَالَى لَوْلَا كِتَابٌ مِنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ وَبِذِكْرِ الْحِجَابِ أَمَرَ

2536. Hazrat Omar was stabbed by an unknown person, and thereafter he was overwhelmed with pain on account of his wound. He was moreover overpowered with a sense that he had committed some sins for which he would very soon meet with Allah. He was uttering this after placing his head on the lap of his son Abdullah. He was absolutely forgetful of his own merits.

2537. Abu Bakr's suggesion for ransom of the Captives of Badr was accepted by the Prophet and Omar's suggession for their murder was rejected. But the

نِسَاءَ النَّبِيِّ صلعم أَنْ يَحْتَجِبْنَ فَقَالَتْ لَهُ زَيْنَبُ وَإِنَّكَ عَلَيْنَا يَا ابْنَ الْخَطَّابِ وَالْوَحْيُ يَنْزِلُ فِي بُيُوتِنَا فَأَنْزَلَ اللهُ تَعَالَى وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْئَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ وَبِدَعْوَةِ النَّبِيِّ صلعم اللَّهُمَّ أَيِّدِ الْإِسْلَامَ بِعُمَرَ وَبِرَأْيِهِ فِي أَبِي بَكْرٍ كَانَ أَوَّلَ نَاسٍ بَايَعَهُ (أحمد)

He ordered the wives of the Prophet to remain behind the screen. Zainab said to him : O Ibnul Khattab, you are certainly against us, while revelation come down in our houses. Then the Almighty Allah revealed : And when you seek commodities from them, seek from them from behind the screen.—And for the invocation of the Prophet : O Allah, help Islam by Omar and with his judgment. As for Abu Bakr, he was the first of men to owe allegiance to him. —*Ahmad.*

2538. Hazrat Osman

Hazrat Osman was elected by the committee appointed by Hazrat Omar to be the third Caliph in Muharram, 24 A. H. (Nov. 644 A.D). He married two daughters of the Prophet one after another and was one of the early converts and the most devoted companions. During his time, he prepared many copies of the Holy Quran out of the copy prepared by Hazrat Abu Bakr and kept with the Prophet's wife Hafsa, and distributed them to the differnt corners of the Islamic world.

During his time, Tripoly was conquered by Abdullah, viceroy of Egypt. In 27 A.H., the land of Andulusia was added to the Islamic territory by Abdullah-b-Nafe'. In another direction, the Viceroy of Syria conquered by a navy the island of Cyprus, At that time, rebellion and insurrections broke out throughout the Muslim world as a result of weak administration of the Caliph and adoption of some unwise policies regarding appointments. The insurgents of Egypt, Kufa and Bosra were so much agitated that they marched towards Medina. Owing to the entreaty of Hazrats Ali and his sons Hasan and Hussain, they returned to their destination, but before they reached their lands, they came to know from a secret letter of Merwan, the prime minister of the Caliph,

Almighty Allah condemned the taking of ransom from the prisoners in the verse (47 : 4Q). The prayer for conversion of omar was in relation to hadis 46 ; 44.

that the latter had ordered them to be murdered. This added fuel to the fire. They demanded the surrender of Merwan but the Caliph refused. As a result, some assassins entered the house of Osman and killed him while he was reading the Quran. On the third day after murder, he was interred in a place near Baqiy at Medina.

He was pious and charitable—46 : 55, 57. He had a very beautiful physique with long beard and commanded respect. He was extremly shy and shameful. The Prophet said that his constant companion in Paradise will be Osman—46 : 51. His references—46 : 94, 95, 96, 108.

53. **Ayesha** reported : The Apostle of Allah was (once) lying in his house uncovering his thighs (or shankles). [2539] Abu Bakr asked leave and he was granted while he was in that condition and held talk. Thereafter Omar asked leave (to enter) and he was granted leave while he was in that condition and he held talk. Thereafter Osman asked leave. The Apostle of Allah sat and arranged his cloth. When he went out, Ayesha asked : Abu Bakr entered and you did not take care of him, nor pay attention to him. Thereafter Omar entered and you did not take care of him, nor pay attention to him. Thereafter Osman entered and then you sat and arranged your cloth. He said : Shall I not feel shame in presence of a man before whom the angels feel shame ? And in a narration, he said : Verily Osman was a bashful man, and

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللّٰهِ صلعم
مُضْطَجِعًا فِي بَيْتِهِ كَاشِفًا عَنْ فَخِذَيْهِ
أَوْ سَاقَيْهِ فَاسْتَأْذَنَ أَبُو بَكْرٍ فَأَذِنَ لَهُ
وَهُوَ عَلَى تِلْكَ الْحَالِ فَتَحَدَّثَ ثُمَّ اسْتَأْذَنَ
عُمَرُ فَأَذِنَ لَهُ وَهُوَ كَذٰلِكَ فَتَحَدَّثَ ثُمَّ
اسْتَأْذَنَ عُثْمَانُ فَجَلَسَ رَسُولُ اللّٰهِ صلعم
وَسَوَّى ثِيَابَهُ فَلَمَّا خَرَجَ قَالَتْ عَائِشَةُ دَخَلَ
أَبُو بَكْرٍ فَلَمْ تَهْتَشَّ لَهُ وَلَمْ تُبَالِهِ
ثُمَّ دَخَلَ عُمَرُ فَلَمْ تَهْتَشَّ لَهُ وَلَمْ تُبَالِهِ
ثُمَّ دَخَلَ عُثْمَانُ فَجَلَسْتَ وَسَوَّيْتَ ثِيَابَكَ
فَقَالَ لَا أَسْتَحِيْ مِنْ رَجُلٍ يَسْتَحِيْ مِنْهُ
الْمَلٰئِكَةُ وَفِيْ رِوَايَةٍ قَالَ إِنَّ عُثْمَانَ رَجُلٌ
حَيِيٌّ وَإِنِّيْ خَشِيْتُ إِنْ أَذِنْتُ لَهُ عَلَى

2539. The narrator had doubt whether the uncovered part of the Prophet was thigh or shankle. The first version is impossible. It must be shankle or hind leg.

I feared that if I granted leave upon that condition, he might not have come to me in his need. —*Muslim.*

تِلْكَ الْحَالَةِ اَنْ لَا يَبْلُغَ عَنِّيْ فِيْ حَاجَتِهٖ * (مُسْلِمٌ)

54. **Talhah-b-Obaidullah** reported that the Apostle of Allah said : For every prophet, there was a constant companion, and my constant companion (that is) in Paradise will be Osman. 2539a —*Tirmizi, Ibn Majah from Abu Hurairah.*

عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لِكُلِّ نَبِيٍّ رَفِيْقٌ وَرَفِيْقِيْ يَعْنِيْ فِي الْجَنَّةِ عُثْمَانُ *

(اَلتِّرْمِذِيْ وَابْنُ مَاجَةَ عَنْ اَبِيْ هُرَيْرَةَ)

55. **Abdur Rahman-b Khabbab** reported ; I was present with the Prophet while he was encouraging the soldiers in danger. Osman stood and said : O Apostle of Allah ! I have got one hundred camels with their saddles and pack saddles (gifted) in the way of Allah. Thereafter he gave an urge about the army. Osman stood and said : I have got (another) two hundred camels gifted in the way of Allah with their saddles and pack saddles. Thereafter he gave encourgement to the army. Osman stood and said : I have got (another) three hundred camels with their saddles and pack-saddles in the way of Allah. I saw the Apostle of Allah getting on the pulpit and saying : There will be nothing against Osman for his deeds after this ; there will be

عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ خَبَّابٍ قَالَ شَهِدْتُ النَّبِيَّ صلعم وَهُوَ يَحُثُّ عَلٰى جَيْشِ الْعُسْرَةِ فَقَامَ عُثْمَانُ فَقَالَ يَارَسُوْلَ اللّٰهِ عَلَيَّ مِائَةُ بَعِيْرٍ بِاَحْلَاسِهَا وَاَقْتَابِهَا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ حَضَّ عَلَى الْجَيْشِ فَقَامَ عُثْمَانُ فَقَالَ عَلَيَّ مِائَتَا بَعِيْرٍ بِاَحْلَاسِهَا وَاَقْتَابِهَا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ حَضَّ عَلَى الْجَيْشِ فَقَامَ عُثْمَانُ فَقَالَ عَلٰى ثَلٰثُمِائَةِ بَعِيْرٍ بِاَحْلَاسِهَا وَاَقْتَابِهَا فِيْ سَبِيْلِ اللّٰهِ فَاَنَا رَاَيْتُ رَسُوْلَ اللّٰهِ صلعم يَنْزِلُ عَلٰى مِنْبَرِهٖ وَهُوَ يَقُوْلُ مَا عَلٰى عُثْمَانَ مَا عَمِلَ بَعْدَ هٰذَا

2539a. Ibn Majah narrated this tradition from Abu Hurairah. Tirmizi says that its isnad is not strong and that it is a broken tradition.

nothing against Osman for his deeds after this. —*Tirmizi.*

56. **Anas** reported: When the Prophet passed order for the oath of allegiance at Ridwan, Osman was sent as a messenger of the Apostle of Allah to Mecca.[2540] The people took oath of allegiance. The Apostle of Allah said: Verily Osman is in an urgent work of Allah and in an urgent work of His Apostle. Then he struck with his hand upon another. The hand of the Prophet for Osman was better than their hands for themselves. —*Tirmizi,*

57. **Somamah-b-Hajn al Qushairi** reported: I was present at the house when Osman was looking to them from above.[2540a] He said: I ask you by Allah and Islam: Do you know that the Apostle of Allah arrived Medina while it had no water to be enjoyed except the well of Rumah?[2541] He said: Who will purchase the well of Rumah to put his

مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هٰذَا *
(اَلتِّرْمِذِيُّ)

عَنْ اَنَسٍ قَالَ لَمَّا اَمَرَ رَسُوْلُ اللّٰهِ صلعم بِبَيْعَةِ الرِّضْوَانِ كَانَ عُثْمَانُ رَسُوْلَ رَسُوْلِ اللّٰهِ صلعم اِلَى مَكَّةَ فَبَايَعَ النَّاسُ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ عُثْمَانَ فِيْ حَاجَةِ اللّٰهِ وَحَاجَةِ رَسُوْلِهٖ فَضَرَبَ بِاِحْدٰى يَدَيْهِ عَلَى الْاُخْرٰى فَكَانَتْ يَدُ رَسُوْلِ اللّٰهِ صلعم لِعُثْمَانَ خَيْرًا مِّنْ اَيْدِيْهِمْ لِاَنْفُسِهِمْ * (اَلتِّرْمِذِيُّ)

عَنْ ثُمَامَةَ بْنِ حَزْنٍ الْقُشَيْرِيِّ قَالَ شَهِدْتُ الدَّارَ حِيْنَ اَشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقَالَ اَنْشُدُكُمُ اللّٰهَ وَالْاِسْلَامَ هَلْ تَعْلَمُوْنَ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَدِمَ الْمَدِيْنَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعْذَبُ غَيْرَ بِئْرِ رُوْمَةَ فَقَالَ مَنْ يَشْتَرِيْ بِئْرَ رُوْمَةَ يَجْعَلُ دَلْوَهٗ مَعَ دِلَاءِ

2540. This refers to the oath of allegiance taken by the companions to the Prophet at Hudaibiyyah. Immediately on reaching the place, the Prophet sent Osman to the Meccans for negotiations and Osman could not remain present at the time of the oath-taking.

2540a. This is an allusion to the incident of Osman's murder in the very house on the top floor in which he lived. The rebels wanted to get up to take his life while he was looking down to them from the balcony of his house.

2541. Rumah was a spring near the town of Medina. It belonged to Banu Gifar. The Holy Prophet requested the owners to sell it for the benefit of the Muslims but they refused. Thereupon Osman purchased the well for 3,500 dinars and made it a waqf for the benefit of the Muslim community.

bucket along with the buckets of the Muslims in exchange of gifts for them therefrom in Paradise ? I purchased it with my principal property, while you are to-day preventing me to drink therefrom till I took my drink from the sea-water. They said : O Allah ! yes. He said : I ask you by Allah and Islam : You know this that the mosque could not acommodate its worshippers. The Apostle of Allah said : Who will purchase the garden of so and so's family and add it to the mosque in exchange of Paradise for him therefrom ? I purchased it with the principal of my property, [2541a] but to-day you are preventing me to pray two rak'ats therein. They said : O Allah, yes. He said : I ask you in the name of Allah and Islam : Do you not know that I equipped the army of difficulty [2542] out of my property ? They said : O Allah ! yes. He said : I ask you in the name of Allah and Islam : Do you know that the Apostle of Allah was upon the valley of Mecca with Abu Bakr, Omar and myself. The valley trembled till its stones began to

المسلمين بخير لهم منها في الجنة
فاشتريتها من صلب مالي وانتم
اليوم تمنعوني ان اشرب منها حتى
اشرب من ماء البحر فقالوا اللهم نعم
فقال انشدكم الله والاسلام هل تعلمون ان
المسجد ضاق باهله فقال رسول الله
صلعم من يشتري بقعة ال فلان
فيزيدها في المسجد بخير له منها في
الجنة فاشتريتها من صلب مالي فانتم
اليوم تمنعوني ان اصلي فيها ركعتين
فقالوا اللهم نعم قال انشدكم الله
والاسلام هل تعلمون اني جهزت جيش
العسرة من مالي قالوا اللهم نعم قال
انشدكم الله والاسلام هل تعلمون ان
رسول الله صلعم كان على ثبير مكة ومعه
ابوبكر وعمر وانا فتحرك الجبل

2541a. Osman purchased the surrounding lands for the extension of the mosque of the Medina for 2000 to 2500 dirhams.

2542. The army of difficulty were the army that took part in the campaign of Tabuk. It is so called on account of the arduous and difficult journey to Tabuk and the trying circumstances under which it took place. Osman contributed several hundreds of camels and 1000 dinars towards equipment of this campaign.

fall upon one another at the foot. Then he kicked it with his foot and said : O mountain ! be firm, because there is a prophet upon you, a truthful man and two martyrs. 2542a They said : O Allah ! Yes. He said thrice : Allah is greatest ; they testified ; by the Lord of the Ka'ba, I am a martyr.

—*Tirmizi, Nisai, Darqutni.*

58. **Murrah-b-Ka'b** reported : I heard from the Apostle of Allah while he narrated the trials and brought them near. A man covered with a cloth passed by. He (Prophet) said : He is now upon guidance. I walked up to him when lo ! he was Osman-b-Affan. He said : I turned his face (towards Prophet) and asked : Is he ? He said . Yes. —*Ibn Majah,* —*Tirmizi* (*Approved, Correct*)

59. **Ayesha** reported that the Prophet said : O Osman ! perchance Allah will dress you with a shirt. If they wish to take it off from you, don't take it off for them. 2543

—*Tirmizi, Ibn Majah.*

60. **Ibn Omar** reported : The Apostle of Allah made mention of a trial. He said : He will be killed therein unjustly

حتى تساقطت حجارته بالحضيض فركضه برجله قال اسكن ثبير فانما عليك نبي وصديق وشهيدان قالوا اللهم نعم قال الله اكبر شهدوا ورب الكعبة اني شهيد ثلاثا *

(الترمذي والنسائي والدارقطني)

عن مرة بن كعب قال سمعت من رسول الله صلعم وذكر الفتن فقربها قمر رجل مقنع في ثوب فقال هذا يومئذ على الهدى فقمت اليه فاذا هو عثمان بن عفان قال فاقبلت عليه بوجهه فقلت هذا قال نعم الترمذي وابن ماجة (حسن صحيح)

عن عائشة ان النبي صلعم قال يا عثمان انه لعل الله يقمصك قميصا فان ارادوك على خلعه فلا تخلعه لهم (الترمذي وابن ماجة)

عن ابن عمر قال ذكر رسول الله صلعم فتنة فقال يقتل هذا فيها مظلوما

2542a. The two martyrs were Omar and Osman who were actually murdered.

2543. Shirt stands for khilafat. In other words, Osman will be invested with Khilafat which he should not give up inspite of the demands of the insurgents.

(He uttered it) for Osman.
—*Tirmizi* (*Approved, Rare*).

بِعُثْمَانَ التِّرْمِذِيُّ حَسَنٌ غَرِيبٌ)

61. **Ibn Sahlah** reported: Osman told me on the Day of the House: Verily the Apostle of Allah made a covenant with me and I am patient over it.
—*Tirmizi* (*Approved, Authentic*)

عَنْ اَبِي سَهْلَةَ قَالَ قَالَ لِي عُثْمَانُ يَوْمَ الدَّارِ اِنَّ رَسُوْلَ اللّٰهِ صلعم قَدْ عَهِدَ اِلَيَّ عَهْدًا وَاَنَا صَابِرٌ عَلَيْهِ

التِّرْمِذِيُّ (حَسَنٌ صَحِيحٌ)

62. **Osman-b-Abdullah** reported: A man started cut of the inhabitants of Egypt with the intention of pilgrimage of the House. He saw a people sitting. So he asked: Who are these people? They said: These are the Quraish. He asked: Who is the old man among them? They answered Abdullah-b Omar. He said: O son of Omar! I ask you one thing. So inform me. Do you know that Osman fled on the Day of Uhud? 'Yes' said he. He said: Do you know whether he was absent from Badr and did not join it? 'Yes' said he. He asked: Do you know whether he was absent at the oath of allegiance at Ridwan and was not present in it? 'Yes' said he. He said: Allah is greatest. Ibn Omar said: Come, I shall explain to you. As for his light on the Day of Uhud, I bear witness that Allah pardoned him.[2543a] As for his absence

عَنْ عُثْمَانَ بْنِ عَبْدِ اللّٰهِ قَالَ جَاءَ رَجُلٌ مِنْ اَهْلِ مِصْرَ يُرِيْدُ حَجَّ الْبَيْتِ فَرَاَى قَوْمًا جُلُوْسًا فَقَالَ مَنْ هٰؤُلَاءِ الْقَوْمُ قَالُوْا هٰؤُلَاءِ قُرَيْشٌ قَالَ فَمَنِ الشَّيْخُ فِيْهِمْ قَالُوْا عَبْدُ اللّٰهِ ابْنُ عُمَرَ قَالَ يَابْنَ عُمَرَ اِنِّي سَائِلُكَ عَنْ شَيْءٍ فَحَدِّثْنِي هَلْ تَعْلَمُ اَنَّ عُثْمَانَ فَرَّ يَوْمَ اُحُدٍ قَالَ نَعَمْ قَالَ هَلْ تَعْلَمُ اَنَّهُ تَغَيَّبَ عَنْ بَدْرٍ وَلَمْ يَشْهَدْهَا قَالَ نَعَمْ قَالَ هَلْ تَعْلَمُ اَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَمْ يَشْهَدْهَا قَالَ نَعَمْ قَالَ اللّٰهُ اَكْبَرُ قَالَ ابْنُ عُمَرَ تَعَالَ اُبَيِّنْ لَكَ اَمَّا فِرَارُهُ يَوْمَ اُحُدٍ فَاَشْهَدُ اَنَّ اللّٰهَ عَفَا عَنْهُ وَاَمَّا

2543a. This forgiveness has been granted by revelation of this verse: And if you are slain in the way of Allah or you die certainly forgiveness from Allah and mercy is better than what they amass—3: 156Q.

from Badr, Ruqqiya, daughter of the Prophet, was his wife and she was ill. The Prophet said to him : Verily you have got the reward of a man out of those who were present at Badr and his share (of booty). As for his absence from the oath of allegiance at Ridwan, if there were anybody more honourable than Osman in the valley of Mecca, he would have certainly sent him. So the Prophet sent Osman, and there occurred the oath of allegiance at Ridwan after Osman had left for Mecca. The Prophet said (hinting) with his left hand : This is the hand of Osman. Then he struck therewith over his hand and said : This is for Osman. Thereafter Ibn Omar said : Go now with these (explanations) with you.

—*Bukhari.*

63. **Anas** reported that the Prophet ascended Uhud and also Abu Bakr, Omar and Osman. It trembled with them and so he struck it with his foot and said : Be firm, O Uhud, and verily there are on you a Prophet, a truthful man and two martyrs. —*Bukhari.*

64. **Abu Musa al-Ash'ari** reported : I was with the Prophet in a garden out of the gardens at Medina. A man came and asked it to be opened. The Prophet said : Open for him but give him good news of paradise.

تغيبه عن بدر فانه كانت تحته رقية
بنت رسول الله صلعم وكانت مريضة فقال
له رسول الله صلعم ان لك اجر رجل
ممن شهد بدرا وسهمه واما تغيبه عن
بيعة الرضوان فلو كان احد اعز ببطن
مكة من عثمان لبعثه فبعث رسول
الله صلعم عثمان وكانت بيعة الرضوان
بعد ماذهب عثمان الى مكة فقال
رسول الله صلعم بيده اليمنى هذه يد
عثمان فضرب بها على يده وقال هذه
لعثمان ثم قال ابن عمر اذهب بها
الان معك * (البخاري)

عن انس ان النبي صلعم صعد
احدا وابو بكر وعمر وعثمان فرجف
بهم فضربه برجله فقال اثبت احد
فانما عليك نبي وصديق وشهيدان *
(البخاري)

عن ابي موسى الاشعري قال
كنت مع النبي صلعم في حائط من
حيطان المدينة فجاء رجل فاستفتح فقال

It was opened when lo! he was Abu Bakr. I informed him what the Prophet had said: He praised Allah. Thereafter a man came and sought it to be opened. The Prophet said: Open for him and give him good news of Paradise. I opened for him when lo! he was Omar. I informed him what the Prophet had said. He praised Allah Thereafter a man sought leave to oper. He said to me: Open for him and give him good news of Paradise after a calamity[2443b] that is to befall him when lo! he was Osman. I informed him what the Prophet had said. He praised Allah. Thereafter he said: Help is to be sought from Allah. *Agreed*

65. **Ibn Omar** reported: We used to say while the Apostle of Allah was alive: Abu Bakr, Omar and Osman—Allah be pleased with them. —*Tirmizi*

66. **Jaber** reported that the Apostle of Allah said: A pious man was shown to me to-night, as if there was Abu Bakr hanging with the Apostle of Allah, and Omar hanging with Abu Bakr, and Osman hanging with Omar. *Jaber said*: When we got up from the presence of the Apostle of Allah, we said: As for the pious man, he was the Apostle of Allah and as for the hanging of some of them with

النبي صلعم افتح له وبشره بالجنة
ففتحت له فاذا ابوبكر فبشرته
بما قال رسول الله صلعم فحمد الله ثم
جاء رجل فاستفتح فقال رسول الله صلعم
افتح له وبشره بالجنة ففتحت له
فاذا هو عمر فاخبرته بما قال النبي
صلعم فحمد الله ثم استفتح رجل فقال
لي افتح له وبشره بالجنة على بلوى
تصيبه فاذا عثمان فاخبرته بما قال
النبي صلعم فحمد الله ثم قال الله
المستعان * (متفق عليه)

عن ابن عمر قال كنا نقول ورسول
الله صلعم حي ابوبكر وعمر وعثمان
رضي الله عنهم * (الترمذي)

عن جابر ان رسول الله صلعم قال
اريت الليلة رجل صالح كان ابا بكر نيط
برسول الله صلعم ونيط عمر بابي بكر
ونيط عثمان بعمر قال جابر فلما قمنا من
عند رسول الله صلعم قلنا اما الرجل
الصالح فرسول الله صلعم واما نوط بعضهم

2513b. This refers to the murder of Osman by the insurgents.

others, they are the governors of an affair with which Allah sent His Prophet.

—*Abu Dawud.*

703w. **Abdur Rahman-b-Samorah** reported : Osman came to the Prophet with one thousand dinars in his sleeve while he was equipping the army for the battle. He scattered it in his lap. I saw the Prophet turning them in his lap and saying : Nothing will injure Osman for what he did twice after this day.

— *Ahmad.*

704w. **Abu Sahlah,** the freed man of Osman, reported ; The Prophet was whispering with Osman while the colour of Osman became changed. When there came the Day of the House, we said : Will you fight ? He said : No, verily the Apostle of Allah gave me the covenant of an affair and I am patient over it.

—*Baihaqi*

705w. **Abu Habibah** reported : He entered the house while Osman was besieged therein. He heard that Abu Hurairah was asking leave of Osman to have talk. He gave him permission. He stood, praised Allah and eulogised Him. Then he said : I heard the Apostle of Allah say : Soon you will meet after me a calamity and difference(or he said : difference or calamity). Some one among the people asked him : Who will be for us, O Apostle of Allah ; or

بِبَعْضٍ فَهُمْ وُلَاةُ الْأَمْرِ الَّذِي بَعَثَ اللّٰهُ بِهِ نَبِيَّهُ صلعم * (اَبُوْدَاوٗد)

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ جَاءَ عُثْمَانُ اِلَى النَّبِيِّ صلعم بِاَلْفِ دِيْنَارٍ فِي كُمِّهٖ حِيْنَ جَهَّزَ جَيْشَ الْعُسْرَةِ فَنَثَرَهَا فِي حِجْرِهٖ فَرَاَيْتُ النَّبِيَّ صلعم يُقَلِّبُهَا فِي حِجْرِهٖ وَهُوَ يَقُوْلُ مَا ضَرَّ عُثْمَانَ مَا عَمِلَ بَعْدَ الْيَوْمِ مَرَّتَيْنِ (اَحْمَدُ)

عَنْ اَبِي سَهْلَةَ مَوْلٰى عُثْمَانَ قَالَ جَعَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسِرُّ اِلٰى عُثْمَانَ وَلَوْنُ عُثْمَانَ يَتَغَيَّرُ فَلَمَّا كَانَ يَوْمُ الدَّارِ قُلْنَا اَلَا تُقَاتِلُ قَالَ لَا اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَهِدَ اِلَيَّ اَمْرًا اَنَا صَابِرٌ عَلَيْهِ (اَلْبَيْهَقِيُّ)

عَنْ اَبِي حَبِيْبَةَ اَنَّهٗ دَخَلَ الدَّارَ وَعُثْمَانُ مَحْصُوْرٌ فِيْهَا وَاَنَّهٗ سَمِعَ اَبَا هُرَيْرَةَ يَسْتَاْذِنُ عُثْمَانَ فِي الْكَلَامِ فَاَذِنَ لَهٗ فَقَامَ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ اِنَّكُمْ سَتُلْقَوْنَ بَعْدِيْ فِتْنَةً وَاخْتِلَافًا اَوْ قَالَ اخْتِلَافًا وَفِتْنَةً فَقَالَ لَهٗ قَائِلٌ مِنَ النَّاسِ فَمَنْ لَنَا يَا رَسُوْلَ

what do you enjoin on us therein? He said: You should stand by the Ameer and his companions, (and he was hinting at Osman by that). —*Baihaqi*

اللّٰهِ اَوَمَا تَاْمُرُنَا بِهٖ قَالَ عَلَيْكُمْ بِالْاَمِيْرِ وَاَصْحَابِهٖ وَهُوَ يُشِيْرُ اِلٰى عُثْمَانَ بِذٰلِكَ (اَلْبَيْهَقِيُّ)

SECTION 5

2544. Hazrat Ali

Hazrat Ali was the first among the youths to accept Islam. He lived in the Prophet's household in his youth and was a constant companion of the Prophet and the most obedient. In Safar, 2 A. H., he married the Prophet's daughter Fatimah at the age of 21 years. He had the fortune of joining almost all the holy wars and showed heroism and valour unprecedented in the annals of Islam. He drank deep in the fountain of divine morals and got inspiration and guidence directly from the Prophet himself.

Three days after the assasination of the Caliph Osman, Hazrat Ali was unanimously elected to the head of the Islamic common wealth. The Viceory of Syria, namely Muwayiah, did not accept him as the Caliph of Islam and began to plot secretly against him. Meanwhile, Ayesha was instigated against Ali by Talhah and Zubair who were refused governorships of Kufa and Syria They marched against Ali inspite of the latter's request to avoid bloodshed for the common cause of Islam, and the 'Battle of the camel' was the result. Ali was victorious, while Talhah and Zubair lost their lives in the struggle. Muwayiah thereafter declared him as the Caliph of the common wealth of Islam with the help of the people of Syria. Ali tried his best to effect a compromise but it proved a failure. He had, therefore, to march towards Damascus against Muwayiah. In the battle, Muwayiah and Ali wanted a compromise and hence Amr and Abu Musa were appointed arbitrators. But the arbitrator Amr played a trick and hence no compromise could be effected. There arose a sect called the Kharijites against Ali but they retreated after defeat. In the meantime Muwayiah tried his level best to conquer the countries ruled by Ali and consequently Ali was murdered to the overwhelming grief of the Muslim world on Friday, the 27th Ramzan, 40 A. H.

After the murder of Hazrat Ali, there crept in the universal

brotherhood of Islam the curse of internecine strife and discord, and the Muslim solidarity which was cemented with the labour of 23 years by the Prophet was torn to pieces by angry passions and love of power. The evils arose from the greed of earthly advancements and the revolutionary instincts of individuals and classes impatient of moral law and order.

Hazrat Ali was dearest to the Prophet among the males—45 : 22. He was to the Prophet what Aaron was to Moses 46 : 67. The Prophet also said : Ali is from me and I am from him. Ali is one of the ten who received good news of Paradise—46 : 95. The Prophet prayed for Ali : O Allah ! take the truth with him wherever he takes abode—46 : 108. Other references—46 : 94, 710w, 138, 147, 168, 169.

67. **Sayeed-b-Abi Waqqas** reported that the Apostle of Allah said to Ali : Thou art un to me as Aaron was un to Moses, [2545] except that there will be no prophet after me. —*Agreed.*

عَنْ سَعْدِ بْنِ اَبِی وَقَّاصٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لِعَلِیٍّ اَنْتَ مِنِّیْ بِمَنْزِلَةِ هَارُوْنَ مِنْ مُوْسٰی اِلَّا اَنَّهٗ لَا نَبِیَّ بَعْدِیْ (مُتَّفَقٌ عَلَیْهِ)

68. **Zerre-b-Hubaish** reported that Ali said : By One who splits the seeds and creates breath, verily the illiterate Prophet gave me a covenant : Nobody except a believer will love me, and nobody except a hypocrite will hate me. —*Muslim*

عَنْ زِرِّ بْنِ حُبَیْشٍ قَالَ قَالَ عَلِیٌّ وَالَّذِیْ فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ اِنَّهٗ لَعَهِدَ النَّبِیُّ الْاُمِّیُّ صلعم اِلَیَّ اَنْ لَّا یُحِبَّنِیْ اِلَّا مُؤْمِنٌ وَّلَا یُبْغِضَنِیْ اِلَّا مُنَافِقٌ (مُسْلِمٌ)

69. **Sahl-b-Sa'ad** reported that the Apostle of Allah said on the Day of Badr : Tomorrow I shall certainly hand over this standard to a man through whose hands Allah will give victory. [2546] He loves Allah and his Apostle. When it was dawn the people went at morn to the Prophet, everyone hoping that it would be given to him. He

عَنْ سَهْلِ بْنِ سَعْدٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ یَوْمَ خَیْبَرَ لَاُعْطِیَنَّ هٰذِهِ الرَّایَةَ غَدًا رَجُلًا یَفْتَحُ اللّٰهُ عَلٰی یَدَیْهِ یُحِبُّ اللّٰهَ وَرَسُوْلَهٗ وَیُحِبُّهُ اللّٰهُ وَرَسُوْلُهٗ فَلَمَّا اَصْبَحَ النَّاسُ غَدَوْا عَلٰی رَسُوْلِ اللّٰهِ صلعم كُلُّهُمْ یَرْجُوْنَ اَنْ یُّعْطَاهَا فَقَالَ اَیْنَ عَلِیٌّ

2545. See page 207 (4th Book) for reference of Aaron.

2546. This refers to the compaign of Khaiber.

said : Where is Ali-b Abi Taleb ? They said : O Apostle of Allah ! he is complaining of his eyes. He said : Send for him. He was brought and the Prophet spat in his eyes and then he became cured till there was no pain with him. He gave the standard to him. Ali said : O Apostle of Allah ! I shall fight with them until they become like us. He said : Advance upon thy feet till you come down upon their lawn. Then call them towards Islam and inform them what duty towards God will be incumbent upon them. By Allah, that Allah should guide one man through you is better than that there shohld be for you the red (most valuable) of camels.

—*Ahmad.*

70. **Imran-b-Hussain** reported that the Prophet said : Varily Ali is from me and I am from him, and he is the friend of every believer. —*Tirmizi.*

71. **Zaid-b-Arqam** reported that the Prophet said : Whoso's friend am I, Ali is his friend.

—*Ahmad, Tirmizi.*

72. **Hubshi-b-Jonadah** reported that the Apostle of Allah said : Ali is from me, and I am from Ali ; and none pays for me except myself or Ali. 2547 —*Tirmizi, Ahmad from Abu Junazah.*

ابْنُ اَبِیْ طَالِبٍ فَقَالُوْا هُوَ یَا رَسُوْلَ اللّٰهِ یَشْتَکِیْ عَیْنَیْهِ قَالَ فَاَرْسِلُوْا اِلَیْهِ فَاُتِیَ بِهٖ فَبَصَقَ رَسُوْلُ اللّٰهِ صلعم فِیْ عَیْنَیْهِ فَبَرَاَ حَتّٰی کَاَنْ لَمْ یَکُنْ بِهٖ وَجَعٌ فَاَعْطَاهُ الرَّایَةَ فَقَالَ عَلِیٌّ یَا رَسُوْلَ اللّٰهِ اُقَاتِلُهُمْ حَتّٰی یَکُوْنُوْا مِثْلَنَا قَالَ اُنْفُذْ عَلٰی رِسْلِکَ حَتّٰی تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ اِلَی الْاِسْلَامِ وَاَخْبِرْهُمْ بِمَا یَجِبُ عَلَیْهِمْ مِنْ حَقِّ اللّٰهِ فِیْهِ فَوَاللّٰهِ لَاَنْ یَهْدِیَ اللّٰهُ بِکَ رَجُلًا وَاحِدًا خَیْرٌ لَکَ مِنْ اَنْ تَکُوْنَ لَکَ حُمْرُ النَّعَمِ (مُتَّفَقٌ عَلَیْهِ)

عَنْ عِمْرَانَ بْنِ حُصَیْنٍ اَنَّ النَّبِیَّ صلعم قَالَ اِنَّ عَلِیًّا مِنِّیْ وَاَنَا مِنْهُ وَهُوَ وَلِیُّ کُلِّ مُؤْمِنٍ (اَلتِّرْمِذِیُّ)

عَنْ زَیْدِ بْنِ اَرْقَمَ اَنَّ النَّبِیَّ صلعم قَالَ مَنْ کُنْتُ مَوْلَاهُ فَعَلِیٌّ مَوْلَاهُ (اَحْمَدُ وَالتِّرْمِذِیُّ)

عَنْ حُبْشِیِّ بْنِ جُنَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم عَلِیٌّ مِنِّیْ وَاَنَا مِنْ عَلِیٍّ وَلَا یُؤَدِّیْ عَنِّیْ اِلَّا اَنَا اَوْ عَلِیٌّ (اَلتِّرْمِذِیُّ وَاَحْمَدُ عَنْ اَبِیْ جُنَادَةَ)

73. **Ibn Omar** reported: The Apostle of Allah cemented brotherhood among his companions. Ali came with his eyes shedding tears and said: You have cemented brotherhood among your companions, but you have not cemented brotherhood between me and anybody. The Apostle of Allah said: Thou art my brother in this world and the hereafter.

عَنِ ابْنِ عُمَرَ قَالَ اٰخَى رَسُوْلُ اللّٰهِ صلعم بَيْنَ اَصْحَابِهٖ فَجَاءَ عَلِيٌّ تَدْمَعُ عَيْنَاهُ فَقَالَ اٰخَيْتَ بَيْنَ اَصْحَابِكَ وَلَمْ تُؤَاخِ بَيْنِي وَبَيْنَ اَحَدٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْتَ اَخِي فِي الدُّنْيَا وَالْاٰخِرَةِ * اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

—*Tirmizi* (*Approved, Rare*).

74. **Anas** reported: There was a (cooked) bird near the Prophet. He said: O Allah! bring me the dearest of Thy creation to Thee. He will eat with me this bird. Then Ali came to him and so he ate with him. —*Tirmizi* (*Rare*).

عَنْ اَنَسٍ قَالَ كَانَ عِنْدَ النَّبِيِّ صلعم طَيْرٌ فَقَالَ اَللّٰهُمَّ ائْتِنِي بِاَحَبِّ خَلْقِكَ اِلَيْكَ يَاْكُلُ مَعِيَ هٰذَا الطَّيْرَ فَجَاءَهُ عَلِيٌّ فَاَكَلَ مَعَهُ ـ اَلتِّرْمِذِيُّ (حَدِيْثٌ غَرِيْبٌ)

75. **Ali** reported: When I besought the Prophet, he used to give me; and when I remained silent, he used to begin with me. —*Tirmizi* (*Approved, Rare*).

عَنْ عَلِيٍّ قَالَ اِذَا كُنْتُ سَئَلْتُ رَسُوْلَ اللّٰهِ صلعم اَعْطَانِي وَاِذَا سَكَتُّ اِبْتَدَانِي * اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

76. **Same** reported that the Apostle of Allah said: I am the house of wisdom and Ali is its door.[2548] —*Tirmizi* (*Rare*).

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا ـ اَلتِّرْمِذِيُّ (غَرِيْبٌ)

77. **Jaber** reported: The Apostle of Allah called Ali on the Day of Tayef and secretly talked with him. The people said: His secret talk with his cousin has been too long. The Apostle of Allah said: I have

عَنْ جَابِرٍ قَالَ دَعَا رَسُوْلُ اللّٰهِ صلعم عَلِيًّا يَوْمَ الطَّائِفِ فَانْتَجَاهُ فَقَالَ النَّاسُ لَقَدْ طَالَ نَجْوَاهُ مَعَ ابْنِ عَمِّهٖ فَقَالَ رَسُوْلُ

2548. In another narration: I am a city of wisdom and Ali is its door. It has been added in another narration: Whoso wishes to have wisdom, let him come by its door.

not had any secret talk with him, but Allah had secret talk with him. —*Tirmizi.*

78. **Abu Sayeed** reported that the Apostle of Allah said to Ali: O Ali! it is not lawful for anybody to pass in an impure state in this mosque except me and thee. *Ali-b-Munzir* said: (I asked Zerar-b-Sorad: What is the meaning of this tradition? He said: It is not lawful for anybody to pass the night in an impure state besides me and besides thee.)

—*Tirmizi* (*Approved, Rare*).

79. **Omme Atiyyah** reported: The Apostle of Allah sent an army wherein there was Ali. She said: I heard the Apostle of Allah say while he was raising his hands: O Allah! do not take my life till Thou shouldst show me Ali. —*Tirmizi.*

80. **Omme Salamah** reported that the Apostle of Allah said: No hypocrite loves Ali and no believer hates him.

—*Ahmad, Tirmizi* (*Approved, Rare*).

81. **Boraidah** reported: Abu Bakr and Omar sought the hand of Fatimah. The Apostle of Allah said: Verily she is young. Thereafter Ali sought her hand. He got her married with him. —*Nisai.*

82. **Ibn Abbas** reported that the Apostle of Allah ordered to shut up the doors except the door of Ali.[2349]

—*Tirmizi (Rare).*

اللّٰهِ صلعم مَا انْتَجَيْتُهُ وَلٰكِنَّ اللّٰهَ انْتَجَاهُ *

اَلتِّرْمِذِيُّ

عَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لِعَلِيٍّ يَا عَلِيُّ لَا يَحِلُّ لِاَحَدٍ يُجْنِبُ فِيْ هٰذَا الْمَسْجِدِ غَيْرِيْ وَغَيْرُكَ قَالَ عَلِيُّ بْنُ الْمُنْذِرِ فَقُلْتُ لِضِرَارِ بْنِ صُرَدٍ مَا مَعْنٰى هٰذَا الْحَدِيْثِ قَالَ لَا يَحِلُّ لِاَحَدٍ يَسْتَطْرِقُهُ جُنُبًا غَيْرِيْ وَغَيْرُكَ *

اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

عَنْ اُمِّ عَطِيَّةَ قَالَتْ بَعَثَ رَسُوْلُ اللّٰهِ صلعم جَيْشًا فِيْهِمْ عَلِيٌّ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم وَهُوَ رَافِعٌ يَدَيْهِ يَقُوْلُ اَللّٰهُمَّ لَا تُمِتْنِيْ حَتّٰى تُرِيَنِيْ عَلِيًّا ـ اَلتِّرْمِذِيُّ

عَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا يُحِبُّ عَلِيًّا مُنَافِقٌ وَلَا يُبْغِضُهُ مُؤْمِنٌ ـ اَحْمَدُ وَالتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

عَنْ بُرَيْدَةَ قَالَ خَطَبَ اَبُوْبَكْرٍ وَعُمَرُ فَاطِمَةَ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّهَا صَغِيْرَةٌ ثُمَّ خَطَبَهَا عَلِيٌّ فَزَوَّجَهَا مِنْهُ ـ (اَلنَّسَائِيُّ)

عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم اَمَرَ بِسَدِّ الْاَبْوَابِ اِلَّا بَابَ عَلِيٍّ *

اَلتِّرْمِذِيُّ (غَرِيْبٌ)

عَنْ عَلِيٍّ قَالَ كَانَتْ لِيْ مَنْزِلَةٌ مِنْ رَسُوْلِ اللّٰهِ صلعم لَمْ تَكُنْ لِاَحَدٍ مِنَ الْخَلَائِقِ اٰتِيْهِ بِاَعْلَى سَحَرٍ فَاَقُوْلُ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللّٰهِ فَاِنْ تَنَحْنَحَ انْصَرَفْتُ اِلٰى اَهْلِيْ وَاِلَّا دَخَلْتُ عَلَيْهِ * (اَلنَّسَائِيُّ)

83. **Ali** reported: I had a privilege from the Apostle of Allah which none among the creations had. I would come to him in the early hours of morning and say: Peace be on thee, O Prophet of Allah. If he grumbled, I went to my house, or else I went to him. —*Nisai.*

عَنْهُ قَالَ كُنْتُ شَاكِيًا فَمَرَّبِيْ رَسُوْلُ اللّٰهِ صلعم وَاَنَا اَقُوْلُ اَللّٰهُمَّ اِنْ كَانَ اَجَلِيْ قَدْ حَضَرَ فَاَرِحْنِيْ وَاِنْ كَانَ مُتَاَخِّرًا فَارْفَعْنِيْ وَاِنْ كَانَ بَلَاءً فَصَبِّرْنِيْ فَقَالَ رَسُوْلُ اللّٰهِ صلعم كَيْفَ قُلْتَ فَاَعَادَ عَلَيْهِ مَا قَالَ فَضَرَبَهُ بِرِجْلِهٖ وَقَالَ اَللّٰهُمَّ عَافِهِ اَوِاشْفِهِ شَكَّ الرَّاوِيْ قَالَ فَمَا اشْتَكَيْتُ وَجَعِيْ بَعْدُ * اَلتِّرْمِذِيُّ (حَسَنٌ صَحِيْحٌ)

84. **Same** reported: I was ailing. The Prophet (once) passed by me while I was saying: O Allah! if my death has come, give me solace. If it is late, cure me. If it is a trial, give me patience. The Apostle of Allah said: How did you pray? He reported to him what he had uttered. He struck him with his foot and said: O Allah pardon him (or cure him—the narrator had doubt). He said: I did not afterwards complain of my pain. —*Tirmizi* (*Approved, Correct*).

عَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِيْ (اَحْمَدُ)

706w. **Omme Salamah** reported that the Apostle of Allah said: Whoso abuses Ali abuses me. —*Ahmad.*

عَنْ عَلِيٍّ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صلعم فِيْكَ مَثَلٌ مِنْ عِيْسٰى اَبْغَضَتْهُ الْيَهُوْدُ حَتّٰى بَهَتُوْا اُمَّهٗ وَاَحَبَّهُ النَّصَارٰى حَتّٰى اَنْزَلُوْهُ بِالْمَنْزِلَةِ الَّتِيْ لَيْسَتْ لَهٗ ثُمَّ قَالَ يَهْلِكُ فِيَّ رَجُلَانِ مُحِبٌّ مُفْرِطٌ يُقَرِّظُنِيْ

707w. **Ali** reported: The Apostle of Allah said to me: In thee is the parable of Jesus. The Jews had enmity with him so much so that they cast slander on his mother, and the Christians loved him till they gave him a rank which he was not deserving. Thereafter he (Ali) said: Two men will be

2549. This was also uttered in case of Abu Bakr.

destroyed for my cause—an inordinate lover who will attribute to me what is not in me, and a hater who will bear grudge against me to the extent of abusing me. —*Ahmad.*

بِمَا لَيْسَ فِيَّ وَمُبْغِضٌ يَحْمِلُهُ شَنَآنِي عَلَى أَنْ يَبْهَتَنِي (أحمد)

708w. **Bara'a-b-A'jeb** and Zaid-b-Arqam reported: When the Prophet got down the pond of Khum, [2542a] he caught the hand of Ali and said: Don't you know that I am dearer to the believers than their ownselves? They said: Yes. He said: Don't you know that I am dearer to every believer than his ownself? They said: Yes. He said: O Allah! whoso's friend am I, Ali is his friend. O Allah! make him a friend who befriends him and be inimical to one who is inimical to him. Then Omar met him after that and said to him: Welcome! O son of Abu Taleb; thou hast got up at dawn and at dusk as friend of every believing male and believing female. —*Ahmad.*

عَنِ الْبَرَاءِ بْنِ عَازِبٍ وَزَيْدِ بْنِ أَرْقَمَ أَنَّ رَسُولَ اللهِ صلعم لَمَّا نَزَلَ بِغَدِيرِ خُمٍّ أَخَذَ بِيَدِ عَلِيٍّ فَقَالَ أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَى قَالَ أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ قَالُوا بَلَى فَقَالَ اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ فَلَقِيَهُ عُمَرُ بَعْدَ ذَلِكَ فَقَالَ لَهُ هَنِيئًا يَا بْنَ أَبِي طَالِبٍ أَصْبَحْتَ وَأَمْسَيْتَ مَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ (أحمد)

SECTION 5

2550. Virtues of the Ten.

The following ten companions of the Prophet were given good news of Paradise during their life-time by the Prophet:— (1) Abu Bakr, (2) Omar, (3) Osman, (4) Ali, (5) Talhah, (6) Zubair, (7) Sa'ad-b-Abi Waqqas, (8) Abdur Rahman-b-Auf,

2549a. This took place when the Prophet was returning to Medina after the Farewell Pilgrimage. The pond of Khum is on the way to Medina from Mecca.

(9) Obaidah-b-Jarrah and (10) Sayeed-b-Zaid. Short notes on the lives of these illustrious persons will be found in the Introduction of Book 1. The traditions relating to the virtues and merits of these ten except the fist four are given below :—(5) **Talhah**—46 : 86, 94, 95, 97, 28, 99. (6) **Zubair**—46 : 87, 88, 94, 95, 99, 138. (7) **Sa'ad-b- Abi Waqqas**—46 : 89, 91, 94, 95, 100, 101, 102, 103, 104, 709w, 115. (8) **Abdur Rahman-b-Auf**—46 : 95, 105, 106. (9) **Abu Obaidah-b-Jarrah**—46 : 92, 93, 95, 96, 107, 146. (10) **Sayeed-b-Zaid**—46 : 95.

85. **Omar** reported : Nobody is more deserving regarding this matter than these persons on whom the Prophet was pleased at the time of his death. He named Ali, Osman, Zubair, Talhah, Sa'ad and Abdur Rahman. —*Bukhari.*

عَنْ عُمَرَ قَالَ مَا أَحَدٌ حَقٌّ بِهٰذَا الْأَمْرِ مِنْ هٰؤُلَاءِ النَّفَرِ الَّذِيْنَ تُوُفِّيَ رَسُوْلُ اللّٰهِ صلعم وَهُوَ عَنْهُمْ رَاضٍ فَسَمّٰى عَلِيًّا وَعُثْمَانَ وَالزُّبَيْرَ وَطَلْحَةَ وَسَعْدًا وَعَبْدَ الرَّحْمٰنِ * (اَلْبُخَارِيُّ)

86. **Qais-b - Abul - Hazem** reported : I saw the hand of Talha dried up. With it he protected the Prophet in the battle of Uhud.[2551] —*Bukhari.*

عَنْ قَيْسِ ابْنِ اَبِيْ حَازِمٍ قَالَ رَاَيْتُ يَدَ طَلْحَةَ شَلَّاءَ وَقٰى بِهَا النَّبِيَّ صلعم يَوْمَ اُحُدٍ (اَلْبُخَارِيُّ)

87. **Jaber** reported that the Holy Prophet said on the Day of the Allies : Who will come with the news of the people ? Zubair said : I. The Prophet said : Verily there was a helper for every prophet, and my helper is Zubair. —*Agreed.*

عَنْ جَابِرٍ قَالَ قَالَ النَّبِيُّ صلعم مَنْ يَّاْتِيْ بِخَبَرِ الْقَوْمِ يَوْمَ الْاَحْزَابِ قَالَ الزُّبَيْرُ اَنَا فَقَالَ النَّبِيُّ صلعم اِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيَّ الزُّبَيْرُ (مُتَّفَقٌ عَلَيْهِ)

88. **Zubair** reported : The Apostle of Allah said : Who will bring me the Banu Quraizah and bring me their news ?

عَنِ الزُّبَيْرِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ يَّاْتِيْ بَنِيْ قُرَيْظَةَ فَيَاْتِيَنِيْ بِخَبَرِهِمْ

2551. Talhah was with the Prophet in the battle of Uhud. When arrows after arrows began to come towards him from the enemies, it was Talhah who protected the person of the Prophet like a shield. In this act of protection, he received as many as 70 or 80 wounds in his person He then carried the Prophet to the hills.

فَانْطَلَقْتُ فَلَمَّا رَجَعْتُ جَمَعَ لِي رَسُولُ اللهِ صلعم اَبَوَيْهِ فَقَالَ فِدَاكَ اَبِي وَاُمِّي (مُتَّفَقٌ عَلَيْهِ)

Then I went. When I returned, the Apostle of Allah named both of his parents for me and said: My father and mother be ransomed to thee!—*Agreed.*

عَنْ عَلِيٍّ قَالَ مَا سَمِعْتُ النَّبِيَّ صلعم جَمَعَ اَبَوَيْهِ لِاَحَدٍ اِلَّا لِسَعْدِ بْنِ مَالِكٍ وَاِنِّي سَمِعْتُهُ يَقُولُ يَوْمَ اُحُدٍ يَا سَعْدُ ارْمِ فِدَاكَ اَبِي وَاُمِّي (مُتَّفَقٌ عَلَيْهِ)

89. **Ali** reported: I have not heard the Prophet naming his parents together for anybody except for Sa'ad-b Malek. Verily I heard him say on the Day of Uhud: O Sa'ad! shoot, my father and mother be sacrificed to thee![2552] —*Agreed.*

عَنْ سَعْدِ ابْنِ اَبِي وَقَّاصٍ قَالَ اِنِّي لَاَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ (مُتَّفَقٌ عَلَيْهِ)

93. **Sa'ad-b-Abi Waqqas** reported: Verily I am the first of the Arabs who shot with an arrow in the way of Allah.[2553] —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ سَهِرَ رَسُولُ اللهِ صلعم مَقْدَمَهُ الْمَدِينَةَ لَيْلَةً فَقَالَ لَيْتَ رَجُلًا صَالِحًا يَحْرُسُنِي اِذْ سَمِعْنَا صَوْتَ سِلَاحٍ فَقَالَ مَنْ هٰذَا قَالَ اَنَا سَعْدٌ قَالَ مَا جَاءَ بِكَ قَالَ وَقَعَ فِي نَفْسِي خَوْفٌ عَلَى رَسُولِ اللهِ صلعم فَجِئْتُ اَحْرُسُهُ فَدَعَا لَهُ رَسُولُ اللهِ صلعم ثُمَّ نَامَ (مُتَّفَقٌ عَلَيْهِ)

91. **Ayesha** reported: The Prophet passed a sleepless night in the suburb of Medina. He said: Would that a pious man were to guard me! Lo! we heard then the shooting of a lance. He asked: Who is he? He said: I am Sa'ad. He asked: What has brought you? He said: Danger on the Prophet fell in my mind. So I have come to guard him. The Prophet prayed for him and then fell asleep. —*Agreed.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُولُ اللهِ صلعم لِكُلِّ اُمَّةٍ اَمِينٌ وَاَمِينُ هٰذِهِ الْاُمَّةِ اَبُو

92. **Anas** reported that the Apostle of Allah said: For every people, there is a man of trust; and the man of trust of

2552. This is the Arabic idiom to express a strong love and affection.

2553. This is the first military expedition of the Muslims that took place at 1 A. H. Its commander was Ubaidah-b-Haris and Sa'ad was the standard-bearer. It was led to meet a carravan of the Quraish near Rabiah. It ended with only an exchange of arrow shots.

this people is Abu Obaidah-b-Jarrah.[2554] —*Agreed.*

93. **Abu Mulaikah** reported: I heard Ayesha and she was asked: Who will be left as successor by the Prophet or who will succeed him? She said: Abu Bakr. It was questioned: Who is next after Abu Bakr? She said: Omar. It was questioned: Who is after Omar? She said: Abu Obaidah-b-Jarrah. —*Muslim.*

94. **Abu Hurairah** reported: The Prophet was on Hirahe, Abu Bakr, Omar, Osman, Ali, Talhah and Jubair. The valley trembled. The Prophet said: Be firm. There is nobody on you except a prophet, and a truthful man, and a martyr. Some of them added: And Sa'ad-b-Abi-Waqqas. He did not mention Ali. —*Muslim.*

95. **Abdur Rahman-b-Auf** reported that the Apostle of Allah said: Abu Bakr is in Paradise, Omar in Paradise, Osman in Paradise, Ali in Paradise, Talha in Paradise, Zubair in Paradise, Abdur Rahman-b-Auf in Paradise, Sa'ad-b-Waqqas in Paradise, Sayeed-b-Zaid in Paradise and Abu Obaidah in Paradise.[2555] —*Tirmizi.*

عبيدة بن الجراح (متفق عليه)

عن ابى مليكة قال سمعت عائشة وسئلت من كان رسول الله صلعم مستخلفا لو استخلفه قالت ابو بكر فقيل ثم من بعد ابى بكر قالت عمر قيل من بعد عمر قالت ابو عبدة ابن الجراح * (مسلم)

عن ابى هريرة ان رسول الله صلعم كان على حراء هو وابو بكر وعمر وعثمان وطلحة والزبير فتحركت الصخرة فقال رسول الله صلعم اهدء فما عليك الا نبى او صديق او شهيد وزاد بعضهم وسعد بن ابى وقاص ولم يذكر عليا * (مسلم)

عن عبد الرحمن ابن عوف ان النبى صلعم قال ابو بكر فى الجنة وعمر فى الجنة وعثمان فى الجنة وعلى فى الجنة وطلحة فى الجنة والزبير فى الجنة وعبد الرحمن بن عوف فى الجنة وسعد بن ابى وقاص فى الجنة وسعيد ابن زيد فى الجنة وابو عبيدة بن الجراح فى الجنة - (الترمذى)

2554. The deputation from Najran came to the Prophet in 9 A. H. They asked the Prophet to send a trust-worthy man to be governor of their country as the Prophet's lieutenant.

2555. Ibn Majah reported this tradition from Sayeed-b-Zaid.

96. **Anas** reported from the Prophet who said : The most kind of my people for my people is Abu Bakr, and the most stern of them in the order of Allah is Omar, and the most truthful of them in shame is Osman, and the most careful of them in the obligatory matters is Zaid-b-Sabet, and the most educated of them is Obai-b-Ka'ab, and the most learned of them in lawful and unlawful things is Mu'az-b-Jabal. —*Ahmad, Tirmizi (Approved, Correct).*

97. **Zubair** reported : There were two coats of mail in the battle of Uhud on the Prophet. He tried to climb upon a stone but he was unable. Talhah sat below him and so he got straight upon the stone. I heard the Apostle of Allah say : Talhah made (Paradise) sure.— *Tirmizi.*

98. **Jaber** reported : The Apostle of Allah looked towards Talhah-b-Obaidullah and said : Whoso likes to see a man walking upon the surface of the earth while his term has ended, let him look at him. *And in a narration.* Whoso is pleased to look at a martyr walking upon the surface of the earth, let him look at Talhah-b-Obaidullah.—*Tirmizi.*

99. **Ali** reported : My ears have heard the Apostle of Allah say : Talhah and Zubair are neighbours in Paradise. —*Tirmizi (Rare).*

عَنْ أَنَسٍ عَنِ النَّبِيِّ صلعم قَالَ أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ وَأَشَدُّهُمْ فِي أَمْرِ اللهِ عُمَرُ وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ وَأَقْرَؤُهُمْ أُبَيُّ بْنُ كَعْبٍ وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ ـ

أَحْمَدُ وَالتِّرْمِذِيُّ (حَسَنٌ صَحِيحٌ)

عَنِ الزُّبَيْرِ قَالَ كَانَ عَلَى النَّبِيِّ صلعم يَوْمَ أُحُدٍ دِرْعَانِ فَنَهَضَ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ فَقَعَدَ طَلْحَةُ تَحْتَهُ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ فَسَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ أَوْجَبَ طَلْحَةُ ـ (التِّرْمِذِيُّ)

عَنْ جَابِرٍ قَالَ نَظَرَ رَسُولُ اللهِ صلعم إِلَى طَلْحَةَ بْنِ عُبَيْدِ اللهِ قَالَ مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ يَمْشِي عَلَى وَجْهِ الْأَرْضِ وَقَدْ قَضَى نَحْبَهُ فَلْيَنْظُرْ إِلَى هٰذَا وَفِي رِوَايَةٍ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى شَهِيدٍ يَمْشِي عَلَى وَجْهِ الْأَرْضِ فَلْيَنْظُرْ إِلَى طَلْحَةَ بْنِ عُبَيْدِ اللهِ ـ (التِّرْمِذِيُّ)

عَنْ عَلِيٍّ قَالَ سَمِعَتْ أُذُنَايَ مِنْ فِي رَسُولِ اللهِ صلعم يَقُولُ طَلْحَةُ وَالزُّبَيْرُ جَارَايَ فِي الْجَنَّةِ التِّرْمِذِيُّ (غَرِيبٌ)

100. **Sa'ad-b-Abu Wqqas** reported that the Apostle of Allah said : O Allah ! accept the invocation of Sa'ad when he calls Thee.

—*Tirmizi.*

عَنْ سَعْدِ بْنِ اَبِی وَقَّاصٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ اَللّٰهُمَّ اَسْتَجِبْ لِسَعْدٍ اِذَا دَعَاكَ (اَلتِّرْمِذِیُّ)

101. **Ali** reported : The Apostle of Allah never united his father and mother except for Sa'ad. He said to him on the Day of Uhud : Shoot ; may my father and my mother be ransomed to thee ! And he said to him : Shoot, O strong young man.

—*Tirmizi*

عَنْ عَلِیٍّ قَالَ مَا جَمَعَ رَسُوْلُ اللّٰهِ صلعم اَبَاهُ وَاُمَّهُ اِلَّا لِسَعْدٍ قَالَ لَهُ یَوْمَ اُحُدٍ اَرْمِ فِدَاكَ اَبِی وَاُمِّی وَقَالَ لَهُ اِرْمِ اَیُّهَا الْغُلَامُ الْحَزُوْرُ (اَلتِّرْمِذِیُّ)

102. **Jaber** reported : Sa'ad advanced. The Prophet then said : This is my maternal uncle ! Let a man show his maternal uncle to me.[2556]

—*Tirmizi.*

عَنْ جَابِرٍ قَالَ اَقْبَلَ سَعْدٌ فَقَالَ النَّبِیُّ صلعم هٰذَا خَالِی فَلْیُرِنِی اِمْرَؤٌ خَالَهُ اَلتِّرْمِذِیُّ

103. **Qais-b-Abu Hazem** reported : I heard Sa'ad-b Abi Waqqas say : I am the first man among the Arabs who shot an arrow in the way of Allah ; and we went with the Prophet to fight while we had no food except fruits and leaves of thorny trees, and certainly one of us passed urine as (that of) a goat wherein there is no thickness. Then Banu Asad began to rebuke

عَنْ قَیْسِ اِبْنِ اَبِی حَازِمٍ قَالَ سَمِعْتُ سَعْدَ بْنَ اَبِی وَقَّاصٍ یَقُوْلُ اِنِّی لَاَوَّلُ رَجُلٍ مِنَ الْعَرَبِ رَمٰی بِسَهْمٍ فِی سَبِیْلِ اللّٰهِ وَرَاَیْتُنَا نَغْزُوْا مَعَ رَسُوْلِ اللّٰهِ صلعم وَمَا لَنَا طَعَامٌ اِلَّا الْحُبْلَةَ وَوَرَقَ السَّمُرِ وَاِنْ كَانَ اَحَدُنَا لَیَضَعُ كَمَا تَضَعُ الشَّاةُ

2556. Sa'ad came from Banu Zohrah to which the Prophet's mother Amina belonged. In a general sense, Sa'ad was called the Prophet's maternal uncle. In Masabih, there occurs the word فليكرمن instead of فليرنى. In that case the last sentence will run : Let a man honour his maternal uncle. This sense fits in with the context.

me for Islam. In that case I must have failed entirely and my deeds have gone in vain. They calumniated him before Omar saying : He does not know to pray well.[2557] —*Agreed.*

مَالَهُ خَلْطٌ ثُمَّ اصْبَحَتْ بَنُو اَسَدٍ تُعَزِّرُنِي عَلَى الْاِسْلَامِ لَقَدْ خِبْتُ اِذًا وَضَلَّ عَمَلِي وَكَانُوا وَشَوَابُهُ اِلَى عُمَرَ وَقَالُوا لَا يُحْسِنُ يُصَلِّي (مُتَّفَقٌ عَلَيْهِ)

104. **Sa'ad** reported : Verily I saw myself as (representing) one-third of Islam and no man embraced Islam except on the day I embraced it. Verily I lived for seven days while I certainly represented one-third of Islam.[2558] —*Bukhari*

عَنْ سَعْدٍ قَالَ اَرَايْتُنِي وَاَنَا ثَالِثُ الْاِسْلَامِ وَمَا اَسْلَمَ اَحَدٌ اِلَّا فِي الْيَوْمِ الَّذِي اَسْلَمْتُ فِيهِ وَلَقَدْ مَكَثْتُ سَبْعَةَ اَيَّامٍ وَاَنِّي لَثُلُثُ الْاِسْلَامِ (اَلْبُخَارِيُّ)

105. **Ayesha** reported : The Apostle of Allah used to say to his wives : Verily your affairs after me will become what will cause my anxiety, and none but the truthful patient will keep patience over you. Ayesha said : He meant those who are charitable. Thereafter Ayesha said to Abu Salamah-b Abdur Rahman : May Allah give drink to your father from the spring of the Garden.[2559] Ibn Auf gifted a garden bought with 40,000

عَنْ عَائِشَةَ اَنَّ رَسُولَ اللّٰهِ صلعم كَانَ يَقُولُ لِنِسَائِهِ اِنَّ اَمْرَكُنَّ مِمَّا يَهِمُّنِي مِنْ بَعْدِي وَلَنْ يَصْبِرَ عَلَيْكُنَّ اِلَّا الصَّابِرُونَ الصِّدِّيقُونَ قَالَتْ عَائِشَةُ يَعْنِي الْمُتَصَدِّقِينَ ثُمَّ قَالَتْ عَائِشَةُ لِاَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ سَقَى اللّٰهُ اَبَاكَ مِنْ سَلْسَبِيلِ الْجَنَّةِ وَكَانَ ابْنُ عَوْفٍ قَدْ تَصَدَّقَ عَلَى

2557. Sa'ad was sent by Omar to Iraq. He conquered that conntry and was appointed governor there He founded the city of Kufa in 17 A. H. He was later on dismissed by Omar on an allegation levelled by Banu Asad that Sa'ad did not know how to pray well. This was however against fact. Sa'ad repudiated all these allegations saying that he was with the Prophet undergoing various hardships for Islam.

2558. It is a historical fact that Khadijah was the first among the males and females to accept Islam. Then on the day Sa'ad was converted, there were some slaves and Abu Bakr and Ali (minor) who accepted Islam before Sa'ad. This tradition is therefore to be interpreted in the above light. Sa'ad was the third among the free-born adult Muslims.

2559. Abdur Rahman-b-Auf purchased this 'Salsabil' garden for the wives of the Prophet at an enormous cost.

(dirhams) for the mothers of the believers. —*Tirmizi.*

106. **Omme Salamah** reported: I heard the Apostle of Allah say to his wives: He who will spread (money) over you after me (in charity), will be a truly pious man. O Allah! give drink to Abdur Rahman-b Auf from the spring of Paradise. —*Muslim.*

107. **Huzaifah** reported: The inhabitants of Najran came to the Apostle of Allah and said! O Apostle of Allah! send a trustworthy man to us. He said: I shall certainly send a truly trustworthy man to you. The people looked up eagerly for him. He narrated: He sent Abu Obaidah-b-Jarrah.—*Agreed*

108 **Ali** reported that the Apostle of Allah said: May Allah show mercy on Abu Bakr. He gave me his daughter in marriage and carried me to the abode of emigration and was my companion in the cave and set free Bilal out of his property. May Allah show mercy on Omar! He spoke truth though it was bitter. Truthfulness made him to renounce whate he had from his friend. May Allah show mercy on Osman of whom the angles feel shy. May Allah show blessing on Ali. O Allah! take the truth with him wherever he takes abode. —*Tirmizi* (*Rare*)

أُمَّهَاتِ الْمُؤْمِنِينَ بِحَدِيقَةٍ بِيعَتْ بِأَرْبَعِينَ أَلْفًا (التِّرْمِذِيُّ)

عَنْ أُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ لِأَزْوَاجِهِ إِنَّ الَّذِي يَحْثُو عَلَيْكُنَّ بَعْدِي هُوَ الصَّادِقُ الْبَارُّ اللّٰهُمَّ اسْقِ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ مِنْ سَلْسَبِيلِ الْجَنَّةِ (مُسْلِمٌ)

عَنْ حُذَيْفَةَ قَالَ جَاءَ أَهْلُ نَجْرَانَ إِلَى رَسُولِ اللّٰهِ صلعم فَقَالُوا يَا رَسُولَ اللّٰهِ ابْعَثْ إِلَيْنَا رَجُلًا أَمِينًا فَقَالَ لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ فَاسْتَشْرَفَ لَهَا النَّاسُ قَالَ فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم رَحِمَ اللّٰهُ أَبَا بَكْرٍ زَوَّجَنِي ابْنَتَهُ وَحَمَلَنِي إِلَى دَارِ الْهِجْرَةِ وَصَحِبَنِي فِي الْغَارِ وَاعْتَقَ بِلَالًا مِنْ مَالِهِ رَحِمَ اللّٰهُ عُمَرَ يَقُولُ الْحَقَّ وَإِنْ كَانَ مُرًّا تَرَكَهُ الْحَقُّ وَمَا لَهُ مِنْ صَدِيقٍ رَحِمَ اللّٰهُ عُثْمَانَ يَسْتَحْيِي مِنْهُ الْمَلَئِكَةُ رَحِمَ اللّٰهُ عَلِيًّا اللّٰهُمَّ أَدِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ - التِّرْمِذِيُّ (غَرِيبٌ)

709w. **Sa'ad-b Abi Waqqas** reported that the Ms. of Allah said on the day, that is on the day of Uhud : O Allah, make his shooting effective and respond to his invocation.

—*Sharhi Sunnat.*

عَنْ سَعْدِ بْنِ اَبِی وَقَّاصٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ یَوْمَئِذٍ یَعْنِیْ یَوْمَ اُحُدٍ اَللّٰهُمَّ اَشْدِدْ رَمْیَتَهٗ وَاَجِبْ دَعْوَتَهٗ (شَرْحُ السُّنَّةِ)

710w. **Ali** reported : It was questioned : O Apostle of Allah ! who will rule after you ? He said : If you make Abu Bakr a ruler, you will find him trustworthy, renouncing the world, desirous of the next world ; and if you make Omar a ruler, you will find him strong, trustworthy, not fearing the slander of a slanderer ; and if you make Ali a ruler, and I don't consider that you would do it, you will find him a guide, one guided, taking you to the straight path.

—*Ahmad.*

عَنْ عَلِیٍّ (رض) قَالَ قِیْلَ یَا رَسُوْلَ اللّٰهِ مَنْ تُؤَمِّرُ بَعْدَكَ قَالَ اِنْ تُؤَمِّرُوْا وَاَبَا بَكْرٍ تَجِدُوْهُ اَمِیْنًا زَاهِدًا فِی الدُّنْیَا رَاغِبًا فِی الْاٰخِرَةِ وَاِنْ تُؤَمِّرُوْا عُمَرَ تَجِدُوْهُ قَوِیًّا اَمِیْنًا لَا یَخَافُ فِی اللّٰهِ لَوْمَةَ لَائِمٍ وَاِنْ تُؤَمِّرُوْا عَلِیًّا وَلَا اُرَاكُمْ فَاعِلِیْنَ تَجِدُوْهُ هَادِیًا مَهْدِیًّا یَاْخُذُ بِكُمُ الطَّرِیْقَ الْمُسْتَقِیْمَ (اَحْمَدُ)

SECTION 7

2560. Virtues of the Companions in general.

Short notes on the lives of the companions have been mentioned in the Introduction to Book I. Here the traditions relating to thes virtue and merits of each important companion have been noted except the ten who received good news of Paradise in their life-time.

(1) **Abbas**—45 : 22, 23, 24, 25. **Abu Darda'a**—46 : 113, 153 **Abdullh-b-Omr**—46 : 109. **Ayesha**—45 : 50, 51, 52. **Abdallah-b-Ja' far**—45 : 7. **Abdullah-b-Mas'ud**—45 : 10, 15, 25, 26; 46 : 110 to 113 115, 143 to 145, 153, 154, 156, 168. **Abdulla b-Salam**—46 : 122, 123, 153. **Abdullah-b-Uzwab**—46 : 159. **Abu Hurairah**—46 : 126. **Abu Musa**—46 : 116. **Abu Zarr**—45 : 252. 168, 169. **Abu Zaid**—46 : 117. **Abu Talhah**—46 : 172. **Anas**—46 : 121. **Ammar**—46 : 143 147 to 149, 168, 711w. **Amr-b al A's**—46 : 158. **Ansars**—46 : 128

to 137, 162 to 164, 174, 175. **Bilal**—46 : 114. 115, 127, 168, 170, 171 **Bara'a-b-Ma lek**—46 : 161. **Hasan**- 45 : 8 to 12, 20, 29 to 33. **Hussain** 45 : 11, 12, 29 to 35, 38, 195w. **Hamzah**- 46 : 168. **Habib**—46 : 165. **Huzaifa**- 46 : 113, 184. **Ibn Abbas**—45 : 13. **Jaber**- 46 : 160. **Ja'far-b-Abi-Taleb**—45 : 27, 28, 168. **Khadijah**—45 : 47, 48 49. **Khalid-b-Walid**- 46 : 712w, 173. **Muaz-b-Amr**—46 : 146. **Muaz-b-Jabal**—46 : 112, 117, 96, 146. **Musab-b Omair**- 46 : 118, 168. **Mekdad**—46 : 138, 168, 169. **Muhammad-b-Muslamah**- 46 : 155. **Muwayiah**—46 : 147. **Obai b-Ka'ab**—46 : 112, 117, 96. **Osamah-b-Zaid**—45 : 15. 16. 37, 41 to 43. **Osaid-b-Huzair**—46 : 146. **Sabet-b Raizaw**—46 : 125, 146. **Salman, the Persian**—46 : 125, 127, 147, 153, 166, 168, 169. **Salem**—46 : 112. **Sa'ad-b-Mu'az**—46 : 119, 120, 150. **Suhaib**—46 - 127. **Sa'ad-b-Malek**—46 : 145. **Zaid**- 45 : 17, 40. **Zaid-b-Sabet**-46 : 117, 96.

109. **Abdullah-b-Omar** reported : I saw in dream as if there was a bangle of silk in my hand. I did not wish to go to a place in Paradise therewith but it flew with me towards it. I narrated it to Hafsah who narrated it to the Prophet. He said : Verily your brother is a pious man, or Abdullah is a pious man. —*Agreed*

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدِي سَرَقَةً مِنْ حَرِيرٍ لَا أَهْوِي بِهَا إِلَى مَكَانٍ فِي الْجَنَّةِ إِلَّا طَارَتْ بِي إِلَيْهِ فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَّتْهَا حَفْصَةُ عَلَى النَّبِيِّ صلعم فَقَالَ إِنَّ أَخَاكَ رَجُلٌ صَالِحٌ وَإِنَّ عَبْدَ اللّٰهِ رَجُلٌ صَالِحٌ (متفق عليه)

110. **Huzaifah** reported : Verily of all the people, the son of Omme Abd [250a] had the greatest resemblance with the Prophet in deportment, gravity and mode of life, from the time he went out of his house till he returned to it. We did not know what he did in his family at a time when he was alone.

عَنْ حُذَيْفَةَ قَالَ إِنَّ أَشْبَهَ النَّاسِ دَلًّا وَصَمْتًا وَهَدْيًا بِرَسُولِ اللّٰهِ صلعم لَابْنُ أُمِّ عَبْدٍ مِنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ إِلَى أَنْ يَرْجِعَ إِلَيْهِ لَا أَدْرِي مَا يَصْنَعُ فِي أَهْلِهِ إِذَا خَلَا . (البخاري)

250a. He was Abdulla-b-Mas'ud.

عَنْ اَبِی مُوسَی الْاَشْعَرِیِّ قَالَ قَدِمْتُ اَنَا وَاَخِی مِنَ الْیَمَنِ فَمَکَثْنَا حِیْنًا مَا نَرَی اِلَّا اَنَّ عَبْدَ اللّٰهِ بْنَ مَسْعُوْدٍ رَجُلٌ مِنْ اَهْلِ بَیْتِ النَّبِیِّ صلعم لِمَا نَرَی مِنْ دُخُوْلِهٖ وَدُخُوْلِ اُمِّهٖ عَلَی النَّبِیِّ صلعم (مُتَّفَقٌ عَلَیْهِ)

111. **Abu Musa al Ash'ari** reported: We came, I and my brother, from Yemen; we stayed for sometime to see that Abdullah-b-Mas'ud was a member of the Prophet's family, for we saw him and his mother to frequent to the Prophet (without restraint). —*Agreed.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صلعم قَالَ اسْتَقْرِؤُا الْقُرْاٰنَ مِنْ اَرْبَعَةٍ مِنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ وَسَالِمٍ مَوْلَی اَبِیْ حُذَیْفَةَ وَاُبَیِّ بْنِ کَعْبٍ وَمُعَاذِ بْنِ جَبَلٍ (مُتَّفَقٌ عَلَیْهِ)

112. **Abdulla-b-Amr** reported that the Apostle of Allah said: Seek to read the Quran from four, from Abdullah-b-Mas'ud, and Salem the freedom of Abu Huzaifah, and Obai-b Ka'ab, and Muaz-b Jabal. —*Agreed*

عَنْ عَلْقَمَةَ قَالَ قَدِمْتُ الشَّامَ فَصَلَّیْتُ رَکْعَتَیْنِ ثُمَّ قُلْتُ اللّٰهُمَّ یَسِّرْلِیْ جَلِیْسًا صَالِحًا فَاَتَیْتُ قَوْمًا فَجَلَسْتُ اِلَیْهِمْ فَاِذَا شَیْخٌ قَدْ جَاءَ حَتّٰی جَلَسَ اِلٰی جَنْبِیْ فَقُلْتُ مَنْ هٰذَا فَقَالُوْا اَبُوالدَّرْدَاءِ قُلْتُ اِنِّیْ دَعَوْتُ اللّٰهَ اَنْ یُّیَسِّرَلِیْ جَلِیْسًا صَالِحًا فَیَسَّرَکَ لِیْ فَقَالَ مَنْ اَنْتَ قُلْتُ مِنْ اَهْلِ الْکُوْفَةِ قَالَ اَوَلَیْسَ عِنْدَکُمْ ابْنُ اُمِّ عَبْدٍ صَاحِبُ النَّعْلَیْنِ وَالْوِسَادَةِ وَالْمِطْهَرَةِ وَفِیْکُمُ الَّذِیْ اَجَارَهُ اللّٰهُ مِنَ

113. **Alqamah** reported: I came to Damascus and prayed two rak'ats. Thereafter I said: O Allah! make it easy for me to find a righteous companion. Then I came to a people and sat down by them when lo! an old man came till he sat down by my side. I asked: Who is he? They said: Abu Darda'a. I asked: Verily I prayed to Allah to make it easy for me to find out a righteous companion and so He made it easy for me to find you. He said: Who are you? I said: Of the people of Kufa. He said: Is not with you the son of Omme Abd with you, who was in charge of the (Prophet's) shoes, pillow and ablution water, and whom Allah has protected from the devil according to the report of His Prophet,[2561]

2561. This refers to the verse 16 : 106 of the Quran and it relates to the virtues of Ammar.

that is Ammar. Is not among you the custodian of the (Prophet's) secrets which nobody knew but he? He meant Huzaifah. —*Bukhari*

114. **Jaber** reported that the Apostle of Allah said: I have been shown the Paradise. I saw the wife of Abu Talhah, and I heard an indistinct noise before me when lo! he was Bilal. —*Muslim*

115. **Sa'ad** reported: We, six persons, were with the Prophet. The polytheists said to the Prophet: Drive out these (poor people) who do not dare to sit with us. He said: There were I, Ibn Mas'ud, a man of Huzail, Bilal and two men[2561a] whom I cannot name. There fell to the mind of the Apostle of Allah what Allah wished to fall and he thought within himself. Then Allah revealed: And don't drive away those who call upon their Lords at morn and at night wishing to get His pleasure. —*Muslim.*

116. **Abu Musa** reported that the Prophet said to him: O Abu Musa! you have indeed been given musical sound like the musical sounds of David. —*Agreed.*

117. **Anas** reported: Four (persons) collected the Quran during the time of the Apostle of Allah: [2562] Obai-b Ka'ab, Muaz-b-Jabal,

الشيطن على لسان نبيه يعنى عمارا
اليس فيكم صاحب السر الذى لا يعلمه
غيره يعنى حذيفة (البخارى)

عن جابر ان رسول الله صلعم قال
اريت الجنة فرايت امراة ابى طلحة
وسمعت خشخشة امامى فاذا بلال
(مسلم)

عن سعد قال كنا مع النبى صلعم
ستة نفر فقال المشركون للنبى صلعم
اطرد هؤلاء لا يجترؤن علينا قال وكنت
انا وابن مسعود ورجل من هذيل وبلال
ورجلان لست اسميهما فوقع فى نفس
رسول الله صلعم ما شاء الله ان يقع فحدث
نفسه فانزل الله ولا تطرد الذين يدعون
ربهم بالغداة والعشى يريدون وجهه
(مسلم)

عن ابى موسى ان النبى صلعم قال
له يا ابا موسى لقد اعطيت مزمارا من
مزامير ال داود (متفق عليه)

عن انس قال جمع القران على
عهد رسول الله صلعم اربعة كلهم من

2561a. The Prophet was holding important talk with some leading polytheists in order to come to terms but the polytheists requested the Prophet to drive out these pious and poor Muslims from near him. Hence this verse was revealed.

2562. It appears from this that the Quran was arranged and collected even

Zaid-b Sabet and Abu Zaid. It was questioned to Anas : Who was Abu Zaid ? He said : He was one of my uncles. —*Agreed.*

كَعْبٍ وَمُعَاذَ بْنَ جَبَلٍ وَزَيْدَ بْنَ ثَابِتٍ وَأَبَا زَيْدٍ قِيلَ لِأَنَسٍ مَنْ أَبُو زَيْدٍ قَالَ أَحَدُ عُمُومَتِي (مُتَّفَقٌ عَلَيْهِ)

118. **Khabbab b-Art** reported : We migrated with the Prophet to seek the pleasure of the Almighty Allah. Our rewards fell upon Allah. Of us, there were some who passed away without enjoying anything of his rewards. Of them, there was Musab-b Omair who was killed in the battle of Uhud and for whom nothing was found wherewith to coffin him except a leopard's skin. When we covered his head, his feet were exposed ; and when we covered his feet, his head was exposed. The Prophet said : Cover his head therewith and put Ezkher grass upon his feet. And there was some of us for whom his fruits became ripe and who was plucking them.[2562a] —*Agreed*

عَنْ خَبَّابِ بْنِ الْأَرَتِّ قَالَ هَاجَرْنَا مَعَ رَسُولِ اللهِ صلعم نَبْتَغِي وَجْهَ اللهِ تَعَالَى فَوَقَعَ أَجْرُنَا عَلَى اللهِ فَمِنَّا مَنْ مَضَى لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا مِنْهُمْ مُصْعَبُ ابْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ فَلَمْ يُوجَدْ لَهُ مَا يُكَفَّنُ فِيهِ إِلَّا نَمِرَةٌ فَكُنَّا إِذَا غَطَّيْنَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ وَإِذَا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ فَقَالَ النَّبِيُّ صلعم غَطُّوا بِهَا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ مِنَ الْإِذْخِرِ وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُهَا (مُتَّفَقٌ عَلَيْهِ)

119. **Jaber** reported : I heard the Prophet say : The Throne shook at the death of Sa'ad-b-Muaz.[2563] *And in a narration* : The Throne of the Merciful trembled owing to the death of Sa'ad-b-Muaz.—*Agreed*

عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صلعم يَقُولُ اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ وَفِي رِوَايَةٍ اهْتَزَّ عَرْشُ الرَّحْمٰنِ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ (مُتَّفَقٌ عَلَيْهِ)

120. **Bara'a** reported that a robe of silk was presented to the

عَنِ الْبَرَاءِ قَالَ أُهْدِيَتْ لِرَسُولِ اللهِ

during the time of the Prophet. Hazrat Abu Bakr and Osman had this collection recorded in books in black and white.

2562a. This refers to the booties gained in war.

2563. This was uttered in a metaphorical sense to express God's love for His faithful servants.

Prophet. His companions began to handle it and admired its softness. He said : Do you wonder at the softness of this ? The kerchiefs of Sa'ad-b-Muaz in Paradise will certainly be better than it, rather softer.[2353a]
—*Agreed*

صلعم حلة حرير فجعل اصحابه يمسونها ويتعجبون من لينها فقال اتعجبون من لين هذا لمناديل سعد بن معاذ في الجنة خير منها ولين * (متفق عليه)

121. **Omme Solaim** reported that she asked : O Apostle of Allah ! Anas is your servant. Pray to Allah for him. He said : O Allah ! increase his wealth, and his children, and give blessing to him in what Thou hast given him. Anas said : By Allah, my wealth is certainly enormous, and my children and the children of my children are as many to-day as one hundred nearly. —*Agreed*

عن ام سليم انها قالت يارسول الله انس خادمك ادع الله له قال اللهم اكثر ماله وولده وبارك له فيما اعطيته قال انس فوالله ان مالي لكثير وان ولدي وولد ولدي ليتعادون على نحو المائة اليوم * (متفق عليه)

122. **Sa'ad-b Abi Waqqas** reported : I have not heard the Prophet say to anybody who walks upon the surface of the earth that he is of the inmates of Paradise except to Abdullah-b-Salam. —*Agreed.*

عن سعد بن ابي وقاص قال ما سمعت النبي صلعم يقول لاحد يمشي على وجه الارض انه من اهل الجنة الا لعبد الله بن سلام * (متفق عليه)

123. **Qais-b-Obad** reported : I was seated in the mosque of Medina. A man came with signs of fear upon his face. They said : He is a man from the inmates of Paradise. He prayed two rak'ats and shortened therein. Thereafter he came out and I followed him. I said : When you entered the mosque, they said : He is a man from the inmates of Paradise. He

عن قيس بن عباد قال كنت جالسا في مسجد المدينة فدخل رجل على وجهه اثر الخشوع فقالوا هذا رجل من اهل الجنة فصلى ركعتين تجوز فيهما ثم خرج وتبعته فقلت انك حين دخلت المسجد قالوا هذا رجل من اهل

2353a. Hullah denotes a garment consisting of two pieces. This was the dress of the Arabs at the time of the Prophet.

said : By Allah, it is not proper for anybody to say what he does not know. Soon I shall inform you why it is so. I saw a dream during the time of the Apostle of Allah and I narrated it to him. I saw as if I was in a garden. (He mentioned its extent and its luxurious growth). There were in its middle pillars of iron, whose bottom was in the earth and upper portion in heaven. There was a knot upon its top. It was said to me : Ascend. I said : I am unable. Then a servant came to me and raised up my cloth from my back. I ascended till I got up to its top. I took the knot. I was told : Hold it firm. Then I awoke while it was in my hand. I narrated it to the Prophet. He said : That garden is Islam, and those pillars are the pillars of Islam, and that knot is the firmest knot. So you are upon Islam till you die, and that man is Abdullah-b-Salam. —*Agreed.*

124. **Anas** reported that Sabet-b-Qais was the deliverer of sermon to the Ansars. When it was revealed : "O those who believe ! do not raise up your voices above the voice of the Prophet—up to the last verse (49 : 2Q.)," Sabet sat down in his house and restrained himself in (seeing) the Prophet. The Prophet asked Sa'ad-b-Muaz and said : What is the matter

الجنة قال والله ما ينبغي لاحد ان يقول ما لم يعلم فساحدثك لم ذاك رايت رؤيا على عهد رسول الله صلعم فقصصتها عليه ورايت كاني في روضة ذكر من سعتها وخضرتها في وسطها عمود من حديد اسفله في الارض واعلاه في السماء في اعلاه عروة فقيل لي ارقه فقلت لا استطيع فاتاني منصف فرفع ثيابي من خلفي فرقيت حتى كنت في اعلاه فاخذت بالعروة فقيل استمسك فاستيقظت وانها لفي يدي فقصصتها على النبي صلعم فقال تلك الروضة الاسلام وذلك العمود عمود الاسلام وتلك العروة العروة الوثقى فانت على الاسلام حتى تموت وذلك الرجل عبد الله بن سلام * (متفق عليه)

عن انس قال كان ثابت بن قيس خطيب الانصار فلما نزلت يايها الذين امنوا لا ترفعوا اصواتكم فوق صوت النبي الى اخر الاية جلس ثابت في بيته واحتبس عن النبي صلعم فسال النبي

with Sabet ? Is he acting ? Sa'ad came to him and mentioned to him the saying of the Prophet. Sabet said : This verse was revealed while you know that I was the loudest of you in voice over that of the Prophet. I am one of the inmates of the fire. Sa'ad mentioned it to the Prophet. The Prophet said : Rather he is one of the inmates of Paradise. —*Muslim.*

صلعم سَعْدَ بْنَ مُعَاذٍ فَقَالَ مَا شَأْنُ ثَابِتٍ
يَشْتَكِي فَأَتَاهُ سَعْدٌ فَذَكَرَ لَهُ قَوْلَ رَسُولِ
اللّٰهِ صلعم فَقَالَ ثَابِتٌ أُنْزِلَتْ هٰذِهِ الْآيَةُ
وَلَقَدْ عَلِمْتُمْ أَنِّي مِنْ أَرْفَعِكُمْ صَوْتًا
عَلَى رَسُولِ اللّٰهِ صلعم فَأَنَا مِنْ أَهْلِ النَّارِ
فَذَكَرَ ذٰلِكَ سَعْدٌ لِلنَّبِيِّ صلعم فَقَالَ رَسُولُ
اللّٰهِ صلعم بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ - (مسلم)

125. **Abu Hurairah** reported : We were seated near the Prophet when the chapter of Zumma was revealed. When it was revealed : And the last of them will reach them, they asked : Who are these, O Apostle of Allah ? He said : And amongst us there is Salman, the Persian. He narrated : The Prophet put his hand upon Salman and then he said : Had there been faith near Pleiades, men from these (people) would have certainly reached it.[3564] —*Agreed*

عَنْ أَبِي هُرَيْرَةَ قَالَ كُنَّا جُلُوسًا عِنْدَ
النَّبِيِّ صلعم إِذْ نَزَلَتْ سُورَةُ الْجُمُعَةِ
فَلَمَّا نَزَلَتْ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا
بِهِمْ قَالُوا مَنْ هٰؤُلَاءِ يَا رَسُولَ اللّٰهِ قَالَ وَفِينَا
سَلْمَانُ الْفَارِسِيُّ قَالَ فَوَضَعَ النَّبِيُّ صلعم
يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ لَوْ كَانَ الْإِيمَانُ
عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ مِنْ هٰؤُلَاءِ *
(مُتَّفَقٌ عَلَيْهِ)

126. **Same** reported that the Apostle of Allah said : O Allah ! make this little servant of Thee (that is Abu Hurairah) and his mother dear to Thy believing servants, and make the believers dear to him. —*Muslim.*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَللّٰهُمَّ
حَبِّبْ عُبَيْدَكَ هٰذَا يَعْنِي أَبَا هُرَيْرَةَ
وَأُمَّهُ إِلَى عِبَادِكَ الْمُؤْمِنِينَ وَحَبِّبْ
إِلَيْهِمُ الْمُؤْمِنِينَ * (مُسْلِمٌ)

127. **Ayez-b-Amr** and Abu Sufyan came to Salman, Suhaib and Bilal among a party and asked : What did the swords

عَنْ عَائِذِ بْنِ عَمْرٍو أَنَّ أَبَا سُفْيَانَ
أَتَى عَلَى سَلْمَانَ وَصُهَيْبٍ وَبِلَالٍ فِي

3564. Pleiades is a group of seven stars in the firmament. From this tradition it appears that the non-Arabs would be more learned in arts and science.

of Allah capture from the necks of the enemies of Allah ? Abu Bakr said : Do you ask this to the old men of the Quraish and their leader ? He came to the Prophet and informed him. He said : O Abu Bakr ! perchance you have enraged them. If you have enraged them, you have enraged your Lord. So he came to them and said : O brethren ! I have enraged you ! They said : O brother ! Allah will not forgive you. —*Muslim.*

نفر فقالوا ما اخذت سيوف الله من عنق عدو الله مأخذها فقال ابوبكر اتقولون هذا لشيخ قريش وسيدهم فاتى النبى صلعم فاخبره فقال يا ابا بكر لعلك اغضبتهم لئن كنت اغضبتهم لقد اغضبت ربك فاتاهم فقال يا اخوتى اغضبتكم قالوا لا يغفر الله لك يا اخى * (مسلم)

128. **Anas** reported from the Prophet who said : The sign of faith is love for the Ansars, and the sign of hypocrisy is hate for the Ansars. —*Agreed.*

عن انس عن النبى صلعم قال اية الايمان حب الانصار واية النفاق بغض الانصار * (متفق عليه)

129. **Bara'a** reported : I heard the Apostle of Allah say : Nobody but a believer loves the Ansars and nobody but a hypocrite hates them. Whoso loves them loves Allah, and whoso hates them hates Allah. —*Agreed*

عن البراء قال سمعت رسول الله صلعم يقول الانصار لا يحبهم الا مؤمن ولا يبغضهم الا منافق فمن احبهم احبه الله ومن ابغضهم ابغضه الله - (متفق عليه)

130. **Anas** reported that some men of the Ansars said at the time when Allah gave His Prophet Fai properties out of the properties of Hawazin. He began to give one hundred camels to the people of the Quraish.[2564a] They said : May Allah forgive the Prophet who gives the Quraish and leaves us while our swords have

عن انس قال ان ناسا من الانصار قالوا حين افاء الله على رسوله من اموال هوازن ما افاء فطفق يعطى رجالا من قريش المائة من الابل فقالوا يغفر الله لرسول الله صلعم يعطى قريشا

2564a. The reference is to the spoils of war gained by the Muslims in the battle of Hunain from the Hawazin tribe.

taken their drops of blood. The Prophet was informed of their saying. So he sent for the Ansars and gathered them together in a tent of skin, and he did not leave anybody with them besides them. When they mustered strong, the Apostle of Allah came to them and said : What is the talk from you that reached me ? The most learned of them said : O Apostle of Allah ! as for the wise among us, they did not say anything, but as for the youngsters among us, they said : May Allah forgive the Apostle of Allah who is giving the Quraish and leaving the Ansars while our swords took out their drops of blood. Then the Apostle of Allah said : Verily I am giving (spoils) to the people who have recently been converted from infidelity that I may cement love with them. Are you not satisfied that the people should go with the properties and that you should return to your abodes with the Apostle of Allah ? They said : Yes, O Apostle of Allah, we are satisfied. —*Agreed.*

وَيَدَعُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ فَحُدِّثَ لِرَسُولِ اللّٰهِ صلعم بِمَقَالَتِهِمْ فَأَرْسَلَ إِلَى الْأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ وَلَمْ يَدْعُ مَعَهُمْ أَحَدًا غَيْرَهُمْ فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللّٰهِ صلعم فَقَالَ مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ فَقَالَ فُقَهَاءُ هُمْ أَمَّا ذَوُو رَأْيِنَا يَا رَسُولَ اللّٰهِ فَلَمْ يَقُولُوا شَيْئًا وَأَمَّا أُنَاسٌ مِنَّا حَدِيثَةٌ أَسْنَانُهُمْ قَالُوا يَغْفِرُ اللّٰهُ لِرَسُولِ اللّٰهِ صلعم يُعْطِي قُرَيْشًا وَيَدَعُ الْأَنْصَارَ وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ فَقَالَ رَسُولُ اللّٰهِ صلعم إِنِّي أُعْطِي رِجَالًا حَدِيثِي عَهْدٍ بِكُفْرٍ أَتَأَلَّفُهُمْ أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْأَمْوَالِ وَتَرْجِعُونَ إِلَى رِحَالِكُمْ بِرَسُولِ اللّٰهِ صلعم قَالُوا بَلَى يَا رَسُولَ اللّٰهِ قَدْ رَضِينَا* (مُتَّفَقٌ عَلَيْهِ)

131. **Abu Hurairah** reported that the Apostle of Allah said : Were it not for the Emigration, I would indeed like to be one of the Ansars ; and if the people pass though a valley and the Ansars pass through a valley or a pass, I would pass through the valley of the Ansars

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ وَلَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الْأَنْصَارُ وَادِيًا أَوْ شِعْبًا لَسَلَكْتُ وَادِيَ الْأَنْصَارِ وَشِعْبَهَا

or their pass. The Ansars are under-garments and the people are onter garments. You will soon see after me preference (of others).[2565] Be patient till you meet me over the Fountain.

—*Bukhari.*

الْأَنْصَارُ شِعَارٌ وَالنَّاسُ دِثَارٌ إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ (الْبُخَارِيُّ)

132. **Same** reported: We were with the Apostle of Allah on the Day of Victory. He said: Whoso enters the house of Abu Sufyan is safe; and whoso surrenders arms is safe. The Ansars said; As for the man. kindness has overtaken him for his kinsmen and love for his town. Then revelation came down to the Prophet. He said: You said: As for the man, kindness overtook him for his kinsmen and love for his town. Never, I am a servant of Allah and His Apostle. I emigrated to Allah and to you. (My) life is your life and (my) death is your death. They said: By Allah, we have not said but being tenacious for Allah and His Prophet. He said: Allah and His Prophet have taken you as true and accepted your excuse.[2565a]

—*Muslim.*

عَنْهُ قَالَ كُنَّا مَعَ رَسُولِ اللّٰهِ صلعم يَوْمَ الْفَتْحِ فَقَالَ مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ وَمَنْ أَلْقَى السِّلَاحَ فَهُوَ آمِنٌ فَقَالَتِ الْأَنْصَارُ أَمَّا الرَّجُلُ فَقَدْ أَخَذَتْهُ رَأْفَةٌ بِعَشِيرَتِهِ وَرَغْبَةٌ فِي قَرْيَتِهِ وَنَزَلَ الْوَحْيُ عَلَى رَسُولِ اللّٰهِ صلعم قَالَ قُلْتُمْ أَمَّا الرَّجُلُ أَخَذَتْهُ رَأْفَةٌ بِعَشِيرَتِهِ وَرَغْبَةٌ فِي قَرْيَتِهِ كَلَّا إِنِّي عَبْدُ اللّٰهِ وَرَسُولُهُ هَاجَرْتُ إِلَى اللّٰهِ وَإِلَيْكُمْ الْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ قَالُوا وَاللّٰهِ مَا قُلْنَا إِلَّا ضَنًّا بِاللّٰهِ وَرَسُولِهِ قَالَ فَإِنَّ اللّٰهَ وَرَسُولَهُ يُصَدِّقَانِكُمْ وَيَعْذِرَانِكُمْ (مُسْلِمٌ)

133. **Anas** reported that the Prophet saw boys and women

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صلعم رَأَى

2565. In other words, the Ansars who were so he'pful to the Prophet will be afterwards neglected. Here undergarments signify objects of confidence, and outer garments signify objects of less confidence.

2565a. The Prophet extended his forgiveness to his bitterest enemies even though they subjected him to cruel persecutions and even expelled him from his land.

coming from a marriage. The Prophet got up and said : By Allah ! thou art the dearest of the people unto me. By Allah ! thou art the dearest of the people unto me. He meant the Ansars. —*Agreed.*

صِبْيَانًا وَنِسَاءً مُقْبِلِينَ مِنْ عُرْسٍ فَقَامَ النَّبِيُّ صلعم فَقَالَ اَللّٰهُمَّ اَنْتُمْ مِنْ اَحَبِّ النَّاسِ اِلَيَّ اَللّٰهُمَّ اَنْتُمْ مِنْ اَحَبِّ النَّاسِ اِلَيَّ يَعْنِي الْاَنْصَارَ (مُتَّفَقٌ عَلَيْهِ)

134. **Same** reported : Abu Bakr and Abbas passed by a groups of the Ansars who were weeping.[2566] They asked : What makes thee weep ? They said : We have been recalling our assemblies with the Prophet. One of the two went to the Prophet and informed him of that. The Prophet came out, the end of his mantle wound round his head, and he ascended the pulpit. He did not ascend after that day. He praised Allah and extolled Him and then said : I leave instruction regarding the Ansars. They are my children and trusted friends. They have fulfilled what was upon them and there remains only that (reward) which is for them. Therefore accept those of them who do good and forgive those of them who do wrong. —*Bukhari.*

عَنْهُ قَالَ مَرَّ اَبُوبَكْرٍ وَالْعَبَّاسُ بِمَجْلِسٍ مِنْ مَجَالِسِ الْاَنْصَارِ وَهُمْ يَبْكُونَ فَقَالَا مَا يُبْكِيكُمْ قَالُوا ذَكَرْنَا مَجْلِسَ النَّبِيِّ صلعم مِنَّا فَدَخَلَ اَحَدُهُمَا عَلَى النَّبِيِّ صلعم فَاَخْبَرَهُ بِذٰلِكَ فَخَرَجَ النَّبِيُّ صلعم وَقَدْ عَصَبَ عَلٰى رَاْسِهِ حَاشِيَةَ بُرْدٍ فَصَعِدَ الْمِنْبَرَ وَلَمْ يَصْعَدْ بَعْدَ ذٰلِكَ الْيَوْمِ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اُوصِيكُمْ بِالْاَنْصَارِ فَاِنَّهُمْ كَرِشِي وَعَيْبَتِي وَقَدْ قَضَوُا الَّذِي عَلَيْهِمْ وَبَقِيَ الَّذِي لَهُمْ فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ (اَلْبُخَارِيُّ)

135. **Ibn Abbas** reported : The Apostle of Allah came out in his illnes of which he died till he sat upon the pulpit. He praised Allah and extolled Him. Thereafter he said : As for

عَنِ ابْنِ عَبَّاسٍ قَالَ خَرَجَ النَّبِيُّ صلعم فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ حَتّٰى جَلَسَ عَلَى الْمِنْبَرِ فَحَمِدَ اللّٰهَ وَاَثْنٰى

2566. This took place some days before the Prophet's death but during his death illness.

what follows next, the people (Muslims) are increasing and the Ansars are decreasing till they will become among the people in the position of salt in food. Whoso of you rules something doing harm therein to a people and benefit therein to others, let him accept their virtues and and forgive their wrongs.

—*Bukhari.*

136. **Zaid-b-Arqam** reported that the Apostle of Allah said: O Allah! forgive the Ansars, the children of the Ansars, and the children of the children of the Ansars.—*Muslim.*

137. **Abu Osaid** reported that the Apostle of Allah said: The worthiest of the clans of Ansars are Banu Najjar, next Banu Abd-al-Ashhal, next Banu al-Hares b Khazraj, next Banu Sa'edah; and there is good in every clan of the Ansars.

—*A reed.*

138. **Ali** reported: The Apostle of Allah sent us-me, Zubair and Meqdad (and in a narration: Abu Mersad in place of Meqdad), and said: Go on till you come to Raozah Khakh.[2566a] There is there a riding woman[2566b] with a letter with her. Take it from her: So we started on horses which

عَلَيْهِ ثُمَّ قَالَ اَمَّا بَعْدُ فَاِنَّ النَّاسَ يَكْثُرُوْنَ وَيَقِلُّ الْاَنْصَارُ حَتّٰى يَكُوْنُوْا فِى النَّاسِ بِمَنْزِلَةِ الْمِلْحِ فِى الطَّعَامِ فَمَنْ وَلِىَ مِنْكُمْ شَيْئًا يَضُرُّ فِيْهِ قَوْمًا وَيَنْفَعُ فِيْهِ اٰخَرِيْنَ فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَلْيَتَجَاوَزْ عَنْ مُسِيْئِهِمْ (اَلْبُخَارِىُّ)

عَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَللّٰهُمَّ اغْفِرْ لِلْاَنْصَارِ وَلِاَبْنَاءِ الْاَنْصَارِ وَلِاَبْنَاءِ اَبْنَاءِ الْاَنْصَارِ (مُسْلِمٌ)

عَنْ اَبِىْ اُسَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم خَيْرُ دُوْرِ بَنُوْ النَّجَّارِ ثُمَّ بَنُوْ عَبْدِ الْاَشْهَلِ ثُمَّ بَنُوْ الْحَارِثِ بْنِ الْخَزْرَجِ ثُمَّ بَنُوْ سَاعِدَةَ وَفِىْ كُلِّ دُوْرِ الْاَنْصَارِ خَيْرٌ (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَلِىٍّ قَالَ بَعَثَنِىْ رَسُوْلُ اللّٰهِ صلعم اَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ وَفِىْ رِوَايَةٍ وَاَبَا مَرْثَدٍ بَدَلَ الْمِقْدَادِ فَقَالَ انْطَلِقُوْا حَتّٰى تَاْتُوْا رَوْضَةَ خَاخٍ فَاِنَّ بِهَا ظَعِيْنَةً مَعَهَا كِتَابٌ فَخُذُوْهُ مِنْهَا فَانْطَلَقْنَا يَتَعَادٰى بِنَا خَيْلُنَا

2566a. It is a place between Mecca and Medina but nearer Medina.

2566b. The name of the woman was Sarah with whom was a letter written by a hypocrite of Medina to the polytheists of Mecca.

were running till we came to the garden. When we were near the woman, we said : Take out the letter. She said : I have got no letter. We said : You must take out the letter or you must throw off the cloth. Then she took it out from her lock and we hastened therewith to the Prophet. Lo ! there was therein : From Hateb-b-Abi Balta'ata to some people of the polytheists out of the inhabitants of Mecca He informed them of some of the affairs of the Prophet. The Apostle of Allah said : O Hatib ! what is this ? He said : O Apostle of Allah ! don't hasten (to impute infidelity) on me. Verily I am a man allied to the Quraish but I do not belong to them, and there is their relationshipwith those Refugees who are with you. They guard therewith their properties and their households at Mecca. I wished when I missed that relationship with them to take a (powerful) hand with which they may protect my relationship and I have not done any act of infidelity, nor any retrogression from my religion, nor sought pleasure with infidelity after Islam. The Apostle of Allah said : Verily he has corroborated you. Omar said : O Apostle of Allah ! leave me to strike the neck of this hypocrite. The Apostle of Allah said : He was present at Badr (battle) and

حتى اتينا الى الروضة فاذا نحن
بالظعينة فقلنا اخرجي الكتاب قالت
مامعي من كتاب فقلنا لتخرجن الكتاب
او لتلقين الثياب فاخرجته من عقاصها
فاتينا به النبي صلعم فاذا فيه من
حاطب بن ابي بلتعة الى ناس من
المشركين من اهل مكة يخبرهم ببعض
امر رسول الله صلعم فقال رسول الله صلعم
ياحاطب ما هذا فقال يارسول الله
لا تعجل علي اني كنت امرأ ملصقا في
قريش ولم اكن من انفسهم وكان
من معك من المهاجرين لهم قرابة
يحمون بها اموالهم واهليهم بمكة فاحببت
اذ فاتني ذلك من النسب فيهم ان
اتخذ فيهم يدا يحمون بها قرابتي وما
فعلت كفرا ولا ارتدادا عن ديني ولا
رضى بالكفر بعد الاسلام فقال رسول الله
صلعم انه قد صدقكم فقال عمر دعني
يارسول الله اضرب عنق هذا المنافق فقال
رسول الله صلعم انه قد شهد بدرا وما

what will make you comprehened that Allah came down to the warriors of Badr ? He (God) said : Do what you like, but Paradise has become sure for you. And in a narration : I have pardoned you. Then the Almighty Allah revealed : O those who believe ! do not take My enemies and your enemies as friends. – *Agreed*

يدريك لعل الله اطلع على اهل بدر فقال اعملوا ما شئتم فقد وجبت لكم الجنة وفي رواية قد غفرت لكم فانزل الله تعالى يا يها الذين امنوا لا تتخذوا عدوي وعدوكم اولياء * (متفق عليه)

139. **Refa'a-b-Rafe'** reported : Gabriel came to the Prophet and said : How do you count the warriors of Badr among you ? He said : Among the best of the Muslims or some term like it. He said : And thus are those angels who were present at Badr. —*Bukhari.*

عن رفاعة بن رافع قال جاء جبرئيل الى النبي صلعم وقال ماتعدون اهل بدر فيكم قال من افضل المسلمين او كلمة نحوها قال وكذلك من شهد بدرا من الملئكة * (البخاري)

140. **Hafsah** reported that the Apostle of Allah said : I hope surely that none who was present at Badr and Hudaibiyah shall enter the fire if Allah wills. I asked : O Apostle of Allah ! did not the Almighty Allah say : There is none among you but who will come to it ? He said : Don't hear it. He was saying : Thereafter we shall deliver those who are pious. And in a narration : None of the companions of the tree who took oath of allegiance under it will enter the fire if Allah wills. —*Muslim.*

عن حفصة قالت قال رسول الله صلعم انى لارجو ان لا يدخل النار ان شاء الله احد شهد بدرا والحديبية قلت يارسول الله اليس قد قال الله تعالى ان منكم الا واردها قال فلا تسمعيه يقول ثم ننجي الذين اتقوا وفي رواية لا يدخل النار ان شاء الله من اصحاب الشجرة احد الذين بايعوا تحتها * (مسلم)

141. **Jaber** reported : On the Day of Hudaibiyyah, we were 1400 persons. The Prophet said to us : You are to day

عن جابر قال كنا يوم الحديبية الفا واربعمائة قال لنا النبي صلعم

أَنْتُمُ الْيَوْمَ خَيْرٌ مِنْ أَهْلِ الْأَرْضِ *
(مُتَّفَقٌ عَلَيْهِ)

better than the people of the world. —*Agreed*

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ
يَصْعَدُ الثَّنِيَّةَ ثَنِيَّةَ الْمُرَارِ فَإِنَّهُ يَحُطُّ
عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيلَ فَكَانَ أَوَّلَ
مَنْ صَعِدَهَا خَيْلُنَا خَيْلُ بَنِي الْخَزْرَجِ
ثُمَّ تَتَامَّ النَّاسُ فَقَالَ رَسُولُ اللهِ صلعم
كُلُّكُمْ مَغْفُورٌ لَهُ إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرِ
فَأَتَيْنَاهُ فَقُلْنَا تَعَالَ يَسْتَغْفِرْ لَكَ رَسُولُ
اللهِ صلعم قَالَ لَأَنْ أَجِدَ ضَالَّتِي أَحَبُّ
إِلَيَّ مِنْ أَنْ يَسْتَغْفِرَ لِي صَاحِبُكُمْ *
(مُسْلِمٌ)

142. **Same** reported that the Apostle of Allah said: Who will mount the hill-pass, the hill-pass of Murar ?[2566b] Verily there will fall from him (of sins) what fell from the children of Israil. The first who mounted it was our horsemen, the horsemen of Banu Khazraj. Afterwards the people intended (to climb). Then the Apostle of Allah said: Everyone of you is forgiven except the owner of the red camel.[2567] We went to him and said: Come, so that the Apostle of Allah may seek forgiveness for thee. He said: That I should find my lost camel is dearer to me than that your companion should seek forgiveness for me.[2567a] —*Muslim.*

عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صلعم
قَالَ اقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي مِنْ
أَصْحَابِي أَبِي بَكْرٍ وَعُمَرَ وَاهْتَدُوا بِهَدْيِ
عَمَّارٍ وَتَمَسَّكُوا بِعَهْدِ ابْنِ أُمِّ عَبْدٍ وَفِي
رِوَايَةٍ حُذَيْفَةَ مَا حَدَّثَكُمُ ابْنُ مَسْعُودٍ
فَصَدِّقُوهُ * (التِّرْمِذِيُّ)

143. **Ibn Mas'ud** reported from the Prophet who said: Follow the two after me out of my companions—Abu Bakr and Omar; and follow the guidance of Ammar; and hold fast to the covenant of the son of Omme Abd.[2567b] *And in a narration of Huzaifah*: Whatever Ibn Mas'ud talks to you, believe it. —*Tirmizi.*

2566b. Murar is a place near Hudaibiyah.
2567. He was Abdullah-b-Obai, the leader of the hypocrites at Medina.
2567a. This has got reference in the Quran in verse (Q)
2567b. He was Ibn Mas'ud.

144. **Ali** reported that the Apostle of Allah said : Were I to appoint anybody as commander without consultation, I would appoint the son of Omme Abd over them.—*Tirmizi, Ibn Maj ih*

عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَوْ كُنْتُ مُؤَمِّرًا اَحَدًا مِّنْ غَيْرِ مَشْوَرَةٍ لَاَمَّرْتُ عَلَيْهِمُ ابْنَ اُمِّ عَبْدٍ * (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

145. **Khaitamah-b-Abi Sabrah** reported : I came to Medina and prayed to Allah to make it easy for me (to find out) a righteous campanion. So He made it easy for me (to find out) Abu Hurairah. I sat by him and said : Verily I prayed to Allah to make it easy for me to find out a righteous companion and so you have been made over to me He said : Whence art thou ? I said : Of the people of Kufa. I have come to beg fortune and to seek it. He said : Are not among you Sa'ad b-Malek, one whoso prayer is accepted; and Ibn Mus'ud, the companion in charge of the ablution materials of the Prophet and his shoes ; and Huzaifah, the companion of the Prophet's secrets; and Ammar whom Allah saved from the devil over the tongue of his prophet ; and Salman, the companion of the two books, that is, the Gospel and the Quran ?[2567c] —*Tirmizi.*

عَنْ خَيْثَمَةَ ابْنِ اَبِى سَبْرَةَ قَالَ اَتَيْتُ الْمَدِيْنَةَ فَسَاَلْتُ اللّٰهَ اَنْ يُّيَسِّرَلِى جَلِيْسًا صَالِحًا فَيَسَّرَلِىْ اَبَا هُرَيْرَةَ فَجَلَسْتُ اِلَيْهِ فَقُلْتُ اِنِّىْ سَاَلْتُ اللّٰهَ اَنْ يُّيَسِّرَلِىْ جَلِيْسًا صَالِحًا فَوُفِّقْتَ لِىْ فَقَالَ مِمَّنْ اَيْنَ اَنْتَ قُلْتُ مِنْ اَهْلِ الْكُوْفَةِ جِئْتُ اَلْتَمِسُ الْخَيْرَ وَاَطْلُبُهُ فَقَالَ اَلَيْسَ فِيْكُمْ سَعْدُ بْنُ مَالِكٍ مُّجَابُ الدَّعْوَةِ وَاَلَيْسَ مَسْعُوْدٌ صَاحِبُ طُهُوْرِ رَسُوْلِ اللّٰهِ صلعم وَنَعْلَيْهِ وَحُذَيْفَةُ صَاحِبُ سِرِّ رَسُوْلِ اللّٰهِ صلعم وَعَمَّارٌ الَّذِىْ اَجَارَهُ اللّٰهُ مِنَ الشَّيْطٰنِ عَلٰى لِسَانِ نَبِيِّهٖ صلعم وَسَلْمَانُ صَاحِبُ الْكِتَابَيْنِ يَعْنِى الْاِنْجِيْلَ وَالْقُرْاٰنَ * (اَلتِّرْمِذِيُّ)

146. **Abu Hurairah** reported that the Apostle of Allah said : How good is the man Abu Bakr, how good is the man Omar, how

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم نِعْمَ الرَّجُلُ اَبُوْبَكْرٍ نِعْمَ الرَّجُلُ

2567c. In other words, Salman was learned both in the Bible and the Quran.

good is the man Abu Obaidah-b-Jarrah, how good is Osaid-b-Huzair, how good is the man Sabet-b-Qais, how good is Muaz-b-Jabal, how good is Muaz-b-Amr-b-Jumuh. —*Tirmizi* (*Rare*)

147. **Anas** reported that the Apostle of Allah said : Verily Paradise is desirous of three ; Ali, Ammar and Salman. —*Tirmizi.*

148. Ali reported : Ammar asked leave to see the Prophet. He said : Give him leave. Welcome to the pure one and the purified one ! —*Tirmizi.*

149. **Ayesha** reported that the Apostle of Allah said : Ammar was not given any choice between two things but he chose the more difficult of them. —*Tirmizi.*

150. **Anas** reported : When the bier of Sa'ad-b:Muaz was carried, the hypocrites said : How light is his bier, and that is because of his order about Banu Quraizah.[2568] That reached the Prophet and so he said: Verily the angels were carrying him. —*Tirmizi.*

151. **Abdullah-b-Amr** reported : I heard the Apostle of

عُمَرُ نِعْمَ الرَّجُلُ اَبُوْعُبَيْدَةَ بْنُ الْجَرَّاحِ نِعْمَ الرَّجُلُ اُسَيْدُ بْنُ الْحُضَيْرِ نِعْمَ الرَّجُلُ ثَابِتُ بْنُ قَيْسٍ نِعْمَ الرَّجُلُ مُعَاذُ بْنُ جَبَلٍ نِعْمَ الرَّجُلُ مُعَاذُ بْنُ عَمْرِو بْنِ الْجَمُوحِ * اَلتِّرْمِذِيُّ (غَرِيْبٌ)

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ الْجَنَّةَ تَشْتَاقُ اِلٰى ثَلٰثَةٍ عَلِيٍّ وَعَمَّارٍ وَسَلْمَانَ - (اَلتِّرْمِذِيُّ)

عَنْ عَلِيٍّ قَالَ اسْتَاْذَنَ عَمَّارٌ عَلَى النَّبِيِّ صلعم فَقَالَ اِئْذَنُوْا لَهٗ مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ - (اَلتِّرْمِذِيُّ)

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا خُيِّرَ عَمَّارٌ بَيْنَ اَمْرَيْنِ اِلَّا اخْتَارَ اَشَدَّهُمَا - (اَلتِّرْمِذِيُّ)

عَنْ اَنَسٍ قَالَ لَمَّا حُمِلَتْ جَنَازَةُ سَعْدِ بْنِ مُعَاذٍ قَالَ الْمُنَافِقُوْنَ مَا اَخَفَّ جَنَازَتَهٗ وَذٰلِكَ لِحُكْمِهٖ فِىْ بَنِىْ قُرَيْظَةَ فَبَلَغَ ذٰلِكَ النَّبِىَّ صلعم فَقَالَ اِنَّ الْمَلٰئِكَةَ كَانَتْ تَحْمِلُهٗ * (اَلتِّرْمِذِيُّ)

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ

2568. Sa'ad was selected an arbitrator by the Jews to award punishment to them for their offences. He ordered them all to be killed for their repeated breaches of pledges.

Allah say : The sky has not cast shade, nor the earth raised up greens for one more truthful than Abu Zarr.

—*Tirmizi*

152. **Abu Zarr** reported that the Apostle of Allah said : The sky has not cast shade, nor the earth raised up greens growing luxuriantly for one more truthful and trustworthy than Abu Zarr resembling Jesus, son of Mary, that is in renunciation.

—*Tirmizi*

153. **Muaz-b-Jabal** reported : When death came to him, he said : Seek learning from four : from Uwaimer Abu Daida a, from Salman, from Ibn Mas'ud, and from Abdullah-b Salam who was a Jew and then accepted Islam, because I heard the Prophet say : Verily he is the tenth of the ten in Paradise.

—*Tirmizi.*

154. **Huzaifah** reported : They asked : O Apostle of Allah ! Would that you were to choose a successor ! He said . When I would choose a successor over you and you would disobey him, you would be punished; but believe what Huzaifah says to you, and read what Abdullah reads out to you.

—*Tirmizi.*

155. **Same** reported : There is nobody among men whom

رسول الله صلعم يقول ما اظلت الخضراء ولا اقلت الغبراء اصدق من ابى ذر *

(الترمذى)

عن ابى ذر قال قال رسول الله صلعم ما اظلت الخضراء ولا اقلت الغبراء من ذى لهجة اصدق ولا اوفى من ابى ذر شبه عيسى بن مريم يعنى فى الزهد *

(الترمذى)

عن معاذ بن جبل لما حضره الموت قال التمسوا العلم عند اربعة عند عويمر ابى الدرداء وعند سلمان وعند ابن مسعود وعند عبد الله بن سلام الذى كان يهوديا فاسلم فانى سمعت رسول الله يقول انه عاشر عشرة فى الجنة -

(الترمذى)

عن حذيفة قال قالوا يارسول الله لو استخلفت قال اذا استخلفت عليكم فعصيتموه عذبتم ولكن ماحدثكم حذيفة فصدقوه وما اقرأكم عبد الله فاقرؤه -

(الترمذى)

عنه قال ما احد من الناس تدركه

calamity overtakes but I am fearful for him therefor except Muhammad-b Muslamah. I heard the Apostle of Allah say : No calamity will injure you. —*Abu Daud.*

الْفِتْنَةُ إِلَّا أَنَا أَخَافُهَا عَلَيْهِ إِلَّا مُحَمَّدَ بْنَ مَسْلَمَةَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلعم يَقُولُ لَا تَضُرُّكَ الْفِتْنَةُ - (أَبُو دَاوُد)

156. **Ayesha** reported that the Prophet saw a light in the house of Omar. He said : O Ayesha ! I don't take Asma'a but that she has given birth to a child. Don't give it (child) a name until I give it a name. Then he named it Abdullah and he applied Tahnik to it with a date with his hand. —*Tirmizi.*

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صلعم رَأَى فِي بَيْتِ الزُّبَيْرِ مِصْبَاحًا فَقَالَ يَا عَائِشَةُ مَا أُرَى أَسْمَاءَ إِلَّا قَدْ نُفِسَتْ وَلَا تُسَمُّوهُ حَتَّى أُسَمِّيَهُ فَسَمَّاهُ عَبْدَ اللَّهِ وَحَنَّكَهُ بِتَمْرَةٍ بِيَدِهِ * (التِّرْمِذِيُّ)

156. **Abdur Rahman-b-Abi Omairah** reported from the Prophet who said to Muwayiah : O Allah ! make him a guide, one guided, and guide (men) through him. —*Tirmizi.*

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عُمَيْرَةَ عَنِ النَّبِيِّ صلعم أَنَّهُ قَالَ لِمُعَاوِيَةَ اللَّهُمَّ اجْعَلْهُ هَادِيًا مَهْدِيًّا وَاهْدِ بِهِ * (التِّرْمِذِيُّ)

158. **Oqbah-b-A'mer** reported that the Apostle of Allah said : The people accepted Islam and Amar-b-al A's accepted faith.[2569] —*Tirmizi* (*Rare*)

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صلعم أَسْلَمَ النَّاسُ وَآمَنَ عَمْرُو بْنُ الْعَاصِ - (التِّرْمِذِيُّ غَرِيبٌ)

159. **Jaber** reported : The Apostle of Allah met me and said : O Jaber ! what is the matter with me that I find you broken-hearted ? I said : My father has been martyred and left a big family and debts. He said : shall I not give you the good news with which Allah met your father ? 'Yes' said I, 'O Apostle

عَنْ جَابِرٍ قَالَ لَقِيَنِي رَسُولُ اللَّهِ صلعم فَقَالَ يَا جَابِرُ مَالِي أَرَاكَ مُنْكَسِرًا قُلْتُ اسْتُشْهِدَ أَبِي وَتَرَكَ عِيَالًا وَدَيْنًا قَالَ أَفَلَا أُبَشِّرُكَ بِمَا لَقِيَ اللَّهُ بِهِ أَبَاكَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ مَا كَلَّمَ اللَّهُ أَحَدًا

2569. See note 7 (b) for difference between Islam and I'man, and also sec 49 : 15Q.

of Allah'? He said : Allah never spoke with anybody except from behind a veil. He restored life to your father and held much talk with him. He said : O My servant ! show kindness to Me and I shall give you. He said : O Lord ! give me life that I may be killed for Thy cause for the second time. The Almighty and Glorious Lord said : Verily it has been My order that they will not return. Then it was revealed : And don't think those who have been killed in Allah's way as dead-the verse (2 : 154Q.) —*Tirmizi.*

إِلَّا مِنْ وَرَاءِ حِجَابٍ وَأَحْيَا أَبَاكَ فَكَلَّمَهُ كِفَاحًا قَالَ يَا عَبْدِي تَمَنَّ عَلَيَّ أُعْطِكَ قَالَ يَا رَبِّ تُحْيِينِي فَأُقْتَلَ فِيكَ ثَانِيَةً قَالَ الرَّبُّ تَبَارَكَ وَتَعَالَى إِنَّهُ قَدْ سَبَقَ مِنِّي أَنَّهُمْ لَا يَرْجِعُونَ فَنَزَلَتْ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا الْآيَةَ - (التِّرْمِذِيُّ)

160. **Same** reported : The Apostle of Allah sought forgiveness for me for twenty five times. —*Tirmizi.*

عَنْهُ قَالَ اسْتَغْفَرَ لِي رَسُولُ اللَّهِ صلعم خَمْسًا وَعِشْرِينَ مَرَّةً * (التِّرْمِذِيُّ)

161. **Anas** reported that the Apostle of Allah said : How many are there, dishevelled in hairs, laden with dust, having two worn clothes; not paid any heed to, who when they take oath over Allah, fulfil it. Of them, there was Bara'a-b-Mâlek. —*Tirmizi, Baihaqi.*

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صلعم كَمْ مِنْ أَشْعَثَ أَغْبَرَ ذِي طِمْرَيْنِ لَا يُؤْبَهُ لَهُ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبَرَّهُ مِنْهُمُ الْبَرَاءُ بْنُ مَالِكٍ * (التِّرْمِذِيُّ وَالْبَيْهَقِيُّ)

162. **Abu Sayeed** reported that the Apostle of Allah said : Behold ! my objects of confidence to which I can have recourse to are the people of my House, and verily my friends are the Ansars. So pardon their wrong-doers and welcome their doers of good. *Tirmizi* (*Approved*)

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ النَّبِيُّ صلعم أَلَا إِنَّ عَيْبَتِيَ الَّتِي أَوِي إِلَيْهَا أَهْلُ بَيْتِي وَإِنَّ كَرِشِي الْأَنْصَارُ فَاعْفُوا عَنْ مُسِيئِهِمْ وَاقْبَلُوا عَنْ مُحْسِنِهِمْ *

(التِّرْمِذِيُّ (حَسَنٌ)

163. **Ibn Abbas** reported that the Prophet said : Nobody who believes in Allah and the latter day hates the Ansars.

—*Tirmizi* (*Approved, Correct*)

عن ابن عباس ان النبي صلعم قال لا يبغض الا نصار احد يؤمن بالله واليوم الاخر * (الترمذي (حسن صحيح)

164. **Anas** from Abu Talhah reported that the Apostle of Allah said to me : Tender (My) greeting to your people, because so far as I know they are prone to pardon, patient. —*Tirmizi*

عن انس عن ابي طلحة قال قال لي رسول الله صلعم اقرأ قومك السلام فانهم ماعلمت اعفة صبر * (الترمذي)

165. **Jaber** reported that a slave of Hateb came to the Prophet complaining to him of Hateb. He said : O Apostle of Allah ! certainly Hateb will enter the fire. The Apostle of Allah said : You have lied. He will not enter it, because he was present at Badr and Hudaibiyyah.—*Muslim*

عن جابر ان عبدا لحاطب جاء الى النبي صلعم يشكو حاطبا اليه فقال يارسول الله ليدخلن حاطب النار فقال رسول الله صلعم كذبت لا يدخلها فانه قد شهد بدرا والحديبية * (مسلم)

166. **Abu Hurairah** reported that the Apostle of Allah recited this verse : If you turn back, He will replace a people other than you, and then they will not be like you. They said : O Apostle of Allah ! who are those about whom Allah said that if we turn back, He will replace them in our place and that then they will not be like us. He struck the thigh of Salman, the Persian, and then said : He and his people. Had there been religion near Pleiades, some of the Persians would have certainly secured it. —*Tirmizi.*

عن ابي هريرة ان رسول الله صلعم تلا هذه الاية وان تتولوا يستبدل قوما غيركم ثم لا يكونوا امثالكم قالوا يارسول الله من هؤلاء الذين ذكر الله ان تولينا استبدلوا بنا ثم لا يكونوا امثالنا فضرب على فخذ سلمان الفارسي ثم قال هذا وقومه ولو كان الدين عند الثريا لتناوله رجال من الفرس * (الترمذي)

167. **Same** reported that the non-Arabs were mentioned to

عنده قال ذكرت الاعاجم عند رسول

the Prophet. The Prophet said : My relation with them or with some of them is more firm to me than with you or with some of you. —*Tirmizi.*

168. **Ali** reported that the Apostle of Allah said : There were seven generous men and guards for every prophet, but I have been given fourteen. We asked : Who are they ? He said : My two (grand) sons, Jafar, Hamzah, Abu Bakr, Omar, Mus'ab, Ibn Omar, Bilal, Salman, Ammar, Abdullah-b-Mas'ud, Abu Zarr and Meqdad. —*Tirmizi.*

169. **Boraidah** reported that the Apostle of Allah said : Verily the Almighty and Glorious Allah ordered me to love four and informed me that He loves them. It was questioned : O Apostle of Allah ! name them to us. He said : Ali is one of them (he uttered it thrice), Abu Zarr, Meqdad and Salman. He ordered me to love them and informed me that He loves them. —*Tirmizi.* (*Rare, Approved*)

170. **Jaber** reported that Omar used to say : Abu Bakr is our leader and he set our leader free, that is Bilal —*Bukhari.*

171. **Qais-b-Abi Hazem** reported that Bilal said to Abu Bakr : If you have purchased me for yourself, keep me ; and if you have purchased

اللّٰهِ صلعم فَقَالَ رَسُوْلُ اللّٰهِ صلعم لَاَنَسَبُهُمْ اَوْ بِبَعْضِهِمْ اَوْثَقُ مِنِّي بِكُمْ اَوْ بِبَعْضِكُمْ (اَلتِّرْمِذِيُّ)

عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ لِكُلِّ نَبِيٍّ سَبْعَةَ نُجَبَاءَ وَرُقَبَاءَ وَاُعْطِيْتُ اَنَا اَرْبَعَةَ عَشَرَ قُلْنَا مَنْ هُمْ قَالَ اَنَا وَابْنَايَ وَجَعْفَرٌ وَحَمْزَةُ وَاَبُوْبَكْرٍ وَعُمَرُ وَمُصْعَبُ ابْنُ عُمَيْرٍ وَبِلَالٌ وَسَلْمَانُ وَعَمَّارٌ وَعَبْدُ اللّٰهِ بْنُ مَسْعُوْدٍ وَاَبُوْذَرٍّ وَالْمِقْدَادُ (اَلتِّرْمِذِيُّ)

عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى اَمَرَنِيْ بِحُبِّ اَرْبَعَةٍ وَاَخْبَرَنِيْ اَنَّهٗ يُحِبُّهُمْ قِيْلَ يَارَسُوْلَ اللّٰهِ سَمِّهِمْ لَنَا قَالَ عَلِيٌّ مِنْهُمْ يَقُوْلُ ذٰلِكَ ثَلٰثًا وَاَبُوْذَرٍّ وَالْمِقْدَادُ وَسَلْمَانُ اَمَرَنِيْ بِحُبِّهِمْ وَاَخْبَرَنِيْ اَنَّهٗ يُحِبُّهُمْ اَلتِّرْمِذِيُّ (غَرِيْبٌ حَسَنٌ)

عَنْ جَابِرٍ قَالَ كَانَ عُمَرُ يَقُوْلُ اَبُوْبَكْرٍ سَيِّدُنَا وَاَعْتَقَ سَيِّدَنَا يَعْنِيْ بِلَالًا (اَلْبُخَارِيُّ)

عَنْ قَيْسِ بْنِ اَبِيْ حَازِمٍ اَنَّ بِلَالًا قَالَ لِاَبِيْ بَكْرٍ اِنْ كُنْتَ اِنَّمَا اشْتَرَيْتَنِيْ لِنَفْسِكَ فَاَمْسِكْنِيْ وَاِنْ كُنْتَ اِنَّمَا

me for Allah, leave me for the actions of Allah. —*Bukhari.*

اشْتَرَيْتَنِى لِلّٰهِ فَدَعْنِى وَعَمَلَ اللّٰهِ

(اَلْبُخَارِىُّ)

171. **Abu Hurairah** reported that a man came to the Apostle of Allah and said: I am a needy man. He sent (him) to someone of his wives and she said : By One who sent you with truth, I have got nothing but water. Therefore he sent (him) to another and she said like that, and they all said like that. Then the Apostle of Allah said : Whoso entertains him, Allah will show mercy to him. One of the Ansars called Abu Talhah, got up and said : I, O Apostle of Allah. He took him to his abode and said to his wife : Is there anything with you ? He said : Nothing but the food of my children. He said : Give them excuse with something and lull them to sleep. When our guest enters, show him that we are eating. When he will intend to move his hand to take meal, go to the lamp to (pretend to) put it aright and then put it out. She did accordingly. They sat down and the guest took meal. They both passed the night hungry. When it was dawn, he went to the Apostle of Allah. The Prophet said : Allah has indeed become pleased (or Allah has laughed) with so and so female. And in a narration, there is the similar thing, but it did not mention Abu Talhah, and in its end : The Almighty

عَنْ اَبِى هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ اِلٰى رَسُوْلِ اللّٰهِ صلعم فَقَالَ اِنِّى مَجْهُوْدٌ فَاَرْسَلَ اِلٰى بَعْضِ نِسَائِهِ فَقَالَتْ وَالَّذِى بَعَثَكَ بِالْحَقِّ مَا عِنْدِى اِلَّا مَاءٌ ثُمَّ اَرْسَلَ اِلٰى اُخْرٰى فَقَالَتْ مِثْلَ ذٰلِكَ وَقُلْنَ كُلُّهُنَّ مِثْلَ ذٰلِكَ فَقَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ يُضِيْفُهُ يَرْحَمُهُ اللّٰهُ فَقَامَ رَجُلٌ مِّنَ الْاَنْصَارِ يُقَالُ لَهُ اَبُوْ طَلْحَةَ فَقَالَ اَنَا يَا رَسُوْلَ اللّٰهِ فَانْطَلَقَ بِهِ اِلٰى رَحْلِهِ فَقَالَ لِامْرَاَتِهِ هَلْ عِنْدَكِ شَىْءٌ قَالَتْ لَا اِلَّا قُوْتَ صِبْيَانِى قَالَ فَعَلِّلِيْهِمْ بِشَىْءٍ وَنَوِّمِيْهِمْ فَاِذَا دَخَلَ ضَيْفُنَا فَاَرِيْهِ اَنَّا نَاْكُلُ فَاِذَا اَهْوٰى بِيَدِهِ لِيَاْكُلَ فَقُوْمِى اِلَى السِّرَاجِ كَىْ تُصْلِحِيْهِ فَاَطْفِيْهِ فَفَعَلَتْ فَقَعَدُوْا وَاَكَلَ الضَّيْفُ وَبَاتَا طَاوِيَيْنِ فَلَمَّا اَصْبَحَ غَدَا اِلٰى رَسُوْلِ اللّٰهِ صلعم فَقَالَ رَسُوْلُ اللّٰهِ صلعم لَقَدْ عَجِبَ اللّٰهُ اَوْ ضَحِكَ اللّٰهُ مِنْ فُلَانٍ وَفُلَانَةَ وَفِى رِوَايَةٍ مِثْلُهُ . وَلَمْ يُسَمِّ اَبَا طَلْحَةَ وَفِى اٰخِرِهَا فَاَنْزَلَ اللّٰهُ

Allah revealed : And they deny (comforts) against themselves for others though there is want for them (59 : 9Q). —*Agreed*

173. **Same** reported : We landed down at a place with the Apostle of Allah and the people began to pass. The Apostle of Allah said : O Abu Hurairah ! who is he ? I said : So and so. He said : Excellent is this servant of Allah. He asked : Who is he ? I said : So and so. He said : Bad is this servant of Allah. —Till Khalid-b-Walid passed. He asked : Who is he ? I said : Khalid-b-Walid. He said : Excellent is the servant of Allah-Khalid-b-Walid, a sword out of the swords of Allah. —*Tirmizi.*

174. **Zaid b Arqam** reported that the Ansars said : O Prophet of Allah ! for every prophet, there were followers, and we have indeed become your followers. So pray to Allah that He may make our followers from us. Then he prayed for it. —*Bukhari.*

175. **Qatadah** reported : We don't know of any clan out of the clans of Arabia who will claim more martyrs and more honour on the Resurrection Day than the Ansars. He narrated that Anas had said : Seventy of them were killed in the battle of Uhud, and seventy in the battle of Bir Mau'na, and seventy in the battle of Yamamah during the time of Abu Bakr.—*Bukhari*

تَعَالَى وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ نَزَلْنَا مَعَ رَسُولِ اللّٰهِ صلعم مَنْزِلًا فَجَعَلَ النَّاسُ يَمُرُّونَ فَيَقُولُ رَسُولُ اللّٰهِ صلعم مَنْ هٰذَا يَا أَبَا هُرَيْرَةَ فَأَقُولُ فُلَانٌ فَيَقُولُ نِعْمَ عَبْدُ اللّٰهِ هٰذَا وَيَقُولُ مَنْ هٰذَا فَأَقُولُ فُلَانٌ فَيَقُولُ بِئْسَ عَبْدُ اللّٰهِ هٰذَا حَتّٰى مَرَّ خَالِدُ بْنُ الْوَلِيدِ فَقَالَ مَنْ هٰذَا فَقُلْتُ خَالِدُ بْنُ الْوَلِيدِ فَقَالَ نِعْمَ عَبْدُ اللّٰهِ خَالِدُ بْنُ الْوَلِيدِ سَيْفٌ مِنْ سُيُوفِ اللّٰهِ (التِّرْمِذِيُّ)

عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ قَالَتِ الْأَنْصَارُ يَا نَبِيَّ اللّٰهِ لِكُلِّ نَبِيٍّ اتَّبَاعٌ وَإِنَّا قَدِ اتَّبَعْنَاكَ فَادْعُ اللّٰهَ أَنْ يَجْعَلَ اتِّبَاعَنَا مِنَّا فَدَعَا لَهُ (الْبُخَارِيُّ)

عَنْ قَتَادَةَ قَالَ مَا نَعْلَمُ حَيًّا مِنْ أَحْيَاءِ الْعَرَبِ أَكْثَرَ شَهِيدًا أَعَزَّ يَوْمَ الْقِيَامَةِ مِنَ الْأَنْصَارِ قَالَ وَقَالَ أَنَسٌ قُتِلَ مِنْهُمْ يَوْمَ أُحُدٍ سَبْعُونَ وَيَوْمَ بِئْرِ مَعُونَةَ سَبْعُونَ وَيَوْمَ الْيَمَامَةِ عَلَى عَهْدِ أَبِي بَكْرٍ سَبْعُونَ (الْبُخَارِيُّ)

176. **Qais-b-Hazem** reported that the allowance of those who took part at Badr was 5000 (dirhams) for each. Omar said. I shall certainly give excess to them over those who will come after them. —*Bukhari.*

عَنْ قَيْسِ بْنِ اَبِى حَازِمٍ قَالَ كَانَ عَطَاءُ الْبَدْرِيِّينَ خَمْسَةَ اٰلَافٍ خَمْسَةَ اٰلَافٍ وَقَالَ عُمَرُ لَاُفَضِّلَنَّهُمْ عَلٰى مَنْ بَعْدَهُمْ (اَلْبُخَارِىُّ)

711w. **Khalid-b-Wlid** reported: There was between me and Ammar-b-Ya'ser talk. I was harsh in the talk. Then Ammar went to the Prophet to complain of me. Khalid came complaining against him to the Prophet. He narrated: He began to use hard words to him and he did not use but harshness while the Prophet was silent and uttered no word. Ammar then wept and said: O Apostle of Allah! don't you see him? The Prophet raised up his head and said: Whoso has got grudge against Ammar has got grudge against Allah, and whoso enrages Ammar, enrages Allah. Khalid said: Then I came out but there was nothing dearer to me than the pleasure of Ammar. Thereupon I met him with what he was pleased with and so he was pleased. —*Ahmad.*

عَنْ خَالِدِ بْنِ الْوَلِيْدِ قَالَ كَانَ بَيْنِى وَبَيْنَ عَمَّارِ بْنِ يَاسِرٍ كَلَامٌ فَاَغْلَظْتُ لَهُ فِى الْقَوْلِ فَانْطَلَقَ عَمَّارٌ يَشْكُونِى اِلٰى رَسُوْلِ اللّٰهِ صلعم فَجَاءَ خَالِدٌ وَهُوَ يَشْكُوهُ اِلَى النَّبِىِّ صلعم قَالَ فَجَعَلَ يَتَلَطَّفُ لَهُ وَلَا يَزِيدُهُ اِلَّا غِلْظَةً وَالنَّبِىُّ صلعم سَاكِتٌ لَا يَتَكَلَّمُ فَبَكٰى عَمَّارٌ وَقَالَ يَا رَسُوْلَ اللّٰهِ اَلَا تَرٰى فَرَفَعَ النَّبِىُّ صلعم رَاْسَهُ وَقَالَ مَنْ عَادَ عَمَّارًا عَادَاهُ اللّٰهُ وَمَنْ اَبْغَضَ عَمَّارًا اَبْغَضَهُ اللّٰهُ قَالَ خَالِدٌ فَخَرَجْتُ فَمَا كَانَ شَىْءٌ اَحَبَّ اِلَىَّ مِنْ رِضَا عَمَّارٍ فَلَقِيتُهُ بِمَا رَضِىَ فَرَضِىَ (اَحْمَدُ)

719w. **Abu Obaidah** reported: I heard the Apostle of Allah say: Khalid is a sword out of the swords of the Glorious and Almighty Allah; and excellent is the young man of the tribe. —*Ahmad.*

عَنْ اَبِى عُبَيْدَةَ اَنَّهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ خَالِدٌ سَيْفٌ مِنْ سُيُوْفِ اللّٰهِ عَزَّ وَجَلَّ وَنِعْمَ فَتَى الْعَشِيْرَةِ (اَحْمَدُ)

CHAPTER XLVII

2570. The nations and tribes.

In this chapter, the Holy Prophet described some qualities and virtues of some particular nations and tribes in a general sense. This, however, cannot in any way affect the general rule of the Holy Quran that "the most honourable man to Allah from amongst you is the one who is the most pious of you - 49 : 13Q", and that "the believers are but brethren—49 : 10Q." The descriptions of some nations and tribes are given below in alphabetical order.

Ansars (helpers) : These were the tribes of Aus and Khazraj amalgamated together by the Holy Prophet, and they were givent his name on account of the help and shelter they gave to the Prophet and to those who migrated with him known generally as 'Refugees or Muhajirs.' The were a zealous band of divines and warriors who went through thick and thin and risked their lives and resources for the establishment of the Islamic faith. The Prophet did not leave them and their city until his demise. Their virtues have been recorded in traditions—46 : 128 to 151, 162 to 164, 174, 175, 47 : 7,22 The Quran says : As for those who believed and fled and struggled hard in Allah's way, and those who gave shelter and help —these are the true believers. They shall have forgivenes and honourable provision—8 : 74Q. **Arabs** : Islam will return to Hejaz in latter times as a servant recoils to its hole—1 : 111. Arabia is for Islam—23 : 217. No two religions in Arabia—23 : 147 ; 34 : 13Qa. There will be no polytheism in Arabia—23 : 229 ; 44 : 179 ; 36 : 151. Don't hate the Arabs—47 : 19. Prophet will not intercede for a hater of Arabs—47 : 20. Their destruction before the Hour—47 : 21. **Aslam** : Prophet prayed for their security—47 : 6. Their friend is Allah and His Prophet—46 : 7. **Ashja'a** : Thier friend is Allah and His Prophet—47 : 6. **Asad** : This is a powerful tribe who are fierce in battle and faithful . 47 : 22. **Azd** : They are army of Allah—47 : 13 and they are trustworthy —47 : 22. **Ash'ars** : They are also fierce in battle and faithful—47 : 22. **Dausees** : There is no good in them—47 : 18, **East** : Majority of the eastern people are infidels—48 : 2. Calamities will appear from the east—48 : 3. The eastern people are hard hearted and harsh—48 : 4. **Foreigners (non-Arabs)** : Some of the non-Arabs are more faithful to the Prophet than some Arabs—46 : 167. **Gefar** : Prophet prayed for their forgiveness—47 : 6. Their friend

is Allah and His Prophet—47 : 7. **Himyar** : They are courteous and charitable 47 : 17. **Hanifiyah** : Prophet disliked them—47 : 14. **Muhajirs** : They migrated with the Prophet to Medina and took every sort of privation for Islam. They are the foremost companions of the Prophet—(9 : 20Q). Their references—4 : 100Q ; 16 : 41Q, 8 : 74Q ; 9 : 20Q ; 9 : 100Q ; 9 : 117Q ; 1 : 1, 3 ; 3 : 98 ; article to ch. 46. **Huzainah** : Their friend is Allah and His Apostle - 57 : 7. **Najd** : There will arise a great upheaval—48 : 5. **Ommayyah** (Banu) : They belong to the Quraish. They are descendants of Abu Sufian and Muwayiah. The Prophet rather disliked them - 47 : 14. **Persians** :—Next to the Arabs, there is the rank of the Persians - 46 : 125, 166. **Quraish** : The Prophet was born in this tribe whose fore-father was Kenanah and some descendants after Qusay. See note 2438 for geneology. They are the foremost either in piety or in infidelity - 47 : 1. The Quraish will rule, however small the kingdom may be, so long as they keep up Islam—47 : 3. Islam will flourish during the rule of 12 Calipahs of the Quraish—47 : 4. Whoso puts the Quraish to disgrace will be humiliated—47 : 10. Prophet prayed for their rewards - 47 : 11. They are fit for administration—47 : 22. They have got no friend except Allah and His Apostle—47 : 7. **Saqif** : The Prophet disliked this tribe. Hajjaj and Mukhtar (notorious buchers of men) were born in this tribe —47 : 14. **Syria** : Angels protect Syria—48 : 7. It is the chosen place of God—48 : 10. There is the mosque of Aqsa'a in it, and it is the place of refuge of Abraham—47 : 9. Prophet prayed for the protection of Syria—48 : 5. Muslims taking their home in Syria will be secure 48 : 8, 9. A king will conquer every town of Arabia except Syria—48 : 9. When Syria will be destroyed, there will remain no good -1 : 85. There will live always 40 Abdals (divines) in Syria for whome syria will be safe—48 : 7I4w. **Tamim** : They will be hard upon Dajjal—47 : 9. **Usayyah** : They disobeyed Allah and His Prophet—47 : 6. **Yemen** : Prophet prayed for crops and food—48 : 6. They will have true faith and they are wise—48 : 5. Prophet prayed for them—48 : 5. They are soft in heart—48 : 1 ; 47 : 713w.

2571. The Jews and Christians.

The Jews and the Christians who are the followers of the Prophet Moses and Christ respectively are primarily meant by the

Quran and Hadis to be the people of the Book. There were prophets previous to Moses and Jesus Christ and they had followers but as they are now generally extinct, they find no special mention. The Jews got the revealed book Torah, and the Christians the Gospel (Injil) according to Islam, but as the Quran revealed to the last Prophet Muhammad contains all the teachings of the Torah and the Gospel (both known as the Bible), and as Muhammad is the World Prophet, and in view of the fact that alterations and interpolations have been made in the Bible, the Jews and Christians should follow now the Quran and Muhammad (P.H). Some of the verses of the Quran and the traditions relating to the Jews and Christians are given below :—Don't believe the people of the Book, nor disbelieve them but say : We believe in Allah, and in what has been revealed to us, and in that which was revealed to Abraham etc. 3 . 83Q. Certainly you will find the most violent of people in enmity for the believers to be the Jews and the polytheists, and you will certainly find the nearest in friendship to the believers to be those who say : We are Christians ; this is because there are priests and monks among them and because they do not behave proudly—5 : 82Q. There will remain hatred among the Christians themselves up to the Resurrection Day—5 : 14Q. The Jews and Christians will believe inIslambefore Jesus's death after his second advent. The Quran says. And there will remain no people of the Book but will certainly believe in this (Islam) before his (Jesus) death—3 : 159Q. Those Christians who say "Jesus is Allah" are polytheists - 5 :17Q. The true Christians will always prevail over the unbelievers. The Quran says : O Jesus !.....I will make those who follow yon above those who disbeileve upto the day of Resurrection—3 : 53Q. They made alterations in the Torah and Gospel—3 : 70Q ; 5 : 13Q. The Christians look Jesus as God—18 : 102Q. Whoso amoug these will believe will enter Paradise (2 : 62Q), and whoso disbelieves will enter the fire—1 : 16, 17. Don't believe but in him who follows your religion—3 : 72Q. O you who believe ! do not take the Jews and the Christians as friends ; they are friends of each other ; and whoso amongst you takes them for a friend, then surely he is one of them—5 : 51Q. The Muslims will fight in latter days with the Jews—39 : 35, 9 : 136. Act in opposition to the Jews—3 : 76. Don't first salute the Jews and Christians—5 : 35a. Don't imiate the Jews and the Christians—5 : 23 : 6 : 30. The Muslims in latter days will

strictly follow the Jews and Christians inspite of instructions of the Quran to the contrary—1 : 112 ; 39 : 30.

Let us all stand on a common platform saying : "We shall not serve any but Allah, we shall not associate aught with him ; some of us shall not take others as lords besides Allah—3 : 63Q.

1. **Abu Hurairah** reported that the Prophet said : The people are the followers of the Quraish in this matter. A Muslim among them (people) is the follower of a Muslim among them (Quraish), and an infidel among them is a follower of an infidel among them.[2572]

—*Agree !*.

عن ابى هريرة ان النبى صلعم قال الناس تبع لقريش فى هذا الشان مسلمهم تبع لمسلمهم وكافرهم تبع لكافرهم* (متفق عليه)

2. **Jaber** reported that the Apostle of Allah said : The people are the followers of the Quraish in good and evil.—*Muslim.*

عن جابر ان النبى صلعم قال الناس تبع لقريش فى الخير والشر* (مسلم)

3. **Ibn Omar** reported that the Prophet said : This affair[2573] will continue among the Quraish so long as there remain even two of them.

—*Agreed.*

عن ابن عمر ان النبى صلعم قال لا يزال هذا الامر فى قريش مابقى منهم اثنان * (متفق عليه)

4. **Muwayiah** reported : I heard the Apostle of Allah say : Verily this affair is among the Quraish. Nobody will go hostile to them but Allah will turn him upon his face so long as they establish the religion.

—*Bukhari.*

عن معاوية قال سمعت رسول الله صلعم يقول ان هذا الامر فى قريش لا يعاديهم احد الا كبه الله على وجهه ما اقاموا الدين * (البخارى)

2572. The Quraish are the foremost in matters of religion, either in the religion of Islam or in infidelity. In other words, the Muslims among the Quraish are foremost among the Muslims in the world in matters religious, and the infidels among the Quraish are also the foremost in infidelity among the infidels of the world.

2573. This affair means the affairs of the goverment and administration. This is a prophecy that the Quraish will rule even if there remain two of them living in the world. This is conditional upon the Quraish establishing the religion of Islam and following it. This is corroborated by the next tradition.

5. **Jaber-b-Samorah** reported: I heard the Apostle of Allah say: Islam shall not case to be glorious up to twelve Caliphs, everyone of them coming from the Quraish. *And in a narration*: The affairs of men will not cease to decline so long as twelve men will rule over them, everyone of them coming from the Quraish. And in a narration: The religion will continue to be established till the Hour comes; or twelve Caliphs, everyone of them coming from the Quraish, will rule over them.[2574] — *Agreed.*

عن جابر بن سمرة قال سمعت رسول الله صلعم يقول لا يزال الإسلام عزيزا إلى اثنى عشر خليفة كلهم من قريش وفى رواية لا يزال امر الناس ماضيا ما وليهم اثنى عشر رجلا كلهم من قريش وفى رواية لا يزال الدين قائما حتى تقوم الساعة او يكون عليهم اثنا عشر خليفة كلهم من قريش - (متفق عليه)

6. **Ibn Omar** reported that the Apostle of Allah said: As for the Gefar tribe, Allah has forgiven them; and as for the Aslam, Allah has saved them; and as for Usayyah, they are rebellious to Allah and his Apostle.[2575] — *Agreed.*

عن ابن عمر قال قال رسول الله صلعم غفار غفر الله لها واسلم سالمها الله وعصية عصت الله ورسوله * (متفق عليه)

2574. It seems from this hadis that Islam will flourish up to the 12th Caliph all coming from the tribe of the Quraish. This takes us to the Khilafat of Walid, the Ommeyyade. It appears, however, that Yezid and his successors did not rule with justice and equity and strictly according to Islamic Shariat. Hence different interpretations arose out of this tradition. The Shias say that this applies to spiritual matters. The Caliphs, according to them, are the following:—Hazrats Ali, Hasan, Hussain, Zainal Abedin, Muhammad Baqer, Ja'far Sadeq, Musa Kazem. Ali Reza, Muhammad Naqi, Ali Taqi, Hussain Askari and Muhammad Mehdi. The Sunni learned men put forth some interpretations. Firstly, this tradition was uttered in the sense that Islam will be firmly established, though not political unity, during these twelve successive Caliphs from Abu Bakr up to Walid. Secondly, these 12 Caliphs would be just and pious not necessarily one following the other. They may cover the period from Abu Bakr up to the Resurrection Day.

2575. Gefar, Aslam and Usayyah are the names of the tribes. The Gefar used to steal the commodities of the coming pilgrims coming to Mecca. The Prophet prayed for remission of their sins. Aslam did never act in opposition to the Prophet. Hence the Prophet prayed for their safety. The Usayyah killed some Quran readers at Bir Ma'unah.

7. **Abu Hurairah** reported that the Apostle of Allah said : The Qursish, the Ansars, the Juhainah, the Muzainah, the Aslam, the Gefar and the Ash'ja' are friends to one another. They have got no friend besides Allah and His Prophet.—*Agreed.*

عن ابى هريرة قال قال رسول الله صلعم قريش والانصار وجهينة ومزينة واسلم وغفار واشجع موالى ليس لهم مولى دون الله ورسوله - (متفق عليه)

8. **Abu Bakrah** reported that the Apostle of Allah said : The Aslam, the Gefar, the Muzainah and the Juhainah are better than Banu Tamim, than Banu A'mer and the allies of Banu Asad and Gatfan.[2576] —*Agreed.*

عن ابى بكرة قال قال رسول الله صلعم اسلم وغفار ومزينة وجهينة خير من بنى تميم ومن بنى عامر والحليفين من بنى اسد وغطفان - (متفق عليه)

9. **Abu Hurairah** reported : I continued to love the Banu Tamim since I heard the Apostle of Allah say about them of three things. I heard him say : They will be the severest of my followers over Dajjal. He narrated : And their Zakat came and so the Prophet said : These are the Zakats of our people ; and there was a female prisoner from them near Ayesha. He said : Set her free, because she is of the progeny of Ismail. —*Agreed.*

عن ابى هريرة قال مازلت احب بنى تميم منذ ثلث سمعت من رسول الله صلعم يقول فيهم سمعته يقول هم اشد امتى على الدجال قال وجاءت صدقاتهم فقال رسول الله صلعم هذه صدقات قومنا وكانت سبية منهم عند عائشة فقال اعتقيها فانها من ولد اسمعيل * (متفق عليه)

10. **Sa'ad** reported from the the Prophet who said : Whoso intends to dishonour the Quraish, Allah will dishonour him. —*Tirmizi.*

عن سعد عن النبى صلعم قال من يرد هوان قريش اهانه الله * (الترمذى)

11. **Ibn Abbas** reported that the Apostle of Allah said : O Allah ! Thou hast inflicted examplary trouble to the former ones of the

عن ابن عباس قال قال رسول الله صلعم اللهم اذقت اول قريش نكالا

2576. Some tribes are better than others owing to their precedence in Islam.

Quraish, so give the latter ones of them rewards. —*Tirmizi*

فَأَذِقْ آخِرَهُمْ نَوَالًا * (التِّرْمِذِيُّ)

12. **A'mer Ash'ari** reported that the Apostle of Allah said : How good are the tribes of the Asad, and the Ash'ars. They do not flee away from the battle, nor do they play treachery ; they are from of me and I am from them. —*Tirmizi (Rare)*

عَنْ عَامِرٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم نِعْمَ الْحَيُّ الْأَسْدُ وَالْأَشْعَرُونَ لَا يَفِرُّونَ فِي الْقِتَالِ وَلَا يَغْلُونَ وَهُمْ مِنِّي وَأَنَا مِنْهُمْ - (التِّرْمِذِيُّ (غَرِيبٌ)

13. **Anas** reported that the Apostle of Allah said : The Azd are the army of Allah in the world ; the people wish to lower them, but Allah refuses but to raise them up. There will certainly come a time over the people in which a man will say : Would that my father were an Azdi ! would that my mother were an Azdi ! —*Tirmizi (Rare)*

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم الْأَزْدُ أَزْدُ اللّٰهِ فِي الْأَرْضِ وَيُرِيدُ النَّاسُ أَنْ يَضَعُوهُمْ وَيَأْبَى اللّٰهُ إِلَّا أَنْ يَرْفَعَهُمْ وَلَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَقُولُ الرَّجُلُ يَالَيْتَ أَبِي كَانَ أَزْدِيًّا وَيَالَيْتَ أُمِّي كَانَتْ أَزْدِيَّةً - (التِّرْمِذِيُّ (غَرِيبٌ)

14. **Imran-b-Hussain** reported : The Prophet died while he was disliking three tribes-Saqif Banu Hanifah and Banu Omayyah. —*Tirmizi (Rare)*

عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ قَالَ مَاتَ النَّبِيُّ صلعم وَهُوَ يَكْرَهُ ثَلَاثَةَ أَحْيَاءٍ ثَقِيفٍ وَبَنِي حَنِيفَةَ وَبَنِي أُمَيَّةَ (التِّرْمِذِيُّ (غَرِيبٌ)

15. **Ibn Omar** reported that the Apostle of Allah said : Among the Saqif there will a great liar and tyrant. Abdullah b-Esmah said : The liar was said to be Mukhtar-b-Abi Obaid, and the tyrant Hajjaj-b-Yusuf. [2577] Hisham-b-Hassan said : Count the

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم فِي ثَقِيفٍ كَذَّابٌ وَمُبِيرٌ قَالَ عَبْدُ اللّٰهِ بْنُ عِصْمَةَ يُقَالُ الْكَذَّابُ هُوَ الْمُخْتَارُ ابْنُ أَبِي عُبَيْدٍ وَالْمُبِيرُ هُوَ الْحَجَّاجُ ابْنُ

2577. Hajjaj was the governor of Caliph Abdul Malek-b-Merwan over Iraq and Khorasan. He killed the Caliph Abdullah-b-Zubair within the precincts of the Ka'ba and took possession of Mecca. Al-Mukhtar was at first ostensibly religious but later on he turned a butcher of men. He ostensibly espoused the cause of Imam Hussain in order to caputure Khilafat. He killed Abdullah-b-Ziyad, the

number which Hajjaj killed deliberately. It reached one hundred and twenty thousands. *Tirmizi narrated it. Muslim narrated in the Sahih* : When Hajjaj killed Abdullah-b-Zubair, Asma'a said : Verily the Apostle of Allah narrated to us : Verily there will be a great lair among the Saqif and a great destroyer. As for the great liar, we have seen him ; and as for the great destroyer, I don't take you but him. 2578

يُوسُفَ وَقَالَ هِشَامُ ابْنُ حَسَّانٍ اَحْصَوْا مَا قَتَلَ الْحَجَّاجُ صَبْرًا فَبَلَغَ مِائَةَ اَلْفٍ وَعِشْرِيْنَ اَلْفًا رَوَاهُ التِّرْمِذِيُّ وَرَوَى مُسْلِمٌ فِي الصَّحِيْحِ حِيْنَ قَتَلَ الْحَجَّاجُ عَبْدَ اللّٰهِ ابْنَ الزُّبَيْرِ قَالَتْ اَسْمَاءُ اِنَّ رَسُوْلَ اللّٰهِ صلعم حَدَّثَنَا اَنَّ فِيْ ثَقِيْفٍ كَذَّابًا وَمُبِيْرًا فَاَمَّا الْكَذَّابُ فَرَاَيْنَاهُ وَاَمَّا الْمُبِيْرُ فَلَا اِخَالُكَ اِلَّا اِيَّاهُ

16. **Jaber** reported : They asked : O Apostle of Allah ! the lances of the Saqif burnt us ; so pray to Allah against them. He said : O Allah ! guide the Saqif. —*Tirmizi*

عَنْ جَابِرٍ قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ اَحْرَقَتْنَا نَبَالُ ثَقِيْفٍ فَادْعُ اللّٰهَ عَلَيْهِمْ قَالَ اَللّٰهُمَّ اهْدِ ثَقِيْفًا (اَلتِّرْمِذِيُّ)

17. **Abdur Razzak** from his father from Mina from Abu Hurairah reported : We were near the Prophet. A man came to him. I think he came from the Qais. He said : O Apostle of Allah, curse the Himyar. He turned away from him. Then he came from his another side and he (Prophet) also turned away

عَنْ عَبْدِ الرَّزَّاقِ عَنْ اَبِيْهِ عَنْ مِيْنَا عَنْ اَبِيْ هُرَيْرَةَ قَالَ كُنَّا عِنْدَ النَّبِيِّ صلعم فَجَاءَهُ رَجُلٌ اَحْسِبُهُ مِنْ قَيْسٍ فَقَالَ يَا رَسُوْلَ اللّٰهِ الْعَنْ حِمْيَرَا فَاَعْرَضَ عَنْهُ ثُمَّ جَاءَهُ مِنَ الشِّقِّ الْاٰخَرِ فَاَعْرَضَ عَنْهُ ثُمَّ

murderer of Hussain, the man who took the head of Hussain to Abdullah, Adi who assaulted the dead body of Hussain and other men and women numbering more than 50,000. At last he was killed by Musab, brother of Abdullah-b-Zubair in 67 A. H

2578. The Prophet had previous knowledge by revelation of the future evil doings of the tribes of Saqif, Banu Hanifah and Banu Umayyah. In the Saqif tribe, there was born Hajjaj-b-Usuf whose murders numbering more than 120000 and cruel atrocities have been recorded in history. In the Banu Hanifah tribe, Musailamah claimed prophethood and raised the standard of revolt against Islam. In the Banu Umayyah, there were born Ubaidullah-b-Ziyad and Yezid who fought against Imam Hussain and had him murdered in the battle of Kerbela.

from him. He again came from his other side and he also turned away from him. The Prophet said : May Allah protect the Himyar. Their mouths are greeting and their hands are food,[2579] and they are the possessors of trust and faith.—*Tirmizi* (*Rare*).

جَاءَهُ مِنَ الشِّقِّ الْآخَرِ فَأَعْرَضَ عَنْهُ فَقَالَ النَّبِيُّ صلعم رَحِمَ اللّٰهُ حِمْيَرًا أَفْوَاهُهُمْ سَلَامٌ وَأَيْدِيهِمْ طَعَامٌ وَهُمْ أَهْلُ أَمَنٍ وَإِيمَانٍ التِّرْمِذِيُّ (غَرِيبٌ)

18. **Same** reported that the Apostle of Allah said to me : From whom are you come ? I said : From the Dausees. He said : I did not think that there is anybody among the Dausees in whom there is good. —*Tirmizi.*

عَنْهُ قَالَ قَالَ لِيَ النَّبِيُّ صلعم مِمَّنْ أَنْتَ قُلْتُ مِنْ دَوْسٍ قَالَ مَا كُنْتُ أَرَى أَنَّ فِي دَوْسٍ أَحَدًا فِيهِ خَيْرًا (التِّرْمِذِيُّ)

19. **Salman** reported that the Apostle of Allah said to me: Don't cherish hatred for me so that you may separate your religion. I asked :O Apostle of Allah ! how do I cherish hatred for you when Allah guided us through you ? He said : You cherish hatred for the Arabs, and so you will cherish hatred for me. —*Tirmizi* (*Approved, Rare*)

عَنْ سَلْمَانَ قَالَ قَالَ لِي رَسُولُ اللّٰهِ صلعم لَا تُبْغِضْنِي فَتُفَارِقَ دِينَكَ قُلْتُ يَا رَسُولَ اللّٰهِ كَيْفَ أُبْغِضُكَ وَبِكَ هَدَانَا اللّٰهُ قَالَ تُبْغِضُ الْعَرَبَ فَتُبْغِضُنِي التِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

20. **Osman-b-Affan** reported that the Apostle of Allah said : Whoso destroys the Arabs, will not get my intercession and will not get my love. *Tirmizi* (*Rare*)

عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ غَشَّ الْعَرَبَ لَمْ يَدْخُلْ فِي شَفَاعَتِي وَلَمْ تَنَلْهُ مَوَدَّتِي التِّرْمِذِيُّ (غَرِيبٌ)

21. **Ommil-Hajir**, a freed slave-woman of Talhah b-Malek, reported : I heard my mother say : The Apostle of Allah

عَنْ أُمِّ الْحَزِيرِ مَوْلَاةِ طَلْحَةَ بْنِ مَالِكٍ قَالَتْ سَمِعَتْ مَوْلَايَ يَقُولُ قَالَ

2579. Their mouths are greeting signifies that they always greet the people when they meet them. Their hands are food means that they are so charitable and generous that they give away food among the poor and the hungry with their own hands.

said : There will be the destruction of the Arabs at the coming near of the Hour.
—*Tirmizi.*

22. **Abu Hurairah** reported that the Apossle of Allah said : Khilafat will be among the Quraish, justice among the Ansars, Azan among the Negroes and trust among the Azdites (that is the Yemanites).—*Tirmizi.*

23. **Abdullah-b Muti'** reported from his father who said : I heard the Apostle of Allah say on the day of the conquest of Mecca : No Quraishi shall be killed deliberately after this day up to the Day of Resurrection.
—*Muslim.*

24. **Abu Naufal Muwayiah**, son of Mnslim, reported : I saw Abdullah-b-Zubair over a hill of Medina. Ha narrated : The Quraish and the people began to pass by him till Abdullah-b-Omar passed by him. He halted near him and said : O Abu Khubaib, peace be on thee ; O Abu Khubaib, peace be on thee ; O Abu Khubaib, peace be on thee ; behold ! by Allah, I prohibited you from this ; behold ! by Allah I prohibited you from this ; behold, by Allah, I prohibited you from this. Behold ! by Allah, you are certainly, as I know , a man who fasts all days, stands up in prayer all along and a friend to relations. Behold ! by Allah, there is certainly a people of whom you

رَسُوْلُ اللّٰهِ صلعم مِنِ اقْتِرَابِ السَّاعَةِ هَلَاكُ الْعَرَبِ (التِّرْمِذِيُّ)

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْمُلْكُ فِيْ قُرَيْشٍ وَالْقَضَاءُ فِي الْاَنْصَارِ وَالْاَذَانُ فِي الْحَبَشَةِ وَالْاَمَانَةُ فِي الْاَزْدِ يَعْنِي الْيَمَنَ (التِّرْمِذِيُّ)

عَنْ عَبْدِ اللّٰهِ بْنِ مُطِيْعٍ عَنْ اَبِيْهِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ يَوْمَ فَتْحِ مَكَّةَ لَا يُقْتَلُ قُرَشِيٌّ صَبْرًا بَعْدَ هٰذَا اِلَى الْيَوْمِ الْقِيٰمَةِ (مُسْلِمٌ)

عَنْ اَبِيْ نَوْفَلٍ مُعَوِيَةَ بْنِ مُسْلِمٍ قَالَ رَاَيْتُ عَبْدَ اللّٰهِ ابْنَ الزُّبَيْرِ عَلٰى عَقَبَةِ الْمَدِيْنَةِ قَالَ فَجَعَلَتْ قُرَيْشٌ تَمُرُّ عَلَيْهِ وَالنَّاسُ حَتّٰى مَرَّ عَلَيْهِ عَبْدُ اللّٰهِ بْنُ عُمَرَ فَوَقَفَ عَلَيْهِ فَقَالَ اَلسَّلَامُ عَلَيْكَ اَبَا خُبَيْبٍ اَلسَّلَامُ عَلَيْكَ اَبَا خُبَيْبٍ اَلسَّلَامُ عَلَيْكَ اَبَا خُبَيْبٍ اَمَا وَاللّٰهِ لَقَدْ كُنْتَ اَنْهَاكَ عَنْ هٰذَا اَمَا وَاللّٰهِ لَقَدْ كُنْتَ اَنْهَاكَ عَنْ هٰذَا اَمَا وَاللّٰهِ لَقَدْ كُنْتَ اَنْهَاكَ عَنْ هٰذَا اَمَا وَاللّٰهِ اِنْ كُنْتَ مَا عَلِمْتُ صَوَّامًا قَوَّامًا وَصُوْلًا لِلرَّحِمِ اَمَا وَاللّٰهِ

are the worst, certainly a bad people (and in a narration : a good people). Then Abdullah-b-Omar entered. Hajjaj got information of the whereabouts of Abdullah and his saying. So he sent for him (Ibn Zubair), and he was taken down from his gallows (after murder) and was hurled down unto the graves of the Jews. Thereafter he sent for his mother Asma'a, daughter of Abu Bakr, but she refused to come. Whereupon he again sent a man to her(saying) : You must come to me, or else I must send one who will take hold of your locks. He narrated : She refused and said : By Allah, I must not come to you until you send me one who will catch hold of my forelocks. He narrated : Then he (Hajjaj) said : Take to me my leather-shoes. So he took his shoes and then started walking haughtily till he came to her and asked : How do you find me as to my action with the enemy of Allah ? She said : I have found that you have destroyed his world but he destroyed your hereafter. It has reached me that you addressed him : O son of one having two forelocks ! (by Allah, I am that one having two forelocks) ; as for one of them (forelocks), I used to raise up therewith the food of the Apostle of Allah and the food of Abu Bakr

لامة انت شرها لامة سوء وفي رواية لامة خير ثم نفذ عبد الله بن عمر فبلغ الحجاج موقف عبد الله وقوله فارسل اليه فانزل عن جذعه فالقي في قبور اليهود ثم ارسل الى امه اسماء بنت ابي بكر فابت ان تاتيه فاعاد عليها الرسول لتاتيني او لابعثن اليك من يسحبك بقرونك قال فابت وقالت والله لا اتيك حتى تبعث الي من يسحبني بقروني قال فقال ارونيي سبتي فاخذ نعليه ثم انطلق يتوذف حتى دخل عليها فقال كيف رأيتني صنعت بعدو الله قالت رايتك افسدت عليه دنياه وافسد عليك اخرتك بلغني انك تقول له يابن ذات النطاقين انا والله ذات النطاقين اما احدهما فكنت ابه ارفع طعام رسول الله صلعم

from the animals: and as for the other, it is the forelock of a woman which she requires. Behold! the Apostle of Allah narrated to us: There will be in Saqif a great liar and a great tyrant. As for the great liar, we have seen him; and as for the great tyrant, I consider you as nobody but he. He narrated: Then he went away from her without replying to her. —*Muslim.*

وطعام ابى بكر من الدراب واما الاخر فنطاق المرأة التى لا تستغنى عنه اما ان رسول الله صلعم حدثنا ان فى ثقيف كذابا ومبيرا فاما الكذاب فرأيناه واما المبير فلا اخالك الا اياه قال فقام عنها فلم يراجعها - (مسلم)

25. **Nafe'** reported: Two men came to Ibn Omar during the trial of Ibn Zubair and said: Verily the people did what you see, and you are the son of Omar and companion of the Apostle of Allah. What prevents you to come out? He said: What prevents me is that Allah made unlawful the blood of my brother Muslim. They said: Did not the Almighty Allah say: And fight with them till there remains no rebellion? Ibn Omar said: We indeed fought till there remained no rebellion and the religion was for Allah, and you wish to fight till there remains rebellion and the religion becomes other than for Allah. —*Bukhari.*

عن نافع ان ابن عمر اتاه رجلان فى فتنة ابن الزبير فقالا ان الناس صنعوا ما ترى وانت ابن عمر وصاحب رسول الله صلعم فما يمنعك ان تخرج فقال يمنعنى ان الله حرم على دم اخى المسلم قالا الم يقل الله تعالى وقاتلوهم حتى لا تكون فتنة فقال ابن عمر قد قاتلنا حتى لم تكن فتنة وكان الدين لله وانتم تريدون ان تقاتلوا حتى تكون فتنة ويكون الدين لغير الله - (البخارى)

26. **Abu Hurairah** reported that Tofail-b-Amr-ad-Dausee came to the Apostle of Allah and said: Verily the Dausees have been destroyed, disobeyed and refused. So invoke Allah against them.

عن ابى هريرة قال جاء الطفيل بن عمر الدوسى الى رسول الله صلعم فقال ان دوسا قد هلكت وعصت وابت فادع

The people thought that he would invoke Allah against them. He said : O Allah ! guide the Dausees and bring them (to Islam). —*Agreed.*

اللّٰهُ عَلَيْهِمْ فَظَنَّ النَّاسُ اَنَّهُمْ يَدْعُوا عَلَيْهِمْ
فَقَالَ اَللّٰهُمَّ اهْدِ دَوْسًا وَاْتِ بِهِمْ *
(مُتَّفَقٌ عَلَيْهِ)

713w. **Ibn Abbas** reported that the Apostle of Allah said : Love the Arabs for three things —because I am an Arab, and the Quran is in Arabic, and the talk of the inmates of Paradise is in Arabic. —*Baihaqi.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم اَحِبُّوا الْعَرَبَ لِثَلٰثٍ لِاَنِّىْ عَرَبِىٌّ
وَكَلَامُ اَهْلِ الْجَنَّةِ عَرَبِىٌّ - (اَلْبَيْهَقِىُّ)

CHAPTER XLVIII

2580. Syria and Yemen

Syria and Yemen have been dealt with in the article of the previous section.

1. **Abu Hurairah** reported from the Prophet who said: The inhabitants of Yemen have come to you; they are the softest in hearts, the most lenient in minds. Faith is Yemeni; and wisdom is Yemeni;[2581] and conceit and boast are in the owners of camels; and tranquility and gravity are in the owners of sheep. —*Agreed.*

عن ابى هريرة عن النبى صلعم قال اتاكم اهل اليمن هم ارق افئدة والين قلوبا الايمان يمان والحكمة يمانية والفخر والخيلاء فى اصحاب الابل والسكينة والوقار فى اهل الغنم * (متفق عليه)

2. **Samra** reported that the Apostle of Allah said: The source of infidelity is towards the east;[2582] and conceit and boast are in the owners of horses and camels; and the owners of tents are the inmates of fur-houses, and tranquility is in the owners of flocks. —*Agreed.*

عنه قال قال رسول الله صلعم راس الكفر نحو المشرق والفخر والخيلاء فى اهل الخيل والابل والقداديس اهل الوبر والسكينة فى اهل الغنم * (متفق عليه)

3. **Abu Mas'ud al-Ansari** reported from the Prophet who said: From this place (from the direction of the east), calamities will appear.[2583] Harsh tongue and hard-heartedness are in the dwellers of fur-houses,

عن ابى مسعود الانصارى عن النبى صلعم قال من ههنا جاءت الفتن نحو المشرق والجفاء وغلظ القلوب فى

2581. Faith and wisdom will be found at all times among the inhabitants of Yemen. They will not be lacking in these two qualities. The last sentence means that the wealthy class will be proud and boastful and the poor will be meek and peaceful.

2582. Infidelity and revolutions will begin from the countries to the east of Arabia, such as the evils of Dajjal, Gog and Magog, etc.

2583. Here means east, because the Prophet pointed out to the east when he uttered this tradition.

the owners of tents who keep attached to the (growing places of) the tails of camels and cows belonging to the Rabiah and Modar tribes.[2584] —*Agreed.*

القداديين اهل الوبر عند اصول اذناب الابل والبقر في ربيعة ومضر - (متفق عليه)

4. **Jaber** reported that the Apostle of Allah said : Hardness of hearts and harsh tongue are in the east, and faith is in the inhabitants of Hijaz.[2585] —*Muslim.*

عن جابر قال قال رسول الله صلعم غلظ القلوب والجفاء في المشرق والايمان في اهل الحجاز * (مسلم)

5. **Ibn Omar** reported that the Prophet said : O Allah ! give us blessing for our Syria, and give us blessing for our Yemen. They said : O Apostle of Allah, and for our Najd ? He said : O Allah ! give us blessing for our Syria ; O Allah ! give us blessing for our Yemen. They said : O Apostle of Allah ! and for our Najd ? I (narrator) think he said at the third time : There will be upheavals there and trials, and the horn of the devil will appear there.[2586] —*Bukhari.*

عن ابن عمر قال قال النبي صلعم اللهم بارك لنا في شامنا اللهم بارك لنا في يمننا قالوا يارسول الله وفي نجدنا قال اللهم بارك لنا في شامنا اللهم بارك لنا في يمننا قالوا يارسول الله وفي نجدنا فاظنه قال في الثالثة هناك الزلازل والفتن وبها يطلع قرن الشيطان * (البخاري)

6. **Anas** reported from Zaid-b-Sabet that the Prophet looked towards Yemen and said : O Allah ! turn their hearts and

عن انس عن زيد بن ثابت ان النبي صلعم نظر قبل اليمن فقال اللهم

2584. They were the Beduin desert Arabs who lived far away from towns and who owned innumerable cows and sheep.

2585. Hijaz includes the towns of Mecca, Medina, Tayef and the towns attached to them. This land comprising these towns is called Hijaz (that intervenes) because it is the intervening place between Najd and Tahamah.

2586. Najd is a high tract of land that is attached to Hijaz in the west and Iraq in the east. The Prophet refrained from praying for Najd as there will be born therein men of devilish characters who will destroy everything and as calamities will appear there. Probably Najd has been meant as the east as in the previous tradition.

give us blessing in our crops and in our food.[2587]

—*Tirmizi.*

اَقْبِلْ بِقُلُوبِهِمْ وَبَارِكْ لَنَا فِي صَاعِنَا وَمُدِّنَا * (اَلتِّرْمِذِيُّ)

7. **Zaid-b-Sabet** reported that the Apostle of Allah said : Happy is Syria. We asked : O Apostle of Allah, for what ? He said : Because the angels of the Merciful are spreading their wings over it.[2588]

—*Ahmad, Tirmizi.*

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم طُوبٰى لِلشَّامِ قُلْنَا لِاَيِّ ذٰلِكَ يَارَسُولَ اللّٰهِ قَالَ لِاَنَّ مَلٰئِكَةَ الرَّحْمٰنِ بَاسِطَةٌ اَجْنِحَتَهَا عَلَيْهَا ـ (اَحْمَدُ وَالتِّرْمِذِيُّ)

8. **Abdullah-b-Omar** reported that the Apostle of Allah said : Soon a fire will come out from the direction of Hazramaut (or from Hazramaut).[2589] It will gather the people together. We asked : O Apostle of Allah! what do you enjoin on us ? He said : You should take to Syria.

—*Tirmizi.*

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم سَتَخْرُجُ نَارٌ مِنْ نَحْوِ حَضْرَمَوْتَ اَوْ مِنْ حَضْرَمَوْتَ تَحْشُرُ النَّاسَ قُلْنَا يَارَسُولَ اللّٰهِ فَمَا تَاْمُرُنَا قَالَ عَلَيْكُمْ بِالشَّامِ ـ (اَلتِّرْمِذِيُّ)

9. **Abdullah-b-Amr** reported : I heard the Apostle of Allah say : Soon there will be migration after migration. The best of the people of the world will stick to the place of refuge of Abraham.[2590] *And in a narration*: The best of the people of the world will mostly stick to the place of refuge of Abraham, and the

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ اِنَّهَا سَتَكُونُ هِجْرَةٌ بَعْدَ هِجْرَةٍ فَخَيَارُ النَّاسِ اِلٰى مُهَاجَرِ اِبْرَاهِيمَ وَفِي رِوَايَةٍ فَخَيَارُ اَهْلِ الْاَرْضِ اَلْزَمُهُمْ مُهَاجَرَ اِبْرَاهِيمَ وَيَبْقٰى فِي

2587. Literally it means "in our Sa'a and in our Mud" signifying commodities and articles of food. One Sa'a is nearly 3½ to 4 seers of crops and one 'Mud' is one fourth of one Sa'a.

2588. In other words, Syria is a place under special protection of God.

2589. The narrator had doubt about the exact word uttered by the Prophet. Hazramaut is the eastern part of Yemen. War will break out in Hazramaut or near about it, and it will spread up to Mecca and Medina. The people of the latter towns have been advised to take shelter to Syria at that time.

worst of its people will remain in the land. Their lands will repel them. The spirit of Allah will throw them away. The fire will gather them together with apes and swines.[2591] It (fire) will pass the night with them when they will pass the night, and it will take a mid day nap with them when they will take the mid-day nap.[2592]

—*Abu Dawud.*

الْأَرْضِ شِرَارُ أَهْلِهَا تَلْفِظُهُمْ أَرْضُوهُمْ تَقْذِرُهُمْ نَفْسُ اللّٰهِ تَحْشُرُهُمُ النَّارُ مَعَ الْقِرَدَةِ وَالْخَنَازِيرِ تَبِيتُ مَعَهُمْ إِذَا بَاتُوا وَتَقِيلُ مَعَهُمْ إِذَا قَالُوا * (أَبُو دَاوُد)

10. **Ibn Hawalah** reported that the Apostle of Allah said : There will be soon a turn of affair that you will be well regulated armies, one army in Syria and one army in Yemen and one in army Iraq.[2593] Ibn Hawala said : Have a choice for me, O Apostle of Allah, if I overtake them. He said : You should have resort to Syria, because it is the choice of Allah out of His earth. His chosen ones out of His servants will take refuge to it.. If you are unwilling, then take resort to Yemen and take drink from your fountains, because the Almighty and Glorious Allah entrusted me with Syria and its inhabitants.—*Ahmad, Abu Dawud.*

عَنِ ابْنِ حَوَالَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم سَيَصِيرُ الْأَمْرُ أَنْ تَكُونُوا جُنُودًا مُجَنَّدَةً جُنْدٌ بِالشَّامِ وَجُنْدٌ بِالْيَمَنِ وَجُنْدٌ بِالْعِرَاقِ فَقَالَ ابْنُ حَوَالَةَ خِرْ لِي يَا رَسُولَ اللّٰهِ إِنْ أَدْرَكْتُ ذٰلِكَ فَقَالَ عَلَيْكَ بِالشَّامِ فَإِنَّهَا خِيَرَةُ اللّٰهِ مِنْ أَرْضِهِ يَجْتَبِي إِلَيْهَا خِيَرَتَهُ مِنْ عِبَادِهِ فَأَمَّا إِنْ أَبَيْتُمْ فَعَلَيْكُمْ بِيَمَنِكُمْ وَاسْقُوا مِنْ غُدُرِكُمْ فَإِنَّ اللّٰهَ عَزَّ وَجَلَّ تَوَكَّلَ لِي بِالشَّامِ وَأَهْلِهِ * (أَحْمَدُ وَأَبُو دَاوُد)

11. **Abu Darda'a** reported that the Apostle of Allah said : Verily

عَنْ أَبِي الدَّرْدَاءِ أَنَّ رَسُولَ اللّٰهِ صلعم

2590. Place of Abraham's refuge is Syria. It is the place of second migration as the peoples will take shelter there from the turmoils of wars.

2591. This signifies that the infidels who will remain in the land will be like apes and swines in habits and characters.

2592. In other words, they will be constantly engaged with the fire of war.

2593. In other words, there will be three independent kingdoms.

the congregational town of the Muslims on the day of the great battle will be at Gutah towards the direction of Medina called Damascus, one of the best cities of Syria. —*Abu Daud.*

قَالَ إِنَّ فُسْطَاطَ الْمُسْلِمِينَ يَوْمَ الْمَلْحَمَةِ بِالْغُوطَةِ إِلَى جَانِبِ مَدِينَةٍ يُقَالُ لَهَا دِمَشْقُ مِنْ خَيْرِ مَدَائِنِ الشَّامِ * (أَبُو دَاوُد)

12. **Abdur Rahman-b Solaiman** reported : There will soon flourish a king from the kings of foreign lands. He will conquer all the cities except Damascus. —*Abu Daud.*

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سُلَيْمَانَ قَالَ سَيَأْتِي مَلِكٌ مِنْ مُلُوكِ الْعَجَمِ فَيَظْهَرُ عَلَى الْمَدَائِنِ كُلِّهَا إِلَّا دِمَشْقَ * (أَبُو دَاوُد)

714w. **Shuraih-b-Obaid** reported : The people of Syria were mentioned near Ali (Allah be pleased with him), and it was said : Curse them, O Commander of the Faithful. He said : No ; I heard the Apostle of Allah say : There will be Abdals 2594 at Syria and they will be forty men. Whenever one of them will die, Allah will replace a man in his place. Rain will fall on their account and there will be victory over the enemies on their account, and punishment will be repelled from the inhabitants of Syria on their account. —*Ahmad.*

عَنْ شُرَيْحِ بْنِ عُبَيْدٍ قَالَ ذُكِرَ أَهْلُ الشَّامِ عِنْدَ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ وَقِيلَ الْعَنْهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَا إِنِّي سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ الْأَبْدَالُ يَكُونُونَ بِالشَّامِ وَهُمْ أَرْبَعُونَ رَجُلًا كُلَّمَا مَاتَ رَجُلٌ أَبْدَلَ اللّٰهُ مَكَانَهُ رَجُلًا يُسْقَى بِهِمُ الْغَيْثُ وَيُنْتَصَرُ بِهِمْ عَلَى الْأَعْدَاءِ وَيُصْرَفُ عَنْ أَهْلِ الشَّامِ بِهِمُ الْعَذَابُ * (أحمد)

715w. **A certain companion** reported that the Apostle of Allah said : Syria will soon be conquered. When you will be given choice of places therein, you should take to a city named Damascus, because

عَنْ رَجُلٍ مِنَ الصَّحَابَةِ أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ سَتُفْتَحُ الشَّامُ فَإِذَا خُيِّرْتُمُ الْمَنَازِلَ فِيهَا فَعَلَيْكُمْ بِمَدِينَةٍ يُقَالُ لَهَا دِمَشْقُ فَإِنَّهَا مَعْقِلُ الْمُسْلِمِينَ مِنَ الْمَلَاحِمِ

2594. Abdal means religious divines or devotees who know nothing but Allah and His Apostle.

فسطاطها منها ارض يقال لها الغوطة *
(احمد)

it will be the place of refuge of the Muslims from wars, and therein there is a land called Gutah. —*Ahmad.*

عن ابى هريرة قال قال رسول الله صلعم الخلافة بالمدينة والملك بالشام *
(البيهقى)

716w. **Abu Hurairah** reported that the Apostle of Allah said: Khilafat will be at Medina and kingdom at Syria. —*Baihaqi.*

عن عمر رضى الله عنه قال قال رسول الله صلعم رايت عمودا من نور خرج من تحت راسى ساطعا حتى استقر بالشام *
(البيهقى)

717w. **Omar** may Allah be pleased with him) reported that the Apostle of Allah said: I saw a pillar of light coming out from underneath my head rising upwards till it rested at Syria.[2595] —*Baihaqi.*

2595. This signifies that Islam will be firmly established in Syria.

CHAPTER XLIX.

2596. Wais Qarni

Wais-b-A'mer popularly known as **Wais Qarni** was the greatest of the Tabeyins according to a saying of the Holy prophet. He was born at Qarn in Yemen and lived during the life time of the Holy prophet but did not see him. He accepted Islam in his native land but was deprived of the company of the Holy Prophet owing to his constant engagements in the service of his old mother who did not grant him permission to leave her in her old age. Still he took Islam so earnestly and followed its teachings so faithfully that he shortened his needs in the world and led such a dedicated and poor life that he was known in Yemen as a mad man till he was found out by the second Caliph Omar after a long enquiry. In the pilgrim season, the great Caliph began to enquire about him from the pilgrims of Yemen beginning from the time of the Prophet till he was found out during his rule. According to the instructions of the Prophet, Hazrat Omar presented him the Prophet's gown. He died, it is reported, in the battle of Nahawand (or some say in the battle of Siffin).

His piety, renunciation, self-denying practices and deep attachment for the Holy prophet are well-known. When he heard that one of the Prophet's teeth was broken in the battle of Uhud, he broke at first one of his teeth ; but when he could not know the actual tooth of the Prophet broken, he broke all his teeth. He used to live on date seeds that lay on the streets and put on the rags after wash that were gathered from here and there. In short, he passed his whole life since his acceptance of Islam as a devotee of comlete renunciation of the world.

1. **Omar-b-al-Khattab** reported that the Apostle of Allah said : Verily a man will come to you from Yemen. He is called Wais. He does not leave Yemen but for his mother. There was leprosy on him. He invoked Allah and so He removed it except the place of one dinar (or dirham). Whoso among

عن عمر بن الخطاب ان رسول الله صلعم قال ان رجلا يأتيكم من اليمن يقال له اويس لا يدع باليمن غير أم له قد كان به بياض فدعى الله فاذهبه إلا موضع الدينار او الدرهم فمن

you meets him, let him seek forgiveness for you. *Another narration*: He said: I heard the Apostle of Allah say: Verily the best of the successors is a man called Wais. He has got a mother, and there is leprosy on him. Pass by him and let him seek forgiveness for you. —*Muslim*

لقيه منكم فليستغفر لكم وفي رواية قال سمعت رسول الله صلعم يقول إن خير التابعين رجل يقال له اويس وله والدة وكان به بياض فمروه فليستغفر لكم - (مسلم)

CHAPTER L

2597. Miracles of Prophet's companions.

In this chapter some miraculous acts of some companions of the Holy Prophet have been shown. These acts have been included in the Mishkat as they took place with the movements of the companions with the Prophet in his struggles and difficulties. See note 2468 in which possibilities of miraculous feats have been dealt with.

1. **Anas** reported that Osaid-b-Huzair and Abbad-b-Bishr talked with each other near the Prophet on an urgent affair of theirs till one hour of the night passed away in an intensely dark night. Thereafter they came out from near the Prophet to return, and there was a little staff in the hand of each of them both. The staff of one of them gave out a flash of light for them till they walked in its light, till when the path parted from them, the staff of another of them gave out a flash of light. Each of them walked in the light of his staff till he reached his house. —*Bukhari*

عن انس ان اسيد بن حضير وعباد بن بشر تحدثا عند النبي صلى الله عليه وسلم في حاجة لهما حتى ذهب من الليل ساعة في ليلة شديدة الظلمة ثم خرج من عند رسول الله صلعم ينقلبان وبيد كل واحد منهما عصية فاضاءت عصا احدهما لهما حتى مشيا في ضوءها حتى اذا افترقت بهما الطريق اضاءت للاخر عصاه فمشى كل واحد منهما في ضوء عصاه حتى بلغ اهله (البخاري)

2. **Jaber** reported : When there came (the battle of) Uhud, my father called me at night and said : I don't find myself but martyred among the first of those who will be killed out of the companions of the Prophet, and I shall not leave after me dearer to me than yourself except the person of the Apostle of Allah, and I have got debt due from me. So pay it and leave instruction for properties for your sisters. We got up at dawn while he was the first martyr. I buried him with another in a grave. —*Bukhari*

عَنْ جَابِرٍ قَالَ لَمَّا حَضَرَ اُحُدٌ دَعَانِي
اَبِي مِنَ اللَّيْلِ فَقَالَ مَا اَرَانِي اِلَّا مَقْتُولًا
فِي اَوَّلِ مَنْ يُقْتَلُ مِنْ اَصْحَابِ النَّبِيِّ
صلعم وَاِنِّي لَا اَتْرُكُ بَعْدِي اَعَزَّ عَلَيَّ
مِنْكَ غَيْرَ نَفْسِ رَسُوْلِ اللّٰهِ صلعم وَاِنَّ
عَلَيَّ دَيْنًا فَاقْضِ وَاسْتَوْصِ بِاَخَوَاتِكَ
خَيْرًا فَاَصْبَحْنَا فَكَانَ اَوَّلَ قَتِيْلٍ وَدَفَنْتُهُ
مَعَ اٰخَرَ فِي قَبْرٍ (اَلْبُخَارِيُّ)

3. **Abdur Rahman-b-Abi Bakr** reported : The Companions of Suffah were a poor people. The Prophet said : Whoso has got meal for two, let him take a third man ; and whoso has got meal for four, let him take a fifth or a sixth man ; and Abu Bakr came with three and the Prophet went with ten, and Abu Bakr took supper near the Prophet. Then he stayed till the night prayer was prayed. Thereafter he returned and stayed till the Prophet took supper. He came after a portion of the night had passed away as Allah wished. His wife said to him : What has prevented you from entertaining your guests ? He said : Have you given meal to them ? She said : They refused till you come. He

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِي بَكْرٍ قَالَ اِنَّ
اَصْحَابَ الصُّفَّةِ كَانُوْا اُنَاسًا فُقَرَاءَ وَاَنَّ
النَّبِيَّ صلعم قَالَ مَنْ كَانَ عِنْدَهُ طَعَامُ
اِثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ وَمَنْ كَانَ عِنْدَهُ
طَعَامُ اَرْبَعَةٍ فَلْيَذْهَبْ بِخَامِسٍ اَوْ سَادِسٍ
وَاِنَّ اَبَا بَكْرٍ جَاءَ بِثَلٰثَةٍ وَانْطَلَقَ النَّبِيُّ
صلعم بِعَشَرَةٍ وَاِنَّ اَبَا بَكْرٍ تَعَشّٰى عِنْدَ
النَّبِيِّ صلعم ثُمَّ لَبِثَ حَتّٰى صُلِّيَتِ الْعِشَاءُ
ثُمَّ رَجَعَ فَلَبِثَ حَتّٰى تَعَشَّى النَّبِيُّ صلعم
فَجَاءَ بَعْدَ مَا مَضٰى مِنَ اللَّيْلِ مَا شَاءَ اللّٰهُ
قَالَتْ لَهُ اِمْرَاَتُهُ مَا حَبَسَكَ عَنْ اَضْيَافِكَ
قَالَ اَوَمَا عَشَّيْتِيهِمْ قَالَتْ اَبَوْا حَتّٰى

became angry and said : By Allah, I shall never give him food. The woman took oath not to give him food, and the guests also took oath not to give him food. Abu Bakr said : This is from the devil. So he called for food and ate and they also ate. They did not begin to raise up a morsel but to make increase therefrom from its bottom. He said to his wife : O sister of Banu Feras ! what is this ? She said : O Joy of my eye ! it has increased now three times more than that. So they ate and he sent it to the Prophet. It was mentioned that he ate therefrom.

—*Agreed.*

4. **Aycsha** reported : When the Negus died, we used to talk of that light which continued to be seen over his grave.[2598]

—*Abu Daud.*

5. **Abu Khaldah** reported : I said to Abul Aliyah : Anas heard from the Prophet. He said : He served him for ten years and the Prophet invoked blessing for him. He had a garden which yielded fruits twice every year. There were therein flowers which ushered forth an air of musk.

—*Tirmizi (Rare, Approved)*

6. **Urwah-b-Zubair** reported : Arwah, daughter of Aus,

تَجِيئُ فَغَضِبَ وَقَالَ وَاللّٰهِ لَا اُطْعِمُهُ اَبَدًا
فَحَلَفَتِ الْمَرْاَةُ اَنْ لَّا تُطْعِمَهُ وَحَلَفَ
الْاَضْيَافُ اَنْ لَّا يُطْعِمُوهُ وَقَالَ اَبُوْ بَكْرٍ كَانَ
هٰذَا مِنَ الشَّيْطَانِ فَدَعَا بِالطَّعَامِ فَاَكَلَ
وَاَكَلُوْا فَجَعَلُوْا لَا يَرْفَعُوْنَ لُقْمَةً اِلَّا رَبَتْ
مِنْ اَسْفَلِهَا اَكْثَرَ مِنْهَا فَقَالَ لِامْرَاَتِهِ يَا
اُخْتَ بَنِيْ فِرَاسٍ مَا هٰذَا قَالَتْ وَقُرَّةُ
عَيْنِيْ اِنَّهَا الْاٰنَ لَاَكْثَرُ مِنْهَا قَبْلَ ذٰلِكَ
بِثَلٰثَةِ اَمْثَارٍ فَاَكَلُوْا وَبَعَثُوْا بِهَا اِلَى النَّبِيِّ
صلعم فَذُكِرَ اَنَّهُ اَكَلَ مِنْهَا (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ لَمَّا مَاتَ النَّجَاشِيُّ
كُنَّا نَتَحَدَّثُ اَنَّهُ لَا يَزَالُ يُرٰى عَلٰى قَبْرِهِ
نُوْرٌ (اَبُوْدَاوٗدَ)

عَنْ اَبِيْ خَلْدَةَ قَالَ قُلْتُ لِاَبِي الْعَالِيَةِ
سَمِعَ اَنَسٌ مِنَ النَّبِيِّ صلعم قَالَ خَدَمَهُ
عَشْرَ سِنِيْنَ وَدَعَالَهُ النَّبِيُّ صلعم وَكَانَ لَهُ
بُسْتَانٌ يَحْمِلُ فِيْ كُلِّ سَنَةٍ بِالْفَاكِهَةِ
مَرَّتَيْنِ وَكَانَ فِيْهَا رَيْحَانٌ يَجِيْئُ مِنْهُ
رِيْحُ الْمِسْكِ التِّرْمِذِيُّ * (غَرِيْبٌ حَسَنٌ)

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ اَنَّ سَعِيْدَ بْنَ

2598. This particular Negus accepted Islam and the Holy Prophet offered funeral prayers for him.

compained to Merwan-b Hakam against Sayeed-b-Zaid and complaind that he had taken something out of his land. Sayeed said : I used to take something out of his land after what I heard from the Apostle of Allah. He asked : What have you heard from the Apostle of Allah ? He said : I heard the Apostle of Allah say : Whoso takes a span of earth by oppression, Allah will throw him unto seven earths. Merwan said to him : I don't seek proof from you after this. Sayeed said : O Allah ! if she is a liar, make her eye sight blind and kill her in her land. He said : Then she did not die till her eye sight disappeared ; and while she was walking in her land lo ! she fell down unto a pit and died.

—*Agreed*

918w. **Ayehsa** reported : When they intended to wash the Prophet, they said : We don't know whether we should make the Prophet stripped off his cloth as we take off the cloths of our dead bodies, or wash him with his cloth upon him. When they differed, Allah threw down sleep on them, till there was not a man from them but did not place his shoulder upon his chest. Thereafter someone said to them from the corner of the house : (They don't know who he was) Wash the Prophet

زيد خاصمته اروى بنت اوس الى مروان ابن الحكم وادعت انه اخذ شيئا من ارضها فقال سعيد انا كنت اخذ من ارضها شيئا بعد الذى سمعت من رسول الله صلعم قال ما ذا سمعت من رسول الله صلعم قال سمعت رسول الله صلعم يقول من اخذ شبرا من الارض ظلما طوقه الله الى سبع ارضين فقال له مروان لا اسئلك بينة بعد هذا فقال سعيد اللهم ان كانت كاذبة فاعم بصرها واقتلها فى ارضها قال فما ماتت حتى ذهب بصرها وبينما هى تمشى فى ارضها اذ وقعت فى حفرة فماتت

(متفق عليه)

عن عائشة قالت لما ارادوا غسل النبى صلعم قالوا لا ندرى انجرد رسول الله صلعم من ثيابه كما نجرد موتانا ام نغسله وعليه ثيابه فلما اختلفوا القى الله عليهم النوم حتى ما منهم رجل الا ذقنه فى صدره ثم كلمهم مكلم من ناحية البيت لا يدرون من هو اغسلوا النبى صلعم

with his cloth upon him. They got up and washed him with his cloth upon him pouring water over the cloth and burying him with the cloth. —*Baihaqi*

وعليه ثيابه فقاموا فغسلوه وعليه قميصه يصبون الماء فوق القميص يدلكونه بالقميص* (البيهقي)

719w. **Ibnul-Munkader** reported: Safinah, a freed man of the Apostle of Allah, missed the army at the land of Byzantium or was taken captive. He went away fleeing to seek the army when lo! he was by a tiger. He said: O Abul Hares! I am the freed slave of the Apostle of Allah. There was such and such of my affair. The tiger advanced to him with a roar till it stood by his side. Whenever he heard its voice, he turned away from it and then he advanced walking to its side till he reached the army. Thereafter the tiger returned.

—*Sharhi Sunuat*

عن ابن المنكدر ان سفينة مولى رسول الله صلعم اخطأ الجيش بارض الروم او اسر فانطلق هاربا يلتمس الجيش فاذا هو بالاسد فقال يا ابا الحارث انا مولى رسول الله صلعم كان من امري كيت وكيت فاقبل الاسد له بصبصة حتى قام الى جنبه كلما سمع صوتا اهوى اليه ثم اقبل يمشي الى جنبه حتى بلغ الجيش ثم رجع الاسد* شرح السنة

720w. **Abul Jaoza** reported: The people of Medina were (once) attacked with a severe famine. They complained to Ayesha and she said: Look to the grave of the Apostle of Allah and make ladder therefrom towards heaven, till there remains between it and heaven no terrace. They did accordingly and there was heavy shower till grass grew and camels became fat, till they became big with fat.

عن ابي الجوزاء قال قحط اهل المدينة قحطا شديدا فشكوا الى عائشة فقالت انظروا قبر النبي صلعم فاجعلوا منه كوى الى السماء حتى لا يكون بينه وبين السماء سقف ففعلوا فمطروا مطرا حتى نبت العشب وسمنت الابل حتى

2598a. Fatq means split or rupture.

It was therefore named the year of Fatq.[2598]a *Darimi*

721w. **Sayeed-b-Abdul Aziz** reported : When there came the day of Harrah,[2599] there was no Azan for three days in the mosque of the Prophet and Sayeed-b Musayyeb did not stand or go out of the mosque. He did not recognise the time of prayer except on account of a humming sound he heard from the Prophet's tomb. —*Darimi*

722w. **Ibn Omar** reported : Omar sent an army[2600] and appointed a man as Commander called Sariyah. While Omar was addressing, he began to cry : O Sariyah, (take recourse to) a mountain. A messenger of the army advanced and said : O Commander of the Faithful, we have met our enemies and they defeated us when lo! a proclaimer proclaimed : O Sariyah, (take recourse to a) mountain. We inclined our backs towards the mountain. Then the Almighty Allah defeated them. —*Baihaqi.*

723w. **Nubaihah-b-Wahb** reported that Ka'ab went to Ayesha and they remembered the Apostle of Allah. Ka'ab said : There is no day that rises but 70,000 angels come down, till they go round the tomb of the

تَفَتَّقَتْ مِنَ الشَّحْمِ. فَسُمِّيَ عَامَ الْفَتْقِ*
(الدَّارِمِيُّ)

عَنْ سَعِيْدِ بْنِ عَبْدِ الْعَزِيْزِ قَالَ لَمَّا كَانَ
أَيَّامُ الْحَرَّةِ لَمْ يُؤَذَّنْ فِي مَسْجِدِ النَّبِيِّ
صلعم ثَلٰثًا وَلَمْ يَقُمْ وَلَمْ يَخْرُجْ سَعِيْدُ
بْنُ الْمُسَيِّبِ الْمَسْجِدَ وَكَانَ لَا يَعْرِفُ وَقْتَ
الصَّلٰوةِ إِلَّا بِهَمْهَمَةٍ يَسْمَعُهَا مِنْ قَبْرِ النَّبِيِّ*
(الدَّارِمِيُّ)

عَنِ ابْنِ عُمَرَ اَنَّ عُمَرَ بَعَثَ جَيْشًا
وَاَمَّرَ عَلَيْهِمْ رَجُلًا يُدْعٰى سَارِيَةَ فَبَيْنَمَا
عُمَرُ يَخْطُبُ فَجَعَلَ يَصِيْحُ يَا سَارِيَةُ الْجَبَلَ
فَقَدِمَ رَسُوْلٌ مِنَ الْجَيْشِ فَقَالَ يَا اَمِيْرَ
الْمُؤْمِنِيْنَ لَقِيْنَا عَدُوَّنَا فَهَزَمُوْنَا فَاَتَانَا
صَائِحٌ يَصِيْحُ يَا سَارِيَةُ الْجَبَلَ فَاَسْنَدْنَا ظُهُوْرَنَا
اِلَى الْجَبَلِ فَهَزَمَهُمُ اللّٰهُ تَعَالٰى
(الْبَيْهَقِيُّ)

عَنْ نُبَيْهَةَ بْنِ وَهْبٍ اَنَّ كَعْبًا دَخَلَ
عَلٰى عَائِشَةَ فَذَكَرُوْا رَسُوْلَ اللّٰهِ صلعم فَقَالَ
كَعْبٌ مَا مِنْ يَوْمٍ يَطْلُعُ اِلَّا نَزَلَ سَبْعُوْنَ
اَلْفًا مِنَ الْمَلٰئِكَةِ حَتّٰى يَحُفُّوْا بِقَبْرِ رَسُوْلِ

2599. Harrah is a place near Medina. The battle of Harrah took place between the people of Medina and the armies of Yezid, son of Muwayiah.

2600. This army started towards Nahawand to fight against the Persians.

Apostle of Allah striking with their wings and sending blessings on the Apostle of Allah ; till when it is dusk, they get up, and the like numbers come down. They will do like that till when he will burst out of the earth he will come out in the midst of 70,000 angels who will guard him. —*Darimi.*

اللّٰهِ صلعم يضربون باجنحتهم ويصلون على
رسولِ اللّٰهِ صلعم حتى اذا امسوا عرجوا
وهبط مثلهم فصنعوا مثل ذلك حتى اذا
انشقت عنه الارض خرج فى سبعين
الفا من الملئكة يزفونه (الدارمى)

THE END